

The Western Book of the Dead

Or the Record of the Books of God

Compiled, Edited and with a Foreword by
Marilynn Hughes

*From the Roman Breviary Reformed by Order of the Holy Ecumenical
Council of Trent, Published by Order of Pope St. Pius V and Revised By
Clement VIII, Urban VIII and Leo XIII Together with the Offices Since
Granted and the Martyrology, 1908, with notes on Recent Councils
from iBreviary, Edited for the Catholic Funerary Rituals and the Office
of the Dead by Marilynn Hughes, 2017*

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FOREWORD

The Western Book of the Dead:

Or the Record of the Books of God

By Marilyn Hughes

The Sacred Literature of Death and the Journey of the Soul

The Eternal Question at the Threshold

Throughout the history of humanity, there has been no mystery more profound, universal, or enduring than the mystery of death. Every civilization, regardless of geography, language, or cultural expression, has been confronted by the same essential questions that arise when human beings encounter the boundaries of physical existence. What becomes of the person when the body can no longer sustain life? Does consciousness continue beyond the visible world? Is death an ending, a transformation, or a passage into another state of being? Where does the soul go when it departs from the world we know?

These questions have followed humanity from the earliest records of civilization until the present day. They have inspired philosophers and theologians, poets and mystics, scholars and seekers. They have been carried into temples, monasteries, churches, and sacred spaces throughout the world. They have been spoken beside the beds of the dying, whispered in moments of grief, and preserved in the prayers of those who sought comfort before the great unknown. The human response to death has never been limited to sorrow alone; it has also been an expression of hope, faith, love, and the enduring intuition that human existence possesses a meaning beyond the limitations of earthly life.

From this universal encounter with mortality emerged one of humanity's most significant forms of sacred literature: writings devoted to the journey of the soul beyond death. Across cultures, these works have served as guides, prayers, reflections, and companions for those approaching the final threshold. Some have sought to describe the nature of the afterlife, some have offered instructions for spiritual preparation, and others have provided words of comfort and remembrance for those who stand beside the dying or mourn those who have departed.

The phrase "Book of the Dead" has become particularly associated with several of the world's great spiritual traditions, most notably ancient Egypt and Tibet. Yet the impulse behind such works is far broader than any single civilization. A Book of the Dead, in its deepest sense, represents humanity's attempt to approach death with wisdom rather than fear, with spiritual awareness rather than uncertainty, and with the recognition that the mystery of existence extends beyond what can be perceived by the senses.

These sacred writings reveal not only what different cultures believed about death, but what they believed about life itself. They preserve humanity's understanding of the soul, the Divine, consciousness, judgment, transformation, mercy, and the possibility of a reality greater than the physical world. They are not merely records of what happens after death; they are reflections of what humanity has always considered most sacred while still living.

Within this great tradition of spiritual reflection, *The Western Book of the Dead: Or the Record of the Books of God* offers a significant and distinctive contribution. This volume presents the Western Christian tradition's own profound response to the mystery of death, gathering

together prayers, devotions, and sacred writings that have accompanied generations through illness, suffering, dying, remembrance, and the contemplation of eternity.

The appearance of a Western Book of the Dead invites the reader into a broader conversation that has existed throughout human history. It places the Christian tradition in dialogue with the great sacred writings of other civilizations—not because these traditions are identical, and not because their teachings can be reduced into a single interpretation, but because each represents humanity’s sincere attempt to approach the same universal mystery.

The Egyptian tradition, the Tibetan tradition, the Celtic traditions, and the Western Christian tradition each possess their own unique understanding of the soul’s journey. Each emerged from its own historical, theological, and cultural context. Each speaks its own sacred language. Yet all of them reveal something deeply human: that humanity has always sought a way to accompany the soul through the unknown passage of death.

The great Books of the Dead of the world are therefore not simply writings about mortality. They are records of humanity’s search for meaning beyond mortality. They are testimonies to the enduring belief that life is not without purpose, that love is not ultimately destroyed by separation, and that the human journey extends beyond the boundaries of physical existence.

The Western Book of the Dead enters this ancient conversation by preserving the prayers and spiritual reflections of Western Christianity, a tradition that has long contemplated death through the mysteries of divine mercy, resurrection, forgiveness, and eternal communion with God. It offers the reader access to a body of sacred

literature that once stood at the center of Christian spiritual life, accompanying individuals and communities through some of the most profound moments of human existence.

For centuries, the Christian tradition understood that death was not merely an event to be endured, but a sacred passage requiring compassion, prayer, and spiritual preparation. The dying were not meant to face their final moments in isolation. They were surrounded by family, community, and prayers that affirmed their dignity and entrusted their souls into the mercy of God. The departed were remembered not as those who had ceased to matter, but as those whose lives continued to hold meaning within the eternal mystery of divine love.

The writings gathered within this volume emerge from that tradition of accompaniment. They preserve the words through which generations of Christians confronted suffering, loss, and mortality. They reflect a spiritual understanding in which death, though mysterious and sorrowful, is held within a greater hope—the hope that every soul is known, every life has meaning, and every person remains within the presence of God.

To understand *The Western Book of the Dead* fully, however, it is important first to recognize the larger human tradition into which it enters: the ancient and enduring search of civilizations to understand the journey beyond life.

The Egyptian Book of the Dead: The Journey Toward Eternal Life

Among the world's earliest and most influential expressions of humanity's contemplation of death and the afterlife emerged from ancient Egypt. The writings known

collectively as the *Egyptian Book of the Dead* represent centuries of spiritual reflection concerning the journey of the human being beyond physical existence. Far from viewing death as a simple conclusion, ancient Egyptian spirituality understood death as a profound transition—a passage into another dimension of existence requiring preparation, remembrance, and alignment with divine order.

The Egyptian relationship with death was shaped by an understanding that life itself existed within a greater cosmic harmony. The visible world and the unseen world were not considered entirely separate realities, but parts of a larger sacred order governed by divine principles. The individual human being possessed a spiritual identity that extended beyond the limitations of the physical body, and the continuation of that identity after death was among the deepest concerns of Egyptian religious thought.

The texts that came to be known as the *Egyptian Book of the Dead* were not originally a single book written at one moment in history, but a collection of prayers, hymns, invocations, and sacred formulas that developed over many centuries. They were created to accompany the deceased through the mysteries of the afterlife, providing spiritual guidance and expressing hopes concerning the continuation of existence beyond death.

At the heart of this tradition was the belief that death required preparation. Just as a person prepared for important events during earthly life, so too was preparation necessary for the journey beyond earthly existence. The sacred words preserved in these writings were intended to provide knowledge, protection, and spiritual assistance as the deceased entered the realms beyond the physical world.

The Egyptian tradition placed great importance upon remembrance, identity, and transformation. The person who died was not understood to vanish into nothingness, but to continue within a larger spiritual reality. The preservation of the individual's name, memory, and spiritual essence reflected the belief that human identity possessed a significance that extended beyond the boundaries of bodily life.

The journey after death was also connected to themes of judgment and divine order. The soul's passage involved an encounter with the principles of truth and righteousness that governed the universe. This reflected a profound conviction that human life carried moral and spiritual significance, and that existence was ultimately connected to a greater order beyond human understanding.

The Egyptian Book of the Dead therefore represents one of humanity's earliest attempts to answer a question that has continued to echo through every subsequent generation:

How does the soul journey safely into eternity?

Its response was expressed through sacred knowledge, prayer, remembrance, and alignment with the divine realities believed to sustain all existence. It offered not merely a description of death, but a vision of the human being as a spiritual reality whose journey continues beyond the visible world.

The importance of this tradition extends far beyond ancient Egypt. It reveals a fundamental aspect of the human spirit: the desire to approach death with preparation rather than fear, with wisdom rather than uncertainty, and with the conviction that existence possesses a depth that cannot be measured solely by physical experience.

In this way, the *Egyptian Book of the Dead* became one of the great foundational works in humanity's sacred literature concerning death. It preserved the hopes of an ancient civilization, but it also preserved a question that belongs to all humanity—the longing to understand what lies beyond the final horizon.

The Tibetan Book of the Dead: The Transformation of Consciousness

Many centuries after the development of the Egyptian funerary traditions, another profound expression of humanity's contemplation of death emerged from the Tibetan Buddhist tradition. Known throughout the world as *The Tibetan Book of the Dead*, the *Bardo Thodol* presents a distinctive spiritual understanding of the transition between life, death, and what follows beyond the moment of physical dissolution.

Where the Egyptian tradition often emphasized the soul's journey toward eternal existence within a divine order, the Tibetan tradition approaches death through the nature of consciousness itself. Death is understood not only as a transition into another state of being, but as a profound opportunity for spiritual realization. The moment of death becomes a revelation of realities that are often obscured during ordinary human existence.

The Tibetan teachings concerning the *bardos*, or intermediate states, describe the transitional experiences through which consciousness may pass after death. These teachings emphasize that preparation for death begins during life itself. Through spiritual practice, meditation, and the cultivation of awareness, the practitioner seeks to

develop the clarity necessary to encounter the profound transformations that accompany death.

Within this tradition, death is not regarded merely as an experience of loss. It is also a moment of possibility—a moment in which consciousness may encounter the deeper nature of reality. The spiritual preparation cultivated throughout life becomes a means of approaching death with awareness rather than confusion.

The *Bardo Thodol* is therefore not simply a text concerning what happens after death. It is also a teaching about how human beings should live. It reminds the reader that the manner in which one approaches death is inseparable from the manner in which one approaches existence itself. The cultivation of compassion, wisdom, and awareness during life prepares the individual for the great transition that awaits all beings.

The Tibetan tradition asks a question different from, though equally profound as, the Egyptian question:

How does consciousness awaken through the mystery of death?

Its answer is found in awareness, liberation, and recognition of the deeper nature of existence. Death becomes a threshold through which consciousness may encounter truths that transcend ordinary perception.

Like the Egyptian tradition, the Tibetan Book of the Dead represents humanity's refusal to view death as meaningless. It reflects the conviction that the human journey extends beyond the physical world and that preparation for death is among the deepest forms of spiritual preparation possible.

The significance of these works lies not only in their teachings about what may happen after death, but in what they reveal about humanity itself. Across continents and centuries, people have looked beyond the boundaries of physical life and sought language capable of expressing the mysteries that lie beyond human sight.

The Egyptian and Tibetan traditions stand as two of the most recognized examples of this sacred literature, but they are not alone. Across many cultures, humanity has preserved its own visions of death, transition, remembrance, and the continuation of existence.

Among these traditions are the ancient Celtic understandings of the relationship between the visible world and the realms beyond.

The Celtic Traditions: The Sacred Crossing Between Worlds

Among the ancient spiritual traditions of Europe, the Celtic peoples preserved their own profound understanding of death, remembrance, and the relationship between the visible and invisible dimensions of existence. Unlike ancient Egypt and Tibet, the Celtic traditions did not preserve a single ancient manuscript universally recognized as a “Book of the Dead.” Instead, their reflections upon death and the destiny of the soul were transmitted through mythology, poetry, oral teachings, sacred storytelling, and later written collections that preserved the memory and spiritual imagination of earlier generations.

Yet despite the differences in form, the Celtic traditions carried within them the same profound human impulse that gave rise to the great Books of the Dead of other civilizations: the desire to understand what lies beyond the

boundaries of earthly life and to maintain a meaningful relationship with the mysteries beyond ordinary perception.

At the heart of many Celtic traditions was an understanding that the boundary between the visible world and the unseen world was not an absolute separation. Existence was not viewed as divided into completely isolated realms, but rather as a greater reality in which different dimensions of being could come into relationship. The world of humanity and the world of spirits, ancestors, and divine beings were understood as connected through a mystery that extended beyond ordinary human awareness.

This understanding gave rise to the Celtic concept of the Otherworld—a realm that represented more than simply a place of the departed. The Otherworld was a dimension of mystery, transformation, and spiritual encounter. It was associated with ancestors, divine beings, heroes, and realities that existed beyond the limitations of ordinary human experience.

Within Celtic thought, death was not understood merely as an ending. It was a crossing, a movement from one form of existence into another. The departed were not viewed as erased from the story of those who remained. Rather, memory, lineage, and spiritual connection maintained a relationship between generations. Those who had gone before continued to shape and influence the living through remembrance and inherited wisdom.

This understanding of the continuing significance of ancestors reflects one of the deepest themes found throughout humanity's spiritual traditions: the conviction that love and relationship possess a reality greater than physical presence alone. Though death changes the nature

of human relationships, it does not necessarily destroy the bonds created through love, memory, and shared existence. The Celtic traditions therefore approached death through a language of connection. The departed were part of a greater story. The visible world was surrounded by unseen realities. The mysteries of life and death were woven together within a larger sacred order.

The Celtic question was:

How does the soul cross the boundary between worlds?

The answer was expressed through stories of journeys, encounters with the Otherworld, reverence for ancestors, and the recognition that the human experience extends beyond what can immediately be perceived.

Although different from the Egyptian emphasis upon eternal life and the Tibetan emphasis upon consciousness and liberation, the Celtic traditions share the same essential human longing: the desire to understand death as a passage rather than an annihilation, and to recognize that the mystery of existence extends beyond the visible horizon.

Together, these traditions reveal an important truth about humanity. Across cultures, people have sought ways to approach death with reverence. They have created sacred writings, stories, prayers, and teachings because the final passage is not merely a biological event—it is a spiritual mystery that touches the deepest questions of human existence.

Within this worldwide conversation, the Western Christian tradition offers its own distinctive understanding of death, one centered upon the relationship between the human soul and the Divine.

The Western Christian Tradition: Death as Passage Into Divine Mercy

The Western Christian tradition approaches the mystery of death through the language of divine love, redemption, resurrection, and eternal communion with God. While Christianity shares with other spiritual traditions the recognition that death is a profound threshold, it expresses that threshold through its own unique theological vision: that human beings are created by God, sustained by God, and ultimately received into the mercy of God.

At the heart of Christian understanding is the belief that death does not possess the final authority over human existence. Through the life, death, and resurrection of Jesus Christ, death is understood not as the ultimate defeat of humanity, but as a passage through which the promise of eternal life is revealed.

This conviction shaped centuries of Christian prayer and devotion surrounding death.

For generations, the approach of death was not viewed as a moment in which a person was abandoned to uncertainty. Instead, it was understood as a sacred moment requiring compassion, spiritual preparation, and the presence of prayer. The dying person was surrounded by family, community, and spiritual companions who sought to provide comfort, forgiveness, and the assurance of divine mercy.

The Western Christian tradition developed an extensive body of writings concerning this sacred passage. These included prayers for the sick, prayers for those approaching death, prayers entrusting the soul to God, prayers for the

departed, funeral prayers, and devotions focused upon resurrection and eternal life.

These writings were not simply religious customs preserved through tradition. They reflected a deeply held understanding of human dignity: that every person remains precious in the eyes of God, even in weakness, suffering, illness, and the final moments of earthly life.

The Christian approach to death does not attempt to remove the mystery of mortality. Instead, it seeks to enter that mystery with faith.

The central question becomes not only, “What happens after death?” but also, “Into whose hands is the soul entrusted?”

The Christian answer is found in the mercy and love of God.

The soul is not regarded as lost in an impersonal universe, nor as abandoned before an unknowable destiny. Rather, the soul is understood as returning to the One who created it, knew it, and loved it from the beginning.

This vision gives Christian death literature its distinctive character. The focus is not solely upon the journey itself, but upon the relationship between the soul and the Divine Presence that receives it.

Death becomes a passage into the mystery of God.

The Sacred Ministry of Accompanying the Dying

One of the most profound aspects of the Western Christian tradition is its recognition that death is not merely an

individual experience. Although every person must ultimately encounter death personally, the journey toward that threshold has historically been understood as a sacred moment shared by the wider community. The dying person, the family, the spiritual caregiver, and the community of faith were all participants in a passage that called for compassion, prayer, and reverence.

For many centuries, Western Christianity developed a rich tradition of accompanying those who approached the end of earthly life. The dying were not viewed as individuals who had simply reached the conclusion of their physical existence, but as persons standing before one of the deepest mysteries of human experience. Their final moments were treated with dignity and care. Their fears were met with prayer. Their suffering was surrounded by compassion. Their souls were entrusted into the mercy of God.

This tradition reflected a fundamental Christian understanding: that every human life possesses sacred value from beginning to end. The worth of a person was not diminished by illness, weakness, age, or approaching death. The individual remained a beloved creation of God, worthy of tenderness and spiritual care even at the final threshold.

The prayers surrounding death emerged from this conviction. They were spoken beside bedsides and within homes, in churches and places of remembrance. They accompanied individuals through illness and uncertainty, offering words when human language struggled to express the depth of what was being experienced. They provided comfort to those who were dying and consolation to those who remained behind.

In many ways, these prayers served as a bridge between the visible and invisible dimensions of existence. They

acknowledged the sorrow of separation while affirming the hope of reunion. They recognized the reality of suffering while placing that suffering within the greater mystery of divine compassion. They allowed the human heart to grieve while still holding onto faith.

The tradition of accompanying the dying also revealed a profound understanding of love. Love does not disappear when a person approaches death. Rather, death often reveals the depth of love more clearly than any other moment. To remain present with someone at the end of life is to affirm their dignity, their significance, and their continuing place within the human family.

The prayers preserved within this volume belong to this sacred ministry of presence. They are the words of generations who stood at the threshold of mortality and sought to meet that threshold with faith. They reveal a tradition that understood death not as a moment of abandonment, but as a moment in which divine mercy and human compassion meet.

The Forgotten Treasury of Western Christian Death Literature

When modern readers hear the phrase “Book of the Dead,” their thoughts often turn immediately toward the ancient civilizations that preserved famous works under that title. The Egyptian Book of the Dead and the Tibetan Book of the Dead have become widely recognized throughout the world as significant expressions of humanity’s contemplation of death and the afterlife.

Yet the Western Christian world also possesses a vast and deeply meaningful tradition of writings concerning death, dying, remembrance, and the journey of the soul. This

tradition simply developed in a different form. Rather than existing as one singular manuscript bearing the title “Book of the Dead,” it was preserved across centuries through prayers, devotional works, liturgical texts, theological reflections, and spiritual practices surrounding the care of the dying and the remembrance of the departed.

The absence of one universally recognized title does not indicate the absence of a tradition. Rather, the Western Christian understanding of death was woven into the fabric of religious life itself. It was found in the prayers spoken over the sick, the words offered during the final moments of life, the rites surrounding burial, and the prayers offered in remembrance of those who had passed.

These writings formed a spiritual treasury that accompanied countless generations through some of the most significant experiences of human existence.

They addressed the fears of those approaching death.

They comforted those experiencing loss.

They offered hope to those struggling with grief.

They reminded humanity of the Christian conviction that death does not erase the meaning of a life.

Within this tradition, remembrance held particular importance. The departed were not simply individuals who belonged to the past. They remained part of a continuing spiritual relationship. Their lives, their love, their sacrifices, and their influence continued through memory and through the eternal knowledge of God.

This understanding gave Christian remembrance a profound spiritual dimension. To remember the dead was not merely to look backward with sorrow. It was also to honor the enduring significance of the person and to affirm the hope that life continues beyond the boundaries of earthly existence.

The writings preserved within this volume offer a glimpse into that spiritual inheritance. They reveal a tradition that approached death with honesty but not despair, with humility but not hopelessness, and with reverence for the mystery of what lies beyond the final breath.

Death as a Sacred Passage Rather Than an Ending

Across the world's great traditions of death literature, one recurring theme emerges: death is approached not merely as an ending, but as a passage.

The language and theology surrounding that passage differ according to each tradition. Ancient Egypt spoke of the soul's journey through the divine order of existence. Tibetan Buddhism spoke of consciousness moving through transitional states toward awakening. Celtic traditions spoke of the crossing between the visible world and the Otherworld. Christianity speaks of the soul's passage into the mercy and eternal presence of God.

Each tradition expresses its own understanding, yet each recognizes that death represents a profound transition.

This recognition has shaped humanity's sacred imagination for thousands of years. People have instinctively understood that the final moments of life deserve more than silence. They deserve prayer, reflection, compassion, and meaning.

The creation of Books of the Dead across cultures reveals that humanity has always sought to accompany one another through the mysteries of existence. These writings are acts of love. They are attempts to offer guidance where uncertainty exists, comfort where grief exists, and hope where separation exists.

In this sense, *The Western Book of the Dead* stands within a lineage that stretches across civilizations and centuries. It represents the Western Christian expression of a universal human longing: the desire to understand death, to honor those who have passed, and to seek the presence of the Divine beyond the limitations of earthly life.

The Record of the Books of God: Sacred Texts as Preserved Encounters with the Divine

The subtitle of this volume, *The Record of the Books of God*, invites a deeper reflection upon the nature of sacred writings themselves. Throughout human history, sacred texts have served as vessels through which generations preserved their encounters with the Divine. They have carried prayers spoken in moments of devotion, teachings born from contemplation, words of comfort offered in times of suffering, and reflections upon the mysteries that have accompanied humanity from the beginning.

Sacred writings are more than historical documents. They are records of relationship. They reveal the ways in which human beings have sought to understand the Divine and the ways in which they have experienced meaning, guidance, and transformation through that relationship. They preserve humanity's deepest questions and its most enduring hopes.

The great writings concerning death and the journey of the soul belong to this sacred inheritance because they represent humanity standing before one of the greatest mysteries of existence. They are not merely attempts to describe what happens after life ends; they are expressions of humanity's search for understanding, comfort, and communion with something greater than itself.

The Egyptian Book of the Dead preserved the hopes of an ancient civilization concerning eternal existence and the soul's journey through the divine order of creation. The Tibetan Book of the Dead preserved teachings concerning consciousness, awareness, and the transformation possible through the experience of death. The Celtic traditions preserved a vision of continuity between worlds, honoring ancestors and the unseen dimensions of existence. The Western Christian tradition preserved prayers centered upon mercy, resurrection, forgiveness, and the eternal relationship between the human soul and God.

Each tradition created its own sacred record of humanity's encounter with death.

Each tradition sought to answer the questions that arise when human beings stand before the unknown.

Each tradition preserved the conviction that death is not the end of meaning.

Within the Christian tradition, sacred writings concerning death reveal a particular understanding: that the human person is created with eternal significance and that every life remains held within the knowledge and love of God. The prayers preserved within this volume reflect this belief. They express the hope that the soul is not abandoned, that

suffering is not meaningless, and that love is not destroyed by the separation created through death.

The phrase “Record of the Books of God” therefore carries a profound implication. It suggests not only a collection of writings, but a remembrance of humanity’s ongoing conversation with the Divine. The pages contained within this volume represent voices from generations past—voices that prayed, mourned, hoped, and entrusted themselves and those they loved to the mercy of God.

In preserving these writings, one preserves more than words.

One preserves the faith of those who spoke them.

One preserves the experiences of those who found comfort within them.

One preserves the spiritual inheritance of those who came before.

The Sacred Work of Preservation

Every generation inherits treasures from those who preceded it. Some treasures are visible: works of art, architecture, manuscripts, and historical records. Others are less tangible but no less valuable: prayers, wisdom, spiritual practices, and sacred expressions of faith that have guided human beings through the most significant moments of existence.

These inheritances require preservation.

Without preservation, voices that once offered comfort can become silent. Without remembrance, traditions that

shaped countless lives can gradually fade from awareness. Without transmission, future generations may lose access to spiritual resources that once provided guidance during moments of suffering, uncertainty, and transition.

The preservation of sacred writings is therefore not merely an academic act. It is an act of honoring human experience and spiritual memory.

To preserve a prayer is to preserve a moment when a person turned toward God.

To preserve a devotion is to preserve a pathway through which generations sought meaning.

To preserve a sacred text is to honor the countless individuals whose lives were touched by those words.

The writings surrounding death hold a particularly important place within this preservation. Few moments in human existence are as vulnerable or as profound as the approach of death. In those moments, people have always sought words that could express what the heart alone cannot carry. They have sought language for surrender, forgiveness, hope, remembrance, and trust.

The prayers gathered within *The Western Book of the Dead* represent such a language.

They emerged from centuries of spiritual reflection upon suffering, mortality, and eternity. They were spoken by individuals confronting the reality of death and by communities seeking to accompany them with compassion. They provided comfort during illness, guidance during uncertainty, and remembrance after loss.

Over time, many of these writings became less familiar to modern readers. Changes in culture, language, and religious practice caused some of these traditions to move from everyday spiritual life into historical memory. Yet the wisdom contained within them remains significant because the human experiences they address have not disappeared.

Human beings still encounter illness.

Human beings still experience grief.

Human beings still stand beside those they love as they approach the end of life.

Human beings still seek meaning beyond mortality.

The work of preservation allows these voices to speak again. It creates a bridge between those who prayed these words in earlier generations and those who seek comfort and understanding today.

The Role of This Compilation

A volume such as *The Western Book of the Dead* serves as both preservation and restoration. It gathers together a spiritual tradition that has existed for centuries and allows it to be encountered as part of a larger conversation about humanity's understanding of death.

The purpose of this compilation is not simply to collect historical writings. It is to restore accessibility to a sacred inheritance—to allow modern readers to encounter the prayers, reflections, and devotions that once accompanied generations through the profound experiences of life and death.

The compiler and editor of this volume has undertaken the work of bringing together these materials so that this tradition may be preserved and recognized. The effort represents an act of spiritual preservation: gathering voices that might otherwise remain scattered and allowing them to be encountered within a unified context.

Such a work requires more than organization. It requires attentiveness to the meaning carried within these writings. It requires recognizing that these texts are not merely artifacts of the past, but expressions of faith that continue to speak to enduring human experiences.

The words contained within these pages were born from moments of great importance. They were shaped by individuals who confronted suffering, by families who experienced loss, by communities that gathered in remembrance, and by generations who sought to understand the mystery of life beyond death.

Their continued relevance lies precisely in this human connection.

The circumstances of humanity may change.
Languages may change.
Cultures may change.

But the fundamental questions of existence remain.

What is the meaning of life?
What becomes of love after separation?
Where does the soul journey?
How does humanity encounter the mystery of God?

The sacred writings preserved within this volume continue to offer their own response to these questions.

The Western Book of the Dead Within the Great Tradition of Humanity's Sacred Literature

The significance of *The Western Book of the Dead: Or the Record of the Books of God* lies not only within the individual prayers and writings it preserves, but also within the larger tradition of sacred literature to which it belongs. Throughout history, humanity has created works devoted to understanding the transition between life and death because death has always represented more than the cessation of physical existence. It has represented a profound spiritual threshold—a place where humanity encounters questions concerning identity, meaning, eternity, and the Divine.

Within this broader tradition, the great Books of the Dead of the world stand as monuments to humanity's search for wisdom beyond the boundaries of ordinary experience. They are not simply collections of teachings about what may occur after death. They are reflections of entire civilizations' understandings of existence itself. They reveal what different peoples believed about the nature of the soul, the purpose of life, the reality of the Divine, and the possibility of continuation beyond physical mortality.

The Egyptian Book of the Dead, the Tibetan Book of the Dead, the Celtic traditions surrounding the Otherworld, and the Western Christian tradition each arose from distinct historical and spiritual environments. Their teachings should be approached with respect for their individuality, recognizing that each tradition speaks from within its own worldview. They are not interchangeable expressions of one identical belief system, but rather unique responses to the universal mystery that confronts all humanity.

Yet their existence alongside one another reveals something remarkable. Across continents and centuries, human beings have repeatedly sought to approach death with reverence rather than despair. They have created sacred words for the moments when ordinary words fail. They have developed traditions of remembrance because love demands more than silence in the face of loss. They have sought ways to accompany one another through the passage that every person must eventually encounter.

It is within this universal human search that the Western Christian tradition deserves recognition.

The Western world has long possessed a profound literature concerning death, dying, and the hope of eternal life. Its expressions have often been woven throughout prayers, devotional writings, liturgical traditions, and spiritual practices rather than collected under a single ancient title. Yet the depth of this tradition is undeniable.

For centuries, Christianity developed a rich spiritual vocabulary for approaching death. It spoke of the mercy of God, the forgiveness of sins, the hope of resurrection, the communion of saints, and the eternal destiny of the soul. It created prayers for those who suffered, prayers for those who were dying, prayers for those who mourned, and prayers for those whose lives had passed from the visible world into the mystery of eternity.

These writings formed a Western Christian response to the same fundamental questions that inspired other civilizations to create their own sacred death literature.

What happens when earthly life comes to an end?

How does the soul enter into the presence of the Divine?

How does humanity find peace when confronted with mortality?

How does love continue when physical presence is lost?

The Christian tradition answered these questions through the lens of divine relationship. Death was not understood merely as a journey into the unknown, but as a passage into the care of the One who created and loved the human person. The soul was not regarded as abandoned, but as entrusted.

This understanding gave rise to centuries of prayers that accompanied the dying and comforted the grieving. These prayers recognized both the sorrow of separation and the hope of eternal life. They acknowledged human weakness while affirming divine compassion. They allowed people to approach death honestly, without denying its mystery, while still holding firmly to faith.

In this way, *The Western Book of the Dead* represents not a new creation, but a rediscovery and gathering of an existing spiritual inheritance. It offers readers the opportunity to encounter the Western Christian tradition of death literature as a unified expression of faith, compassion, and hope.

The Mystery of Death and the Meaning of Life

One of the deepest lessons offered by humanity's sacred literature concerning death is that contemplation of mortality ultimately leads back to the meaning of life itself. A Book of the Dead is never only about death.

It is also about how humanity chooses to live.

The awareness of mortality has always called people toward reflection. It reminds individuals that time is precious, that relationships matter, and that every human life carries significance beyond what can be measured by worldly accomplishments alone. The contemplation of death has the ability to reveal what is most essential: love, compassion, forgiveness, service, and the search for what is eternal.

This is why the great traditions of death literature have never been merely collections of instructions for the departed. They have also been guides for the living.

The Egyptian writings reminded humanity that life exists within a greater divine order.

The Tibetan teachings reminded humanity that awareness and spiritual preparation must be cultivated throughout life.

The Celtic traditions reminded humanity that relationships, memory, and connection extend beyond physical separation.

The Christian tradition reminds humanity that life finds its ultimate fulfillment in divine love.

Each tradition, in its own way, calls humanity to live with greater awareness of the sacred nature of existence.

The presence of death in human experience is not meant only to inspire fear. It can also awaken gratitude. It can deepen compassion. It can remind people to love while they have the opportunity to love, to forgive while forgiveness can still be offered, and to recognize the dignity of every person encountered along the journey of life.

The writings preserved in this volume therefore serve not only those who contemplate death, but all who seek to understand life more deeply.

They belong to the bedside of the dying, but they also belong to the heart of the living.

They speak of endings, but they reveal beginnings.

They speak of separation, but they point toward enduring connection.

They speak of mortality, but they reveal the human longing for eternity.

The Continuing Relevance of Sacred Death Literature

In an age often marked by distraction and rapid change, the traditions preserved within works such as *The Western Book of the Dead* offer an invitation to return to deeper reflection. Modern society has developed many ways to extend and preserve physical life, yet the fundamental spiritual questions surrounding death remain unchanged.

Human beings continue to experience loss.

Families continue to say goodbye to those they love.

Individuals continue to seek meaning when confronted with mortality.

Communities continue to search for ways to offer comfort and compassion during moments of suffering.

The need for sacred language surrounding death has not disappeared.

If anything, it has become increasingly important.

A culture that remembers how to approach death with reverence also remembers how to approach life with greater depth. The way a society treats the dying and remembers the departed reveals something about its understanding of human dignity itself.

The prayers and writings contained within this volume preserve a vision of death that is neither denial nor despair. They acknowledge sorrow while offering hope. They recognize the pain of separation while affirming the possibility of divine consolation. They allow grief to exist while reminding the human heart that love remains meaningful beyond the limits of physical presence.

This is one of the enduring gifts of sacred death literature: it gives humanity a language for the moments when the deepest realities of existence become unavoidable.

The Final Passage: A Book About Death That Speaks of Life

Although *The Western Book of the Dead: Or the Record of the Books of God* is a work concerned with death, its deepest message is ultimately a message about life. The prayers, devotions, and sacred reflections contained within this volume arise from humanity's encounter with mortality, yet they continually point beyond death toward the values that give life its greatest meaning: love, compassion, forgiveness, faith, remembrance, and hope.

This is a truth recognized throughout the great traditions of sacred death literature. Those who have reflected most deeply upon death have often discovered that the

contemplation of mortality does not diminish life; rather, it reveals the preciousness of life more clearly. To recognize that earthly existence is finite is to become more aware of the importance of how one chooses to live, how one treats others, and how one responds to the gift of being alive.

The awareness of death has always invited humanity into deeper questions. Have we loved enough? Have we forgiven enough? Have we offered kindness where kindness was needed? Have we recognized the sacred dignity of those who walked beside us? Have we lived in a manner worthy of the preciousness of the life entrusted to us?

The sacred writings preserved across civilizations have continually returned humanity to these questions.

The Egyptian tradition reflected upon the soul's journey beyond physical existence and the importance of living in harmony with divine order. The Tibetan tradition emphasized the cultivation of awareness and spiritual preparation throughout life. The Celtic traditions honored continuity, remembrance, and the enduring relationship between generations. The Christian tradition proclaimed the hope that love is not overcome by death and that the human soul remains held within the mercy of God.

Though their expressions differ, these traditions reveal a shared human longing: the desire to understand existence as something greater than the boundaries of the physical world alone.

This longing is not merely an escape from mortality. Rather, it is an affirmation that human life possesses a depth and dignity that cannot be reduced to its temporary

circumstances. It is a recognition that every person carries within them a mystery worthy of reverence.

The Soul, Memory, and the Continuation of Love

One of the most enduring themes found throughout humanity's reflections upon death is the relationship between love and remembrance. Death creates separation, but it also reveals the profound nature of the bonds that unite human beings. The grief experienced after the loss of someone loved is itself a testimony to the significance of that person's life.

The traditions surrounding death have always sought ways to honor this reality.

They have created prayers for the departed.

They have preserved names and memories.

They have gathered communities in remembrance.

They have offered words of consolation to those who remain.

Within the Western Christian tradition, remembrance carries a particularly meaningful spiritual significance. The departed are not regarded as forgotten. Their lives remain part of the continuing story of creation. Their influence remains present through the love they shared, the wisdom they offered, and the ways in which they shaped the lives of others.

The prayers preserved within this volume arise from this understanding. They recognize the sorrow of separation while affirming the hope that love exists within a greater

reality than physical presence alone. They acknowledge human grief while placing that grief within the larger mystery of divine compassion.

In this way, these writings serve both the living and the departed. They offer words for those who have lost someone they love, but they also preserve the belief that the bonds created through love possess a significance that extends beyond the limitations of earthly existence.

The Preservation of a Spiritual Inheritance

Every sacred tradition is carried forward through those who choose to preserve it. Without preservation, the wisdom of previous generations can become inaccessible. Without careful attention, the prayers and reflections that once sustained communities can disappear from common memory.

The work of preserving sacred writings is therefore a responsibility of great importance.

It is an act of respect toward those who came before.

It is an act of generosity toward those who will come after.

It is an acknowledgment that humanity's spiritual inheritance belongs not only to one generation, but to all who seek meaning.

The Western Book of the Dead participates in this work of preservation by gathering together a tradition that has accompanied Western Christianity for centuries. Through these writings, modern readers are invited to encounter the prayers and reflections that once surrounded moments of illness, dying, burial, remembrance, and contemplation of eternity.

These texts offer more than historical interest. They offer companionship.

They remind readers that the questions surrounding death are not new. They remind those who grieve that their sorrow has been shared by countless generations before them. They remind those who contemplate mortality that humanity has always sought wisdom at the threshold between this life and what lies beyond.

The compiler and editor of this volume has brought together these materials as an effort to preserve and make accessible this spiritual inheritance. The purpose of such work is not simply to recover words from the past, but to allow those words to continue serving the human heart.

A sacred text lives not only because it has been preserved, but because it continues to speak.

The Western Book of the Dead: A Voice of Hope at the Threshold

Every civilization has sought words for the great passage that awaits all human beings. Every culture has developed ways to approach death with reverence. Every generation has asked whether existence extends beyond what can be seen and whether the human soul possesses a destiny beyond physical life.

The existence of these traditions reveals something essential about humanity: the desire for meaning is inseparable from the human spirit.

The Books of the Dead of the world are not monuments to fear. They are monuments to hope.

They represent humanity's refusal to believe that love, consciousness, and meaning are extinguished by death.

They represent the belief that the visible world is not the entirety of existence.

They represent the conviction that there is a deeper mystery surrounding human life.

Within this great tradition, *The Western Book of the Dead* offers the Western Christian response: a tradition centered upon divine mercy, the dignity of the human soul, and the hope of eternal life.

It stands as a companion for those who contemplate mortality.

It stands as a source of reflection for those who grieve.

It stands as a preservation of prayers that have accompanied generations through suffering and transition.

It stands as a reminder that death, while mysterious, is not without meaning.

Conclusion: Beyond the Threshold

The mystery of death remains one of humanity's greatest questions. No generation has escaped it. No civilization has ignored it. Across time, humanity has continued to seek wisdom, comfort, and understanding before the threshold that all must eventually approach.

The great sacred traditions of death literature reveal this continuing search.

Ancient Egypt looked beyond death toward eternal existence.

Tibetan Buddhism looked beyond death toward transformation and awakening.

Celtic traditions looked beyond death toward the continuing relationship between worlds and ancestors.

Western Christianity looked beyond death toward resurrection, mercy, and communion with God.

Each tradition preserved its own sacred response.

Each tradition offered its own vision of the journey beyond life.

Each tradition reflected humanity's enduring hope that existence is greater than what can be immediately perceived.

The Western Book of the Dead: Or the Record of the Books of God preserves one of these great voices. It gathers the prayers and reflections of a Western Christian heritage that has long accompanied humanity through the mysteries of suffering, dying, death, and remembrance.

Its pages remind us that death is not only a moment of departure, but also a moment of profound spiritual reflection. They remind us that every life carries meaning, every person possesses dignity, and every soul remains worthy of love and remembrance.

Ultimately, the deepest message of this book is not about death alone.

It is about the sacredness of life.

It is about the love that binds humanity together.

It is about the hope that transcends separation.

It is about the mystery of a Divine presence that accompanies the human journey from beginning to end.

For those approaching death, these writings offer companionship.

For those experiencing grief, they offer comfort.

For those seeking understanding, they offer reflection.
And for all who contemplate the mystery of existence, they offer a reminder that the human journey extends beyond what the eyes can see.

The threshold remains sacred.

The mystery remains profound.

But throughout the ages, humanity has continued to seek, to pray, and to hope.

Because beyond every ending lies the possibility of transformation.

Beyond every separation lies the promise of remembrance.

And beyond every threshold, the soul remains within the presence of the Divine.

The Western Book of the Dead

Or the Record of the Books of God

Compiled, Edited and with a Foreword by
Marilynn Hughes

From the Roman Breviary Reformed by Order of the Holy Ecumenical Council of Trent, Published by Order of Pope St. Pius V and Revised By Clement VIII, Urban VIII and Leo XIII Together with the Offices Since Granted and the Martyrology, 1908, with notes on Recent Councils from iBreviary, Edited for the Catholic Funerary Rituals and the Office of the Dead by Marilynn Hughes, 2017

“O God, Whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant N..., which Thou hast this day commanded to depart out of this world, that Thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by the Holy Angels, and conducted to Paradise, its true country; that as in Thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.”

A Prayer to Say on the Day of Someone’s Death or Burial,
Catholic Household Blessings and Prayers, Image, New
York, 2007 USCCB

Key

+ - This Means to Make the Sign of the Cross (In the Name of the Father, the Son and the Holy Spirit)

- For the Priest or Presider

* - For the Congregation, also Used as a Guide for Multiple Readers

E.T. – To be Said at Easter Time

RITE FOR EMERGENCIES

Note: An (L) indicates that a text is also provided in Latin, after the English.

INTRODUCTION

259. There are extreme circumstances in which not even the continuous rite can be celebrated. These occur when the danger of death from injury or illness is sudden and unexpected or when the priest is not called to exercise his ministry until the person is at the point of death.

260. In such a situation of emergency the priest should offer every possible ministry of the Church as reverently and expeditiously as he can. He may be able to provide only the barest minimum of sacramental rites and forms of prayer, but even then he should add other appropriate prayers to help the dying person and those who may be present.

261. If the dying person wishes, the sacrament of penance is celebrated first. If necessary, the confession may be generic. Because of the emergency situation, Viaticum follows immediately. Christians in danger of death are bound by the precept to receive communion. If there is still sufficient time, the Anointing of the Sick may then be celebrated. The brief rite which follows has been provided for the celebration of these sacraments in such a situation. The priest should judge, in light of the particular circumstances, how much or how little of this rite is possible.

262. After the celebration of the abbreviated rite for emergencies, the priest should continue in prayer with the dying person, if possible, and with the family and friends,

as suggested in the “Commendation of the Dying”. When death has occurred, some of the prayers suggested at the end of the “Commendation of the Dying” may be said with the family and friends.

263 When a priest has been called to attend a person who is already dead, he is not to administer the sacrament of anointing. Instead, he should pray for the dead person, asking that God forgive his or her sins and graciously receive him or her into the kingdom. It is appropriate that he lead the family and friends, if they are present, in some of the prayers suggested at the end of the “Commendation of the Dying,” as already mentioned. Sometimes the priest may find it necessary to explain to the family of the person who has died that sacraments are celebrated for the living, not for the dead, and that the dead are effectively helped by the prayers of the living.

If the priest has reason to believe that the person is still living, he may anoint him or her conditionally with the words: “If life is in you:...”

SACRAMENT of PENANCE

264. If the sick person so wishes, the sacrament of penance is celebrated; in case of necessity, the confession may be generic.

The priest extends his hands over the penitent’s head (or at least extends his right hand) and says:

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;

through the ministry of the Church
 may God give you pardon and peace,
 and I absolve you from your sins
 in the name of the Father, and of the Son, +
 and of the Holy Spirit.
 R. Amen.

[Latin:

Deus, Pater misericordiárum,
 qui per mortem et resurrectionem Fílii sui
 mundum sibi reconciliávit
 et Spíritum Sanctum effúdit in remissionem peccatórum,
 per ministérium Ecclesiæ indulgéntiam tibi tríbuat et
 pacem.
 Et ego te absólvo a peccátis tuis
 in nómine Patris et Fílii + et Spíritus Sancti.
 R. Amen.]

APOSTOLIC PARDON

265. The priest may give the apostolic pardon for the dying:

Through the holy mysteries of our redemption,
 may almighty God release you from all punishments
 in this life and in the life to come.

May he open to you the gates of paradise
 and welcome you to everlasting joy.
 R. Amen.

[Latin:

Per sancrosáncta humánæ reparatiónis mystéria,
 remíttat tibi omnípotens Deus

omnes præséntis et futúræ vitæ pœnas,
 paradísi portas apériat
 et ad gáudia te sempitérna perdúcat.
 R. Amen.]

THE LORD'S PRAYER

266. The priest introduces the Lord's Prayer

Jesus taught us to call God our Father,
 and so we have the courage to say:

All say:

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

COMMUNION as VIATICUM

267. The priest goes to the sick person and, showing the
 blessed sacrament, says:

The body of Christ.

The sick person answers: Amen.

Then the priest says:

The blood of Christ.

The sick person answers: Amen.

Immediately, or after giving Communion to the sick person, the priest adds the form for viaticum:

May the Lord Jesus Christ protect you
and lead you to eternal life.

R. Amen.

Others present who wish to receive Communion then do so
in the usual way.

PRAYER before ANOINTING

268. The priest says

Let us ask the Lord to come our brother/sister N. with his
merciful love, and grant him/her relief through this holy
anointing. In faith we pray:

R. Lord hear our prayer.

ANOINTING

(If the oil is not blessed, the priest blesses it, saying:

Bless, + Lord, your gift of oil
and our brother/sister N.,
that it may bring him/her relief.

[Latin:

Benedic, + Dómine, hanc Ólei creatúram
et ipsum étiam infirmum (ipsam étiam infirmam)
qui (quæ) hoc leniménto perúngitur.])

269. The priest anoints the sick person with blessed oil. [If the priest is anointing the sick person conditionally, the sacramental form is introduced with the words: If life is in you:]

First, he anoints the forehead, saying

Through this holy anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.
R. Amen.

[Latin:

Per istam sanctam Unctiōnem
et suam piíssimam misericórdiam,
ádiuvet te Dóminus grátia Spíritus Sancti. R. Amen.]

Then he anoints the hands, saying:

May the Lord who frees you from sin
save you and raise you up.
R. Amen.

[Latin:

Ut a peccátis liberátum (liberátam)
te salvet atque propítius állevet. R. Amen.]

The sacramental form is said only once, for the anointing of the forehead and hands, and is not repeated.

CONCLUDING PRAYER

270. The priest says one of the following prayers:

A

Father,
 you readily take into account
 every stirring of good will,
 and you never refuse to pardon the sins
 of those who seek your forgiveness.

Have mercy now on your servant N.
 who has now entered the struggle of his/her final agony.
 May this holy anointing and our prayer of faith
 comfort and aid him/her in body and soul.
 Forgive all his/her sins
 and protect him/her with your loving care.

We ask this, Father, through your Son Jesus Christ,
 because he has won the victory over death,
 opened the way to eternal life
 and now lives and reigns with you for ever and ever.
 R. Amen.

B

When anointing and viaticum are given together:

Lord God, merciful Father,
 comforter of the afflicted,
 look kindly on your servant N. who trusts in you.
 Though now weighed down with grievous distress,
 may he/she find relief through this holy anointing;
 and may the food he/she has received,
 the body and blood of your Son, Jesus Christ,
 refresh and strengthen him/her
 for his/her journey to life.
 We ask this through Christ our Lord.

R. Amen.

BLESSING

271. The priest blesses the sick person:

May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

R. Amen.

[Latin:

Benedíctio Dei omnipoténtis,
Patris + et Fílii et Spíritus Sancti,
descéndat super vos, et máneat semper.

R. Amen.]

SIGN OF PEACE

272. The priest and the others present may then give the sick person the sign of peace.

273. If the person recovers somewhat, the priest or other minister may continue to give further pastoral care, bringing viaticum frequently, and using other prayers and blessings from the rite of visiting the sick.

274. When death has occurred, prayers may be offered for the dead person and for the family and friends. This may be done in any suitable place, including a hospital chapel or prayer room.

VISITS TO THE SICK

INTRODUCTION

I was sick and you visited me.

54. The prayers contained in this chapter follow the common pattern of reading, response, prayer, and blessing. This pattern is provided as an example of what can be done and may be adapted as necessary. The minister may wish to invite those present to prepare for the reading from Scripture, perhaps by a brief introduction or through a moment of silence. The laying on of hands may be added by the priest, if appropriate, after the blessing is given.

55. The sick should be encouraged to pray when they are alone or with their families, friends, or those who are for them. Their prayer should be drawn primarily from Scripture. The sick person and others may help to plan the celebration, for example, by choosing the prayers and readings. Those making these choices should keep in mind the condition of the sick person.

The passages found in this chapter and speak of the mystery of human suffering in the words, works, and life of Christ. Occasionally, for example, on the Lord's Day, the sick may feel more involved in the worship of the community from which they are separated if the readings used are those assigned for that day in the lectionary. Prayers may also be drawn from the psalms or from other prayers or litanies. The sick should be helped in making this form of prayer, and the minister should always be ready to pray with them.

56. The minister should encourage the sick person to offer his or her sufferings in union with Christ and to join in prayer for the Church and the world. Some examples of particular intentions which may be suggested to the sick person are: for peace in the world; for a deepening of the life of the Spirit in the local Church; for the pope and the bishops; for people suffering in a particular disaster.

Reading

57. The word of God is proclaimed by one of those present or by the minister.

A Acts 3:1-10

In the name of Jesus and the power of his Church, there is salvation—even liberation from sickness.

A reading from the Acts of the Apostles

Once, when Peter and John were going up to the temple area for the three o'clock hour of prayer, a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, "Look at us." He paid attention to them, expecting to receive something from them. Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, rise and walk." Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw him walking and praising God, they

recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

The word of the Lord.

B Matthew 8:14-17

Jesus fulfills the prophetic figure of the servant of God taking upon himself and relieving the sufferings of God's people.

A reading from the holy gospel according to Matthew

Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. He touched her hand, the fever left her, and she rose and waited on him.

When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word and cured all the sick, to fulfill what had been said by Isaiah the prophet:

“He took away our infirmities
and bore our diseases.”

The gospel of the Lord.

Response

58. A brief period of silence may be observed after the reading of the word of God. An appropriate psalm or one of the following psalms may be used.

A

Psalm 102

R. O Lord, hear my prayer and let my cry come to you.

O Lord, hear my prayer;
 and let my cry come to you.
 Hide not your face from me
 in the day of my distress.
 Incline your ear to me;
 in the day when I call, answer me speedily.

R. O Lord, hear my prayer and let my cry come to you.

He has broken down my strength in the way;
 has cut short my days.
 I say: O my God,
 Take me not hence in the midst of my days.
 through all generations your years endure.

R. O Lord, hear my prayer and let my cry come to you.

Let this be written for the generation to come,
 and let his future creatures praise the Lord:
 "The Lord looked down from his holy height,
 from heaven he beheld the earth,
 To hear the groaning of the prisoners,
 to release those doomed to die."

R. O Lord, hear my prayer and let my cry come to you.

B

Psalm 27

R. The Lord is my light and my salvation.

The Lord is my light and my salvation;
 whom should I fear?
 The Lord is my life's refuge;
 of whom should I be afraid?

R. The Lord is my light and my salvation.

One thing I ask of the Lord;
 this I seek:
 To dwell in the house of the Lord
 all the days of my life,
 that I may gaze on the loveliness of the Lord'
 and contemplate his temple.

R. The Lord is my light and my salvation.

For he will hide me in his abode
 in the day of trouble,
 He will conceal me in the shelter of his tent;
 he will set me high upon a rock.

R. The Lord is my light and my salvation.

The minister may then give a brief explanation of the reading, applying it to the needs of the sick person and those who are looking after him or her.

The Lord's Prayer

59. The minister introduces the Lord's Prayer in these or similar words:

Now let us offer together the prayer our Lord Jesus Christ taught us:

All say:

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

60. The minister says a concluding prayer. One of the following may be used:

A

Father,
 your Son accepted our sufferings
 to teach us the virtue of patience in human illness.
 Hear the prayers we offer for our sick brother/sister.
 May all who suffer pain, illness, or disease
 realize that they have been chosen to be saints
 and know that they are joined to Christ
 in his suffering for the salvation of the world.
 We ask this through Christ our Lord.
 R. Amen.

B

All-powerful and ever-living God,
 the lasting health of all who believe in you,
 hear us as we ask your loving help for the sick;
 restore their health,
 that they may again offer joyful thanks in your Church.
 Grant this through Christ our Lord.

R. Amen.

C

All-powerful and ever-living God,
 we find security in your forgiveness.
 Give us serenity and peace of mind;
 may we rejoice in your gifts of kindness
 and use them always for your glory and our good.
 We ask this in the name of Jesus the Lord.
 R. Amen.

Blessing

61. The minister may give a blessing. One of the following may be used.

A

All praise and glory is yours, Lord our God,
 for you have called us to serve you in love.
 Bless N.
 so that he/she may bear this illness in union with your
 Son's obedient suffering.
 Restore him/her to health,
 and lead him/her to glory.
 We ask this through Christ our Lord.
 R. Amen.

B For an elderly person

All praise and glory are yours, Lord our God,
 for you have called us to serve you in love.
 Bless all who have grown old in your service
 and give N. strength and courage
 to continue to follow Jesus your Son.

We ask this through Christ our Lord.

R. Amen.

If the minister is a priest or deacon, he immediately concludes:

May the blessing of almighty God,
The Father, and the Son + and the Holy Spirit,
Come upon you and remain with you forever.
R. Amen.

The priest may lay hands upon the sick person's head.

A minister who is not a priest or deacon invokes God's blessing and makes the sign of the cross on himself or herself, while saying:

May the Lord + bless us,
protect us from all evil,
and bring us to everlasting life.
R. Amen.

The minister may then trace the sign of the cross on the sick person's forehead.

ANOINTING OF THE SICK OUTSIDE OF MASS

INTRODUCTION

He has borne our weakness and endured our suffering.

111. The rite which follows provides for the celebration of the sacrament of anointing outside Mass. This celebration takes place in the home, in a hospital or institution, or in church. Appropriate vestments should be worn by the priest.

112. The priest should inquire beforehand about the physical and spiritual condition of the sick person and he should become acquainted with the family, friends, and others who may be present. If possible, he should involve them in the preparation for the celebration, for example, in the choice of the readings and prayers, and he should explain to them the significance of the sacrament. Since the liturgical texts appear in the singular, they must be adapted in gender and number for a celebration in which two or more people are anointed.

113. If the sick person wishes to celebrate the sacrament of penance, it is preferable that the priest make himself available for this during a previous visit. If it is necessary for the sick person to confess during the celebration of the sacrament of anointing, this takes the place of the penitential rite.

114. If Communion is to be given during the celebration, this occurs after the liturgy of anointing.

INTRODUCTORY RITES

GREETING

115. The priest greets the sick person and the others present. One of the following greetings may be used:

- A. The peace of the Lord be with you always.
- B. Peace be with you (this house) and with all who live here
- C. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- D. The grace and peace of God our Father and the Lord Jesus Christ be with you.

Response: And also with you. [NTRM: And with your spirit.]

If Communion is to take place during the rite, the priest then places the Blessed Sacrament on the table, and all join in adoration.

SPRINKLING WITH HOLY WATER

If it seems desirable, the priest may sprinkle the sick person and those present with holy water. One of the following may be used:

A

The Lord is our shepherd
and leads us to streams of living water

B

Like a stream in parched land,
may the grace of the Lord refresh our lives.

C

Let this water call to mind our baptism into Christ,
who by his death and resurrection has redeemed us.

INSTRUCTION

117. Then he addresses those present in these or similar words:

My dear friends, we are gathered here in the name of our Lord Jesus Christ who is present among us. As the gospels relate, the sick came to him for healing; moreover, he loves us so much that he died for our sake. Through the apostle James, he has commanded us: “Are there any who are sick among you? Let them send for the priests of the Church, and let the priests pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick persons, and the Lord will raise them up; and if they have committed any sins, their sins will be forgiven them.” Let us therefore commend our sick brother/sister N. to the grace and power of Christ, that he may save him/her and raise him/her up.

If the sacrament of penance is now celebrated the penitential rite is omitted.

After the confession of the penitent, the priest extends his hands over the penitent’s head (or at least extends his right

hand); care should be taken that this gesture is not confused with the laying on of hands during anointing. He says:

God, the Father of mercies,
 through the death and reconciliation of his Son
 has reconciled the world to himself
 and sent the Holy Spirit among us
 for the forgiveness of sins;
 through the ministry of the Church
 may God give you pardon and peace,
 and I absolve you from your sins
 in the name of the Father, and of the Son, +
 and of the Holy Spirit.
 R. Amen.

[Latin:

Deus, Pater misericordiárum,
 qui per mortem et resurrectiõem Fílii sui
 mundum sibi reconciliávit
 et Spíritum Sanctum effúdit in remissiõem peccatórum,
 per ministérium Ecclesiæ indulgéntiam tibi tríbuat et
 pacem.
 Et ego te absólvo a peccátis tuis
 in nómine Patris et Fílii + et Spíritus Sancti.
 R. Amen.]

PENITENTIAL RITE

118. The priest invites the sick person and all present to join in the penitential rite, using these or similar words:

A. My brothers and sisters, to prepare ourselves for this holy anointing, let us call to mind our sins.

B. My brothers and sisters, as we prepare to celebrate this holy sacrament, let us acknowledge our failings and ask the Lord for pardon and strength.

C. My brothers and sisters, let us turn with confidence to the Lord and ask his forgiveness for all our sins.

D. Coming together as God's family, with confidence let us ask the Lord's forgiveness, for he is full of gentleness and compassion.

After a brief period of silence, the penitential rite continues, using one of the following:

A All say:

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault

They strike their breast:

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
[NTRM:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
 through my most grievous fault;
 Then they continue:
 therefore I ask blessed Mary ever-Virgin,
 all the Angels and Saints,
 and you, my brothers and sisters,
 to pray for me to the Lord our God.]

B

Lord Jesus, you healed the sick:
 Lord, have mercy.
 R. Lord, have mercy.

Lord Jesus, you forgave sinners:
 Christ, have mercy.
 R. Christ, have mercy.

Lord Jesus, you give us yourself
 to heal us and bring us strength:
 Lord, have mercy.
 R. Lord, have mercy.

The priest concludes the penitential rite with the following:

May almighty God have mercy on us,
 forgive us our sins,
 and bring us to everlasting life.
 R. Amen.

LITURGY OF THE WORD

READING

119. The word of God is proclaimed by one of those present or by the priest. An appropriate reading or one of the following readings may be used:

Matthew 11:25-30

Childlike confidence in the goodness of God will bring us the "rest" that only Jesus can give.

On one occasion, Jesus spoke thus: "Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest of children. Father, it is true. You have graciously willed it so. Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son—and anyone to whom the Son wishes to reveal him.

"Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

The Gospel of the Lord.

Mark 2:1-12

Much more important than the health of our bodies is the peace and consolation of the presence of Jesus who can forgive us our sins and reconcile us with God.

Jesus came back to Capernaum after a lapse of several days and word got around that he was at home. At that they began to gather in great numbers. There was no longer any

room for them, even around the door. While he was delivering God's word to them, some people arrived bringing a paralyzed man to him. The four who carried him were unable to bring him to Jesus because of the crowd, so they began to open up the roof over the spot where Jesus was. When they had made a hole, they let down the mat on which the paralytic was lying. When Jesus saw their faith, he said to the paralyzed man, "My son, your sins are forgiven." Now some of the scribes were sitting there asking themselves: "Why does the man talk in that way? He commits blasphemy! Who can forgive sins except God alone?" Jesus was immediately aware of their reasoning, though they kept it to themselves, and he said to them: "Why do you harbor these thoughts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up, pick up your mat, and walk again'? That you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I command you: Stand up! Pick up your mat and go home." The man stood and picked up his mat and went outside in the sight of everyone. They were awestruck; all gave praise to God, saying, "We have never seen anything like this!"

The Gospel of the Lord.

Luke 7:18b-23

The healing hand of Christ is a sign of the presence of God; that same hand is extended to us in this sacrament now, to console and strengthen us.

Summoning two of them, John sent them to ask the Lord, "Are you 'He who is to come' or are we to expect someone else?" When the men came to him they said, "John the Baptizer sends us to you with this question: 'Are you 'He who is to come' or do we look for someone else?'" (At that

time he was curing many of their diseases, afflictions, and evil spirits; he also restored sight to many who were blind.) Jesus gave this response: "Go and report to John what you have seen and heard. The blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them. Blest is that man who finds no stumbling block in me."

The Gospel of the Lord.

RESPONSE

120. A brief period of silence may be observed after the reading of the word of God.

The priest may then give a brief explanation of the reading, applying it to the needs of the sick person and those who are looking after him or her.

LITURGY OF ANOINTING

LITANY

121. The priest may adapt or shorten the litany according to the condition of the sick person.

My brothers and sisters, in our prayer of faith let us appeal to God for our brother/sister N.

Come and strengthen him/her through this holy anointing:
Lord, have mercy.

R. Lord, have mercy.

Free him/her from all harm:

Lord, have mercy.

R. Lord, have mercy.

Free him/her from sin and all temptation:

Lord, have mercy.

R. Lord, have mercy.

Relieve the sufferings of all the sick [here present]:

Lord, have mercy.

R. Lord, have mercy.

Assist all those dedicated to the care of the sick:

Lord, have mercy.

R. Lord, have mercy.

Give life and health to our brother/sister N., on whom we lay our hands in your name:

Lord, have mercy.

R. Lord, have mercy.

LAYING ON OF HANDS

122. In silence, the priest lays his hands on the head of the sick person.

PRAYER OVER THE OIL

123. The priest says a prayer of thanksgiving over blessed oil or he may bless the oil himself (see Gen. Introduction no. 21) using one of the following:

THANKSGIVING OVER BLESSED OIL

If the oil is already blessed, the priest says the following prayer of thanksgiving over it.

Praise to you, God, the almighty Father.

You sent your Son to live among us
and bring us salvation.

R. Blessed be God who heals us in Christ.

Praise to you, God the only-begotten Son.
You humbled yourself to share in our humanity
and you heal our infirmities,

R. Blessed be God who heals us in Christ.

Praise to you God, the Holy Spirit, the Consoler.
Your unfailing power gives us strength
in our bodily weakness.

R. Blessed be God who heals us in Christ.

God of mercy,
ease the sufferings and comfort the weakness of your
servant, N.,
whom the Church anoints with this holy oil.
We ask this through Christ our Lord.
R. Amen.

Or:

BLESSING OF OIL

When the priest blesses the oil during the rite, he uses the following blessing:

God of all consolation,
you chose and sent your Son to heal the world.
Graciously listen to our prayer of faith:
send the power of the Holy Spirit, the Consoler,
into this precious oil, this soothing ointment,
this rich gift, this fruit of the earth.
Bless this oil + and sanctify it for our use.
Make this oil a remedy for all who are anointed with it;

heal them in body, in soul, and in spirit,
and deliver them from every affliction.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

R. Amen.

Skip to Anointing

[Latin:

Deus, totius consolatiónis Pater,
qui per Fílium tuum infirmántium languóribus medéri
voluísti,

oratióni fidei adésto propítius:

emítte, quæsumus, Spíritum tuum Sanctum Paráclitum
de cælis in hanc pinguédinem Ólei,

quam de víridi ligno producere dignátus es
ad refectiódinem córporis,

ut tua sancta benedictióne +

sit omni, qui hoc unguénto perúngitur,

tutámen córporis, ánimæ ac spíritus

ad evacuándos omnes dolóres, omnes infirmitátes,
omnem ægritúdinem.

Sit Óleum tuum sanctum, Dómine, nobis a te benédicatum
in nómine Dómini nostri Iesu Christi.

Qui tecum vivit et regnat in sæcula sæculórum.

R. Amen.]

Skip to Anointing

Or:

Bless, + Lord, your gift of oil

and our brother/sister N.

that it may bring him/her relief

[Latin:

Bénedic, + Dómine, hanc Ólei creatúram
et ipsum étiam infirmum (ipsam étiam infirmam)
qui (quæ) hoc leniménto perúngitur.]

Skip to Anointing

Or:

Praise to you, God, the almighty Father.
You sent your Son to live among us
and bring us salvation.

R. Blessed be God who heals us in Christ.

Praise to you, God the only-begotten Son.
You humbled yourself to share in our humanity
and you heal our infirmities,

R. Blessed be God who heals us in Christ.

Praise to you God, the Holy Spirit, the Consoler.
Your unfailing power gives us strength
in our bodily weakness.

R. Blessed be God who heals us in Christ.

Almighty God,
come to our aid and sanctify this oil
which has been set apart for healing your people.
May the prayer of faith and the anointing with oil
free them from every affliction.
We ask this through Christ our Lord.
R. Amen.

[Latin:

Adésto, Domine, propítius,
 et hoc óleum,
 fidelium tuorum curándis angoribus praepáratum
 tua benedictióne sanctífica,
 ut, fidei oratióne intercedénte,
 quotquot eo ungántur,
 ab omni qua detinéntur infirmitáte liberéntur.
 Per Christum Dominum nostrum.
 R. Amen.]

ANOINTING

124. The priest anoints the sick person with blessed oil.

First, he anoints the forehead, saying

Through this holy anointing
 may the Lord in his love and mercy
 help you with the grace of the Holy Spirit.
 R. Amen.

[Latin:

Per istam sanctam Unctiónem
 et suam piíssimam misericórdiam,
 ádiuvet te Dóminus grátia Spíritus Sancti;
 R. Amen.]

Then he anoints the hands, saying:

May the Lord who frees you from sin
 save you and raise you up.
 R. Amen.

[Latin:

ut a peccátiis liberátum (liberátam)
te salvet atque propítius állevet.
R. Amen.]

The sacramental form is said only once, for the anointing of the forehead and hands, and is not repeated.

Depending upon the culture and traditions of the place, as well as the condition of the sick person, the priest may also anoint additional parts of the body, for example, the area of pain or injury. He does not repeat the sacramental form.

PRAYER AFTER ANOINTING

125. The priest says one of the following prayers:
PRAYER AFTER ANOINTING

The priest says one of the following prayers:

General General In extreme or terminal illness In
advanced age Before surgery For a child For a young
person

Let us pray.

A. General

Father in heaven,
through this holy anointing
grant N. comfort in his/her suffering.
When he/she is afraid, give him/her courage,
when afflicted, give him/her patience,
when dejected, afford him/her hope,

and when alone, assure him/her of the support of your holy people.

We ask this through Christ our Lord.

R. Amen.

B. General

Lord Jesus Christ, our Redeemer,
by the grace of your Holy Spirit
cure the weakness of your servant N.
Heal his/her sickness and forgive his/her sins;
expel all afflictions of mind and body;
mercifully restore him/her to full health,
and enable him/her to resume his/her former duties,
for you are Lord for ever and ever.

R. Amen.

C. In extreme or terminal illness

Lord Jesus Christ,
you chose to share our human nature,
to redeem all people, and to heal the sick.
Look with compassion upon your servant N.,
whom we have anointed in your name
with this holy oil for the healing of his/her body and spirit.
Support him/her with your power,
comfort him/her with your protection,
and give him/her the strength to fight against evil.
Since you have given him/her
a share in your own passion,
help him/her to find hope in suffering,
for you are Lord for ever and ever.

R. Amen.

D. In advanced age

God of mercy,
 look kindly on your servant who has grown weak
 under the burden of years.
 In this holy anointing
 he/she asks for healing in body and soul.
 Fill him/her with the strength of your Holy Spirit.
 Keep him/her firm in faith
 and serene in hope,
 so that he/she may give us all an example of patience
 and joyfully witness to the power of your love.
 We ask this through Christ our Lord.
 R. Amen.
 E. Before surgery

God of compassion,
 our human weakness lays claim to your strength.
 We pray that through the skills of surgeons and nurses
 your healing gifts may be granted to N.
 May your servant respond to your healing will
 and be reunited with us at your altar of praise.
 Grant this through Christ our Lord.
 R. Amen.

F. For a child

God our Father,
 we have anointed your child N.
 with the oil of healing and peace.
 Caress him/her, shelter him/her,
 and keep him/her in your tender care.
 We ask this in the name of Jesus the Lord.
 R. Amen.

G. For a young person

God our healer,

in this time of sickness
 you have come to bless N. with your grace.
 Restore him/her to health and strength,
 make him/her joyful in spirit,
 and ready to embrace your will.
 Grant this through Christ our Lord.
 R. Amen.

THE LORD'S PRAYER

126. The priest introduces the Lord's Prayer in these or similar words:

A. Now let us offer together the prayer our Lord Jesus taught us:

B. And now let us pray with confidence as Christ our Lord commanded:

All say:

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

127. If the sick person does not receive communion, the rite concludes with a blessing as below.

LITURGY OF HOLY COMMUNION

COMMUNION

The priest shows the Eucharistic Bread to those present saying:

A

This is the Lamb of God
who takes away the sins of the world.
Come to me all you that labor and are burdened
and I will refresh you.

B

These are God's holy gifts to his holy people:
receive them with thanksgiving.

C

This is the Bread of Life:
taste and see that the Lord is good

The sick person and all who are to receive communion say:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

The Body of Christ [Latin: Corpus Christi]

The sick person answers: Amen.

Then the priest says: The Blood of Christ [Latin: Sanguis Christi]

The sick person answers: Amen, and receives communion.

Others present who wish to receive Communion then do so in the usual way. After the conclusion of the rite, the priest cleanses the vessel as usual.

SILENT PRAYER

128. Then a period of silence may be observed

PRAYER AFTER COMMUNION

129. The priest says a concluding prayer. One of the following may be used

Let us pray.

Pause for silent prayer, if this has not preceded

A

All-powerful God,
through the paschal mystery of Christ your Son
you have completed the work of our redemption.
May we, who in these sacramental signs
proclaim his death and resurrection,
grow in the experience of your saving power.
We ask this through Christ our Lord.
R. Amen.

B

All-powerful God
we thank you for the nourishment you give us
through your holy gift.
Pour out your Spirit upon us
and in the strength of this food from heaven
keep us single-minded in your service.

We ask this in the name of Jesus the Lord.
R. Amen.

C

All-powerful and ever-living God
May the Body and Blood of Christ your Son
be for our brother/sister N.
a lasting remedy for body and soul.
We ask this through Christ our Lord.
R. Amen.

CONCLUDING RITE

BLESSING

130. The priest blesses the sick person and the others present, using one of the following blessings. If, however, any of the Blessed Sacrament remains, he may bless the sick person by making a sign of the cross with the blessed sacrament, in silence.

A

May the Lord be with you to protect you.
R. Amen.

May he guide you and give you strength.
R. Amen.

May he watch over you, keep you in his care, and bless you with his peace.
R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

[Latin:

Dóminus Iesus Christus apud te sit ut te deféndat.

R. Amen.

Ante te sit ut te dedúcat, post te sit ut te múníat.

R. Amen.

Te respíciat, te consérvet atque te benedícat.

R. Amen.

Et vos omnes, qui hic simul adéstis,

benedícat omnípotens Deus,

Pater, et Fílius, + et Spíritus Sanctus. R. Amen.]

B

May God the Father bless you.

R. Amen.

May God the Son heal you.

R. Amen.

May God the Holy Spirit enlighten you.

R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

C

May the God of all consolation
bless you in every way

and grant you hope all the days of your life.
R. Amen.

May God restore you to health
and grant you salvation.
R. Amen.

May God fill your heart with peace
and lead you to eternal life.
R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

[Latin:

Benedícat te Deus Pater.
R. Amen.

Sanet te Dei Fílius.
R. Amen.

Illúminet te Spíritus Sanctus.
R. Amen.

Corpus tuum custódiat et ánimam tuam salvet.
R. Amen.

Cor tuum collústret et te ad supérnam vitam perdúcat.
R. Amen.

Et vos omnes, qui hic simul adéstis,
benedícat omnípotens Deus,
Pater, et Fílius, + et Spíritus Sanctus.
R. Amen.]

D

May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

[Latin:

Benedíctio Dei omnipoténtis,
Patris + et Fílii et Spíritus Sancti,
descéndat super vos, et máneat semper.
R. Amen.]

COMMUNION OF THE SICK IN ORDINARY CIRCUMSTANCES

In the light of verbal indications given to several episcopal Conferences, texts in this rite affected by the new translation of the Roman Missal into English are appended and indicated by the abbreviation 'NTRM'. Users are requested to consult their local Ordinary, or abide by guidelines issued by him, in determining which text to use.

INTRODUCTION

Whoever eats this bread will live for ever.

72. Priests with pastoral responsibilities should see to it that the sick or aged, even though not seriously ill or in danger of death, are given every opportunity to receive the Eucharist frequently, even daily, especially during the Easter season. They may receive communion at any hour. Those who care for the sick may receive communion with them, in accord with the usual norms. To provide frequent communion for the sick, it may be necessary to ensure that the community has a sufficient number of ministers of communion. The communion minister should wear attire appropriate to this ministry.

The sick person and others may help to plan the celebration, for example, by choosing the prayers and readings. Those making these choices should keep in mind the condition of the sick person. The readings and the homily should help those present to reach a deeper understanding of the mystery of human suffering in relation to the paschal mystery of Christ.

73. The faithful who are ill are deprived of their rightful and accustomed place in the Eucharistic community. In bringing communion to them the minister of Communion represents Christ and manifests faith and charity on behalf of the whole community toward those who cannot be present at the Eucharist. For the sick the reception of communion is not only a privilege but also a sign of support and concern shown by the Christian community for its members who are ill.

The links between the community's Eucharistic celebration, especially on the Lord's Day, and the communion of the sick are intimate and manifold. Besides remembering the sick in the general intercessions at Mass, those present should be reminded occasionally of the significance of communion in the lives of those who are ill: union with Christ in his struggle with evil, his prayer for the world, and his love for the Father, and union with the community from which they are separated.

The obligation to visit and comfort those who cannot take part in the Eucharistic assembly may be clearly demonstrated by taking Communion to them from the community's Eucharistic celebration. This symbol of unity between the community and its sick members has the deepest significance on the Lord's Day, the special day of the Eucharistic assembly.

74. When the Eucharist is brought to the sick, it should be carried in a pyx or small closed container. Those who are with the sick should be asked to prepare a table covered with a linen cloth upon which the Blessed Sacrament will be placed. Lighted candles are prepared and, where it is customary, a vessel of holy water. Care should be taken to make the occasion special and joyful.

Sick people who are unable to receive under the form of bread may receive under the form of wine alone. If the wine is consecrated at a Mass not celebrated in the presence of the sick person, the Blood of the Lord is kept in a properly covered vessel and is placed in the tabernacle after Communion. The Precious Blood should be carried to the sick in a vessel which is closed in such a way as to eliminate all danger of spilling. If some of the Precious Blood remains, it should be consumed by the minister, who should also see to it that the vessel is properly purified.

75. If the sick wish to celebrate the sacrament of penance, it is preferable that the priest make himself available for this during a previous visit.

If it is necessary to celebrate the sacrament of penance during the rite of communion, it takes the place of the penitential rite.

Communion in Ordinary Circumstances

77. If possible, provision should be made to celebrate Mass in the homes of the sick, with their families and friends gathered around them. The Ordinary determines the conditions and requirements for such celebrations.

INTRODUCTORY RITES

Greeting

81. The minister greets the sick person and the others present. One of the following greetings may be used:

A. The peace of the Lord be with you always.

B. Peace be with you (this house) and with all who live here

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

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

Response: And also with you.[NTRM: And with your spirit.]

The minister then places the blessed sacrament on the table, and all join in adoration.

Sprinkling with Holy Water

82. If it seems desirable, the priest or deacon may sprinkle the sick person and those present with holy water. One of the following may be used:

A

Let this water call to mind our baptism into Christ, who by his death and resurrection has redeemed us.

B

Like a stream in parched land,
may the grace of the Lord
refresh our lives.

Penitential Rite

83. The minister invites the sick person and all present to join in the penitential rite, using these or similar words:

A. My brothers and sisters, to prepare ourselves for this celebration, let us call to mind our sins.

B. My brothers and sisters, let us turn with confidence to the Lord and ask his forgiveness for all our sins.

After a brief period of silence, the penitential rite continues, using one of the following:

A. All say:

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault

They strike their breast:

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

[NTRM:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.]

B

Lord Jesus, you healed the sick:
Lord, have mercy.
R. Lord, have mercy.

Lord Jesus, you forgave sinners:
Christ, have mercy.
R. Christ, have mercy.

Lord Jesus, you give us yourself to heal us and bring us
strength:
Lord, have mercy.
R. Lord, have mercy.

The minister concludes the penitential rite with the
following:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
R. Amen.

LITURGY OF THE WORD

Reading

84. The word of God is proclaimed by one of those present or by the minister.

- A. John 6:51
- B. John 6:54-58
- C. John 14:6
- D. John 15:5
- E. 1 John 4:16

A.

A reading from the holy gospel according to John 6:51

Jesus says:

“I myself am the living bread
come down from heaven.
If anyone eats this bread,
he shall live forever;
the bread I will give
is my flesh, for the life of the world.”

The Gospel of the Lord.

B.

A reading from the holy gospel according to John 6:54-58

Jesus says:

“He who feeds on my flesh
and drinks my blood
has life eternal,
and I will raise him up on the last day.
For my flesh is real food

and my blood real drink.
 The man who feeds on my flesh
 and drinks my blood
 remains in me, and I in him.
 Just as the Father who has life sent me
 and I have life because of the Father,
 so the man who feeds on me
 will have life because of me.
 This is the bread that came down from heaven.
 Unlike your ancestors who ate and died nonetheless
 the man who feeds on this bread shall live forever.”

The Gospel of the Lord.

C.

A reading from the holy gospel according to John
 14:6

Jesus says,
 “I am the way and the truth and the life;
 no one comes to the Father but through me.

The Gospel of the Lord.

D.

A reading from the holy gospel according to John
 15:5

Jesus says:
 “I am the vine, you are the branches.
 He who lives in me and I in him,
 will produce abundantly,
 for apart from me you can do nothing.”

The Gospel of the Lord.

E.

A reading from the first letter of Saint John
4:16

We have come to know and to believe
in the love God has for us.
God is love,
and he who abides in love
abides in God
and God in him.

The Word of the Lord.

Response

85. A brief period of silence may be observed after the
reading of the word of God.

The minister may then give a brief explanation of the
reading, applying it to the needs of the sick person and
those who are looking after him or her.

General Intercessions

86. The general intercessions may be said. With a brief
introduction, the minister invites all those present to pray.
After the intentions the minister says the concluding prayer.
It is desirable that the intentions be announced by someone
other than the minister.

LITURGY of HOLY COMMUNION

The Lord's Prayer

87. The minister introduces the Lord's Prayer in these or similar words:

A. Now let us pray as Christ the Lord has taught us:

B. And now let us pray with confidence as Christ our Lord commanded:

All say:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Communion

88. The minister shows the eucharistic bread to those present, saying:

A

This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.

[NTRM: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.]

B

This is the Bread of Life:
taste and see that the Lord is good

The sick person and all who are to receive Communion say:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

[NTRM:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.]

The minister goes to the sick person and, showing the
blessed sacrament, says:

The body of Christ.

The sick person answers: Amen. and receives communion.

Then the minister says:

The blood of Christ.

The sick person answers: Amen and receives communion.

Others present who wish to receive Communion then do so
in the usual way. After the conclusion of the rite, the
minister cleanses the vessel as usual.

Silent Prayer

89. Then a period of silence may be observed.

Prayer after Communion

The minister says a concluding prayer.

Let us pray.

Pause for silent prayer, if this has not preceded.

A

All-powerful and ever-living God
may the body and blood of Christ your Son
be for our brother/sister N.
a lasting remedy for body and soul.
We ask this through Christ our Lord.
R. Amen.

B

God our Father,
you have called us to share the one bread and one cup
and so become one in Christ.
Help us to live in him
that we may bear fruit,
rejoicing that he has redeemed the world.
We ask this through Christ our Lord.
R. Amen.

C

All-powerful God
we thank you for the nourishment you give us
through your holy gift.

Pour out your Spirit upon us
 and in the strength of this food from heaven
 keep us single-minded in your service.
 We ask this in the name of Jesus the Lord.
 R. Amen.

CONCLUDING RITE

Blessing

91. The priest or deacon blesses the sick person and the others present, using one of the following blessings. If, however, any of the blessed sacrament remains, he may bless the sick person by making a sign of the cross with the blessed sacrament, in silence.

A

May the Lord be with you to protect you.
 R. Amen.

May he guide you and give you strength.
 R. Amen.

May he watch over you, keep you in his care, and bless you
 with his peace.
 R. Amen.

May almighty God bless you,
 the Father, and the Son, + and the Holy Spirit.
 R. Amen.

B

May God the Father bless you.
 R. Amen.

May God the Son heal you.

R. Amen.

May God the Holy Spirit enlighten you.

R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

C

May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

R. Amen.

A minister who is not a priest or deacon invokes God's
blessing and makes the sign of the cross on himself or
herself, while saying:

A

May the Lord bless us,
protect us from all evil,
and bring us to everlasting life.

R. Amen.

B

May the almighty and merciful God
bless and protect us
the Father, and the Son, + and the Holy Spirit.

R. Amen.”

COMMENDATION OF THE DYING

Texts marked with an (L) indicate that a Latin text is available after the English text, and may be accessed by scrolling down after the English text.

INTRODUCTION

Into your hands, Lord, I commend my spirit.

212. In viaticum the dying person is united with Christ in his passage out of this world to the Father. Through the prayers for the commendation of the dying contained in this chapter, the Church helps to sustain this union until it is brought to fulfillment after death.

213. Christians have the responsibility of expressing their union in Christ by joining the dying person in prayer for God's mercy and for confidence in Christ. In particular, the presence of a priest or deacon shows more clearly that the Christian dies in the communion of the Church. He should assist the dying person and those present with the recitation of the prayers of commendation and, following death, he should lead those present in the prayer after death. If the priest or deacon is unable to be present because of other serious pastoral obligations, other members of the community should be prepared to assist with these prayers and should have the texts readily available to them.

214. The minister may choose texts from among the prayer, litanies, aspirations, psalms and reading provided in this chapter or others may be added. In the selection of these texts, the minister should keep in mind the condition and piety of both the dying person and the members of the family who are present. The prayers are best said in a slow, quiet voice, alternating with periods of silence. If possible, the minister says one or more of the brief prayer formulas

with the dying person. These may be softly repeated two or three times.

215. These texts are intended to help the dying person, if still conscious, to face the natural human anxiety about death by imitating Christ in his patient suffering and dying. The Christian will be helped to surmount his or her fear in the hope of heavenly life and resurrection through the power of Christ, who destroyed the power of death by his own dying.

Even if the dying person is not conscious, those who are present will draw consolation from these prayers and come to a better understanding of the paschal character of Christian death. This may be visibly expressed by making the sign of the cross on the forehead of the dying person, who was first signed with the cross at baptism.

216. Immediately after death has occurred, all may kneel while one of those present leads the prayers after death given in this chapter.

SHORT TEXTS

One or more of the following short texts may be recited with the dying person. If necessary, they may be softly repeated two or three times.

Romans 8:35 Who can separate us from the love of Christ?

Romans 14:8 Whether we live or die, we are the Lord's.

2 Corinthians 5:1 We have an everlasting home in heaven.

1 Thessalonians 4:17 We shall be with the Lord for ever.

1 John 3:2 We shall see God as he really is

1 John 3:14 We have passed from death to life
because we love one another

Psalms 25:1 To you, Lord, I lift up my soul

Psalms 27:1 The Lord is my light and my salvation

Psalms 27:13 I believe that I shall see the goodness of the
Lord
in the land of the living.

Psalms 42:3 My soul thirsts for the living God

Psalms 23:4 Though I walk in the valley of the shadow of
death,
I will fear no evil
for you are with me

Matthew 25:34 Come, blessed of my Father,
says the Lord Jesus,
and take possession of the kingdom
prepared for you.

Luke 23:43 The Lord Jesus says,
today you will be with me in paradise.

John 14:2 In my Father's home,
there are many dwelling places,
says the Lord Jesus.

John 14:2-3 The Lord Jesus says,
I go to prepare a place for you,
and I will come again to take you to myself.

John 17:24 I desire that where I am,
they also may be with me,
says the Lord Jesus.

John 6:40 Everyone who believes in the Son
has eternal life.

Psalms 31:5a Into your hands, Lord,
I commend my spirit.

Holy Mary, pray for me.

Saint Joseph, pray for me.

Jesus, Mary and Joseph:
assist me in my last agony.

READINGS

The word of God is proclaimed by one of those present or
by the minister. Selections from Part III or one of the
following readings may be used.

A. Job 19: 23-27

Job's act of faith is a model for our own; God is the God of
the living

Job said:

Oh, would that my words were written down!
Would that they were inscribed in a record:
That with an iron chisel and with lead
they were cut in the rock forever!
But as for me, I know that my Vindicator lives,
and that he will at last stand forth upon the dust;
Whom I myself shall see:
my own eyes, not another's, shall behold him.

And from my flesh I shall see God;
 my inmost being is consumed with longing.

B. Psalm 23

The Lord is my shepherd; I shall not want.

In verdant pastures he gives me repose;
 Beside restful waters he leads me;
 he refreshes my soul.

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

Even when I walk in the dark valley,
 I fear no evil: for you are at my side
 With your rod and staff
 that give me courage

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.

C. Psalm 25

To you I lift up my soul,

O Lord, my God.

Your ways, O Lord, make known to me;
 teach me your paths.

Guide me in your truth and teach me,
 for you are God my savior.

and for you I wait all the day

Remember that your compassion, O Lord,
 and your kindness are from of old.

The sins of my youth and my frailties remember not;

in your kindness remember me
because of your goodness, Lord.

Good and upright is the Lord,
thus he shows sinners the way.
He guides the humble to justice.
he teaches the humble his way.
All the paths of the Lord are kindness and constancy
toward those who keep his covenant and his decrees.
For your name's sake, O Lord,
you will pardon my guilt, great as it is.

D. Psalm 91

You who dwell in the shelter of the Most High,
who abide in the shadow of the Almighty,
Say to the LORD, "My refuge and fortress,
my God, in whom I trust."
For he will rescue you from snare of the fowler,
from the destroying pestilence,
With his pinions he will cover you,
and under his wings that you shall take refuge;
his faithfulness is a buckler and a shield.
You shall not fear the terror of the night
nor the arrow that flies by day,
Not the pestilence that roams in darkness
nor the devastating plague at noon.
Though a thousand fall at your side,
ten thousand at your right side,
near you it shall not come.
Rather with your eyes shall you behold;
and see the requital of the wicked.
Because you have the Lord for your refuge;
you have made the Most High your stronghold.
No evil shall befall you,
nor shall affliction come near your tent,

For to his angels he has given command about you,
 that they guard you in all your ways.
 Upon their hands they shall bear you up,
 lest you dash your foot against a stone.
 You shall tread upon the asp and the viper,
 you shall trample down the lion and the dragon.

Because he clings to me I will deliver him;
 I will set him on high because he acknowledges my
 name.
 He shall call upon me, and I will answer him;
 I will be with him in distress;
 I will deliver him and glorify him;
 with length of days I will gratify him
 and will show him my salvation.

E. Psalm 121

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

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

The Lord is your guardian; the Lord is your shade;
 he is beside you at your right hand.
 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.

F. 1 John 4:16

We have come to know and to believe
 in the love God has for us.
 God is love,
 and he who abides in love
 abides in God
 and God in him.

G. Revelation 21:1-5a, 6-7

God our Father is the God of newness and life; it is his desire that we should come to share his life with him.

I, John saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The one who sat on the throne said, "Behold, I make all things new. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son."

H. Matthew 25:1-13

Jesus bids us be prepared for our ultimate destiny, which is eternal life.

Jesus spoke this parable: “The kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’ Then all those virgins got up and trimmed their lamps.

The foolish ones said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise ones replied, ‘No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.’ While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, ‘Lord, Lord, open the door for us!’ But he said in reply, ‘Amen, I say to you, I do not know you.’ Therefore, stay awake, for you know neither the day nor the hour.”

I. Luke 22:39-46

Jesus is alive to our pain and sorrow, because faithfulness to his Father’s will cost him life itself.

Then going out Jesus went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, “Pray that you may not undergo the test.” After withdrawing about a stone’s throw from them and kneeling, Jesus prayed, saying, “Father, if you are willing, take this cup away from me; still, not my will but yours be done.” And to strengthen him an angel from heaven appeared to him. Jesus was in such agony and he prayed so fervently that his sweat became like drops of

blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, “Why are you sleeping? Get up and pray that you may not undergo the test.”

J. Luke 23:44-49

Jesus’ death is witnessed by his friends.

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, “Father, into your hands I commend my spirit”; and when he had said this he breathed his last. The centurion who witnessed what had happened glorified God and said, “This man was innocent beyond doubt.” When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

K. Luke 24:1-8

Jesus is alive; he gives us eternal life with the Father.

At daybreak on the first day of the week the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, “Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed

over to sinners and be crucified, and rise on the third day.”
And the women remembered his words.

L. John 6:37-40

Jesus will raise his own from death and give them eternal life.

Jesus said to the crowds: “Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise them on the last day.”

M. John 14:1-6, 23, 27

The love of Jesus can raise us up from the sorrow of death to the joy of eternal life.

Jesus said to his disciples, “Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way.” Thomas said to him, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Peace I

leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.”

LITANY of the SAINTS

219. When the condition of the dying person calls for the use of brief forms of prayer, those who are present are encouraged to pray the litany of the saints—or at least some of its invocation—for him or her. Special mention may be made of the patron saints of the dying person, of the family and or the parish. The litany may be said or sung in the usual way. Other customary prayers may also be used.

One of the following litanies may be used:

A

Lord, have mercy.
Lord, have mercy.

Christ, have mercy.
Christ, have mercy.

Lord, have mercy.
Lord, have mercy.

Holy Mary, Mother of God, pray for him/her

Holy angels of God, pray for him/her

Abraham, our father in faith, pray for him/her
David, leader of God’s people, pray for him/her
All holy patriarchs and prophets, pray for him/her

Saint John the Baptist, pray for him/her

Saint Joseph, pray for him/her

Saint Peter and Saint Paul, pray for him/her

Saint Andrew, pray for him/her

Saint John, pray for him/her

Saint Mary Magdalene, pray for him/her

Saint Stephen, pray for him/her

Saint Ignatius, pray for him/her

Saint Lawrence, pray for him/her

Saint Perpetua and Saint Felicity, pray for him/her

Saint Agnes,

Saint Gregory, pray for him/her

Saint Augustine, pray for him/her

Saint Athanasius, pray for him/her

Saint Basil, pray for him/her

Saint Martin, pray for him/her

Saint Benedict, pray for him/her

Saint Francis and Saint Dominic, pray for him/her

Saint Francis Xavier, pray for him/her

Saint John Vianney, pray for him/her

Saint Catherine, pray for him/her

Saint Teresa, pray for him/her

Other saints may be included here.

All holy men and women, pray for him/her

Lord, be merciful, Lord, save your people.

From all evil, Lord, save your people.

From every sin, Lord, save your people.

From Satan's power, Lord, save your people.
 At the moment of death, Lord, save your people.
 From everlasting death, Lord, save your people.
 On the day of judgment, Lord, save your people.

By your coming as man, Lord, save your people.
 By your suffering and cross, Lord, save your people.
 By your death and rising to new life, Lord, save your people.
 By your return in glory to the Father, Lord, save your people.
 By your gift of the Holy Spirit, Lord, save your people.
 By your coming again in glory, Lord, save your people.

Be merciful to us sinners, Lord, hear our people.
 Bring N. to eternal life, first promised to him/her in baptism, Lord, hear our prayer.
 Raise N. on the last day, for he/she has eaten the Bread of Life, Lord, hear our prayer.
 Let N. share in your glory, for he/she has shared in your suffering and death, Lord, hear our prayer.
 Jesus, Son of the Living God, Lord, hear our prayer.

Christ, hear us. Christ, hear us.
 Lord Jesus, hear our prayer. Lord Jesus, hear our prayer.

B

A brief form of the litany may be prayed. Other saints may be added, including the patron saints of the dying person, of the family, and of the parish; saints to whom the dying person had a special devotion may also be included.

Holy Mary, Mother of God, pray for him/her
 Holy angels of God, pray for him/her
 Saint John the Baptist, pray for him/her

Saint Joseph, pray for him/her
 Saint Peter and Saint Paul, pray for him/her

Other saints may be included here.

All holy men and women, pray for him/her.

PRAYER of COMMENDATION

220. When the moment of death seems near, some of the following prayers may be said:

A.

Go forth, Christian soul, from this world
 in the name of God the almighty Father,
 who created you,
 in the name of Jesus Christ, Son of the living God,
 who suffered for you,
 in the name of the Holy Spirit,
 who was poured out upon you,
 go forth, faithful Christian.

May you live in peace this day,
 may your home be with God,
 with Mary, the virgin Mother of God,
 with Joseph, and all the angels and saints.

[Latin:

Proficiscere ánima cristiána de hoc mundo,
 in nómine Dei Patris omnipoténtis, qui te creávit,
 in nómine Iesu Christi Fílii Dei, qui pro te passus est.,
 in nómine Spíritus Sancti, qui in te effúsus est;
 hódie sit in pace locus tuus
 et habitátio tua apud Deum in sancta Sion.

Cum sancta Dei Genetríce Vírgine María,
cum sancto Ioseph,
et omnibus Angelis et Sanctis Dei.]

B.

I commend you, my dear brother/sister,
to almighty God,
and entrust you to your Creator.
May you return to him
who formed you from the dust of the earth.
May holy Mary, the angels, and all the saints
come to meet you as you go forth from this life.
May Christ who was crucified for you
bring you freedom and peace.
May Christ who died for you
admit you into his garden of paradise.
May Christ, the true Shepherd,
acknowledge you as one of his flock.
May you see the Redeemer face to face,
and enjoy the vision of God for ever.
R. Amen.

[Latin:

Comméndo te omnipoténti Deo, caríssime frater (caríssima
soror),
et ei, cuius es creatúra, commítto:
ut, ad auctórem tuum,
qui te de limo terræ formáverat, revertáris.
Tibi itaque egrediénti de hac vita
Líberet te Christus, qui pro te crucifíxus est,
líberet te Christus, qui pro te mori dignátus est,
constítuat te Christus, Fílius Dei vivi, intra paradísium suum
et inter oves suas te verus ille Pastor agnóscat.
Redemptórem tuum fácie ad fáciem vídeas,
et contemplatiónis Dei potiáris in sácula sæculórum.

R. Amen.]

C.

Welcome your servant, Lord, into the place of salvation which because of your mercy he/she rightly hoped for.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, from every distress.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Noah from the flood.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Abraham from Ur of the Chaldees.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Job from his sufferings.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Moses from the hand of the Pharaoh.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Daniel from the den of lions.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered the three young men from the fiery furnace.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Susanna from her false accusers.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered David from the attacks of Saul and Goliath.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, as you delivered Peter and Paul from prison.

R. Amen.

or: R. Lord, save your people.

Deliver your servant, Lord, through Jesus our Savior, who suffered death for us and gave us eternal life.

R. Amen.

or: R. Lord, save your people.

[Latin:

Súscipe, Dómine, servum tuum (ancíllam tuam)
in locum sperándæ sibi salvatiónis a misericórdia tua.

R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam)
ex ómnibus tribulatióibus. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam)
sicut liberásti Noe de dilúvio. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti Abraham de Ur Chaldæórum. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti Iob de passiönibus suis. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti Móysen de manu Pharaónis. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti Daniélem de lacu leónum. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti tres púeros de camíno ignis ardéntis,
et de manu regis iníqui. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti Susánnam de falso crímine. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti David de manu regis Saul,
et de manu Golíæ. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
sicut liberásti Petrum et Paulum de carcéribus. R. Amen.

Líbera, Dómine, servum tuum (ancíllam tuam),
Per Iesum Salvatórem nostrum,
qui pro nobis mortem súbiit amáram
nobisque vitam donávit ætérrnam.
R. Amen.]

D.

Lord Jesus Christ, Savior of the world,
 we pray for your servant, N.,
 and commend him/her to your mercy.
 For his/her sake you came down from heaven;
 receive him/her now into the joy of your kingdom.
 For though he/she has sinned,
 he/she has not denied the Father, the Son and the Holy
 Spirit,
 but has believed in God
 and has worshipped his/her Creator.
 R. Amen.

[Latin:

Commendámus tibi, Dómine, fámulum tuum N.
 precamúrque te, Dómine Iesu Christe, Salvátor mundi,
 ut, propter quam ad terram misericórditer descendísti,
 in gáudium regni tui benígnus accípías.
 Licet enim peccáverit,
 Patrem, et Fílium, et Spíritum Sanctum non negávit,
 sed crédidit,
 et Deum, qui fecit ómnia, fidéliter adorávit.
 R. Amen.]

E The following antiphon may be said or sung

Hail, holy Queen, Mother of Mercy,
 hail, our life, our sweetness, and our hope.
 To thee do we cry, the children of Eve;
 to you we send up our sighs, mourning and weeping
 in this land of exile.
 Turn, then, most gracious advocate,
 your eyes of mercy toward us;
 lead us home at last

and show us the blessed fruit of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.

[Latin:

Salve Regína, máter misericórdiæ;
víta, dulcédo et spes nóstra, sálve.
Ad te clamámus éxsules filii Évæ.
Ad te suspirámus, geméntes et fléntes
in hac lacrimárum välle.
Eia ergo, advocáta nóstra,
íllos túos misericórdes óculos
ad nos convérte.
Et Iésum, benedíctum frúctum véntris túi,
nobis, post hoc exsílum osténde.
O clémens, O pía, O dúlcis Vírgo María.]

PRAYERS AFTER DEATH

221. When death has occurred, one or more of the following prayers may be said.

A.

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.

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.

Give him/her eternal rest, O Lord,
and may your light shine upon him/her forever.

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

The following prayer is added:

All-powerful and merciful God,
we commend to you, N., your servant.
In your mercy and love,
blot out the sins
he/she has committed through human weakness.
In this world he/she has died:
let him live with you for ever.
We ask this through Christ our Lord.
R. Amen.

[Latin:

R. Subveníte, Sancti Dei, occúrrite, Angeli Dómini,
suscipiéntes ánimam eius,
offeréntes eam in conspéctu Altíssimi.

V. Suscípiat te Christus, qui vocávit te,
et in sinum Abrahae Angeli dedúcant te.

R. Suscipiéntes ánimam ejus, Offeréntes eam in conspéctu
Altíssimi.

V. Réquiem aetérnam dona ei, Dómine,
et lux perpétua lúceat ei.
R. Offeréntes eam in conspéctu Altíssimi.

Orémus.

Tibi Dómine, commendámus fámulum tuum (fámulam
tuam) N.
ut defúctus (defúcta) saéculo tibi vivat:
et quae per fragilitátem humánae conversatiónis peccáta
commisit,
tu vénia misericordissime pietátis abstérge.
Per Christum Dóminum nostrum.
R. Amen.]

B.

R. My soul hopes in the Lord.

Psalm 130

Out of the depths I call to you, Lord;
Lord, hear my voice!
Let your ears be attentive
to my voice in supplication.

R. My soul hopes in the Lord.

I trust in the Lord,
my soul trusts in his word.
My soul waits for the Lord
more than sentinels wait for the dawn.

R. My soul hopes in the Lord.

For with the Lord is kindness,
with him is plenteous redemption,
And he will redeem Israel
from all their iniquities.

R. My soul hopes in the Lord.

The following prayer is added:

Let us pray.

God of love,
 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.

C.

Psalm 23

R. Lord, remember me in your kingdom.

The Lord is my shepherd; I shall not want.
 In verdant pastures he gives me repose;
 Beside restful waters he leads me;
 he refreshes my soul.

R. Lord, remember me in your kingdom.

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

R. Lord, remember me in your kingdom.

You spread the table before me
 in the sight of my foes;
 You anoint my head with oil;
 my cup overflows.

R. Lord, remember me in your kingdom.

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.

R. Lord, remember me in your kingdom.

The following prayer is added:

Let us pray.

God of mercy,
 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.

D.

Almighty and 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 forever 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.

[Latin:

Te, Dómine, sancte Pater, omnípotens aetérne Deus,
supplices deprecámur pro anima famuli tui (ancíllæ tuæ)
N.,
quem (quam) de hoc sǣculo ad te venire iussísti;
ut ei dignéris dare locum refrigerii, lucis et pacis.
Líceat ei portas mortis sine offensióne transíre
et in mansiónibus sanctórum et in luce sancta permáneat,
quam olim Abrahæ et eius sémini promisísti.
Nullam eius ánima sustíneat læsionem,
sed, cum magnus dies ille resurrectiόνis
et remuneratiόνis advénerit,
resuscitáre eum (eam), Dómine,
una cum sanctis et eléctis dignéris;
dimíttas ei ómnia delícta atque peccáta,
tecúmque immortalitátis vitam
et regnum consequátur æternum.
Per Christum Dóminum nostrum.
R. Amen.]

E.

Loving and merciful God,
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.

[Latin:
 Tibi, Dómine, fratrem nostrum (sorórem nostram)
 humíliter commendámus,
 ut, quem (quam) in hac vita mortáli
 imménso semper es prosecútus amóre,
 nunc, a malis ómnibus liberátum (liberátam),
 in réquiem íngredi iúbeas sempitérnam.
 Tuam ergo cleméntiam deprecámur,
 ut, quia prima iam transiérunt,
 illum (illam) in paradísium tuum benígne perdúcas,
 ubi neque luctus, neque clamor, neque dolor erit ultra,
 sed pax et gáudium, cum Fílio tuo et Spíritu Sancto,
 in sæcula sæculórum
 R. Amen.]

F.

God of our destiny,
 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 forever.

(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.

[Latin:

In manus tuas, clementissime Pater,
 fratris nostri (soróris nostræ) ánimam commendámus,
 spe certa suffúlti eum (eam), sicut omnes in Christo
 defúntcos,
 cum Christo esse resurrectúrum (resurrectúram) in
 novíssimo die.
 (Tibi grátias ágimus,
 pro ómnibus beneficiis, quibus fámulum tuum (fámulam
 tuam)
 in hac vita mortáli ita cumulásti,
 ut éadem nobis signa tuæ fierent bonitátis
 et beátæ sanctórum communiónis in Christo.)
 Páteant ergo, Dómine, précibus nostris
 aures misericórdiæ tuæ,
 ut portæ paradísi aperiántur fámulo tuo (fámulæ tuæ),
 et étiam nos, qui relínquimur,
 ínvicem consolémur in verbis fidei
 donec occurrámus omnes in Christo,
 et sic semper tecum

et cum fratre nostro (soróre nostra) esse possímus.
 Per Christum Dóminum nostrum.
 R. Amen.]

PRAYER for the FAMILY and FRIENDS

222. One of the following prayers may be said:

A. For the family and friends

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 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.

[Latin:
 Misericordiárum Pater et Deus totíus consolatiónis,
 qui nos ætérno amóre proséqueris,
 qui umbram mortis in vitæ vertis auróram,
 réspice, quæ'sumus, fámulos tuos in tribulatióne geméntes.]

(Esto, Dómine, refúgium nostrum et virtus,
 ut ex huius dolóris ténebris et luctu
 ad præséntiæ tuæ lucem et pacem elevémur).
 Et quia Fílius tuus Dóminus noster
 mortem nostram moriéndó destrúxit
 et vitam resurgéndó reparávit,
 concéde, quæsumus, ut ad eum sic currámus,
 ut post mortális vitæ cursum,
 ibi aliquándo cum frátribus adunémur,
 ubi omnes lácrimæ ab óculis abstergéntur.
 Qui tecum vivit et regnat in sáecula sáeculórum.
 R. Amen.

B. For the deceased person and for family and friends

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 N.

Lord Jesus, you alone are holy and compassionate:
 forgive N. his/her sins.
 By dying you opened the gates of life
 for those who believe in you;
 do not let your 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.

[Latin:

Dómine, Redémptor noster,
 qui teípsum morti tradidísti,

ut omnes hómines salvi fíerent
 et ad vitam possent de morte transire,
 clementissimam pietátem tuam humílder deprecamur,
 ut digneris omnes servos tuos intueri lugentes
 et pro amisso propinquo suo suppliciter exorantes.
 Illi omnia peccata dimitte, Domine,
 qui solus es sanctus et summe misericors,
 qui per mortem tuam portas vitae tuis fidelis reserasti.
 Ne fratrem nostrum a te separari, Rex aterne, permittas,
 sed virtute gloriae tuae locum ei lucis, beatudinis et pacis
 largire.
 Qui vivis et regnas in saecula saeculorum.
 R. Amen.]

For the solace of those present the minister may conclude these prayers with a simple blessing or with a symbolic gesture, for example, signing the forehead with the sign of the cross. A priest or deacon may sprinkle the body with holy water.

PRAYERS AFTER DEATH

Texts marked with an (L) indicate that a Latin text is available after the English text.

INTRODUCTION

Blessed are the sorrowing; they shall be consoled
 101. This rite provides a model of prayer that may be used when the minister first meets with the family following death. The rite follows a common pattern of reading, response, prayer, and blessing and may be adapted according to the circumstances.

102. The presence of the minister and the calming effect of familiar prayers can comfort the mourners as they begin to face their loss. When the minister is present with the family at the time death occurs, this rite can be used as a quiet and prayerful response to the death. In other circumstances, for example, in the case of sudden or unexpected death, this form of prayer can be the principal part of the first pastoral visit of the minister.

103. The initial pastoral visit can be important as the first tangible expression of the community's support for the mourners. A minister unfamiliar with the family or the deceased person can learn a great deal on this occasion about the needs of the family and about the life of the deceased. The minister may also be able to form some preliminary judgments to help the family in planning the funeral rites. If circumstances allow, some first steps in the planning may take place at this time.

INVITATION TO PRAYER

104. Using one of the following greetings, or in similar words, the minister greets those present.

A

In this moment of sorrow
the Lord is in our midst
and consoles us with his word:
Blessed are the sorrowful; they shall be comforted.

B

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 grieve
with the same consolation
we have received from him.

The minister then invites those present to pray in silence.

READING

105. The minister or one of those present proclaims the reading. A reading from Part III, nos 343-346, or one of the following may be used.

A Matthew 18:19-20

Jesus said to his disciples:

“Amen, I say to you, if two of you agree on earth
about anything for which they are to pray,
it shall be granted to them by my heavenly Father.
For where two or three are gathered together in my name,
there am I in the midst of them.”

B John 11:21-27

Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world."

C Luke 20:35-38

Jesus said: "Those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage. They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise. That the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob; and he is not God of the dead, but of the living, for to him all are alive."

 THE LORD'S PRAYER

106. Using one of the following invitations, or in similar words, the minister invites those present to pray the Lord's Prayer.

A With God there is mercy and fullness of redemption;
let us pray as Jesus taught us:

B Let us pray for the coming of the kingdom as Jesus taught us:

All:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth
as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

CONCLUDING PRAYER

107. A prayer for the deceased person is then said. This prayer may be followed by a prayer for the mourners.

For the deceased person: The minister says one of the following prayers:

Holy Lord, almighty and eternal God,
hear our prayers for your servant N.,
whom you have summoned out of this world.
Forgive his/her sins and failings
and grant him/her a place of refreshment, light and peace.
Let him/her pass unharmed through the gates of death
to dwell with the blessed in light,
as you promised to Abraham and his children for ever.
Accept N. into your safe-keeping
and on the great day of judgment
raise him/her up with all the saints
to inherit your eternal kingdom.

We ask this through Christ our Lord.
R. Amen.

[Latin:

Te, Dómine, sancte Pater, omnípotens aetérne Deus,
supplices deprecámur pro anima fámuli tui (fámulæ tuæ)
N.,
quem (quam) de hoc sǣculo ad te venire iussísti;
ut ei dignéris dare locum refrigerií, lucis et pacis.
Líceat ei portas mortis sine offensióne transíre
et in mansiónibus sanctórum et in luce sancta permáneat,
quam olim Abrahæ et eius sémini promisísti.
Nullam eius ánima sustíneat læsionem,
sed, cum magnus dies ille resurrectionis
et remuneratiónis advénerit,
resuscitáre eum (eam), Dómine,
una cum sanctis et eléctis dignéris;
dimíttas ei ómnia delícta atque peccáta,
tecúmque immortalitátis vitam
et regnum consequátur æternum.
R. Amen.]

For the mourners: The minister may then say the following
prayer:

Father of mercies and God of all consolation,
you pursue us with untiring love
and dispel the shadow of death
with the bright dawn of life.

[Comfort your family in their loss and sorrow.
Be our refuge and our strength, O Lord,
and lift us from the depths of grief
into the peace and light of your presence.]

Your Son, our Lord Jesus Christ,
 by dying has destroyed our death,
 and by rising, restored our life.
 Enable us therefore to press on toward him,
 so that, after our earthly course is run,
 he may reunite us with those we love,
 when every tear will be wiped away.
 We ask this through Christ our Lord.
 R. Amen.

[Latin:
 Misericordiárum Pater et Deus totíus consolatiónis,
 qui nos ætérno amóre proséqueris,
 qui umbram mortis in vitæ vertis auróram,
 réspice, quæ'sumus, fámulos tuos in tribulatióne geméntes.

(Esto, Dómine, refúgium nostrum et virtus,
 ut ex huius dolóris ténebris et luctu
 ad præsentíæ tuæ lucem et pacem elevémur).

Et quia Fílius tuus Dóminus noster
 mortem nostram moriéndó destrúxit
 et vitam resurgéndó reparávit,
 concéde, quæsumus, ut ad eum sic currámus,
 ut post mortális vitæ cursum,
 ibi aliquándó cum frátribus adunémur,
 ubi omnes lácrimæ ab óculis abstergéntur.

Qui tecum vivit et regnat in sácula sæculórum.
 R. Amen.]

BLESSING

108. The minister says:

Blessed are those who have died in the Lord;

let them rest from their labors for their good deeds go with them.

A gesture, for example, signing the forehead of the deceased with the sign of the cross, may accompany the following words.

Eternal rest grant unto him/her, O Lord.

R. And let perpetual light shine upon him/her.

May he/she rest in peace.

R. Amen.

May his/her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Skip to blessing if (a) a priest or deacon (b) a layperson

[Latin:

Beati mortui, qui in Domino moriuntur amodo. Etiam ut requiescant a laboribus suis; opera enim illorum sequuntur illos

Réquiem æternam dona ei, Dómine.

R. Et lux perpétua lúceat ei.

Requiescat in pace.

R. Amen.

Anima eius, et ánimæ ómnium fidélium defunctórum, per misericórdiam Dei requiescant in pace.

R. Amen.]

A

A minister who is a priest or deacon says:

May the peace of God,
which is beyond all understanding,
keep your hearts and minds in the knowledge and love of
God
and of his Son, our Lord Jesus Christ.
R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

[Latin:

Pax Dei, quae exsúperat omnem sensum,
custódiat corda vestra et intellegéntias vestras
in sciéntia et caritáte Dei,
et Fílii sui, Dómini nostri Iesu Christi. R. Amen.

Benedícat vos omnípotens Deus,
Pater, et Fílius, + et Spíritus Sanctus.
R. Amen.]

B

A lay minister invokes God's blessing and signs himself or herself with the sign of the cross, saying:

May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father, and of the Son,
and of the Holy Spirit.
R. Amen.”

PRAYERS FOR THE DEAD

Texts marked with an (L) indicate that a Latin text is available after the English text.

INTRODUCTION

I want those you have given me to be with me where I am

223. This chapter contains prayers for use by a minister who has been called to attend a person who is already dead. A priest is not to administer the sacraments of penance or anointing. Instead, he should pray for the dead person using these or similar prayers.

224. It may be necessary to explain to the family of the person who is dead that sacraments are celebrated for the living, not for the dead, and that the dead are effectively helped by the prayers of the living.

225. To comfort those present the minister may conclude these prayers with a simple blessing or with a symbolic gesture, for example, making the sign of the cross on the forehead. A priest or deacon may sprinkle the body with holy water.

GREETING

226. The minister greets those who are present, offering them sympathy and the consolation of faith, using one of the following or similar words:

A

In this moment of sorrow
The Lord is in our midst
and comforts us with his word:

Blessed are the sorrowful; they shall be consoled.

B

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

PRAYER

227. The minister then says one of the following prayers

Let us pray.

A

Almighty and 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 forever 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.

[Latin:

Te, Dómine, sancte Pater, omnípotens aetérne Deus,
 supplices deprecámur pro anima famuli tui N.,
 quem de hoc sáeculo ad te venire iussísti;
 ut ei dignéris dare locum refrigeríi, lucis et pacis.
 Líceat ei portas mortis sine offensióne transíre
 et in mansiónibus sanctórum et in luce sancta permáneat,
 quam olim Abrahæ et eius sémini promisísti.
 Nullam eius ánima sustíneat læsionem,
 sed, cum magnus dies ille resurrectionis
 et remuneratiónis advénerit,
 resuscitáre eum, Dómine,
 una cum sanctis et eléctis dignéris;
 dimíttas ei ómnia delícta atque peccáta,
 tecúmque immortalitátis vitam
 et regnum consequátur æternum.
 Per Christum Dóminum nostrum.
 R. Amen.]

B

Loving and merciful God,
 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.

[Latin:
Tibi, Dómine, fratrem nostrum (sorórem nostram)
humíliter commendámus,
ut, quem (quam) in hac vita mortáli
imménso semper es prosecútus amóre,
nunc, a malis ómnibus liberátum (liberátam),
in réquiem íngredi iúbeas sempitérnam.
Tuam ergo cleméntiam deprecámur,
ut, quia prima iam transiérunt,
illum (illam) in paradísium tuum benígne perdúcas,
ubi neque luctus, neque clamor, neque dolor erit ultra,
sed pax et gáudium, cum Filio tuo et Spíritu Sancto,
in sǽcula sǽculórum
R. Amen.]

READING

228. The word of God is proclaimed by one of those
present or by the minister.

A.

+ A reading from the holy Gospel according to Luke
23:44-46

It was now around midday, and darkness came over the
whole land until midafternoon with an eclipse of the sun.
The curtain in the sanctuary was torn in two. Jesus uttered a
loud cry and said, "Father, into your hands I commend my
spirit." After he said this, he expired.

The Gospel of the Lord.

B.

+ A reading from the holy Gospel according to John
11:3-7, 17, 20-27, 33-36, 41-44

The sisters sent word to Jesus to inform him, "Lord, the one you love is sick." Upon hearing this, Jesus said: "This sickness is not to end in death; rather it is for God's glory, that through it the Son of God may be glorified."

Jesus loved Martha and her sister and Lazarus very much. Yet, after hearing that Lazarus was sick, he stayed on where he was for two days more. Finally he said to his disciples, "Let us go back to Judea. Finally, he said to his disciples "Let us go back to Judea."

When Jesus arrived at Bethany, he found that Lazarus had already been in the tomb four days. When Martha had heard that Jesus was coming she went to meet him, while Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would never have died. Even now, I am sure that God will give you whatever you ask of him." "Your brother will rise again," Jesus assured her. "I know he will rise again," Martha replied, "in the resurrection on the last day."

Jesus told her: "I am the resurrection and the life: whoever believes in me, though he should die, will come to life; and whoever is alive and believes in me will never die. Do you believe this?" "Yes, Lord," she replied. "I have come to believe that you are the Messiah, the Son of God: he who is to come into the world."

When Jesus saw her weeping, and the Jewish folk who had accompanied her also weeping, he was troubled in spirit,

moved by the deepest emotions. “Where have you laid him?” he asked. “Lord, come and see,” they said. Jesus began to weep, which caused the Jews to remark, “See how much he loved him!” They then took away the stone and Jesus looked upward and said: “Father, I thank you for having heard me. I know that you always hear me but I have said this for the sake of the crowd, that they may believe that you sent me.”

Having said this, he called loudly, “Lazarus, come out!” The dead man came out, bound hand and foot with linen strips, his face wrapped in a cloth. “Untie him,” Jesus told them, “and let him go free.” This caused many of the Jews who had come to visit Mary, and had seen what Jesus did, to put their faith in him.

The Gospel of the Lord.

LITANY OF THE SAINTS

229. Then one of those present may lead the others in praying a brief form of the litany of saints – the full form may be found below. Other saints may be added, including the patron saints of the dead person, of the family, and of the parish; saints to whom the dead person had a special devotion may also be included.

A

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

Holy Mary, Mother of God, pray for him/her.
 Holy angels of God, pray for him/her.

Abraham, our father in faith, pray for him/her.
 David, leader of God's people, pray for him/her.
 All holy patriarchs and prophets, pray for him/her.
 Saint John the Baptist, pray for him/her.
 Saint Joseph, pray for him/her.
 Saint Peter and Saint Paul, pray for him/her.
 Saint Andrew, pray for him/her.
 Saint John, pray for him/her.
 Saint Mary Magdalene, pray for him/her.
 Saint Stephen, pray for him/her.
 Saint Ignatius, pray for him/her.
 Saint Lawrence, pray for him/her.
 Saint Perpetua and Saint Felicity, pray for him/her.
 Saint Agnes, pray for him/her.
 Saint Gregory, pray for him/her.
 Saint Augustine, pray for him/her.
 Saint Athanasius, pray for him/her.
 Saint Basil, pray for him/her.
 Saint Martin, pray for him/her.
 Saint Benedict, pray for him/her.
 Saint Francis and Saint Dominic, pray for him/her.
 Saint Francis Xavier, pray for him/her.
 Saint John Vianney, pray for him/her.
 Saint Catherine, pray for him/her.
 Saint Teresa, pray for him/her.

Other saints may be included here

All holy men and women, pray for him/her.

Lord, be merciful, Lord, save your people.
 From all evil, Lord, save your people.
 From every sin, Lord, save your people.
 From Satan's power, Lord, save your people.
 At the moment of death, Lord, save your people.
 From everlasting death, Lord, save your people.

On the day of judgment, Lord, save your people.
 By your coming as man, Lord, save your people.
 By your suffering and cross, Lord, save your people.
 By your death and rising to new life, Lord, save your people.
 By your return in glory to the Father, Lord, save your people.
 By your gift of the Holy Spirit, Lord, save your people.
 By your coming again in glory, Lord, save your people.
 Be merciful to us sinners, Lord, save your people.

Bring N. to eternal life, first promised to him/her in baptism, Lord, hear our prayer.
 Raise N. on the last day, for he/she has eaten the Bread of Life, Lord, hear our prayer.
 Let N. share in your glory, for he/she has shared in your suffering and death, Lord, hear our prayer.
 Jesus, Son of the Living God, Lord, hear our prayer.

Christ, hear us. Christ, hear us.
 Lord Jesus, hear our prayer. Lord Jesus, hear our prayer.

The following prayer is added

God of mercy,
 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.

B

Saints of God, come to his/her aid!

Come to meet him/her angels of the Lord!

Holy Mary, Mother of God, pray for him/her.

Saint Joseph, pray for him/her.

Saint Peter and Saint Paul, pray for him/her.

Other saints may be included here.

All holy men and women, pray for him/her.

The following prayer is added

God of mercy,
 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.

THE LORD'S PRAYER

230. The minister introduces the Lord's Prayer in these or similar words:

A With God there is mercy and fullness of redemption; let us pray as Jesus taught us to pray:

B Let us pray for the coming of the kingdom as Jesus taught us:

All say:

Our Father, who art in heaven,
 hallowed be thy name;

thy kingdom come;
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

PRAYER OF COMMENDATION

231. The minister concludes with the following prayer:

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 N.

Lord Jesus, you alone are holy and compassionate:
 forgive N. 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.

[Latin:

Dómine, Redemptor noster,
 qui teípsum morti tradidísti,

ut omnes hómines salvi fíerent
 et ad vitam possent de morte transire,
 clementissimam pietátem tuam humílder deprecamur,
 ut digneris omnes servos tuos intueri lugentes
 et pro amisso propinquo suo suppliciter exorantes.
 Illi omnia peccata dimitte, Domine,
 qui solus es sanctus et summe misericors,
 qui per mortem tuam portas vitae tuis fidelis reserasti.
 Ne fratrem nostrum a te separari, Rex aterne, permittas,
 sed virtute gloriae tuae locum ei lucis, beatudinis et pacis
 largire.
 Qui vivis et regnas in saecula saeculorum.
 R. Amen.]

For the solace of those present the minister may conclude these prayers with a simple blessing or with a symbolic gesture, for example, signing the forehead with the sign of the cross. A priest or deacon may sprinkle the body with holy water.

GATHERING IN THE PRESENCE OF THE BODY

Texts marked with an (L) indicate that a Latin text is available after the English text.

INTRODUCTION

If we have died with Christ, we believe we shall also live with him used when the family first gathers in the presence of the body, when the body is to be prepared for burial, or after it has been prepared. The family members, in assembling in the presence of the body, confront in the most immediate way the fact of their loss and the mystery of death. Because cultural attitudes and practices on such occasions may vary, the minister should adapt the rite.

110 Through the presence of the minister and others and through the celebration of this brief rite, the community seeks to be with the mourners in their need and to provide an atmosphere of sensitive concern and confident faith. In prayer and gesture those present show reverence for the body of the deceased as a temple of the life-giving Spirit and ask, in that same Spirit, for the eternal life promised to the faithful.

111 The minister should try to be as attentive as possible to the particular needs of the mourners. The minister begins the rite at an opportune moment and, as much as possible, in an atmosphere of calm and recollection. The pause for silent prayer after the Scripture verse can be especially helpful in this regard.

SIGN OF THE CROSS

112 The minister and those present sign themselves with the sign of the cross and the minister says:

In the name of the Father, and of the Son, and of the Holy Spirit.

R. Amen.

SCRIPTURE VERSE

113 One of the following or another brief Scripture verse is read.

A Matthew 11:28-30

My brothers and sisters, Jesus says:

“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

B John 14:1-3

My brothers and sisters, Jesus says:

“Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be.”

Pause for silent prayer.

SPRINKLING WITH HOLY WATER

114 Using one of the following formularies, the minister may sprinkle the body with holy water.

A

The Lord is our shepherd
and leads us to streams of living water.

B

Let this water call to mind our baptism into Christ
who by his death and resurrection has redeemed us.

C

The Lord God lives in his holy temple yet abides in our
midst.

Since in baptism N. became God's temple
and the Spirit of God lived in him/her,
with reverence we bless his/her mortal body.

PSALM

115 One of the following psalms is sung or said:

A

Psalm 130

R. I hope in the Lord, I trust in his word.

Out of the depths I cry to you, O Lord
Lord, hear my voice!
O let your ears be attentive

to the voice of my pleading.

R. I hope in the Lord, I trust in his word.

If you, O Lord, should mark our guilt,
 Lord, who would survive?
 But with you is found forgiveness:
 for this we revere you.

R. I hope in the Lord, I trust in his word.

My soul is waiting for the Lord,
 I count on his word.
 My soul is longing for the Lord
 more than watchman for daybreak.

R. I hope in the Lord, I trust in his word.

Because with the Lord there is mercy
 and fullness of redemption,
 Israel indeed he will redeem
 from all its iniquity.

R. I hope in the Lord, I trust in his word.

B

Psalm 115 and 116

R. I will walk in the presence of the Lord, in the land of the living.

How gracious is the Lord, and just;
 our God has compassion.
 The Lord protects the simple hearts;
 I was helpless so he saved me.

R. I will walk in the presence of the Lord, in the land of the living.

I trusted, even when I said:
 “I am sorely afflicted,”
 and when I said in my alarm:
 “No man can be trusted.”

R. I will walk in the presence of the Lord, in the land of the living.

O precious in the eyes of the Lord
 is the death of his faithful.
 Your servant, Lord, your servant am I;
 you have loosened my bonds.

R. I will walk in the presence of the Lord, in the land of the living.

THE LORD’S PRAYER

116 Using one of the following invitations, or in similar words, the minister invites those present to pray the Lord’s Prayer.

A

With God there is mercy and fullness of redemption; let us pray as Jesus taught us:

B

Let us pray for the coming of the kingdom as Jesus taught us:

All:

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

CONCLUDING PRAYER

117 The minister says one of the following prayers:

A

God of faithfulness,
 in your wisdom you have called your servant N. out of this
 world;
 release him/her from the bonds of sin,
 and welcome him/her into your presence,
 so that he/she may enjoy eternal light and peace
 and be raised up in glory with all your saints.
 We ask this through Christ our Lord.
 R. Amen.

B

Into your hands, O Lord,
 we humbly entrust our brother/sister N.
 In this life you embraced him/her with your tender love;
 deliver him/her now from every evil
 and bid him/her enter eternal rest.

The old order has passed away:
 welcome him/her then into paradise,
 where there will be no sorrow, no weeping nor pain,
 but the fullness of peace and joy
 with your Son and the Holy Spirit
 for ever and ever.
 R. Amen.

BLESSING

118 The minister says:

Blessed are those who have died in the Lord;
 let them rest from their labors for their good deeds go with
 them.

A gesture, for example, signing the forehead of the
 deceased with the sign of the cross, may accompany the
 following words.

Eternal rest grant unto him/her, O Lord.
 R. And let perpetual light shine upon him/her.

May he/she rest in peace.
 R. Amen.

May his/her soul and the souls of all the faithful departed,
 through the mercy of God, rest in peace.
 R. Amen.

A

A minister who is a priest or deacon says:

May the peace of God,
 which is beyond all understanding,

keep your hearts and minds in the knowledge and love of
God
and of his Son, our Lord Jesus Christ.
R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B

A lay minister invokes God's blessing and signs himself or
herself with the sign of the cross, saying:

May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father,
and of the Son, and of the Holy Spirit.
R. Amen.

VIGIL FOR THE DECEASED

In the light of verbal indications given to several episcopal Conferences, texts in this rite affected by the new translation of the Roman Missal into English are appended and indicated by the abbreviation ‘NTRM’. Users are requested to consult their local Ordinary, or abide by guidelines issued by him, in determining which text to use.

INTRODUCTORY RITES

GREETING

69 Using one of the following greetings, or in similar words, the minister greets those present.

A.

May the God of hope give you the fullness of peace, and may the Lord of life be always with you.

R. And also with you. [NTRM: And with your spirit.]

B.

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

R. And also with you. [NTRM: And with your spirit.]

C.

The grace and peace of God our Father, who raised Jesus from the dead, be always with you.

R. And also with you. [NTRM: And with your spirit.]

D.

May the Father of mercies, the God of all consolation, be with you.

R. And also with you. [NTRM: And with your spirit.]

OPENING SONG

70 The celebration continues with a song.

INVITATION TO PRAYER

71 In the following or similar words, the minister invites those present to pray:

My brothers and sisters, we believe that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death. Confident that God always remembers the good we have done and forgives our sins, let us pray, asking God to gather N. to himself.

Pause for silent prayer.

OPENING PRAYER

72 The minister says one of the following prayers.

398 The following prayers for the dead may be used in the various rites. The prayers should be chosen taking the character of the text into account as well as the place in the rite where it will occur.

1 General 1 2 General 2 3 General 3 4 General 4 5
General 5 6 General 6 7 General 7 8 General 8 9
General 9 10 General 10 11 General 11 12 General 12
13 General 13 14 A pope 15 A diocesan bishop 16
Another bishop 17 A priest 1 18 A priest 2 19 A priest
3 20 A deacon 1 21 A deacon 2 22 A religious 1 23 A

religious 2 24 One who worked in the service of the Gospel 25 A baptized child 1 26 A baptized child 2 27 A young person 1 28 A young person 2 29 Parents 30 A parent 31 A married couple 1 32 A married couple 2 33 A married couple 3 34 A wife 35 A husband 36 A deceased non-Christian married to a Catholic 37 An elderly person 1 38 An elderly person 2 39 One who died after a long illness 1 40 One who died after a long illness 2 41 One who died after a long illness 3 42 One who died suddenly 43 One who died accidentally or violently 44 One who died by suicide 1 45 One who died by suicide 2 46 Several persons 1 47 Several persons 2

1 General

God of faithfulness,
in your wisdom you have called your servant N. out of this world;
release him/her from the bonds of sin,
and welcome him/her into your presence,
so that he/she may enjoy eternal light and peace
and be raised up in glory with all your saints.
We ask this through Christ our Lord.
R. Amen.

2 General

Lord, in our grief we turn to you.
Are you not the God of love
who open your ears to all?

Listen to our prayers for your servant N.,
whom you have called out of this world:
lead him/her to your kingdom of light and peace
and count him/her among the saints in glory.
We ask this through Christ our Lord.

R. Amen.

3 General

Holy Lord, almighty and eternal God,
 hear our prayers for your servant N.,
 whom you have summoned out of this world.
 Forgive his/her sins and failings
 and grant him/her a place of refreshment, light, and peace.
 Let him/her pass unharmed through the gates of death
 to dwell with the blessed in light,
 as you promised to Abraham and his children for ever.
 Accept N. into your safekeeping
 and on the great day of judgment
 raise him/her up with all the saints
 to inherit your eternal kingdom.
 We ask this through Christ our Lord.
 R. Amen.

4 General

Into your hands, O Lord,
 we humbly entrust our brother/sister N.
 In this life you embraced him/her with your tender love;
 deliver him/her now from every evil
 and bid him/her enter eternal rest.
 The old order has passed away:
 welcome him/her then into paradise,
 where there will be no sorrow, no weeping nor pain,
 but the fullness of peace and joy
 with your Son and the Holy Spirit
 for ever and ever.
 R. Amen.

5 General

Almighty God and Father,
 it is our certain faith that your Son, who died on the cross,
 was raised from the dead,
 the firstfruits of all who have fallen asleep.
 Grant that through this mystery
 your servant N., who has gone to his/her rest in Christ,
 may share in the joy of his resurrection.
 We ask this through Christ our Lord.
 R. Amen.

6 General

O God,
 glory of believers and life of the just,
 by the death and resurrection of your Son, we are
 redeemed:
 have mercy on your servant N.,
 and make him/her worthy to share the joys of paradise,
 for he/she believed in the resurrection of the dead.
 We ask this through Christ our Lord.
 R. Amen.

7 General

Almighty God and Father,
 by the mystery of the cross, you have made us strong;
 by the sacrament of the resurrection
 you have sealed us as your own.
 Look kindly upon your servant N.,
 now freed from the bonds of mortality,
 and count him/her among your saints in heaven.
 We ask this through Christ our Lord.
 R. Amen.

8 General

God of loving kindness,
 listen favorably to our prayers:
 strengthen our belief that your Son has risen from the dead
 and our hope that your servant N. will also rise again.
 We ask this through Christ our Lord.
 R. Amen.

9 General

To you, O God, the dead do not die,
 and in death our life is changed, not ended.
 Hear our prayers
 and command the soul of your servant N.
 to dwell with Abraham, your friend,
 and be raised at last on the great day of judgment.
 In your mercy cleanse him/her of any sin
 which he/she may have committed through human frailty.
 We ask this through Christ our Lord.
 R. Amen.

10 General

Lord God, in whom all find refuge,
 we appeal to your boundless mercy:
 grant to the soul of your servant N.
 a kindly welcome,
 cleansing of sin,
 release from the chains of death,
 and entry into everlasting life.
 We ask this through Christ our Lord.
 R. Amen.

11 General

God of all consolation,
 open our hearts to your word,

so that, listening to it, we may comfort one another,
finding light in time of darkness
and faith in time of doubt.

We ask this through Christ our Lord.

R. Amen.

12 General

O God, to whom mercy and forgiveness belong,
hear our prayers on behalf of your servant N.,
whom you have called out of this world;
and because he/she put his/her hope and trust in you,
command that he/she be carried safely home to heaven
and come to enjoy your eternal reward.

We ask this through Christ our Lord.

R. Amen.

13 General

O God,
in whom sinners find mercy and the saints find joy,
we pray to you for our brother/sister N.,
whose body we honor with Christian burial,
that he/she may be delivered from the bonds of death.
Admit him/her to the joyful company of your saints
and raise him/her on the last day
to rejoice in your presence for ever.

We ask this through Christ our Lord.

R. Amen.

14 A pope

O God, from whom the just receive an unfailing reward,
grant that your servant N., our Pope,
whom you made vicar of Peter and shepherd of your
Church,

may rejoice for ever in the vision of your glory,
 for he was a faithful steward here on earth
 of the mysteries of your forgiveness and grace.
 We ask this through Christ our Lord.
 R. Amen.

15 A diocesan bishop

Almighty and merciful God,
 eternal Shepherd of your people,
 listen to our prayers and grant that your servant, N., our
 bishop,
 to whom you entrusted the care of this Church,
 may enter the joy of his eternal Master,
 there to receive the rich reward of his labors.
 We ask this through Christ our Lord.
 R. Amen.

16 Another bishop

O God, from the ranks of your priests
 you chose your servant N.
 to fulfill the office of bishop.
 Grant that he may share
 in the eternal fellowship of those priests
 who, faithful to the teachings of the apostles,
 dwell in your heavenly kingdom.
 We ask this through Christ our Lord.
 R. Amen.

17 A priest

God of mercy and love,
 grant to N., your servant and priest,
 a glorious place at your heavenly table,
 for you made him here on earth

a faithful minister of your word and sacrament.
 We ask this through Christ our Lord.
 R. Amen.

18 A priest

O God,
 listen favorably to our prayers
 offered on behalf of your servant and priest,
 and grant that N.,
 who committed himself zealously to the service of your
 name,
 may rejoice for ever in the company of your saints.
 We ask this through Christ our Lord.
 R. Amen.

19 A priest

Lord God,
 you chose our brother N. to serve your people as a priest
 and to share the joys and burdens of their lives.
 Look with mercy on him
 and give him the reward of his labors,
 the fullness of life promised to those who preach your holy
 Gospel.
 We ask this through Christ our Lord.
 R. Amen.

20 A deacon

God of mercy,
 as once you chose seven men of honest repute
 to serve your Church,
 so also you chose N. as your servant and deacon.
 Grant that he may rejoice in your eternal fellowship
 with all the heralds of your Gospel,

for he was untiring in his ministry here on earth.
 We ask this through Christ our Lord.
 R. Amen.

21 A deacon

Lord God,
 you sent your Son into the world
 to preach the Good News of salvation
 and to pour out his Spirit of grace upon your Church.
 Look with kindness on your servant N.
 As a deacon in the Church
 he was strengthened by the gift of the Spirit
 to preach the Good News,
 to minister in your assembly,
 and to do the works of charity.

Give him the reward promised
 to those who show their love of you
 by service to their neighbor.
 We ask this through Christ our Lord.
 R. Amen.

22 A religious

All-powerful God, we pray for our brother/sister N.,
 who responded to the call of Christ
 and pursued wholeheartedly the ways of perfect love.
 Grant that he/she may rejoice
 on that day when your glory will be revealed
 and in company with all his/her brothers and sisters
 share for ever the happiness of your kingdom.
 We ask this through Christ our Lord.
 R. Amen.

23 A religious

God of blessings,
 source of all holiness,
 the voice of your Spirit has drawn countless men and
 women
 to follow Jesus Christ
 and to bind themselves to you
 with ready will and loving heart.
 Look with mercy on N.
 who sought to fulfill his/her vows to you,
 and grant him/her the reward promised to all good and
 faithful servants.

May he/she rejoice in the company of the saints
 and with them praise you for ever.
 We ask this through Christ our Lord.
 R. Amen.

24 One who worked in the service of the Gospel

Faithful God,
 we humbly ask your mercy for your servant N.,
 who worked so generously to spread the Good News:
 grant him/her the reward of his/her labors
 and bring him/her safely to your promised land.
 We ask this through Christ our Lord.
 R. Amen.

25 A baptized child

Lord, in our grief we call upon your mercy:
 open your ears to our prayers,
 and one day unite us again with N.,
 who, we firmly trust,
 already enjoys eternal life in your kingdom.
 We ask this through Christ our Lord.

R. Amen.

26 A baptized child

To you, O Lord,
 we humbly entrust this child,
 so precious in your sight.
 Take him/her into your arms
 and welcome him/her into paradise,
 where there will be no sorrow,
 no weeping nor pain,
 but the fullness of peace and joy
 with your Son and the Holy Spirit
 for ever and ever.

R. Amen.

27 A young person

Lord,
 your wisdom governs the length of our days.
 We mourn the loss of N.,
 whose life has passed so quickly,
 and we entrust him/her to your mercy.
 Welcome him/her into your heavenly dwelling
 and grant him/her the happiness of everlasting youth.
 We ask this through Christ our Lord.

R. Amen.

28 A young person

Lord God,
 source and destiny of our lives,
 in your loving providence
 you gave us N.
 to grow in wisdom, age, and grace.
 Now you have called him/her to yourself.

As we grieve the loss of one so young,
 we seek to understand your purpose.
 Draw him/her to yourself
 and give him/her full stature in Christ.
 May he/she stand with all the angels and saints,
 who know your love and praise your saving will.
 We ask this through Christ our Lord.
 R. Amen.

29 Parents

Lord God, who commanded us to honor father and mother,
 look kindly upon your servants N. and N.,
 have mercy upon them
 and let us see them again in eternal light.
 We ask this through Christ our Lord.
 R. Amen.

30 A parent

God of our ancestors in faith,
 by the covenant made on Mount Sinai
 you taught your people to strengthen the bonds of family
 through faith, honor, and love.
 Look kindly upon N.,
 a father/mother who sought to bind his/her children to you.
 Bring him/her one day to our heavenly home
 where the saints dwell in blessedness and peace.
 We ask this through Christ our Lord.
 R. Amen.

31 A married couple

Lord God, whose covenant is everlasting,
 have mercy upon the sins of your servants N. and N.;

as their love for each other united them on earth,
 so let your love join them together in heaven.
 We ask this through Christ our Lord.
 R. Amen.

32 A married couple

Eternal Father,
 in the beginning you established the love of man and
 woman
 as a sign of creation.
 Your own Son loves the Church as a spouse.
 Grant mercy and peace to N. and N. who,
 by their love for each other,
 were signs of the creative love
 which binds the Church to Christ.
 We ask this in the name of Jesus the Lord.
 R. Amen.

33 A married couple

Lord God,
 giver of all that is true and lovely and gracious,
 you created in marriage a sign of your covenant.
 Look with mercy upon N. and N.
 You blessed them in their companionship,
 and in their joys and sorrows you bound them together.
 Lead them into eternal peace,
 and bring them to the table
 where the saints feast together in your heavenly home.
 We ask this through Christ our Lord.
 R. Amen.

34 A wife

Eternal God,

you made the union of man and woman
a sign of the bond between Christ and the Church.

Grant mercy and peace to N.,
who was united in love with her husband.
May the care and devotion of her life on earth
find a lasting reward in heaven.
Look kindly on her husband and family/children
as now they turn to your compassion and love.
Strengthen their faith and lighten their loss.
We ask this through Christ our Lord.
R. Amen.

35 A husband

Eternal God,
you made the union of man and woman
a sign of the bond between Christ and the Church.

Grant mercy and peace to N.,
who was united in love with his wife.
May the care and devotion of his life on earth
find a lasting reward in heaven.
Look kindly on his wife and family/children
as now they turn to your compassion and love.
Strengthen their faith and lighten their loss.
We ask this through Christ our Lord.
R. Amen.

36 A deceased non-Christian married to a Catholic

Almighty and faithful Creator,
all things are of your making,
all people are shaped in your image.
We now entrust the soul of N. to your goodness.
In your infinite wisdom and power,

work in him/her your merciful purpose,
 known to you alone from the beginning of time.
 Console the hearts of those who love him/her
 in the hope that all who trust in you
 will find peace and rest in your kingdom.
 We ask this in the name of Jesus the Lord.
 R. Amen.

37 An elderly person

God of endless ages,
 from one generation to the next
 you have been our refuge and strength.
 Before the mountains were born
 or the earth came to be,
 you are God.
 Have mercy now on your servant N.
 whose long life was spent in your service.
 Give him/her a place in your kingdom,
 where hope is firm for all who love
 and rest is sure for all who serve.
 We ask this through Christ our Lord.
 R. Amen.

38 An elderly person

God of mercy,
 look kindly on your servant N.
 who has set down the burden of his/her years.
 As he/she served you faithfully throughout his/her life,
 may you give him/her the fullness of your peace and joy.
 We give thanks for the long life of N.,
 now caught up in your eternal love.
 We make our prayer in the name of Jesus who is our risen
 Lord
 now and for ever.

R. Amen.

39 One who died after a long illness

God of deliverance,
you called our brother/sister N.
to serve you in weakness and pain,
and gave him/her the grace of sharing the cross of your
Son.

Reward his/her patience and forbearance,
and grant him/her the fullness of Christ's victory.
We ask this through Christ our Lord.

R. Amen.

40 One who died after a long illness

Most faithful God,
lively is the courage of those who hope in you.
Your servant N. suffered greatly
but placed his/her trust in your mercy.
Confident that the petition of those who mourn
pierces the clouds and finds an answer,
we beg you, give rest to N.

Do not remember his/her sins
but look upon his/her sufferings
and grant him/her refreshment, light, and peace.
We ask this through Christ our Lord.

R. Amen.

41 One who died after a long illness

O God,
you are water for our thirst
and manna in our desert.
We praise you for the life of N.
and bless your mercy

that has brought his/her suffering to an end.
 Now we beg that same endless mercy
 to raise him/her to new life.
 Nourished by the food and drink of heaven,
 may he/she rest for ever
 in the joy of Christ our Lord.
 R. Amen.

42 One who died suddenly

Lord,
 as we mourn the sudden death of our brother/sister,
 show us the immense power of your goodness
 and strengthen our belief
 that N. has entered into your presence.
 We ask this through Christ our Lord.
 R. Amen.

43 One who died accidentally or violently

Lord our God,
 you are always faithful and quick to show mercy.
 Our brother/sister N. was suddenly [and violently] taken
 from us.
 Come swiftly to his/her aid,
 have mercy on him/her,
 and comfort his/her family and friends
 by the power and protection of the cross.
 We ask this through Christ our Lord.
 R. Amen.

44 One who died by suicide

God, lover of souls,
 you hold dear what you have made
 and spare all things, for they are yours.

Look gently on your servant N.,
and by the blood of the cross
forgive his/her sins and failings.

Remember the faith of those who mourn
and satisfy their longing for that day
when all will be made new again
in Christ, our risen Lord,
who lives and reigns with you for ever and ever.
R. Amen.

45 One who died by suicide

Almighty God and Father of all,
you strengthen us by the mystery of the cross
and with the sacrament of your Son's resurrection.
Have mercy on our brother/sister N.
Forgive all his/her sins and grant him/her peace.
May we who mourn this sudden death be comforted
and consoled by your power and protection.
We ask this through Christ our Lord.
R. Amen.

46 Several persons

O Lord,
you gave new life to N. and N.
in the waters of baptism;
show mercy to them now,
and bring them to the happiness of life in your kingdom.
We ask this through Christ our Lord.
R. Amen.

47 Several persons

All-powerful God,

whose mercy is never withheld
 from those who call upon you in hope,
 look kindly on your servants N. and N.,
 who departed this life confessing your name,
 and number them among your saints for evermore.
 We ask this through Christ our Lord.
 R. Amen.

LITURGY OF THE WORD

73 The celebration continues with the liturgy of the word.

FIRST READING

74 A reader proclaims the first reading.

2 Corinthians 5:1, 6-10

A reading from the second Letter of Saint Paul to the
 Corinthians

We have an everlasting home in heaven

We know that if our earthly dwelling, a tent, should be
 destroyed, we have a building from God, a dwelling not
 made with hands, eternal in heaven.

So we are always courageous, although we know that while
 we are at home in the body we are away from the Lord, for
 we walk by faith, not by sight. Yet we are courageous, and
 we would rather leave the body and go home to the Lord.
 Therefore, we aspire to please him, whether we are at home
 or away. For we must all appear before the judgment seat
 of Christ, so that each one may receive recompense,
 according to what he did in the body, whether good or evil.

The Word of the Lord.

RESPONSORIAL PSALM

75 The following psalm is sung or said or another psalm or song.

R. The Lord is my light and my salvation.

Or:

R. I believe that I shall see the good things of the Lord in the land of the living.

The Lord is my light and my help;
whom shall I fear?

The Lord is the stronghold of my life;
before whom shall I shrink?

R. The Lord is my light and my salvation.

Or:

R. I believe that I shall see the good things of the Lord in the land of the living.

There is one thing I ask of the Lord, for this I long,
to live in the house of the Lord, all the days of my life,
to savor the sweetness of the Lord,
to behold his temple.

R. The Lord is my light and my salvation.

Or:

R. I believe that I shall see the good things of the Lord in the land of the living.

O Lord, hear my voice when I call;
have mercy and answer.

Of you my heart has spoken:
“Seek his face.”

R. The Lord is my light and my salvation.

Or:

R. I believe that I shall see the good things of the Lord in the land of the living.

I am sure I shall see the Lord's goodness
in the land of the living.

Hope in him, hold firm and take heart.

Hope in the Lord!

R. The Lord is my light and my salvation.

Or:

R. I believe that I shall see the good things of the Lord in the land of the living.

GOSPEL

76 The gospel reading is then proclaimed.

+ A reading from the holy gospel according to Luke
12:35-40

Be prepared

Jesus told his disciples:

“Gird your loins and light your lamps and be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was

coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come.”

The Gospel of the Lord.

HOMILY

77 A brief homily on the readings is then given.

PRAYER OF INTERCESSION

LITANY

78 The minister leads those present in the following litany.

Let us turn to Christ Jesus with confidence and faith in the power of his cross and resurrection.

Assisting minister:

Risen Lord, pattern of our life for ever:
Lord, have mercy.

R. Lord, have mercy.

Assisting minister:

Promise and image of what we shall be:
Lord, have mercy.

R. Lord, have mercy.

Assisting minister:

Son of God who came to destroy sin and death:

Lord, have mercy.

R. Lord, have mercy.

Assisting minister:

Word of God who delivered us from the fear of death:
Lord, have mercy.

R. Lord, have mercy.

Assisting minister:

Crucified Lord, forsaken in death, raised in glory:
Lord, have mercy.

R. Lord, have mercy.

Assisting minister:

Lord Jesus, gentle Shepherd who brings rest to our souls,
give peace to N. for ever:
Lord, have mercy.

R. Lord, have mercy.

Assisting minister:

Lord Jesus, you bless those who mourn and are in pain.
Bless N.'s family and friends who gather around him/her
today:
Lord, have mercy.

R. Lord, have mercy.

THE LORD'S PRAYER

79 Using one of the following invitations, or in similar words, the minister invites those present to pray the Lord's Prayer.

A Friends (brothers and sisters), our true home is heaven. Therefore let us pray to our heavenly Father as Jesus taught us:

B With God there is mercy and fullness of redemption; let us pray as Jesus taught us:

C Let us pray for the coming of the kingdom as Jesus taught us:

All:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

CONCLUDING PRAYER

80 The minister says one of the following prayers. The following prayers for the mourners may be used in the various rites. The prayers should be chosen taking the character of the text into account as well as the place in the rite where it will occur.

1 General 1

2 General 2

3 General 3

4 General 4

5 General 5

6 General 6

7 General 7

8 A baptized child 1

9 A baptized child 2

10 A baptized child 3

11 A baptized child 4

12 A baptized child 5

13 A child who died before baptism 1

14 A child who died before baptism 2

15 A stillborn child

1 General

Father of mercies and God of all consolation,
 you pursue us with untiring love
 and dispel the shadow of death
 with the bright dawn of life.

[Comfort your family in their loss and sorrow.
Be our refuge and our strength, O Lord,
and lift us from the depths of grief
into the peace and light of your presence.]

Your Son, our Lord Jesus Christ,
by dying has destroyed our death,
and by rising, restored our life.
Enable us therefore to press on toward him,
so that, after our earthly course is run,
he may reunite us with those we love,
when every tear will be wiped away.
We ask this through Christ our Lord.
R. Amen.

2 General

Lord Jesus, our Redeemer,
you willingly gave yourself up to death,
so that all might be saved and pass from death to life.
We humbly ask you to comfort your servants in their grief
and to receive N. into the arms of your mercy.
You alone are the Holy One,
you are mercy itself;
by dying you unlocked the gates of life
for those who believe in you.
Forgive N. his/her sins,
and grant him/her a place of happiness, light, and peace
in the kingdom of your glory for ever and ever.
R. Amen.

3 General

God, all-compassionate,
ruler of the living and the dead,

you know beforehand
 those whose faithful lives reveal them as your own.
 We pray for those who belong to this present world
 and for those who have passed to the world to come:
 grant them pardon for all their sins.
 We ask you graciously to hear our prayer
 through the intercession of all the saints
 and for your mercy's sake.
 For you are God, for ever and ever.
 R. Amen.

4 General

Lord our God,
 the death of our brother/sister N.
 recalls our human condition
 and the brevity of our lives on earth.
 But for those who believe in your love
 death is not the end,
 nor does it destroy the bonds
 that you forge in our lives.
 We share the faith of your Son's disciples
 and the hope of the children of God.
 Bring the light of Christ's resurrection
 to this time of testing and pain
 as we pray for N. and for those who love him/her,
 through Christ our Lord.
 R. Amen.

5 General

Lord God,
 you are attentive to the voice of our pleading.
 Let us find in your Son
 comfort in our sadness,
 certainty in our doubt,

and courage to live through this hour.
 Make our faith strong
 through Christ our Lord.
 R. Amen.

6 General

Lord,
 N. is gone now from this earthly dwelling
 and has left behind those who mourn his/her absence.
 Grant that as we grieve for our brother/sister
 we may hold his/her memory dear
 and live in hope of the eternal kingdom
 where you will bring us together again.
 We ask this through Christ our Lord.
 R. Amen.

7 General

Most merciful God,
 whose wisdom is beyond our understanding,
 surround the family of N. with your love,
 that they may not be overwhelmed by their loss,
 but have confidence in your goodness,
 and strength to meet the days to come.
 We ask this through Christ our Lord.
 R. Amen.

8 A baptized child

Lord of all gentleness,
 surround us with your care
 and comfort us in our sorrow,
 for we grieve at the loss of this [little] child.

As you washed N. in the waters of baptism

and welcomed him/her into the life of heaven,
 so call us one day
 to be united with him/her
 and share for ever the joy of your kingdom.
 We ask this through Christ our Lord.
 R. Amen.

9 A baptized child

Eternal Father,
 through the intercession of Mary,
 who bore your Son and stood by the cross as he died,
 grant to these parents in their grief
 the assistance of her presence,
 the comfort of her faith,
 and the reward of her prayers.
 We ask this through Christ our Lord.
 R. Amen.

10 A baptized child

Lord God,
 source and destiny of our lives,
 in your loving providence
 you gave us N.
 to grow in wisdom, age, and grace.
 Now you have called him/her to yourself.

We grieve over the loss of one so young
 and struggle to understand your purpose.

Draw him/her to yourself
 and give him/her full stature in Christ.
 May he/she stand with all the angels and saints,
 who know your love and praise your saving will.
 We ask this through Jesus Christ, our Lord.

R. Amen.

11 A baptized child

Merciful Lord,
 whose wisdom is beyond human understanding,
 you adopted N. as your own in baptism
 and have taken him/her to yourself
 even as he/she stood on the threshold of life.
 Listen to our prayers and extend to us your grace,
 that one day we may share eternal life with N.,
 for we firmly believe that he/she now rests with you.
 We ask this through Christ our Lord.
 R. Amen.

12 A baptized child

Lord God,
 from whom human sadness is never hidden,
 you know the burden of grief that we feel at the loss of this
 child.

As we mourn his/her passing from this life,
 comfort us with the knowledge
 that N. lives now in your loving embrace.
 We ask this through Christ our Lord.
 R. Amen.

13 A child who died before baptism

O Lord, whose ways are beyond understanding,
 listen to the prayers of your faithful people:
 that those weighed down by grief
 at the loss of this [little] child
 may find reassurance in your infinite goodness.
 We ask this through Christ our Lord.

R. Amen.

14 A child who died before baptism

God of all consolation,
searcher of mind and heart,
the faith of these parents [N. and N.] is known to you.

Comfort them with the knowledge
that the child for whom they grieve
is entrusted now to your loving care.
We ask this through Christ our Lord.
R. Amen.

15 A stillborn child

Lord God,
ever caring and gentle,
we commit to your love this little one,
quickened to life for so short a time.
Enfold him/her in eternal life.

We pray for his/her parents
who are saddened by the loss of their child.
Give them courage
and help them in their pain and grief.
May they all meet one day
in the joy and peace of your kingdom.
We ask this through Christ our Lord.
R. Amen.

A member or a friend of the family may speak in
remembrance of the deceased.

CONCLUDING RITE

BLESSING

81 The minister says:

Blessed are those who have died in the Lord;
let them rest from their labors for their good deeds go with
them.

A gesture, for example, signing the forehead of the
deceased with the sign of the cross, may accompany the
following words.

Eternal rest grant unto him/her, O Lord.

R. And let perpetual light shine upon him/her.

May he/she rest in peace.

R. Amen.

May his/her soul and the souls of all the faithful departed,
through the mercy of God, rest in peace.

R. Amen.

A

A minister who is a priest or deacon says:

May the peace of God,
which is beyond all understanding,
keep your hearts and minds in the knowledge and love of
God

and of his Son, our Lord Jesus Christ.

R. Amen.

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B

A lay minister invokes God's blessing and signs himself or herself with the sign of the cross, saying:

May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father, and of the Son,
and of the Holy Spirit.
R. Amen.

The vigil may conclude with a song or a few moments of silent prayer or both.

READINGS FOR THE ORDER OF CHRISTIAN FUNERALS

Masses for the Dead

Reading from the Old Testament

2 Mc 12 The collection for the dead

Jb 19 I know that my Vindicator lives

Wis 3 As sacrificial offerings he took them to himself

Wis 4 An unsullied life, the attainment of old age

Is 25 He will destroy death forever

Lam 3 It is good to hope in silence for the saving help of
the Lord

Dn 12 Many of those who sleep in the dust of the earth
shall awake

2 Maccabees 12:43-46

He acted in an excellent and noble way as he had the
resurrection of the dead in view.

A reading from the second Book of Maccabees

Judas, the ruler of Israel,

took up a collection among all his soldiers,
amounting to two thousand silver drachmas,
which he sent to Jerusalem to provide for an expiatory
sacrifice.

In doing this he acted in a very excellent and noble way,
inasmuch as he had the resurrection of the dead in view;

for if he were not expecting the fallen to rise again,
it would have been useless and foolish to pray for them in
death.

But if he did this with a view to the splendid reward
that awaits those who had gone to rest in godliness,
it was a holy and pious thought.
Thus he made atonement for the dead
that they might be freed from this sin.

Job 19:1, 23-27a

I know that my Vindicator lives.

A reading from the Book of Job

Job answered Bildad the Shubite and said:
Oh, would that my words were written down!
Would that they were inscribed in a record:
That with an iron chisel and with lead
they were cut in the rock forever!
But as for me, I know that my Vindicator lives,
and that he will at last stand forth upon the dust;
Whom I myself shall see:
my own eyes, not another's, shall behold him;
And from my flesh I shall see God;
my inmost being is consumed with longing.

Wisdom 3:1-9 or 3:1-6, 9

As sacrificial offerings he took them to himself.

A reading from the Book of Wisdom

The souls of the just are in the hand of God,
and no torment shall touch them.
They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.

But they are in peace.
 For if before men, indeed, they be punished,
 yet is their hope full of immortality;
 Chastised a little, they shall be greatly blessed,
 because God tried them
 and found them worthy of himself.
 As gold in the furnace, he proved them,
 and as sacrificial offerings he took them to himself.
 In the time of their visitation they shall shine,
 and shall dart about as sparks through stubble;
 They shall judge nations and rule over peoples,
 and the LORD shall be their King forever.
 Those who trust in him shall understand truth,
 and the faithful shall abide with him in love:
 Because grace and mercy are with his holy ones,
 and his care is with the elect.

Or: [Short Form]

The souls of the just are in the hand of God,
 and no torment shall touch them.
 They seemed, in the view of the foolish, to be dead;
 and their passing away was thought an affliction
 and their going forth from us, utter destruction.
 But they are in peace.
 For if before men, indeed, they be punished,
 yet is their hope full of immortality;
 Chastised a little, they shall be greatly blessed,
 because God tried them
 and found them worthy of himself.
 As gold in the furnace, he proved them,
 and as sacrificial offerings he took them to himself.
 Those who trust in him shall understand truth,
 and the faithful shall abide with him in love:
 Because grace and mercy are with his holy ones,
 and his care is with the elect.

Wisdom 4:7-15

An unsullied life, the attainment of old age.

A reading from the Book of Wisdom

The just man, though he die early,
shall be at rest.

For the age that is honorable comes not
with the passing of time,
nor can it be measured in terms of years.

Rather, understanding is the hoary crown for men,
and an unsullied life, the attainment of old age.

He who pleased God was loved;
he who lived among sinners was transported—
Snatched away, lest wickedness pervert his mind
or deceit beguile his soul;

For the witchery of paltry things obscures what is right
and the whirl of desire transforms the innocent mind.

Having become perfect in a short while,
he reached the fullness of a long career;
for his soul was pleasing to the LORD,
therefore he sped him out of the midst of wickedness.

But the people saw and did not understand,
nor did they take this into account.

Isaiah 25:6a, 7-9

He will destroy death forever.

A reading from the Book of the Prophet Isaiah

On this mountain the LORD of hosts
will provide for all peoples.

On this mountain he will destroy
the veil that veils all peoples,

The web that is woven over all nations;

he will destroy death forever.
 The Lord GOD will wipe away
 the tears from all faces;
 The reproach of his people he will remove
 from the whole earth; for the LORD has spoken.

On that day it will be said:
 “Behold our God, to whom we looked to save us!
 This is the LORD for whom we looked;
 let us rejoice and be glad that he has saved us!”

Lamentations 3:17-26

It is good to hope in silence for the saving help of the Lord.

A reading from the Book of Lamentations

My soul is deprived of peace,
 I have forgotten what happiness is;
 I tell myself my future is lost,
 all that I hoped for from the LORD.
 The thought of my homeless poverty
 is wormwood and gall;
 Remembering it over and over
 leaves my soul downcast within me.
 But I will call this to mind,
 as my reason to have hope:

The favors of the LORD are not exhausted,
 his mercies are not spent;
 They are renewed each morning,
 so great is his faithfulness.
 My portion is the LORD, says my soul;
 therefore will I hope in him.

Good is the LORD to one who waits for him,
 to the soul that seeks him;

It is good to hope in silence
for the saving help of the LORD.

Daniel 12:1-3

Many of those who sleep in the dust of the earth shall awake.

A reading from the Book of the Prophet Daniel

In those days, I, Daniel mourned
and heard this word of the Lord:
At that time there shall arise
Michael, the great prince,
guardian of your people;
It shall be a time unsurpassed in distress
since nations began until that time.
At that time your people shall escape,
everyone who is found written in the book.

Many of those who sleep
in the dust of the earth shall awake;
Some shall live forever,
others shall be an everlasting horror and disgrace.
But the wise shall shine brightly
like the splendor of the firmament,
And those who lead the many to justice
shall be like the stars forever.

Reading from the New Testament during the Season of
Easter

Acts 10 He is the one appointed by God as judge of the
living and the dead

Rev 14 Blessed are the dead who die in the Lord

Rev 20-21 The dead were judged according to their deeds

Rev 21 There shall be no more death

Acts 10:34-43 or 10:34-36, 42-43

He is the one appointed by God as judge of the living and the dead.

A reading from the Acts of the Apostles

Peter proceeded to speak and said,

“In truth, I see that God shows no partiality.

Rather, in every nation whoever fears him and acts uprightly is acceptable to him.

You know the word that he sent to the children of Israel
as he proclaimed peace through Jesus Christ, who is Lord
of all,

what has happened all over Judea,
beginning in Galilee after the baptism
that John preached,
how God anointed Jesus of Nazareth
with the Holy Spirit and power.

He went about doing good
and healing all those oppressed by the devil,
for God was with him.

We are witnesses of all that he did
both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third day and granted that he be visible,

not to all the people, but to us,
the witnesses chosen by God in advance,
who ate and drank with him after he rose from the dead.

He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.

To him all the prophets bear witness,

that everyone who believes in him
will receive forgiveness of sins through his name.”

Or: [Short Form]

Peter proceeded to speak and said,

“In truth, I see that God shows no partiality.
Rather, in every nation whoever fears him and acts
uprightly
is acceptable to him.

You know the word that he sent to the children of Israel
as he proclaimed peace through Jesus Christ, who is Lord
of all.

He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.

To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his name.”

Revelation 14:13

Blessed are the dead who die in the Lord.

A reading from the Book of Revelation

I, John, heard a voice from heaven say, ““Write this:
Blessed are the dead who die in the Lord from now on.”

“Yes,” said the Spirit,
“let them find rest from their labors,
for their works accompany them.”

Revelation 20:11-21:1

The dead were judged according to their deeds.

A reading from the Book of Revelation

I, John, saw a large white throne and the one who was
 sitting on it.
 The earth and the sky fled from his presence
 and there was no place for them.
 I saw the dead, the great and the lowly, standing before the
 throne,
 and scrolls were opened.
 Then another scroll was opened, the book of life.
 The dead were judged according to their deeds,
 by what was written in the scrolls.
 The sea gave up its dead;
 then Death and Hades gave up their dead.
 All the dead were judged according to their deeds.
 Then Death and Hades were thrown into the pool of fire.
 (This pool of fire is the second death.)
 Anyone whose name was not found written in the book of
 life
 was thrown into the pool of fire.

Then I saw a new heaven and a new earth.
 The former heaven and the former earth had passed away,
 and the sea was no more.

Revelation 21:1-5a, 6b-7
 There shall be no more death.

A reading from the Book of Revelation

I, John, saw a new heaven and a new earth.
 The former heaven and the former earth had passed away,
 and the sea was no more.
 I also saw the holy city, a new Jerusalem,
 coming down out of heaven from God,
 prepared as a bride adorned for her husband.
 I heard a loud voice from the throne saying,
 “Behold, God’s dwelling is with the human race.

He will dwell with them and they will be his people
 and God himself will always be with them as their God.
 He will wipe every tear from their eyes,
 and there shall be no more death or mourning,
 wailing or pain,
 for the old order has passed away.”

The one who sat on the throne said,
 “Behold, I make all things new.
 I am the Alpha and the Omega,
 the beginning and the end.
 To the thirsty I will give a gift
 from the spring of life-giving water.
 The victor will inherit these gifts,
 and I shall be his God,
 and he will be my son.”

Responsorial Psalm

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

or:

R. (4ab) Though I walk in the valley of darkness, I fear no evil, for you are with me.

The LORD is my shepherd; I shall not want.

In verdant pastures he gives me repose;
 Beside restful waters he leads me;
 he refreshes my soul.
 He guides me in right paths
 for his name's sake.

R. The Lord is my shepherd; there is nothing I shall want.

or:

R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

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.

R. The Lord is my shepherd; there is nothing I shall want.
 or:

R. Though I walk in the valley of darkness, I fear no evil,
 for you are with me.

You spread the table before me
 in the sight of my foes;
 You anoint my head with oil;
 my cup overflows.

R. The Lord is my shepherd; there is nothing I shall want.
 or:

R. Though I walk in the valley of darkness, I fear no evil,
 for you are with me.

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.

R. The Lord is my shepherd; there is nothing I shall want.
 or:

R. Though I walk in the valley of darkness, I fear no evil,
 for you are with me.

Psalm 25:6 and 7b, 17-18, 20-21

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

R. (3a) No one who waits for you, O Lord, will ever be put to shame.

Remember that your compassion, O LORD,
and your kindness are from of old.
In your kindness remember me,
because of your goodness, O LORD.

R. To you, O Lord, I lift my soul.

or:

R. No one who waits for you, O Lord, will ever be put to shame.

Relieve the troubles of my heart;
and bring me out of my distress.
Put an end to my affliction and my suffering;
and take away all my sins.

R. To you, O Lord, I lift my soul.

or:

R. No one who waits for you, O Lord, will ever be put to shame.

Preserve my life and rescue me;
let me not be put to shame, for I take refuge in you.
Let integrity and uprightness preserve me,
because I wait for you, O LORD.

R. To you, O Lord, I lift my soul.

or:

R. No one who waits for you, O Lord, will ever be put to shame.

Psalm 27:1, 4, 7 and 8b and 9a, 13-14

R. (1a) The Lord is my light and my salvation.

or:

R. (13) I believe that I shall see the good things of the Lord
in the land of the living.

The LORD is my light and my salvation;
whom should I fear?

The LORD is my life's refuge;
of whom should I be afraid?

R. The Lord is my light and my salvation.

or:

R. I believe that I shall see the good things of the Lord in
the land of the living.

One thing I ask of the LORD;
this I seek:

To dwell in the house of the LORD
all the days of my life,

That I may gaze on the loveliness of the LORD
and contemplate his temple.

R. The Lord is my light and my salvation.

or:

R. I believe that I shall see the good things of the Lord in
the land of the living.

Hear, O LORD, the sound of my call;
have pity on me, and answer me.

Your presence, O LORD, I seek.
Hide not your face from me.

R. The Lord is my light and my salvation.

or:

R. I believe that I shall see the good things of the Lord in
the land of the living.

I believe that I shall see the bounty of the LORD
in the land of the living.

Wait for the LORD with courage;
be stouthearted, and wait for the LORD.

R. The Lord is my light and my salvation.
or:

R. I believe that I shall see the good things of the Lord in
the land of the living.

Psalm 42:3, 5cdef, 42:3, 4, 5

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

As the hind longs for the running waters,
so my soul longs for you, O God.

R. My soul is thirsting for the living God: when shall I see
him face to face?

Athirst is my soul for God, the living God.
When shall I go and behold the face of God?

R. My soul is thirsting for the living God: when shall I see
him face to face?

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.

R. My soul is thirsting for the living God: when shall I see
him face to face?

Send forth your light and your fidelity;

they shall lead me on
And bring me to your holy mountain,
to your dwelling-place.

R. My soul is thirsting for the living God: when shall I see
him face to face?

Then will I go in to the altar of God,
the God of my gladness and joy;
Then will I give you thanks upon the harp,
O God, my God!

R. My soul is thirsting for the living God: when shall I see
him face to face?

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 savior and my God.

R. My soul is thirsting for the living God: when shall I see
him face to face?

Psalm 63: 2, 3-4, 5-6, 8-9

R. (2b) My soul is thirsting for you, O Lord, my God.

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts
like the earth, parched, lifeless and without water.

R. My soul is thirsting for you, O Lord, my God.

Thus have I gazed toward you in the sanctuary
to see your power and your glory,
For your kindness is a greater good than life;

my lips shall glorify you.

R. My soul is thirsting for you, O Lord, my God.

Thus will I bless you while I live;
 lifting up my hands, I will call upon your name.
 As with the riches of a banquet shall my soul be satisfied,
 and with exultant lips my mouth shall praise you.

R. My soul is thirsting for you, O Lord, my God.

You are my help,
 and in the shadow of your wings I shout for joy.
 My soul clings fast to you;
 your right hand upholds me.

R. My soul is thirsting for you, O Lord, my God.

Psalms 103:8 and 10, 13-14, 15-16, 17-18

R. (8a) The Lord is kind and merciful.

or:

R. (37:39a) The salvation of the just comes from the Lord.

Merciful and gracious is the LORD,
 slow to anger, and abounding in kindness.
 Not according to our sins does he deal with us,
 nor does he requite us according to our crimes.

R. The Lord is kind and merciful.

or:

R. The salvation of the just comes from the Lord.

As a father has compassion on his children,
 so the LORD has compassion on those who fear him.
 For he knows how we are formed,

he remembers that we are dust.

R. The Lord is kind and merciful.

or:

R. The salvation of the just comes from the Lord.

Man's days are like those of grass;
 like a flower of the field he blooms;
 The wind sweeps over him and he is gone,
 and his place knows him no more.

R. The Lord is kind and merciful.

or:

R. The salvation of the just comes from the Lord.

But the kindness of the LORD is from eternity,
 to eternity toward those who fear him,
 And his justice toward children's children
 among those who keep his covenant
 and remember to fulfill his precepts.

R. The Lord is kind and merciful.

or:

R. The salvation of the just comes from the Lord.

Psalm 116:5, 6, 10-11, 15-16ac

R. (9) I will walk in the presence of the Lord in the land of
 the living.

or:

R. Alleluia.

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

R. I will walk in the presence of the Lord in the land of the living.

or:

R. Alleluia.

The LORD keeps the little ones;

I was brought low, and he saved me.

R. I will walk in the presence of the Lord in the land of the living.

or:

R. Alleluia.

I believed, even when I said,

“I am greatly afflicted”;

I said in my alarm,

“No man is dependable.”

R. I will walk in the presence of the Lord in the land of the living.

or:

R. Alleluia.

Precious in the eyes of the LORD

is the death of his faithful ones.

O LORD, I am your servant,

you have loosed my bonds.

R. I will walk in the presence of the Lord in the land of the living.

or:

R. Alleluia.

Psalm 122:1-2, 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:

R. (See 1) Let us go rejoicing to the house of the Lord.

I rejoiced because they said to me,

“We will go up to the house of the LORD.”

And now we have set foot

within your gates, O Jerusalem.

R. I rejoiced when I heard them say: let us go to the house of the Lord.

or:

R. Let us go rejoicing to the house of the Lord.

To it the tribes go up,

the tribes of the LORD,

According to the decree for Israel,

to give thanks to the name of the LORD.

In it are set up judgment seats,

seats for the house of David.

R. I rejoiced when I heard them say: let us go to the house of the Lord.

or:

R. Let us go rejoicing to the house of the Lord.

Pray for the peace of Jerusalem!

May those who love you prosper!

May peace be within your walls,

prosperity in your buildings.

R. I rejoiced when I heard them say: let us go to the house of the Lord.

or:

R. Let us go rejoicing to the house of the Lord.

Because of my relatives and friends
 I will say "Peace be within you!"
 Because of the house of the LORD, our God,
 I will pray for your good.

R. I rejoiced when I heard them say: let us go to the house
 of the Lord.

or:

R. Let us go rejoicing to the house of the Lord.

Psalm 130:1-2, 3-4, 5-6ab, 6c-7, 8

R. (see 5) Out of the depths, I cry to you, Lord

or:

R. (see 5) I hope in the Lord, I trust in his word.

Out of the depths I cry to you, O LORD;
 LORD, hear my voice!
 Let your ears be attentive
 to my voice in supplication.

R. Out of the depths, I cry to you, Lord

or:

R. I hope in the Lord, I trust in his word.

If you, O LORD, mark iniquities,
 LORD, who can stand?
 But with you is forgiveness,
 that you may be revered.

R. Out of the depths, I cry to you, Lord

or:

R. I hope in the Lord, I trust in his word.

I trust in the LORD;

my soul trusts in his word.
 My soul waits for the LORD
 more than the sentinels wait for the dawn.

R. Out of the depths, I cry to you, Lord
 or:
 R. I hope in the Lord, I trust in his word.

For with the LORD is kindness
 and with him is plenteous redemption.

R. Out of the depths, I cry to you, Lord
 or:
 R. I hope in the Lord, I trust in his word.

And he will redeem Israel
 from all their iniquities.

R. Out of the depths, I cry to you, Lord
 or:
 R. I hope in the Lord, I trust in his word.

Psalm 143:1-2, 5-6, 7ab and 8ab, 10

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

O LORD, hear my prayer;
 hearken to my pleading in your faithfulness;
 in your justice answer me.
 And enter not into judgment with your servant,
 for before you no living man is just.

R. O Lord, hear my prayer.

I remember the days of old;
 I meditate on all your doings;

the works of your hands I ponder.
 I stretch out my hands to you;
 my soul thirsts for you like parched land.

R. O Lord, hear my prayer.

Hasten to answer me, O LORD;
 for my spirit fails me.
 At dawn let me hear of your mercy,
 for in you I trust.

R. O Lord, hear my prayer.

Teach me to do your will,
 for you are my God.
 May your good spirit guide me
 on level ground.

R. O Lord, hear my prayer.

Reading from the New Testament

Rom 5 Since we are now justified in his Blood, we will be
 saved through him from the wrath

Rom 5 Where sin increased, grace overflowed all the more

Rom 6 We too might live in newness of life

Rom 8 We also groan within ourselves

as we wait for adoption,
 the redemption of our bodies

Rom 8 What will separate us from the love of Christ?

Rom 14 Whether we live or die, we are the Lord's

1 Cor 15 So too in Christ shall all be brought to life

1 Cor 15 Death is swallowed up in victory

2 Cor 4 What is seen is transitory, but what is unseen is eternal

2 Cor 5 We have a building from God, eternal in heaven

Phil 3 He will change our lowly bodies to conform to his glory

1 Thes 4 Thus we shall always be with the Lord

1 Tm 2 If we have died with him, we also shall live with him

1 Jn 3 We shall see him as he is

1 Jn 3 We know that we have passed from death to life because we love our brothers

Romans 5:5-11

Since we are now justified in his Blood, we will be saved through him from the wrath.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Hope does not disappoint,

because the love of God has been poured out into our hearts

through the Holy Spirit that has been given to us.

For Christ, while we were still helpless,

died at the appointed time for the ungodly.
 Indeed, only with difficulty does one die for a just person,
 though perhaps for a good person
 one might even find courage to die.
 But God proves his love for us
 in that while we were still sinners Christ died for us.
 How much more then, since we are now justified by his
 Blood,
 will we be saved through him from the wrath.
 Indeed, if, while we were enemies,
 we were reconciled to God through the death of his Son,
 how much more, once reconciled,
 will we be saved by his life.
 Not only that,
 but we also boast of God through our Lord Jesus Christ,
 through whom we have now received reconciliation.

Romans 5:17-21

Where sin increased, grace overflowed all the more.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

If, by the transgression of the one person,
 death came to reign through that one,
 how much more will those who receive the abundance of
 grace
 and of the gift of justification
 come to reign in life through the one person Jesus Christ.
 In conclusion, just as through one transgression
 condemnation came upon all,
 so through one righteous act,
 acquittal and life came to all.
 For just as through the disobedience of the one man
 the many were made sinners,
 so through the obedience of the one

the many will be made righteous.
 The law entered in so that transgression might increase
 but, where sin increased, grace overflowed all the more,
 so that,
 as sin reigned in death,
 grace also might reign through justification for eternal
 life
 through Jesus Christ our Lord.

Romans 6:3-9 or 6:3-4, 8-9
 We too might live in newness of life.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:
 Are you unaware that we who were baptized into Christ
 Jesus
 were baptized into his death?
 We were indeed buried with him through baptism into
 death,
 so that, just as Christ was raised from the dead
 by the glory of the Father,
 we too might live in newness of life.

For if we have grown into union with him through a death
 like his,
 we shall also be united with him in the resurrection.
 We know that our old self was crucified with him,
 so that our sinful body might be done away with,
 that we might no longer be in slavery to sin.
 For a dead person has been absolved from sin.
 If, then, we have died with Christ,
 we believe that we shall also live with him.
 We know that Christ, raised from the dead, dies no more;
 death no longer has power over him.

Or: [Short Form]

Brothers and sisters:

Are you unaware that we who were baptized into Christ
Jesus

were baptized into his death?

We were indeed buried with him through baptism into
death,

so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.

If, then, we have died with Christ,

we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more;
death no longer has power over him.

Romans 8:14-23

We also groan within ourselves as we wait for adoption, the
redemption of our bodies.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Those who are led by the Spirit of God are children of God.
For you did not receive a spirit of slavery to fall back into
fear,

but you received a spirit of adoption,
through which we cry, Abba, "Father!"

The Spirit itself bears witness with our spirit
that we are children of God,
and if children, then heirs,
heirs of God and joint heirs with Christ,
if only we suffer with him
so that we may also be glorified with him.

I consider that the sufferings of this present time are as nothing

compared with the glory to be revealed for us.

For creation awaits with eager expectation

the revelation of the children of God;

for creation was made subject to futility,

not of its own accord but because of the one who

subjected it,

in hope that creation itself

would be set free from slavery to corruption

and share in the glorious freedom of the children of God.

We know that all creation is groaning in labor pains even until now;

and not only that, but we ourselves,

who have the firstfruits of the Spirit,

we also groan within ourselves

as we wait for adoption, the redemption of our bodies.

Romans 8:31b-35, 37-39

What will separate us from the love of Christ?

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

If God is for us, who can be against us?

He who did not spare his own Son

but handed him over for us all,

will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones?

It is God who acquits us.

Who will condemn?

It is Christ Jesus who died, rather, was raised,

who also is at the right hand of God,

who indeed intercedes for us.

What will separate us from the love of Christ?

Will anguish, or distress, or persecution, or famine,

or nakedness, or peril, or the sword?

No, in all these things we conquer overwhelmingly
through him who loved us.

For I am convinced that neither death, nor life,
nor angels, nor principalities,
nor present things, nor future things,
nor powers, nor height, nor depth,
nor any other creature will be able to separate us
from the love of God in Christ Jesus our Lord.

Romans 14:7-9, 10c-12

Whether we live or die, we are the Lord's.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

No one lives for oneself,
and no one dies for oneself.

For if we live, we live for the Lord,
and if we die, we die for the Lord;
so then, whether we live or die, we are the Lord's.

For this is why Christ died and came to life,
that he might be Lord of both the dead and the living.

Why then do you judge your brother?

Or you, why do you look down on your brother?

For we shall all stand before the judgment seat of God;
for it is written:

As I live, says the Lord, every knee
shall bend before me,
and every tongue shall give praise to God.

So then each of us shall give an account of himself to God.

1 Corinthians 15:20-28 or 15:20-23

So too in Christ shall all be brought to life.

A reading from the first Letter of Saint Paul to the
Corinthians

Brothers and sisters:

Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.
For since death came through a man,
the resurrection of the dead came also through a man.
For just as in Adam all die,
so too in Christ shall all be brought to life,
but each one in proper order:

Christ the firstfruits;
then, at his coming, those who belong to Christ;
then comes the end,
when he hands over the Kingdom to his God and Father.
For he must reign until he has put all his enemies under his
feet.
The last enemy to be destroyed is death,
for he subjected everything under his feet.
But when it says that everything has been subjected,
it is clear that it excludes the one who subjected
everything to him.

When everything is subjected to him,
then the Son himself will also be subjected
to the one who subjected everything to him,
so that God may be all in all.

Or: [Short Form]

Brothers and sisters:

Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.
For since death came through a man,

the resurrection of the dead came also through a man.
 For just as in Adam all die,
 so too in Christ shall all be brought to life,
 but each one in proper order:
 Christ the firstfruits;
 then, at his coming, those who belong to Christ.

1 Corinthians 15:51-57

Death is swallowed up in victory.

A reading from the first Letter of Saint Paul to the
 Corinthians

Brothers and sisters:

Behold, I tell you a mystery.

We shall not all fall asleep, but we will all be changed,
 in an instant, in the blink of an eye, at the last trumpet.

For the trumpet will sound,
 the dead will be raised incorruptible,
 and we shall be changed.

For that which is corruptible must clothe itself with
 incorruptibility,

 and that which is mortal must clothe itself with
 immortality.

And when this which is corruptible clothes itself with
 incorruptibility

 and this which is mortal clothes itself with immortality,
 then the word that is written shall come about:

Death is swallowed up in victory.

Where, O death, is your victory?

Where, O death, is your sting?

The sting of death is sin,

 and the power of sin is the law.

But thanks be to God who gives us the victory

through our Lord Jesus Christ.

2 Corinthians 4:14-5:1

What is seen is transitory, but what is unseen is eternal.

A reading from the second Letter of Saint Paul to the
Corinthians

Brothers and sisters:

We know that the One who raised the Lord Jesus
will raise us also with Jesus
and place us with you in his presence.

Everything indeed is for you,
so that the grace bestowed in abundance on more and
more people
may cause the thanksgiving to overflow for the glory of
God.

Therefore, we are not discouraged;
rather, although our outer self is wasting away,
our inner self is being renewed day by day.

For this momentary light affliction
is producing for us an eternal weight of glory beyond all
comparison,
as we look not to what is seen but to what is unseen;
for what is seen is transitory, but what is unseen is
eternal.

For we know that if our earthly dwelling, a tent,
should be destroyed,
we have a building from God,
a dwelling not made with hands,
eternal in heaven.

2 Corinthians 5:1, 6-10

We have a building from God, eternal in heaven.

A reading from the second Letter of Saint Paul to the
Corinthians

Brothers and sisters:

We know that if our earthly dwelling,
a tent, should be destroyed,
we have a building from God,
a dwelling not made with hands,
eternal in heaven.

We are always courageous,
although we know that while we are at home in the body
we are away from the Lord,
for we walk by faith, not by sight.

Yet we are courageous,
and we would rather leave the body and go home to the
Lord.

Therefore, we aspire to please him,
whether we are at home or away.

For we must all appear before the judgment seat of Christ,
so that each one may receive recompense,
according to what he did in the body, whether good or
evil.

Philippians 3:20-21

He will change our lowly bodies to conform to his glory.

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:

Our citizenship is in heaven,
and from it we also await a savior, the Lord Jesus Christ.
He will change our lowly body
to conform with his glorified Body
by the power that enables him also
to bring all things into subjection to himself.

1 Thessalonians 4:13-18

Thus we shall always be with the Lord.

A reading from the first Letter of Saint Paul to the
Thessalonians

We do not want you to be unaware, brothers and sisters,
about those who have fallen asleep,
so that you may not grieve like the rest, who have no
hope.

For if we believe that Jesus died and rose,
so too will God, through Jesus,
bring with him those who have fallen asleep.

Indeed, we tell you this, on the word of the Lord,
that we who are alive,
who are left until the coming of the Lord,
will surely not precede those who have fallen asleep.

For the Lord himself, with a word of command,
with the voice of an archangel and with the trumpet of
God,

will come down from heaven,
and the dead in Christ will rise first.

Then we who are alive, who are left,
will be caught up together with them in the clouds
to meet the Lord in the air.

Thus we shall always be with the Lord.

Therefore, console one another with these words.

2 Timothy 2:8-11

If we have died with him, we also shall live with him.

A reading from the second Letter of Saint Paul to Timothy

Beloved:

Remember Jesus Christ, raised from the dead, a descendant of David:

such is my Gospel, for which I am suffering,
even to the point of chains, like a criminal.

But the word of God is not chained.

Therefore, I bear with everything for the sake of those who are chosen,

so that they too may obtain the salvation that is in Christ Jesus,

together with eternal glory.

This saying is trustworthy:

If we have died with him
we shall also live with him;

if we persevere
we shall also reign with him.

But if we deny him
he will deny us.

If we are unfaithful
he remains faithful,
for he cannot deny himself.

1 John 3:1-2

We shall see him as he is.

A reading from the first Letter of Saint John

Beloved:

See what love the Father has bestowed on us
that we may be called the children of God.

Yet so we are.

The reason the world does not know us
is that it did not know him.

Beloved, we are God's children now;
what we shall be has not yet been revealed.

We do know that when it is revealed we shall be like him,
for we shall see him as he is.

1 John 3:14-16

We know that we have passed from death to life because we love our brothers.

A reading from the first Letter of Saint John

Beloved:

We know that we have passed from death to life
because we love our brothers.

Whoever does not love remains in death.

Everyone who hates his brother is a murderer,
and you know that no murderer has eternal life remaining
in him.

The way we came to know love
was that he laid down his life for us;
so we ought to lay down our lives for our brothers.

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Alleluia Verse and Verse before the Gospel

1015.1 See Matthew 11:25

Blessed are you, Father, Lord of heaven and earth;
you have revealed to the childlike the mysteries of the
Kingdom.

1015.2 Matthew 25:34

Come, you who are blessed by my Father, says the Lord;
inherit the kingdom prepared for you from the foundation
of the world.

1015.3 John 3:16

God so loved the world that he gave his only-begotten Son,

so that everyone who believes in him might have eternal life.

1015.4 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.

1015.5 John 6:40

This is the will of my Father, says the Lord,
that everyone who sees the Son and believes in him may
have eternal life,
and I shall raise him on the last day.

1015.6 John 6:51

I am the living bread that came down from heaven,
says the Lord; whoever eats this bread will live forever.

1015.7 John 11:25a, 26

I am the resurrection and the life, says the Lord;
whoever believes in me will never die.

1015.8 See Philippians 3:20

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

1015.9 2 Timothy 2:11-12a

If we die with Christ, we shall live with him,
and if we persevere we shall also reign with him.

1015.10 Revelation 1:5a, 6b

Jesus Christ is the firstborn from the dead;
glory and power be his forever and ever. Amen.

1015.11 Revelation 14:13

Blessed are those who die in the Lord;
let them rest from their labors for their good deeds go with
them.

Gospel Reading

Mt 5 Rejoice and be glad, for your reward will be great in
heaven

Mt 11 Come to me and I will give you rest

Mt 25 Behold the bridegroom! Come out to him!

Mt 25 Come, you who are blessed by my Father

Mk 15-16 Jesus gave a loud cry and breathed his last

Lk 7 Young man, I tell you, arise!

Lk 12 You also must be prepared

Lk 23 Today you will be with me in paradise

Lk 23 Father, into your hands I commend my spirit

Lk 24 Was it not necessary that the Christ should suffer
these things and enter into his glory?

Jn 5 Whoever hears my word and believes in me has passed from death to life

Jn 6 Everyone who sees the Son and believes in him may have eternal life

Jn 6 Whoever eats this bread will live forever, and I will raise them on the last day

Jn 11 I am the resurrection and the life

Jn 11 Lazarus, come out!

Jn 12 If it dies, it produces much fruit

Jn 14 In my Father's house there are many dwellings

Jn 17 I wish that where I am they also may be with me

Jn 19 And bowing his head he handed over his Spirit

Matthew 5:1-12a

Rejoice and be glad, for your reward will be great in heaven.

+ A reading from the holy Gospel according to Matthew

When Jesus saw the crowds, he went up the mountain,
and after he had sat down, his disciples came to him.
He began to teach them, saying:

“Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,

for they will inherit the land.
 Blessed are they who hunger and thirst for righteousness,
 for they will be satisfied.
 Blessed are the merciful,
 for they will be shown mercy.
 Blessed are the clean of heart,
 for they will see God.
 Blessed are the peacemakers,
 for they will be called children of God.
 Blessed are they who are persecuted for the sake of
 righteousness,
 for theirs is the kingdom of heaven.
 Blessed are you when they insult you and persecute you
 and utter every kind of evil against you falsely because
 of me.
 Rejoice and be glad,
 for your reward will be great in heaven.”

Matthew 11:25-30

Come to me and I will give you rest.

+ A reading from the holy Gospel according to Matthew

At that time Jesus answered:

“I give praise to you, Father, Lord of heaven and earth,
 for although you have hidden these things
 from the wise and the learned
 you have revealed them to the childlike.
 Yes, Father, such has been your gracious will.
 All things have been handed over to me by my Father.
 No one knows the Son except the Father,
 and no one knows the Father except the Son
 and anyone to whom the Son wishes to reveal him.

“Come to me, all you who labor and are burdened,
 and I will give you rest.

Take my yoke upon you and learn from me,
 for I am meek and humble of heart;
 and you will find rest for yourselves.
 For my yoke is easy, and my burden light.”

Matthew 25:1-13

Behold the bridegroom! Come out to him!

+ A reading from the holy Gospel according to Matthew

Jesus told his disciples this parable:

“The kingdom of heaven will be like ten virgins
 who took their lamps and went out to meet the
 bridegroom.

Five of them were foolish and five were wise.

The foolish ones, when taking their lamps,
 brought no oil with them,

but the wise brought flasks of oil with their lamps.

Since the bridegroom was long delayed,
 they all became drowsy and fell asleep.

At midnight, there was a cry,

‘Behold, the bridegroom! Come out to meet him!’

Then all those virgins got up and trimmed their lamps.

The foolish ones said to the wise,

‘Give us some of your oil,
 for our lamps are going out.’

But the wise ones replied,

‘No, for there may not be enough for us and you.

Go instead to the merchants and buy some for yourselves.’

While they went off to buy it,

the bridegroom came

and those who were ready went into the wedding feast
 with him.

Then the door was locked.

Afterwards the other virgins came and said,

‘Lord, Lord, open the door for us!’

But he said in reply,
 ‘Amen, I say to you, I do not know you.’
 Therefore, stay awake,
 for you know neither the day nor the hour.”

Matthew 25:31-46

Come, you who are blessed by my Father.

+ A reading from the holy Gospel according to Matthew

Jesus said to his disciples:

“When the Son of Man comes in his glory,
 and all the angels with him,
 he will sit upon his glorious throne,
 and all the nations will be assembled before him.

And he will separate them one from another,
 as a shepherd separates the sheep from the goats.
 He will place the sheep on his right and the goats on his left.

Then the king will say to those on his right,
 ‘Come, you who are blessed by my Father.

Inherit the kingdom prepared for you from the foundation
 of the world.

For I was hungry and you gave me food,
 I was thirsty and you gave me drink,
 a stranger and you welcomed me,
 naked and you clothed me,
 ill and you cared for me,
 in prison and you visited me.’

Then the righteous will answer him and say,
 ‘Lord, when did we see you hungry and feed you,
 or thirsty and give you drink?

When did we see you a stranger and welcome you,
 or naked and clothe you?

When did we see you ill or in prison, and visit you?’
 And the king will say to them in reply,

‘Amen, I say to you, whatever you did
 for one of these least brothers of mine, you did for me.’
 Then he will say to those on his left,
 ‘Depart from me, you accursed,
 into the eternal fire prepared for the devil and his angels.
 For I was hungry and you gave me no food,
 I was thirsty and you gave me no drink,
 a stranger and you gave me no welcome,
 naked and you gave me no clothing,
 ill and in prison, and you did not care for me.’
 Then they will answer and say,
 ‘Lord, when did we see you hungry or thirsty
 or a stranger or naked or ill or in prison,
 and not minister to your needs?’
 He will answer them, ‘Amen, I say to you,
 what you did not do for one of these least ones,
 you did not do for me.’
 And these will go off to eternal punishment,
 but the righteous to eternal life.”

Mark 15:33-39; 16:1-6 or 15:33-39

Jesus gave a loud cry and breathed his last.

+ A reading from the holy Gospel according to Mark

At noon darkness came over the whole land
 until three in the afternoon.
 And at three o'clock Jesus cried out in a loud voice,
 Eloi, Eloi, lema sabachthani?
 which is translated,
 “My God, my God, why have you forsaken me?”
 Some of the bystanders who heard it said,
 “Look, he is calling Elijah.”
 One of them ran, soaked a sponge with wine, put it on a
 reed,
 and gave it to him to drink, saying,

“Wait, let us see if Elijah comes to take him down.”
 Jesus gave a loud cry and breathed his last.
 The veil of the sanctuary was torn in two from top to
 bottom.
 When the centurion who stood facing him
 saw how he breathed his last he said,
 “Truly this man was the Son of God!”

When the sabbath was over,
 Mary Magdalene, Mary, the mother of James, and
 Salome
 bought spices so that they might go and anoint him.
 Very early when the sun had risen,
 on the first day of the week, they came to the tomb.
 They were saying to one another,
 “Who will roll back the stone for us
 from the entrance to the tomb?”
 When they looked up,
 they saw that the stone had been rolled back;
 it was very large.
 On entering the tomb they saw a young man
 sitting on the right side, clothed in a white robe,
 and they were utterly amazed.
 He said to them, “Do not be amazed!
 You seek Jesus of Nazareth, the crucified.
 He has been raised; he is not here.
 Behold the place where they laid him.”

Or: [Short Form]

At noon darkness came over the whole land
 until three in the afternoon.
 And at three o'clock Jesus cried out in a loud voice,
 Eloi, Eloi, lema sabachthani?
 which is translated,
 “My God, my God, why have you forsaken me?”

Some of the bystanders who heard it said,
 “Look, he is calling Elijah.”
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 “Wait, let us see if Elijah comes to take him down.”
 Jesus gave a loud cry and breathed his last.
 The veil of the sanctuary was torn in two from top to
 bottom.
 When the centurion who stood facing him
 saw how he breathed his last he said,
 “Truly this man was the Son of God!”

Luke 7:11-17

Young man, I tell you, arise!

+ A reading from the holy Gospel according to Luke

Jesus journeyed to a city called Nain,
 and his disciples and a large crowd accompanied him.
 As he drew near to the gate of the city,
 a man who had died was being carried out,
 the only son of his mother, and she was a widow.
 A large crowd from the city was with her.
 When the Lord saw her,
 he was moved with pity for her and said to her,
 “Do not weep.”
 He stepped forward and touched the coffin;
 at this the bearers halted,
 and he said, “Young man, I tell you, arise!:
 The dead man sat up and began to speak,
 and Jesus gave him to his mother.
 Fear seized them all, and they glorified God, exclaiming,
 “A great prophet has arisen in our midst,”
 and “God has visited his people.”
 This report about him spread through the whole of Judea

and in all the surrounding region.

Luke 12:35-40

You also must be prepared.

+ A reading from the holy Gospel according to Luke

Jesus said to his disciples:

“Gird your loins and light your lamps
and be like servants who await their master’s return from
a wedding,

ready to open immediately when he comes and knocks.

Blessed are those servants

whom the master finds vigilant on his arrival.

Amen, I say to you, he will gird himself,

have them recline at table, and proceed to wait on them.

And should he come in the second or third watch

and find them prepared in this way,

blessed are those servants.

Be sure of this:

if the master of the house had known the hour

when the thief was coming,

he would not have let his house be broken into.

You also must be prepared, for at an hour you do not
expect,

the Son of Man will come.”

Luke 23:33, 39-43

Today you will be with me in paradise.

+ A reading from the holy Gospel according to Luke

When the soldiers came to the place called the Skull,
they crucified him and the criminals there,
one on his right, the other on his left.

Now one of the criminals hanging there
 reviled Jesus, saying,
 “Are you not the Christ?
 Save yourself and us.”
 The other man, however, rebuking him, said in reply,
 “Have you no fear of God,
 for you are subject to the same condemnation?
 And indeed, we have been condemned justly,
 for the sentence we received corresponds to our crimes,
 but this man has done nothing criminal.”
 Then he said,
 “Jesus, remember me when you come into your kingdom.”
 He replied to him,
 “Amen, I say to you,
 today you will be with me in Paradise.”

Luke 23:44-46, 50, 52-53; 24:1-6a or 23:44-46, 50, 52-53
 Father, into your hands I commend my spirit.

+ A reading from the holy Gospel according to Luke

It was about noon and darkness came over the whole land
 until three in the afternoon
 because of an eclipse of the sun.
 Then the veil of the temple was torn down the middle.
 Jesus cried out in a loud voice,
 “Father, into your hands I commend my spirit”;
 and when he had said this he breathed his last.

Now there was a virtuous and righteous man named Joseph
 who,
 though he was a member of the council,
 went to Pilate and asked for the Body of Jesus.
 After he had taken the body down,
 he wrapped it in a linen cloth
 and laid him in a rock-hewn tomb

in which no one had yet been buried.

At daybreak on the first day of the week
 the women took the spices they had prepared
 and went to the tomb.
 They found the stone rolled away from the tomb;
 but when they entered,
 they did not find the body of the Lord Jesus.
 While they were puzzling over this,
 behold, two men in dazzling garments appeared to them.
 They were terrified and bowed their faces to the ground.
 They said to them,
 “Why do you seek the living one among the dead?
 He is not here, but he has been raised.”

Or: [Short Form]

It was about noon and darkness came over the whole land
 until three in the afternoon
 because of an eclipse of the sun.
 Then the veil of the temple was torn down the middle.
 Jesus cried out in a loud voice,
 “Father, into your hands I commend my spirit”;
 and when he had said this he breathed his last.

Now there was a virtuous and righteous man named Joseph
 who,
 though he was a member of the council,
 went to Pilate and asked for the Body of Jesus.
 After he had taken the body down,
 he wrapped it in a linen cloth
 and laid him in a rock-hewn tomb
 in which no one had yet been buried.

Luke 24:13-35 or 24:13-16, 28-35

Was it not necessary that the Christ should suffer these things and enter into his glory?

+ A reading from the holy Gospel according to Luke

That very day, the first day of the week,
two of the disciples of Jesus were going
to a village called Emmaus, seven miles from Jerusalem,
and they were conversing about all the things that had
occurred.

And it happened that while they were conversing and
debating,

Jesus himself drew near and walked with them,
but their eyes were prevented from recognizing him.

He asked them,

“What are you discussing as you walk along?”

They stopped, looking downcast.

One of them, named Cleopas, said to him in reply,

“Are you the only visitor to Jerusalem
who does not know of the things
that have taken place there in these days?”

And he replied to them, “What sort of things?”

They said to him,

“The things that happened to Jesus the Nazarene,
who was a prophet mighty in deed and word
before God and all the people,
how our chief priests and rulers both handed him over
to a sentence of death and crucified him.

But we were hoping that he would be the one to redeem
Israel;

and besides all this,

it is now the third day since this took place.

Some women from our group, however, have astounded us:

they were at the tomb early in the morning

and did not find his Body;

they came back and reported

that they had indeed seen a vision of angels
who announced that he was alive.

Then some of those with us went to the tomb
and found things just as the women had described,
but him they did not see.”

And he said to them, “Oh, how foolish you are!
How slow of heart to believe all that the prophets spoke!
Was it not necessary that the Christ should suffer these
things

and enter into his glory?”

Then beginning with Moses and all the prophets,
he interpreted to them what referred to him in all the
Scriptures.

As they approached the village to which they were going,
he gave the impression that he was going on farther.

But they urged him, “Stay with us,
for it is nearly evening and the day is almost over.”

So he went in to stay with them.

And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.

With that their eyes were opened and they recognized him,
but he vanished from their sight.

Then they said to each other,

“Were not our hearts burning within us
while he spoke to us on the way and opened the
Scriptures to us?”

So they set out at once and returned to Jerusalem
where they found gathered together
the Eleven and those with them, who were saying,
“The Lord has truly been raised and has appeared to
Simon!”

Then the two recounted
what had taken place on the way

and how he was made known to them in the breaking of the bread.

Or: [Short Form]

That very day, the first day of the week,
two of the disciples of Jesus were going
to a village called Emmaus, seven miles from Jerusalem,
and they were conversing about all the things that had
occurred.

And it happened that while they were conversing and
debating,

Jesus himself drew near and walked with them,
but their eyes were prevented from recognizing him.

As they approached the village to which they were going,
he gave the impression that he was going on farther.

But they urged him, "Stay with us,
for it is nearly evening and the day is almost over."

So he went in to stay with them.

And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.

With that their eyes were opened and they recognized him,
but he vanished from their sight.

Then they said to each other,

"Were not our hearts burning within us
while he spoke to us on the way and opened the

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So they set out at once and returned to Jerusalem
where they found gathered together

the Eleven and those with them, who were saying,

"The Lord has truly been raised and has appeared to
Simon!"

Then the two recounted

what had taken place on the way

and how he was made known to them in the breaking of the bread.

John 5:24-29

Whoever hears my word and believes in me has passed from death to life.

+ A reading from the holy Gospel according to John

Jesus answered the Jews and said to them:

“Amen, amen, I say to you, whoever hears my word
and believes in the one who sent me
has eternal life and will not come to condemnation,
but has passed from death to life.

Amen, amen, I say to you, the hour is coming and is now here

when the dead will hear the voice of the Son of God,
and those who hear will live.

For just as the Father has life in himself,
so also he gave to his Son the possession of life in himself.

And he gave him power to exercise judgment,
because he is the Son of Man.

Do not be amazed at this,
because the hour is coming in which all who are in the tombs

will hear his voice and will come out,
those who have done good deeds
to the resurrection of life,
but those who have done wicked deeds
to the resurrection of condemnation.”

John 6:37-40

Everyone who sees the Son and believes in him may have eternal life and I shall raise him on the last day.

+ A reading from the holy Gospel according to John

Jesus said to the crowds:

“Everything that the Father gives me will come to me,
and I will not reject anyone who comes to me,
because I came down from heaven not to do my own will
but the will of the one who sent me.

And this is the will of the one who sent me,
that I should not lose anything of what he gave me,
but that I should raise it on the last day.

For this is the will of my Father,
that everyone who sees the Son and believes in him
may have eternal life,
and I shall raise him on the last day.”

John 6:51-58

Whoever eats this bread will live forever, and I will raise
them on the last day.

+ A reading from the holy Gospel according to John

Jesus said to the crowds:

“I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give is my Flesh
for the life of the world.”

The Jews quarreled among themselves, saying,

“How can this man give us his Flesh to eat?”

Jesus said to them,

“Amen, amen, I say to you,

unless you eat the Flesh of the Son of Man and drink his
Blood,

you do not have life within you.

Whoever eats my Flesh and drinks my Blood
has eternal life,

and I will raise him on the last day.
 For my Flesh is true food,
 and my Blood is true drink.
 Whoever eats my Flesh and drinks my Blood
 remains in me and I in him.
 Just as the living Father sent me
 and I have life because of the Father,
 so also the one who feeds on me
 will have life because of me.
 This is the bread that came down from heaven.
 Unlike your ancestors who ate and still died,
 whoever eats this bread will live forever.”

John 11:17-27 or 11:21-27

I am the resurrection and the life.

+ A reading from the holy Gospel according to John

When Jesus arrived in Bethany, he found that Lazarus
 had already been in the tomb for four days.
 Now Bethany was near Jerusalem, only about two miles
 away.
 Many of the Jews had come to Martha and Mary
 to comfort them about their brother.
 When Martha heard that Jesus was coming,
 she went to meet him;
 but Mary sat at home.
 Martha said to Jesus,
 “Lord, if you had been here,
 my brother would not have died.
 But even now I know that whatever you ask of God,
 God will give you.”
 Jesus said to her,
 “Your brother will rise.”
 Martha said to him,
 “I know he will rise,

in the resurrection on the last day.”
 Jesus told her,
 “I am the resurrection and the life;
 whoever believes in me, even if he dies, will live,
 and everyone who lives and believes in me will never die.
 Do you believe this?”
 She said to him, “Yes, Lord.
 I have come to believe that you are the Messiah, the Son of
 God,
 the one who is coming into the world.”

Or: [Short Form]

Martha said to Jesus,
 “Lord, if you had been here,
 my brother would not have died.
 But even now I know that whatever you ask of God,
 God will give you.”
 Jesus said to her,
 “Your brother will rise.”
 Martha said to him,
 “I know he will rise,
 in the resurrection on the last day.”
 Jesus told her,
 “I am the resurrection and the life;
 whoever believes in me, even if he dies, will live,
 and everyone who lives and believes in me will never die.
 Do you believe this?”
 She said to him, “Yes, Lord.
 I have come to believe that you are the Messiah, the Son of
 God,
 the one who is coming into the world.”

John 11:32-45
 Lazarus, come out!

+ A reading from the holy Gospel according to John

When Mary came to where Jesus was and saw him,
 she fell at his feet and said to him,
 "Lord, if you had been here,
 my brother would not have died."
 When Jesus saw her weeping and the Jews who had come
 with her weeping,
 he became perturbed and deeply troubled, and said,
 "Where have you laid him?"
 They said to him, "Sir, come and see."
 And Jesus wept.
 So the Jews said, "See how he loved him."
 But some of them said,
 "Could not the one who opened the eyes of the blind man
 have done something so that this man would not have
 died?"

So Jesus, perturbed again, came to the tomb.
 It was a cave, and a stone lay across it.
 Jesus said, "Take away the stone."
 Martha, the dead man's sister, said to him,
 "Lord, by now there will be a stench;
 he has been dead for four days."
 Jesus said to her,
 "Did I not tell you that if you believe
 you will see the glory of God?"
 So they took away the stone.
 And Jesus raised his eyes and said,
 "Father, I thank you for hearing me.
 I know that you always hear me;
 but because of the crowd here I have said this,
 that they may believe that you sent me."
 And when he had said this,
 he cried out in a loud voice,
 "Lazarus, come out!"

The dead man came out,
 tied hand and foot with burial bands,
 and his face was wrapped in a cloth.
 So Jesus said to the crowd,
 “Untie him and let him go.”

Now many of the Jews who had come to Mary
 and seen what he had done began to believe in him.

John 12:23-28 or 12 23:26
 If it dies, it produces much fruit.

+ A reading from the holy Gospel according to John

Jesus said to this disciples:
 “The hour has come for the Son of Man to be glorified.
 Amen, amen, I say to you,
 unless a grain of wheat falls to the ground and dies,
 it remains just a grain of wheat;
 but if it dies, it produces much fruit.
 Whoever loves his life will lose it,
 and whoever hates his life in this world
 will preserve it for eternal life.
 Whoever serves me must follow me,
 and where I am, there also will my servant be.
 The Father will honor whoever serves me.

“I am troubled now. Yet what should I say?
 ‘Father, save me from this hour’?
 But it was for this purpose that I came to this hour.
 Father, glorify your name.”
 Then a voice came from heaven,
 “I have glorified it and will glorify it again.”

Or; [Short Form]

Jesus said to this disciples:

“The hour has come for the Son of Man to be glorified.

Amen, amen, I say to you,

unless a grain of wheat falls to the ground and dies,

it remains just a grain of wheat;

but if it dies, it produces much fruit.

Whoever loves his life will lose it,

and whoever hates his life in this world

will preserve it for eternal life.

Whoever serves me must follow me,

and where I am, there also will my servant be.

The Father will honor whoever serves me.

John 14:1-6

In my Father’s house there are many dwellings.

+ A reading from the holy Gospel according to John

Jesus said to this disciples:

“Do not let your hearts be troubled.

You have faith in God; have faith also in me.

In my Father’s house there are many dwelling places.

If there were not,

would I have told you that I am going to prepare a place for you?

And if I go and prepare a place for you,

I will come back again and take you to myself,

so that where I am you also may be.

Where I am going you know the way.”

Thomas said to him,

“Master, we do not know where you are going;

how can we know the way?”

Jesus said to him, “I am the way and the truth and the life.

No one comes to the Father except through me.”

John 17:24-26

I wish that where I am they also may be with me.

+ A reading from the holy Gospel according to John

Jesus raised his eyes to heaven and said:

“Father, those whom you gave me are your gift to me.

I wish that where I am they also may be with me,
 that they may see my glory that you gave me,
 because you loved me before the foundation of the world.
 Righteous Father, the world also does not know you,
 but I know you, and they know that you sent me.
 I made known to them your name and I will make it
 known,
 that the love with which you loved me
 may be in them and I in them.”

John 19:17-18, 25-39

And bowing his head he handed over his Spirit.

+ A reading from the holy Gospel according to John

So they took Jesus, and carrying the cross himself
 he went out to what is called the Place of the Skull,
 in Hebrew, Golgotha.

There they crucified him, and with him two others,
 one on either side, with Jesus in the middle.

Standing by the cross of Jesus were his mother
 and his mother's sister, Mary the wife of Clopas,
 and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he
 loved,

 he said to his mother, “Woman, behold, your son.”

Then he said to the disciple,

 “Behold, your mother.”

And from that hour the disciple took her into his home.

After this, aware that everything was now finished,
 in order that the scripture might be fulfilled,
 Jesus said, "I thirst."

There was a vessel filled with common wine.
 So they put a sponge soaked in wine on a sprig of hyssop
 and put it up to his mouth.

When Jesus had taken the wine, he said,
 "It is finished."

And bowing his head, he handed over the Spirit.

Now since it was preparation day,
 in order that the bodies might not remain on the cross on
 the sabbath,

for the sabbath day of that week was a solemn one,
 the Jews asked Pilate that their legs be broken
 and they be taken down.

So the soldiers came and broke the legs of the first
 and then of the other one who was crucified with Jesus.
 But when they came to Jesus and saw that he was already
 dead,

they did not break his legs,
 but one soldier thrust his lance into his side,
 and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;
 he knows that he is speaking the truth,
 so that you also may come to believe.

For this happened so that the Scripture passage might be
 fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea,
 secretly a disciple of Jesus for fear of the Jews,
 asked Pilate if he could remove the Body of Jesus.

And Pilate permitted it.
 So he came and took his Body.
 Nicodemus, the one who had first come to him at night,
 also came bringing a mixture of myrrh and aloes
 weighing about one hundred pounds.

The Order of Christian Funerals

GENERAL INTRODUCTION

Why do you search for the Living One among the dead?

1 In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity. Christ “achieved his task of redeeming humanity and giving perfect glory to God, principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension.”[1]

2 The proclamation of Jesus Christ “who was put to death for our sins and raised to life to justify us” (Romans 4:25) is at the center of the Church’s life. The mystery of the Lord’s death and resurrection gives power to all of the Church’s activity. “For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the sublime sacrament of the whole Church.” [2] The Church’s liturgical and sacramental life and proclamation of the Gospel make this mystery present in the life of the faithful. Through the sacraments of baptism, confirmation, and eucharist, men and women are initiated into this mystery. “You have been taught that when we were baptized in Christ Jesus we were baptized into his death; in other words when we were baptized we went into the tomb with him and joined him in death, so that as Christ was

raised from the dead by the Father's glory, we too might live a new life. If in union with Christ we have imitated his death, we shall also imitate him in his resurrection" (Romans 6:3-5).

3 In the eucharistic sacrifice, the Church's celebration of Christ's Passover from death to life, the faith of the baptized in the paschal mystery is renewed and nourished. Their union with Christ and with each other is strengthened: "Because there is one bread, we who are many, are one body, for we all partake of the one bread" (1 Corinthians 10:17).

4 At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the eucharist.

5 Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just. The Mass, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral.

6 The Church through its funeral rites commends the dead to God's merciful love and pleads for the forgiveness of their sins. At the funeral rites, especially at the celebration of the eucharistic sacrifice, the Christian community affirms and expresses the union of the Church on earth with the Church in heaven in the one great communion of saints. Though separated from the living, the dead are still at one

with the community of believers on earth and benefit from their prayers and intercession. At the rite of final commendation and farewell, the community acknowledges the reality of separation and commends the deceased to God. In this way it recognizes the spiritual bond that still exists between the living and the dead and proclaims its belief that all the faithful will be raised up and reunited in the new heavens and a new earth, where death will be no more.

7 The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God's mercy and judgment and meet the human need to turn always to God in times of crisis.

MINISTRY AND PARTICIPATION

8 "If one member suffers in the body of Christ which is the Church, all the members suffer with that member" (1 Corinthians 12:26). For this reason, those who are baptized into Christ and nourished at the same table of the Lord are responsible for one another. When Christians are sick, their brothers and sisters share a ministry of mutual charity and "do all that they can to help the sick return to health, by showing love for the sick, and by celebrating the sacraments with them." [3] So too when a member of Christ's Body dies, the faithful are called to a ministry of consolation to those who have suffered the loss of one whom they love. Christian consolation is rooted in that hope that comes from faith in the saving death and resurrection of the Lord Jesus Christ. Christian hope faces the reality of death and the anguish of grief but trusts confidently that the power of sin and death has been vanquished by the risen Lord. The Church calls each

member of Christ's Body— priest, deacon, layperson — to participate in the ministry of consolation: to care for the dying, to pray for the dead, to comfort those who mourn.

Community

9 The responsibility for the ministry of consolation rests with the believing community, which heeds the words and example of the Lord Jesus: "Blessed are they who mourn; they shall be consoled" (Matthew 5:3). Each Christian shares in this ministry according to the various gifts and offices in the Church. As part of the pastoral ministry, pastors, associate pastors, and other ministers should instruct the parish community on the Christian meaning of death and on the purpose and significance of the Church's liturgical rites for the dead. Information on how the parish community assists families in preparing for funerals should also be provided.

By giving instruction, pastors and associate pastors should lead the community to a deeper appreciation of its role in the ministry of consolation and to a fuller understanding of the significance of the death of a fellow Christian. Often the community must respond to the anguish voiced by Martha, the sister of Lazarus: "Lord, if you had been here, my brother would never have died" (John 11:21) and must console those who mourn, as Jesus himself consoled Martha: "Your brother will rise again. . . . I am the resurrection and the life: those who believe in me, though they should die, will come to life; and those who are alive and believe in me will never die" (John 11:25-26). The faith of the Christian community in the resurrection of the dead brings support and strength to those who suffer the loss of those whom they love.

10 Members of the community should console the mourners with words of faith and support and with acts of kindness, for example, assisting them with some of the routine tasks of daily living. Such assistance may allow members of the family to devote time to planning the funeral rites with the priest and other ministers and may also give the family time for prayer and mutual comfort.

11 The community's principal involvement in the ministry of consolation is expressed in its active participation in the celebration of the funeral rites, particularly the vigil for the deceased, the funeral liturgy, and the rite of committal. For this reason these rites should be scheduled at times that permit as many of the community as possible to be present. The assembly's participation can be assisted by the preparation of booklets that contain an outline of the rite, the texts and songs belonging to the people, and directions for posture, gesture, and movement.

12 At the vigil for the deceased or on another occasion before the eucharistic celebration, the presiding minister should invite all to be present at the funeral liturgy and to take an active part in it. The minister may also describe the funeral liturgy and explain why the community gathers to hear the word of God proclaimed and to celebrate the eucharist when one of the faithful dies.

Pastors, associate pastors, and other ministers should also be mindful of those persons who are not members of the Catholic Church, or Catholics who are not involved in the life of the Church.

13 As a minister of reconciliation, the priest should be especially sensitive to the possible needs for reconciliation felt by the family and others. Funerals can begin the process of reconciling differences and supporting those ties

that can help the bereaved adjust to the loss brought about by death. With attentiveness to each situation, the priest can help to begin the process of reconciliation when needed. In some cases this process may find expression in the celebration of the sacrament of penance, either before the funeral liturgy or at a later time.

Liturgical Ministers

Presiding Minister

14 Priests, as teachers of faith and ministers of comfort, preside at the funeral rites, especially the Mass; the celebration of the funeral liturgy is especially entrusted to pastors and associate pastors. When no priest is available, deacons, as ministers of the word, of the altar, and of charity, preside at funeral rites. When no priest or deacon is available for the vigil and related rites or the rite of committal, a layperson presides.

Other Liturgical Ministers

15 In the celebration of the funeral rites laymen and laywomen may serve as readers, musicians, ushers, pallbearers, and, according to existing norms, as special ministers of the eucharist. Pastors and other priests should instill in these ministers an appreciation of how much the reverent exercise of their ministries contributes to the celebration of the funeral rites. Family members should be encouraged to take an active part in these ministries, but they should not be asked to assume any role that their grief or sense of loss may make too burdensome.

MINISTRY FOR THE MOURNERS AND THE DECEASED

Family and Friends

16 In planning and carrying out the funeral rites the pastor and all other ministers should keep in mind the life of the deceased and the circumstances of death. They should also take into consideration the spiritual and psychological needs of the family and friends of the deceased to express grief and their sense of loss, to accept the reality of death, and to comfort one another.

17 Whenever possible, ministers should involve the family in planning the funeral rites: in the choice of texts and rites provided in the ritual, in the selection of music for the rites, and in the designation of liturgical ministers. Planning of the funeral rites may take place during the visit of the pastor or other minister at some appropriate time after the death and before the vigil service. Ministers should explain to the family the meaning and significance of each of the funeral rites, especially the vigil, the funeral liturgy, and the rite of committal.

If pastoral and personal considerations allow, the period before death may be an appropriate time to plan the funeral rites with the family and even with the family member who is dying. Although planning the funeral before death should be approached with sensitivity and care, it can have the effect of helping the one who is dying and the family face the reality of death with Christian hope. It can also help relieve the family of numerous details after the death and may allow them to benefit more fully from the celebration of the funeral rites.

Deceased

18 Through the celebration of the funeral rites, the Church manifests its care for the dead, both baptized members and

catechumens. In keeping with the provisions of *Codex Iuris Canonici*, can. 1183, the Church's funeral rites may be celebrated for a child who died before baptism and whose parents intended to have the child baptized.

At the discretion of the local Ordinary, the Church's funeral rites may be celebrated for a baptized member of another Church or ecclesial community provided this would not be contrary to the wishes of the deceased person and provided the minister of the Church or ecclesial community in which the deceased person was a regular member or communicant is unavailable.

19 Since in baptism the body was marked with the seal of the Trinity and became the temple of the Holy Spirit, Christians respect and honor the bodies of the dead and the places where they rest. Any customs associated with the preparation of the body of the deceased should always be marked with dignity and reverence and never with the despair of those who have no hope. Preparation of the body should include prayer, especially at those intimate moments reserved for family members. For the final disposition of the body, it is the ancient Christian custom to bury or entomb the bodies of the dead; cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives.

20 In countries or regions where an undertaker, and not the family or community, carries out the preparation and transfer of the body, the pastor and other ministers are to ensure that the undertakers appreciate the values and beliefs of the Christian community.

The family and friends of the deceased should not be excluded from taking part in the services sometimes

provided by undertakers, for example, the preparation and laying out of the body.

LITURGICAL ELEMENTS

21 Since liturgical celebration involves the whole person, it requires attentiveness to all that affects the senses. The readings and prayers, psalms and songs should be proclaimed or sung with understanding, conviction, and reverence. Music for the assembly should be truly expressive of the texts and at the same time simple and easily sung. The ritual gestures, processions, and postures should express and foster an attitude of reverence and reflectiveness in those taking part in the funeral rites. The funeral rites should be celebrated in an atmosphere of simple beauty, in a setting that encourages participation. Liturgical signs and symbols affirming Christian belief and hope in the paschal mystery are abundant in the celebration of the funeral rites, but their undue multiplication or repetition should be avoided. Care must be taken that the choice and use of signs and symbols are in accord with the culture of the people.

The Word of God

Readings

22 In every celebration for the dead, the Church attaches great importance to the reading of the word of God. The readings proclaim to the assembly the paschal mystery, teach remembrance of the dead, convey the hope of being gathered together again in God's kingdom, and encourage the witness of Christian life. Above all, the readings tell of God's designs for a world in which suffering and death will relinquish their hold on all whom God has called his own. A careful selection and use of readings from Scripture for

the funeral rites will provide the family and the community with an opportunity to hear God speak to them in their needs, sorrows, fears, and hopes.

23 In the celebration of the liturgy of the word at the funeral liturgy, the biblical readings may not be replaced by nonbiblical readings. But during prayer services with the family nonbiblical readings may be used in addition to readings from Scripture.

24 Liturgical tradition assigns the proclamation of the readings in the celebration of the liturgy of the word to readers and the deacon. The presiding minister proclaims the readings only when there are no assisting ministers present. Those designated to proclaim the word of God should prepare themselves to exercise this ministry.[4]

Psalmody

25 The psalms are rich in imagery, feeling, and symbolism. They powerfully express the suffering and pain, the hope and trust of people of every age and culture. Above all the psalms sing of faith in God, of revelation and redemption. They enable the assembly to pray in the words that Jesus himself used during his life on earth. Jesus, who knew anguish and the fear of death, “offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death. . . . Although he was Son, he learned to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation . . .” (Hebrews 5:7-9). In the psalms the members of the assembly pray in the voice of Christ, who intercedes on their behalf before the Father.[5] The Church, like Christ, turns again and again to the psalms as a genuine expression of grief and of praise and as a sure source of trust and hope in times of trial. Pastors and other ministers

are, therefore, to make an earnest effort through an effective catechesis to lead their communities to a clearer and deeper grasp of at least some of the psalms provided for the funeral rites.

26 The psalms are designated for use in many places in the funeral rites (for example, as responses to the readings, for the processions, for use at the vigil for the deceased). Since the psalms are songs, whenever possible, they should be sung.

Homily

27 A brief homily based on the readings is always given after the gospel reading at the funeral liturgy and may also be given after the readings at the vigil service; but there is never to be a eulogy. Attentive to the grief of those present, the homilist should dwell on God's compassionate love and on the paschal mystery of the Lord, as proclaimed in the Scripture readings. The homilist should also help the members of the assembly to understand that the mystery of God's love and the mystery of Jesus' victorious death and resurrection were present in the life and death of the deceased and that these mysteries are active in their own lives as well. Through the homily members of the family and community should receive consolation and strength to face the death of one of their members with a hope nourished by the saving word of God. Laypersons who preside at the funeral rites give an instruction on the readings.

Prayers and Intercessions

28 In the presidential prayers of the funeral rites the presiding minister addresses God on behalf of the deceased and the mourners in the name of the entire Church. From

the variety of prayers provided the minister in consultation with the family should carefully select texts that truly capture the unspoken prayers and hopes of the assembly and also respond to the needs of the mourners.

29 Having heard the word of God proclaimed and preached, the assembly responds at the vigil and at the funeral liturgy with prayers of intercession for the deceased and all the dead, for the family and all who mourn, and for all in the assembly. The holy people of God, confident in their belief in the communion of saints, exercise their royal priesthood by joining together in this prayer for all those who have died.[6]

Several models of intercessions are provided within the rites for adaptation to the circumstances.

Music

30 Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift the mourners and to strengthen the unity of the assembly in faith and love. The texts of the songs chosen for a particular celebration should express the paschal mystery of the Lord's suffering, death, and triumph over death and should be related to the readings from Scripture.

31 Since music can evoke strong feelings, the music for the celebration of the funeral rites should be chosen with great care. The music at funerals should support, console, and uplift the participants and should help to create in them a spirit of hope in Christ's victory over death and in the Christian's share in that victory.

32 Music should be provided for the vigil and funeral liturgy and, whenever possible, for the funeral processions and the rite of committal. The specific notes that precede each of these rites suggest places in the rites where music is appropriate. Many musical settings used by the parish community during the liturgical year may be suitable for use at funerals. Efforts should be made to develop and expand the parish's repertoire for use at funerals.

33 An organist or other instrumentalist, a cantor, and, whenever possible, even a choir should assist the assembly's full participation in singing the songs, responses, and acclamations of these rites.

Silence

34 Prayerful silence is an element important to the celebration of the funeral rites. Intervals of silence should be observed, for example, after each reading and during the final commendation and farewell, to permit the assembly to reflect upon the word of God and the meaning of the celebration.

Symbols

Easter Candle and Other Candles

35 The Easter candle reminds the faithful of Christ's undying presence among them, of his victory over sin and death, and of their share in that victory by virtue of their initiation. It recalls the Easter Vigil, the night when the Church awaits the Lord's resurrection and when new light for the living and the dead is kindled. During the funeral liturgy and also during the vigil service, when celebrated in the church, the Easter candle may be placed beforehand

near the position the coffin will occupy at the conclusion of the procession.

According to local custom, other candles may also be placed near the coffin during the funeral liturgy as a sign of reverence and solemnity.

Holy Water

36 Blessed or holy water reminds the assembly of the saving waters of baptism. In the rite of reception of the body at the church, its use calls to mind the deceased's baptism and initiation into the community of faith. In the rite of final commendation the gesture of sprinkling may also signify farewell.

Incense

37 Incense is used during the funeral rites as a sign of honor to the body of the deceased, which through baptism became the temple of the Holy Spirit. Incense is also used as a sign of the community's prayers for the deceased rising to the throne of God and as a sign of farewell.

Other Symbols

38 If it is the custom in the local community, a pall may be placed over the coffin when it is received at the church. A reminder of the baptismal garment of the deceased, the pall is a sign of the Christian dignity of the person. The use of the pall also signifies that all are equal in the eyes of God (see James 2:1-9). A Book of the Gospels or a Bible may be placed on the coffin as a sign that Christians live by the word of God and that fidelity to that word leads to eternal life.

A cross may be placed on the coffin as a reminder that the Christian is marked by the cross in baptism and through Jesus' suffering on the cross is brought to the victory of his resurrection.

Fresh flowers, used in moderation, can enhance the setting of the funeral rites.

Only Christian symbols may rest on or be placed near the coffin during the funeral liturgy. Any other symbols, for example, national flags, or flags or insignia of associations, have no place in the funeral liturgy (see no. 132).

Liturgical Color

39 The liturgical color chosen for funerals should express Christian hope but should not be offensive to human grief or sorrow. In the United States, white, violet, or black vestments may be worn at the funeral rites and at other offices and Masses for the dead.

Ritual Gestures and Movement

40 The presiding minister or an assisting minister may quietly direct the assembly in the movements, gestures, and posture appropriate to the particular ritual moment or action.

41 Processions, especially when accompanied with music and singing, can strengthen the bond of communion in the assembly. For processions, ministers of music should give preference to settings of psalms and songs that are responsorial or litanic in style and that allow the people to respond to the verses with an invariable refrain. During the various processions, it is preferable that the pallbearers

carry the coffin as a sign of reverence and respect for the deceased.

42 Processions continue to have special significance in funeral celebrations, as in Christian Rome where funeral rites consisted of three “stages” or “stations” joined by two processions. Christians accompanied the body on its last journey. From the home of the deceased the Christian community proceeded to the church singing psalms. When the service in the church concluded, the body was carried in solemn procession to the grave or tomb. During the final procession the congregation sang psalms praising the God of mercy and redemption and antiphons entrusting the deceased to the care of the angels and saints. The funeral liturgy mirrored the journey of human life, the Christian pilgrimage to the heavenly Jerusalem.

In many places and situations a solemn procession on foot to the church or to the place of committal may not be possible. Nevertheless at the conclusion of the funeral liturgy an antiphon or versicle and response may be sung as the body is taken to the entrance of the church. Psalms, hymns, or liturgical songs may also be sung when the participants gather at the place of committal.

SELECTION OF RITES FROM THE ORDER OF CHRISTIAN FUNERALS

43 The Order of Christian Funerals makes provision for the minister, in consultation with the family, to choose those rites and texts that are most suitable to the situation: those that most closely apply to the needs of the mourners, the circumstances of the death, and the customs of the local Christian community. The minister and family may be assisted in the choice of a rite or rites by the reflections preceding each rite or group of rites.

44 Part I, “Funeral Rites,” of the Order of Christian Funerals provides those rites that may be used in the funerals of Christians and is divided into three groups of rites that correspond in general to the three principal ritual moments in Christian funerals: “Vigil and Related Rites and Prayers; “Funeral Liturgy,” and “Rite of Committal.”

45 The section entitled “Vigil and Related Rites and Prayers” includes rites that may be celebrated between the time of death and the funeral liturgy or, should there be no funeral liturgy, before the rite of committal. The vigil is the principal celebration of the Christian community during the time before the funeral liturgy. It may take the form of a liturgy of the word (see nos. 54-97) or of some part of the office for the dead (see Part IV, nos. 348-395). Two vigil services are provided: “Vigil for the Deceased” and “Vigil for the Deceased with Reception at the Church.” The second service is used when the vigil is celebrated in the church and the body is to be received at this time.

“Related Rites and Prayers” includes three brief rites that may be used on occasions of prayer with the family: “Prayers after Death; “Gathering in the Presence of the Body; and “Transfer of the Body to the Church or to the Place of Committal.” These rites are examples or models of what can be done and should be adapted to the circumstances.

46 The section entitled “Funeral Liturgy” provides two forms of the funeral liturgy, the central celebration of the Christian community for the deceased: “Funeral Mass” and “Funeral Liturgy outside Mass.” When one of its members dies, the Church especially encourages the celebration of the Mass. When Mass cannot be celebrated (see no. 178), the second form of the funeral liturgy may be used and a

Mass for the deceased should be celebrated, if possible, at a later time.

47 The section entitled “Rite of Committal” includes two forms of the rite of committal, the concluding rite of the funeral: “Rite of Committal” and “Rite of Committal with Final Commendation.” The first form is used when the final commendation is celebrated as part of the conclusion of the funeral liturgy. The second form is used when the final commendation does not take place during the funeral liturgy or when no funeral liturgy precedes the committal.

48 Part II, “Funeral Rites for Children,” provides an adaptation of the principal rites in Part I: “Vigil for a Deceased Child,” “Funeral Liturgy,” and “Rite of Committal.” These rites may be used in the funerals of infants and young children, including those of early school age. The rites in Part II include texts for use in the case of a baptized child and in the case of a child who died before baptism.

In some instances, for example, the death of an infant, the vigil and funeral liturgy may not be appropriate. Only the rite of committal and perhaps one of the forms of prayer with the family as provided in “Related Rites and Prayers” may be desirable. Part II does not contain “Related Rites and Prayers,” but the rites from Part I may be adapted.

49 Part III, “Texts from Sacred Scripture:” includes the Scripture readings and psalms for the celebration of the funeral rites. Part IV, “Office for the Dead,” includes “Morning Prayer,” “Evening Prayer,” and “Additional Hymns.” Part V, “Additional Texts:” contains “Prayers and Texts in Particular Circumstances” and “Holy Communion outside Mass.” The texts that appear in the various rites in Parts I, II, and IV may be replaced by corresponding

readings and psalms given in Part III and by corresponding prayers and texts given in Part V.

Endnotes

1 Vatican Council II, Constitution on the Liturgy
Sacrosanctum Concilium, art. 5.

2 Ibid.

3 See Roman Ritual, Pastoral Care of the Sick: Rites of
Anointing and Viaticum, General Introduction, no. 33.

4 See Lectionary for Mass (2nd editio typica, 1981),
General Introduction, nos. 49, 52, and 55.

5 See General Instruction of the Liturgy of the Hours, no.
109.

6 See *De Oratione communi seu fidelium* (2nd ed., Vatican
Polyglot Press, 1966), chapter 1, no. 3, p. 7: tr., Documents
on the Liturgy (The Liturgical Press, 1982), no. 1893.”

RITE OF COMMITTAL WITH FINAL COMMENDATION

INTRODUCTION

Joseph took Jesus down from the cross,
wrapped him in a shroud,
and laid him in a tomb.

204 The rite of committal, the conclusion of the funeral rites, is the final act of the community of faith in caring for the body of its deceased member. It may be celebrated at the grave, tomb, or crematorium and may be used for burial at sea. Whenever possible, the rite of committal is to be celebrated at the site of committal, that is, beside the open grave or place of internment, rather than at a cemetery chapel.

205 Two forms of the rite of committal are provided here: “Rite of Committal” and “Rite of Committal with Final commendation.” The first form is used when the final commendation is celebrated as part of the conclusion of the funeral liturgy. The second form is used when the final commendation does not take place during the funeral liturgy or when no funeral liturgy precedes the committal rite.

206 In committing the body to its resting place, the community expresses the hope that, with all those who have gone before marked with the sign of faith, the deceased awaits the glory of the resurrection. The rite of committal is an expression of the communion that exists between the Church on earth and the Church in heaven: the deceased passes with the farewell prayers of the community

of believers into the welcoming company of those who need faith no longer but see God face to face.

STRUCTURE AND CONTENT OF THE RITE OF COMMITTAL

207 Both forms of the committal rite begin with an invitation, Scripture verse, and a prayer over the place of committal. The several alternatives for the prayer over the place of committal take into account whether the grave, tomb, or resting place has already been blessed and situations in which the final disposition of the body will actually take place at a later time (for example, when the body is cremated or will remain in a cemetery chapel until burial at a later time).

208 The rite of committal continues with the words of committal, the intercessions, and the Lord's Prayer.

The rite of committal with final commendation continues with an invitation to prayer, a pause for silent prayer, the sprinkling and incensing of the body, where this is customary, the song of farewell, and the prayer of commendation (see nos. 227-231).

209 The act of committal takes place after the words of committal (in the rite of committal with final commendation, after the prayer of commendation) or at the conclusion of the rite. The act of committal expresses the full significance of this rite. Through this act the community of faith proclaims that the grave or place of interment, once a sign of futility and despair, has been transformed by means of Christ's own death and resurrection, into a sign of hope and promise.

210 Both forms of the rite conclude with a prayer over the people, which includes the verse Eternal rest, and a blessing. Depending on local custom, a song may then be sung and a gesture of leave-taking may be made, for example, placing flowers or soil on the coffin.

ADAPTATION

211 If there is a pastoral need for a longer committal rite than those provided here, for example, when the funeral liturgy has been celebrated on a previous day or in a different community, the minister may use the appropriate form of the committal rite and adapt it, for example, by adding a greeting, song, one or more readings, a psalm, and a brief homily. When there has been no funeral liturgy prior to the committal rite, the “Rite of Committal with Final Commendation” may be used and similarly adapted.

212 The rite of committal may be celebrated in circumstances in which the final disposition of the body will not take place for some time, for example, when winter delays burial or when ashes are to be interred at some time after cremation. The rite of committal may then be repeated on the later occasion when the actual burial or interment takes place. On the second occasion the rite may include a longer Scripture reading as well as a homily.

In case of a body donated to science, the rite of committal may be celebrated whenever interment takes place.

MINISTRY AND PARTICIPATION

213 The community continues to show its concern for the mourners by participating in the rite of committal. The rite marks the separation in this life of the mourners from the deceased, and through it the community assists them as

they complete their care for the deceased and lay the body to rest. The act of committal is a stark and powerful expression of this separation. When carried out in the midst of the community of faith, the committal can help mourners to face the end of one relationship with the deceased and to begin a new one based on prayerful remembrance, gratitude, and the hope of resurrection and reunion.

By their presence and prayer members of the community signify their intention to continue to support the mourners in the time following the funeral.

214 The singing of well-chosen music at the rite of committal can help the mourners as they face the reality of separation. At the rite of committal with final commendation, whenever possible, the song of farewell should be sung. In either form of the committal rite, a hymn or liturgical song that affirms hope in God's mercy and in the resurrection of the dead is desirable at the conclusion of the rite.

215 In the absence of a parish minister, a friend or member of the family should lead those present in the rite of committal.

The minister should vest according to local custom.

INVITATION

216 When the funeral procession arrives at the place of committal the minister says the following or a similar invitation.

A

We gather here to commend our brother/sister N., to God our Father and to commit his/her body to the earth/elements. In the spirit of faith in the resurrection of Jesus Christ from the dead, let us [raise our voices in song] and offer our prayers for N.

B

As we gather to commend our brother/sister N. to God our Father and to commit his/her body to the earth/elements, let us express in [song and] prayer our common faith in the resurrection. As Jesus Christ was raised from the dead, we too are called to follow him through death to the glory where God will be all in all.

SCRIPTURE VERSE

217 One of the following or another brief Scripture verse is read. The minister first says:

We read in sacred Scripture:

A Matthew 25:34

Come, you who are blessed by my Father, says the Lord inherit the kingdom prepared for you from the foundation of the world

B John 6:39

This is the will of the one who sent me, says the Lord that I should not lose anything of what he gave me, but that I should raise it on the last day.

C Philippians 3:20

Our citizenship is in heaven,
and from it we also await a savior,
the Lord Jesus Christ.

D Revelation 1:5-6

Jesus Christ is the firstborn of the dead;
to him be glory and power forever and ever. Amen.

PRAYER over the PLACE of COMMITTAL

218 The minister says one of the following prayers.

Go here if the place has already been blessed

A If the place of committal is to be blessed

Lord Jesus Christ,
by your own three days in the tomb,
you hallowed the graves of all who believe in you
and so made the grave a sign of hope
that promises resurrection
even as it claims our mortal bodies.
Grant that our brother/sister may sleep here in peace
until you awaken him/her to glory,
for you are the resurrection and the life.
Then he/she will see you face to face
and in your light will see light
and know the splendor of God,
for you live and reign for ever and ever.
R. Amen.

Or:

405.2 O God,
by whose mercy the faithful departed find rest,

bless this grave,
 and send your holy angel to watch over it.
 As we bury here the body of our brother/sister,
 deliver his/her soul from every bond of sin,
 that he/she may rejoice in you with your saints for ever.
 We ask this through Christ our Lord.
 R. Amen.

Or:

405.3. Almighty God,
 you created the earth and shaped the vault of heaven;
 you fixed the stars in their places.
 When we were caught in the snares of death
 you set us free through baptism;
 in obedience to your will
 our Lord Jesus Christ
 broke the fetters of hell and rose to life,
 bringing deliverance and resurrection
 to those who are his by faith.
 In your mercy look upon this grave,
 so that your servant may sleep here in peace;
 and on the day of judgment raise him/her up
 to dwell with your saints in paradise.
 We ask this through Christ our Lord.
 R. Amen.

Or:

405.4. God of endless ages,
 through disobedience to your law
 we fell from grace
 and death entered the world;
 but through the obedience and resurrection of your Son
 you revealed to us a new life.
 You granted Abraham, our father in faith,

a burial place in the promised land;
 you prompted Joseph of Arimathea
 to offer his own tomb for the burial of the Lord.
 In a spirit of repentance
 we earnestly ask you
 to look upon this grave and bless it,
 so that, while we commit to [the earth/its resting place]
 the body of your servant N.
 his/her soul may be taken into paradise.
 We ask this through Christ our Lord.
 R. Amen.

B If the place of committal has already been blessed

All praise to you, Lord of all creation.
 Praise to you, holy and living God.
 We praise and bless you for your mercy,
 we praise and bless you for your kindness.
 Blessed is the Lord, our God

R. Blessed is the Lord, our God.

You sanctify the homes of the living
 and make holy the places of the dead.
 You alone open the gates of righteousness
 and lead us to the dwellings of the saints.
 Blessed is the Lord, our God.

R. Blessed is the Lord, our God.

We praise you, our refuge and strength.
 We bless you, our God and Redeemer.
 Your praise is always in our hearts and on our lips.
 We remember the mighty deeds of the covenant.
 Blessed is the Lord, our God

R. Blessed is the Lord, our God.

Almighty and ever-living God,
remember the mercy with which you graced
your servant N. in life.
Receive him/her, we pray, into the mansions of the saints.
As we make ready our brother's/sister's resting place,
look also with favor on those who mourn
and comfort them in their loss.
Grant this through Christ our Lord.
R. Amen.

C

Almighty and ever-living God,
in you we place our trust and hope,
in you the dead whose bodies were temples of the Spirit
find everlasting peace.
As we take leave of our brother/sister,
give our hearts peace in the firm hope
that one day N. will live
in the mansion you have prepared for him/her in heaven.
We ask this through Christ our Lord.
R. Amen.

INVITATION to PRAYER

227 Using one of the invitations below, or in similar words,
the minister faces the people and begins the final
commendation.

A

Before we go our separate ways, let us take leave of our
brother/sister. May our farewell express our affection for
him/her; may it ease our sadness and strengthen our hope.

One day we shall joyfully greet him/her again when the love of Christ, which conquers all things, destroys even death itself.

B

Trusting in God, we have prayed together for N. and now we come to the last farewell. There is sadness in parting, but we take comfort in the hope that one day we shall see N. again and enjoy his/her friendship. Although this congregation will disperse in sorrow, the mercy of God will gather us together again in the joy of his kingdom. Therefore let us console one another in the faith of Jesus Christ.

SILENCE

228 All pray in silence.

SIGNS of FAREWELL

229 The coffin may now be sprinkled with holy water and incensed, or this may take place during or after the song of farewell.

SONG of FAREWELL

230 The song of farewell is then sung. The following may be used or some other song may be sung:

Saints of God, come to his/her aid!
 Hasten to meet him/her, angels of the Lord!
 R. Receive his/her soul and present him/her to God the Most High.

May Christ, who called you, take you to himself;

may angels lead you to the bosom of Abraham.

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

Eternal rest grant unto him/her, O Lord,
and let perpetual light shine upon him/her.

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

2

403.2. Lord our God, receive your servant,
for whom you shed your blood.

R. Remember, Lord, that we are dust: like grass, like a flower of the field.

Merciful Lord, I tremble before you,
ashamed of the things I have done.

R. Remember, Lord, that we are dust: like grass, like a flower of the field.

3

403.3 You knew me, Lord, before I was born.

You shaped me into your image and likeness.

R. I breathe forth my spirit to you, my Creator.

Merciful Lord, I tremble before you:

I am ashamed of the things I have done;

do not condemn me when you come in judgment.

R. I breathe forth my spirit to you, my Creator.

4

403.4 I know that my Redeemer lives:

on the last day I shall rise again.

R. And in my flesh I shall see God.

or

R. On the last day I shall rise again.

I shall see him myself, face to face;
and my own eyes shall behold my Savior.

R. And in my flesh I shall see God.

or

R. On the last day I shall rise again.

Within my heart this hope I cherish:
that in my flesh I shall see God.

R. And in my flesh I shall see God.

or

R. On the last day I shall rise again.

5

403.5. I know that my Redeemer lives,
And on that final day of days,
His voice shall bid me rise again:
Unending joy, unceasing praise!

This hope I cherish in my heart:
To stand on earth, my flesh restored,
And, not a stranger but a friend,
Behold my Savior and my Lord.

6

403.6. Lazarus you raised, O Lord,
from the decay of the tomb.
R. Grant your servant rest, a haven of pardon and peace.

Eternal rest, O Lord,
and your perpetual light.

R. Grant your servant rest, a haven of pardon and peace.

7

405.7. You shattered the gates of bronze
and preached to the spirits in prison.

R. Deliver me, Lord, from the streets of darkness.

A light and a revelation
to those confined in darkness.

R. Deliver me, Lord, from the streets of darkness.

“Redeemer, you have come,”
they cried, the prisoners of silence.

R. Deliver me, Lord, from the streets of darkness.

Eternal rest, O Lord,
and your perpetual light.

R. Deliver me, Lord, from the streets of darkness.

PRAYER of COMMENDATION

231 The minister then says one of the following prayers:

Into your hands, Father of mercies,
we commend our brother/sister N.
in the sure and certain hope
that, together with all who have died in Christ,
he/she will rise with him on the last day.

[We give you thanks for the blessings
which you bestowed upon N. in this life:
they are signs to us of your goodness
and of our fellowship with the saints in Christ.]

Merciful Lord,

turn toward us and listen to our prayers:
 open the gates of paradise to your servant
 and help us who remain
 to comfort one another with assurances of faith,
 until we all meet in Christ
 and are with you and with our brother/sister for ever.
 We ask this through Christ our Lord.
 R. Amen.

B

To you, O Lord, we commend the soul of N. your servant;
 in the sight of this world he/she is now dead;
 in your sight may he/she live for ever.
 Forgive whatever sins he/she committed through human
 weakness
 and in your goodness grant him/her everlasting peace.
 We ask this through Christ our Lord.
 R. Amen.

COMMITTAL

232 The act of committal takes place at this time or at the
 conclusion of the rite.

PRAYER over the PEOPLE

233 The assisting minister says:

Bow your heads and pray for God's blessing.

All pray silently. The minister, with hands outstretched,
 prays over the people:

Merciful Lord,
 you know the anguish of the sorrowful,

you are attentive to the prayers of the humble.
 Hear your people
 who cry out to you in their need,
 and strengthen their hope in your lasting goodness.
 We ask this through Christ our Lord.
 R. Amen.

The minister then says the following:

Eternal rest grant unto him/her, O Lord.
 R. And let perpetual light shine upon him/her.

May he/she rest in peace.
 R. Amen.

May his/her soul and the souls of all the faithful departed,
 through the mercy of God, rest in peace.
 R. Amen.

A

A minister who is a priest or deacon says

May the peace of God, which is beyond all understanding,
 keep your hearts and minds
 in the knowledge and love of God
 and of his Son, our Lord Jesus Christ.
 R. Amen.

May almighty God bless you,
 the Father, and the Son, + and the Holy Spirit.
 R. Amen.

B

A lay minister invokes God's blessing and signs himself or herself with the sign of the cross, saying:

May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father,
and of the Son, and of the Holy Spirit.
R. Amen.

The minister then concludes

Go in the peace of Christ.
R. Thanks be to God.

A hymn or song may conclude the rite. Where it is the custom, some sign or gesture of leave-taking may be made."

THE OFFICE OF THE DEAD

Key

+ - This Means to Make the Sign of the Cross (In the Name of the Father, the Son and the Holy Spirit)

- For the Priest or Presider

* - For the Congregation, also Used as a Guide for Multiple Readers

E.T. – To be Said at Easter Time

“INVITATORY

The Invitatory is said when this is the first ‘hour’ of the day.

Lord, + open my lips.

– And my mouth will proclaim your praise.

Ant. Come, let us worship the Lord, all things live for him (E.T. alleluia).

The antiphon is repeated. In individual recitation, the antiphon may be said only at the beginning of the psalm; it need not be repeated after each strophe.

Go to Psalm 24

Psalm 24

New American Standard Bible (NASB)

The King of Glory Entering Zion.

A Psalm of David.

24 The earth is the Lord’s, and all it contains,

The world, and those who dwell in it.

2 For He has founded it upon the seas

And established it upon the rivers.

3 Who may ascend into the hill of the Lord?
 And who may stand in His holy place?
 4 He who has clean hands and a pure heart,
 Who has not lifted up his soul to falsehood
 And has not sworn deceitfully.
 5 He shall receive a blessing from the Lord
 And righteousness from the God of his salvation.
 6 This is the generation of those who seek Him,
 Who seek Your face—even Jacob. [e]Selah.
 7 Lift up your heads, O gates,
 And be lifted up, O ancient doors,
 That the King of glory may come in!
 8 Who is the King of glory?
 The Lord strong and mighty,
 The Lord mighty in battle.
 9 Lift up your heads, O gates,
 And lift them up, O ancient doors,
 That the King of glory may come in!
 10 Who is this King of glory?
 The Lord of hosts,
 He is the King of glory. Selah.

Go to Psalm 67

Psalm 67

New American Standard Bible (NASB)

The Nations Exhorted to Praise God.

For the choir director; with stringed instruments. A Psalm.

A Song.

67 God be gracious to us and bless us,
 And cause His face to shine upon us— Selah.
 2 That Your way may be known on the earth,
 Your salvation among all nations.
 3 Let the peoples praise You, O God;
 Let all the peoples praise You.
 4 Let the nations be glad and sing for joy;

For You will judge the peoples with uprightness
 And guide the nations on the earth. Selah.
 5 Let the peoples praise You, O God;
 Let all the peoples praise You.
 6 The earth has yielded its produce;
 God, our God, blesses us.
 7 God blesses us,
 That all the ends of the earth may fear Him.

Go to Psalm 100

Psalm 100

New American Standard Bible (NASB)

All Men Exhorted to Praise God.

A Psalm for Thanksgiving.

100 Shout joyfully to the Lord, all the earth.

2 Serve the Lord with gladness;

Come before Him with joyful singing.

3 Know that the Lord Himself is God;

It is He who has made us, and not we ourselves;

We are His people and the sheep of His pasture.

4 Enter His gates with thanksgiving

And His courts with praise.

Give thanks to Him, bless His name.

5 For the Lord is good;

His lovingkindness is everlasting

And His faithfulness to all generations.

Psalm 95

A call to praise God

Encourage each other daily while it is still today (Hebrews 3:13).

Come, let us sing to the Lord *
 and shout with joy to the Rock who saves us.

Let us approach him with praise and thanksgiving *
and sing joyful songs to the Lord.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

The Lord is God, the mighty God, *
the great king over all the gods.
He holds in his hands the depths of the earth *
and the highest mountains as well.
He made the sea; it belongs to him, *
the dry land, too, for it was formed by his hands.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Come, then, let us bow down and worship, *
bending the knee before the Lord, our maker.
For he is our God and we are his people, *
the flock he shepherds.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Today, listen to the voice of the Lord:
Do not grow stubborn, as your fathers did
in the wilderness, *
when at Meriba and Massah
they challenged me and provoked me, *
Although they had seen all of my works.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Forty years I endured that generation. *
I said, "They are a people whose hearts go astray

and they do not know my ways.”
 So I swore in my anger, *
 “They shall not enter into my rest.”

Ant. Come, let us worship the Lord, all things live for him
 (E.T. alleluia).

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

Ant. Come, let us worship the Lord, all things live for him
 (E.T. alleluia).

Return to the Menu
 Psalm 24
 The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed
 (Saint Irenaeus).

The Lord's is the earth and its fullness, *
 the world and all its peoples.
 It is he who set it on the seas; *
 on the waters he made it firm.

Ant. Come, let us worship the Lord, all things live for him
 (E.T. alleluia).

Who shall climb the mountain of the Lord? *
 Who shall stand in his holy place?
 The man with clean hands and pure heart,
 who desires not worthless things, *
 who has not sworn so as to deceive his neighbor.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

He shall receive blessings from the Lord *
and reward from the God who saves him.
Such are the men who seek him, *
seek the face of the God of Jacob.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

O gates, lift high your heads;
grow higher, ancient doors. *
Let him enter, the king of glory!

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Who is the king of glory?
The Lord, the mighty, the valiant, *
the Lord, the valiant in war.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

O gates, lift high your heads;
grow higher, ancient doors. *
Let him enter, the king of glory!

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Who is he, the king of glory?
He, the Lord of armies, *
he is the king of glory.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Return to the Menu

Psalm 67

People of all nations will worship the Lord

You must know that God is offering his salvation to all the
world (Acts 28:28).

O God, be gracious and bless us *
and let your face shed its light upon us.
So will your ways be known upon earth *
and all nations learn your saving help.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Let the peoples praise you, O God; *
let all the peoples praise you.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Let the nations be glad and exult *
for you rule the world with justice.
With fairness you rule the peoples, *
you guide the nations on earth.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Let the peoples praise you, O God; *
let all the peoples praise you.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

The earth has yielded its fruit *
for God, our God, has blessed us.
May God still give us his blessing *
till the ends of the earth revere him.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Return to the Menu

Psalm 100

The joyful song of those entering God's temple

The Lord calls his ransomed people to sing songs of victory
(Saint Athanasius).

Cry out with joy to the Lord, all the earth.
Serve the Lord with gladness. *
Come before him, singing for joy.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Know that he, the Lord, is God.
He made us, we belong to him, *
we are his people, the sheep of his flock.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Go within his gates, giving thanks.
Enter his courts with songs of praise. *
Give thanks to him and bless his name.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Indeed, how good is the Lord,
eternal his merciful love. *
He is faithful from age to age.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. Come, let us worship the Lord, all things live for him
(E.T. alleluia).

OFFICE of READINGS

If the Invitatory is not said, then the following is used:

God, + come to my assistance.
– Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:
– as it was in the beginning, is now, and will be for ever.
Amen. (Alleluia.)

HYMN

Christ the Lord is risen today, Alleluia!
Sons of men and angels say: Alleluia!
Raise your joys and triumphs high; Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Vain the stone, the watch, the seal; Alleluia!
Christ has burst the gates of hell: Alleluia!
Death in vain forbids his rise; Alleluia!
Christ has opened paradise, Alleluia!

Lives again our glorious King, Alleluia!
Where, O death, is now thy sting? Alleluia!
Once he died, our souls to save; Alleluia!
Where thy victory, O grave? Alleluia!

Soar we now where Christ hath led, Alleluia!
Following our exalted Head, Alleluia!
Made like him, like him we rise; Alleluia!
Ours the cross, the grave, the skies, Alleluia!

Hail, the Lord of earth and heaven! Alleluia!
Praise to thee by both be given; Alleluia!
Thee we greet triumphant now; Alleluia!
Hail, the resurrection Thou! Alleluia! Amen.

Tune: Llanfair 7.7.7.7 with Alleluias
 Music: Robert Williams, 1781-1821
 Text: Charles Wesley, 1707-1788, alt.

Go to the Psalmody

Or:

O Lord, you died that all might live
 And rise to see the perfect day.
 The fullness of your mercy give
 To this/these our friend/s for whom we pray.

Refrain:

O Lamb of God, Redeemer blest,
 Grant him/her/them eternal light and rest.

Lord, bless our friend/s who died in you,
 As you have given him/her/them release.
 Enliven him/her/them since he/she/they were true,
 And give him/her/them everlasting peace.

Refrain:

O Lamb of God, Redeemer blest,
 Grant him/her/them eternal light and rest.

In your green, pleasant pastures feed
 The sheep that you have summoned hence;
 And by the still, cool waters lead
 Your flock in loving providence.

Refrain:

O Lamb of God, Redeemer blest,
 Grant him/her/them eternal light and rest.

Direct us with your arm of might,

That with our friends we may all come
To dwell within your city bright,
Jerusalem, our heav'ly home.

Refrain:

O Lamb of God, Redeemer blest,
Grant him/her/them eternal light and rest.

Tune: Melita L.M. with Refrain

Music: John B. Dykes, 1823-1876

Text: Richard F. Littledale, 1833-1890, alt.

PSALMODY

Ant. 1 From the earth you formed me, with flesh you
clothed me; Lord, my Redeemer, raise me up again at the
last day (E.T. alleluia).

Psalm 40:2-14, 17-18

Thanksgiving and plea for help

It was not sacrifice and oblation you wanted, but you have
prepared a body for me (Hebrews 10:5).

I

I waited, I waited for the Lord
and he stooped down to me; *
he heard my cry.

He drew me from the deadly pit, *
from the miry clay.
He set my feet upon a rock *
and made my footsteps firm.

He put a new song into my mouth, *
praise of our God.

Many shall see and fear *
and shall trust in the Lord.

Happy the man who has placed *
his trust in the Lord
and has not gone over to the rebels *
who follow false gods.

How many, O Lord my God, *
are the wonders and designs
that you have worked for us; *
you have no equal.
Should I proclaim and speak of them, *
they are more than I can tell!

You do not ask for sacrifice and offerings, *
but an open ear.
You do not ask for holocaust and victim. *
Instead, here am I.

In the scroll of the book it stands written *
that I should do your will.
My God, I delight in your law *
in the depth of my heart.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. From the earth you formed me, with flesh you clothed
me; Lord, my Redeemer, raise me up again at the last day
(E.T. alleluia).

Ant. 2 Lord, may it please you to rescue me; look upon me
and help me (E.T. alleluia).

II

Your justice I have proclaimed *
in the great assembly.
My lips I have not sealed; *
you know it, O Lord.

I have not hidden your justice in my heart *
but declared your faithful help.
I have not hidden your love and your truth *
from the great assembly.

O Lord, you will not withhold *
your compassion from me.
Your merciful love and your truth *
will always guard me.

For I am beset with evils *
too many to be counted.
My sins have fallen upon me *
and my sight fails me.
They are more than the hairs of my head *
and my heart sinks.

O Lord, come to my rescue. *
Lord, come to my aid.

O let there be rejoicing and gladness *
for all who seek you.
Let them ever say: "The Lord is great," *
who love your saving help.

As for me, wretched and poor, *
the Lord thinks of me.
You are my rescuer, my help, *

O God, do not delay.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Psalm Prayer

Lord Jesus Christ, you were made obedient unto death, and your name was exalted above all others. Teach us always to do the Father's will, so that, made holy by obedience which unites us to the sacrifice of your body, we can expect your great love in times of sorrow and sing a new song to our God.

Ant. Lord, may it please you to rescue me; look upon me and help me (E.T. alleluia).

Ant. 3 My soul is thirsting for the living God; when shall I see him face to face? (E.T. alleluia).

Psalm 42

Longing for the Lord's presence in his Temple

Let all who thirst come; let all who desire it, drink from the life-giving water (Revelation 22:17).

Like the deer that yearns *
for running streams,
so my soul is yearning *
for you, my God.

My soul is thirsting for God, *
the God of my life;
when can I enter and see *

the face of God?

My tears have become my bread, *
by night, by day,
as I hear it said all the day long: *
“Where is your God?”

These things will I remember *
as I pour out my soul:
how I would lead the rejoicing crowd *
into the house of God,
amid cries of gladness and thanksgiving, *
the throng wild with joy.

Why are you cast down, my soul, *
why groan within me?
Hope in God; I will praise him still, *
my savior and my God.

My soul is cast down within me *
as I think of you,
from the country of Jordan and Mount Hermon, *
from the Hill of Mizar.

Deep is calling on deep, *
in the roar of waters:
your torrents and all your waves *
swept over me.

By day the Lord will send *
his loving kindness;
by night I will sing to him, *
praise the God of my life.

I will say to God, my rock: *
“Why have you forgotten me?”

Why do I go mourning, *
oppressed by the foe?"

With cries that pierce me to the heart, *
my enemies revile me,
saying to me all the day long: *
"Where is your God?"

Why are you cast down, my soul, *
why groan within me?
Hope in God; I will praise him still, *
my savior and my God.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Psalm Prayer

Father in heaven, when your strength takes possession of us
we no longer say: Why are you cast down, my soul? So
now that the surging waves of your indignation have passed
over us, let us feel the healing calm of your forgiveness.
Inspire us to yearn for you always, like the deer for running
streams, until you satisfy every longing in heaven.

Ant. My soul is thirsting for the living God; when shall I
see him face to face? (E.T. alleluia).

Lord, countless are your mercies (E.T. alleluia).
– Give me life according to your word (E.T. alleluia).

READINGS

FIRST READING

One of the following is chosen:

From the first letter of the apostle Paul to the Corinthians
15:12-34

The resurrection of Christ is the hope of the faithful

Tell me, if Christ is preached as raised from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself has not been raised. And if Christ has not been raised, our preaching is void of content and your faith is empty too. Indeed, we should then be exposed as false witnesses of God, for we have borne witness before him that he raised Christ; but he certainly did not raise him up if the dead are not raised. Why? Because if the dead are not raised, then Christ was not raised; and if Christ was not raised, your faith is worthless. You are still in your sins and those who have fallen asleep in Christ are the dearest of the dead. If our hopes in Christ are limited to this life only, we are the most pitiable of men.

But as it is, Christ is now raised from the dead, the first fruits of those who have fallen asleep. Death came through a man; hence the resurrection of the dead comes through a man also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority and power, he will hand over the kingdom to God the Father.

Christ must reign until God has put all his enemies under his feet and the last enemy to be destroyed is death. Scripture reads that God “has placed all things under his

feet.” But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.

If the dead are not raised, what about those who have themselves baptized on behalf of the dead? If the raising of the dead is not a reality, why be baptized on their behalf? And why are we continually putting ourselves in danger? I swear to you, brothers, by the very pride you take in me, which I cherish in Christ Jesus our Lord, that I face death every day. If I fought those beasts at Ephesus for purely human motives, what profit was there for me? If the dead are not raised, “Let us eat and drink, for tomorrow we die!” Do not be led astray any longer. “Bad company corrupts good morals.” Return to reason, as you ought, and stop sinning. Some of you are quite ignorant of God; I say this to your shame.

RESPONSORY

1 Corinthians 15:25-26; see Revelation 20:13, 14

Christ must reign until God has brought all enemies under his feet

– And the last enemy to be destroyed is death (E.T. alleluia).

Then death and Sheol will give up their dead,
death and Sheol will be cast into the fiery lake.

– And the last enemy to be destroyed is death (E.T. alleluia).

Or:

From the first letter of the apostle Paul to the Corinthians
15:35-57

The resurrection of the dead and the coming of the Lord

Perhaps someone will say, “How are the dead to be raised up? What kind of body will they have?” A nonsensical question! The seed you sow does not germinate unless it dies. When you sow, you do not sow the full-blown plant, but a kernel of wheat, or some other grain. God gives body to it as he pleases—to each seed its own fruition. Not all bodily nature is the same. Men have one kind of body, animals another. Birds are of their kind, fish are of theirs. There are heavenly bodies and there are earthly bodies. The splendor of the heavenly bodies is one thing, that of the earthly another. The sun has a splendor of its own, so has the moon, and the stars have theirs. Even among the stars, one differs from another in brightness.

So it is with the resurrection of the dead. What is sown in the earth is subject to decay, what rises is incorruptible. What is sown is ignoble, what rises is glorious. Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up.

If there is a natural body, be sure there is also a spiritual one. Scripture has it that Adam, the first man, became a living soul; the last Adam has become a life-giving spirit. Take note, the spiritual was not first; first came the natural and after that the spiritual.

The first man was of earth, formed from dust, the second from heaven. Earthly men are like the man of earth, heavenly men are like the man of heaven.

Just as we resemble the man from earth, so shall we bear the likeness of the man from heaven. This is what I mean, brothers: flesh and blood cannot inherit the kingdom of God, no more can corruption inherit incorruption.

Now I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed—in an instant, in the twinkle of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, will the saying of the Scripture be fulfilled: “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and sin gets its power from the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

RESPONSORY

Job 19:25, 26, 27

I know that my Redeemer live and on the last day I shall rise again.

– In my body I shall look on God, my Savior (E.T. alleluia).

I myself shall see him; my own eyes will gaze on him.

– In my body I shall look on God, my Savior (E.T. alleluia).

Or:

From the second letter of the apostle Paul to the
Corinthians
4:16–5:10

When the body of our earthly dwelling place lies in death, we gain an everlasting dwelling place in heaven

We do not lose heart, because our inner being is renewed each day even though our body is being destroyed at the same time. The present burden of our trial is light enough, and earns for us an eternal weight of glory beyond all comparison. We do not fix our gaze on what is seen but on what is unseen. What is seen is transitory; what is unseen lasts forever.

Indeed, we know that when the earthly tent in which we dwell is destroyed we have a dwelling provided for us by God, a dwelling in the heavens, not made by hands but to last forever. We groan while we are here, even as we yearn to have our heavenly habitation envelop us. This it will, provided we are found clothed and not naked. While we live in our present tent we groan; we are weighed down because we do not wish to be stripped naked but rather to have the heavenly dwelling envelop us, so that what is mortal may be absorbed by life. God has fashioned us for this very thing and has given us the Spirit as a pledge of it.

Therefore we continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and home with the Lord. This being so we make it our aim to please him whether we are with him or away from him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive his recompense, good or bad, according to his life in the body.

RESPONSORY

Lord do not judge me according to my deeds:
 I have done nothing worthy in your sight:
 therefore I implore you, God of majesty,
 – blot out all my guilt (E.T. alleluia).

Lord, wash away my iniquities, and cleanse from my sins.
 – Blot out all my guilt (E.T. alleluia).

SECOND READING

One of the following is used:

From a sermon by Saint Anastasius of Antioch, bishop
 (Oratio 5, de Resurrectione Christi, 6-7, 9; PG 89, 1358-
 1359, 1361-1362)

Christ will change our lowly body

To this end Christ died and rose to life that he might be Lord both of the dead and the living. But God is not the God of the dead, but of the living. That is why the dead, now under the dominion of one who has risen to life, are no longer dead but alive. Therefore life has dominion over them and, just as Christ, having been raised from the dead, will never die again, so too they will live and never fear death again. When they have been thus raised from the dead and freed from decay, they shall never again see death, for they will share in Christ's resurrection just as he himself shared in their death.

This is why Christ descended into the underworld, with its imperishable prison bars: to shatter the doors of bronze and break the bars of iron and, from decay to raise our life to himself by giving us freedom in place of servitude.

But if this plan does not yet appear to be perfectly realized—for men still die and bodies still decay in death—this should not occasion any loss of faith. For, in receiving the first-fruits, we have already received the pledge of all the blessings we have mentioned; with them we have reached the heights of heaven, and we have taken our place beside him who has raised us up with himself, as Paul says: In Christ God has raised us up with him, and has made us sit with him in the heavenly places.

And the fulfillment will be ours on the day predetermined by the Father, when we shall put off our childish ways and come to perfect manhood. For this is the decree of the Father of the ages: the gift, once given, is to be secure and no more to be rejected by a return to childish attitudes.

There is no need to recall that the Lord rose from the dead with a spiritual body, since Paul, in speaking of our bodies bears witness that they are sown as animal bodies and raised as spiritual bodies: that is, they are transformed in accordance with the glorious transfiguration of Christ who goes before us as our leader.

The Apostle, affirming something he clearly knew, also said that this would happen to all mankind through Christ, who will change our lowly body to make it like his glorious body.

If this transformation is a change into a spiritual body and one, furthermore, like the glorious body of Christ, then Christ rose with a spiritual body, a body that was sown in dishonor, but the very body that was transformed in glory. Having brought this body to the Father as the first-fruits of our nature, he will also bring the whole body to fulfillment. For he promised this when he said: I, when I am lifted up, will draw all men to myself.

RESPONSORY

John 5:28-29; 1 Corinthians 15:52

All who are in their graves shall hear the voice of the Son of God;

– those who have done good deeds will go forth to the resurrection of life;

those who have done evil will go forth to the resurrection of judgment (E.T. alleluia).

In an instant, in the twinkling of an eye, at the final trumpet blast,

the dead shall rise.

– those who have done good deeds will go forth to the resurrection of life;

those who have done evil will go forth to the resurrection of judgment (E.T. alleluia).

Or:

From a letter by Saint Braulio, bishop
(Epist. 19: PL 80, 665-666)

The risen Christ is the hope of all Christians

Lazarus our friend is sleeping. In saying this, Christ, who is the hope of all believers refers to the departed as those who are asleep. By no means does he regard them as dead. Paul the apostle does not want us to grieve about those who have fallen asleep.

Our faith tells us that all who believe in Christ will never die; indeed faith assures us that Christ is not dead, nor shall we die. The Lord himself will come down from heaven and there will be the command of the archangel's voice and the

sound of the trumpet; then those who were united with Christ in death will rise. Let the hope of resurrection encourage us, then, because we shall see again those whom we lose here below.

Of course, we must continue to believe firmly in Christ; we must continue to obey his commandments. His power is so great that it is easier for him to raise the dead to life than it is for us to arouse those who are sleeping. As we are saying all these things some unknown feeling causes us to burst into tears; some hidden feeling discourages the mind which tries to trust and to hope. Such is the sad human condition; without Christ all life is utter emptiness.

O death! You separate those who are joined to each other in marriage. You harshly and cruelly divide those whom friendship unites. But your power is broken. Your heinous yoke has been destroyed by the One who sternly threatened you when Hosea cried out: O Death! I shall be your death. And with the words of the apostle we, too, deride you: O death! Where is your victory? O death! Where is your sting!

Your conqueror redeemed us. He handed himself over to wicked men so that he could transform the wicked into persons who were truly dear to him. It would take too long to narrate all the consolations intended for our benefit in the Scriptures. But by focusing our attention upon the glory of our Redeemer there is sufficient hope for our resurrection. Through faith we know that we are already risen from the dead. The Apostle writes: If we have died with Christ, we believe that we are at the same time living with him.

We do not really belong to ourselves; we belong to the One who redeemed us. Our will should always depend on his. For this reason we say in the Lord's Prayer: Your will be

done. Confronted with death, the sentiments of Job should be our own: The Lord gave and the Lord took away. May his name be blessed! Let us repeat here and now what Job said, lest we turn out to be unlike him, when our time comes.

RESPONSORY

1 Thessalonians 4:13-14; Jeremiah 22:10

Concerning those who are asleep, do not be sad like men who have no hope;
 – for if we believe that Jesus died and rose again,
 God will bring forth with Jesus all who have fallen asleep believing in him (E.T. alleluia).

Do not weep for the dead,
 do not mourn them with tears.
 – For if we believe that Jesus died and rose again,
 God will bring forth with Jesus all who have fallen asleep believing in him (E.T. alleluia).

CONCLUDING PRAYER

Let us pray.

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 our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.
 – Amen.

Or:

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.
 Our brother (sister) N. was faithful and believed in our own
 resurrection.
 Give to him (her) the joys and blessings
 of the life to come.
 We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit, one
 God,
 for ever and ever.
 – Amen.

Or:

Lord of mercy,
 hear our prayer.
 May our brother (sister) N.,
 whom you called your son (daughter) on earth,
 enter the kingdom of peace and light,
 where your saints live in glory.
 We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.
 – Amen.

For several people:

God, our creator and redeemer,
 by your power Christ conquered death
 and returned to you in glory.
 May all your people (N. and N.), who have gone before us
 in faith
 share his victory

and enjoy the vision of your glory for ever,
 where Christ lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.

– Amen.

For relatives, friends, and benefactors:

Father,
 source of forgiveness and salvation for all mankind,
 hear our prayer.

By the prayers of the ever-virgin Mary,
 may our friends, relatives, and benefactors
 who have gone from this world
 come to share eternal happiness with all your saints.
 We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.

– Amen.

ACCLAMATION

Let us praise the Lord
 – And give him thanks.

MORNING PRAYER

INTRODUCTION

God, + come to my assistance.

– Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:

– as it was in the beginning, is now, and will be for ever.

Amen. Alleluia.

HYMN

O Christ, our Pardon and our Hope,
 Our Resurrection and our Life,
 All eyes and hearts to you must turn
 When saddened by approaching death.

You also bore its dreadful pangs,
 In suff'rings deeper far than ours,
 Into the Father's loving hands
 With head bowed low your spirit fled.

Good Shepherd, merciful and kind,
 Who knew our fragile, human state,
 You gave us grace your death to share,
 And in the Father's love to die.

Your arms extended on the Cross,
 Your heart pierced through by bitter lance,
 Encourage those who pass away
 In sorrow's anguish or in pain.

Since you once broke the gates of hell,
 And opened heaven's portal wide,
 Raise up our hope as now we mourn,
 As you will raise us after death.

May these our (brothers/sisters) who now sleep
 In everlasting rest and peace,
 By your sweet favor live to you,
 And sing your praises ever more. Amen.

Tune: Jesus Dulcis Memoria L.M.

Music: Mode I

Text: Spes, Christe, nostræ veniæ in the Liber Hymnarius

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PSALMODY

Ant. 1 The bones that were crushed shall leap for joy before
the Lord (E.T. alleluia).

Psalm 51

O God, have mercy on me

Your inmost being must be renewed, and you must put on
the new man (Ephesians 4:23-24).

Have mercy on me, God, in your kindness. *
In your compassion blot out my offense.
O wash me more and more from my guilt *
and cleanse me from my sin.

My offenses truly I know them; *
my sin is always before me.
Against you, you alone, have I sinned; *
what is evil in your sight I have done.

That you may be justified when you give sentence *
and be without reproach when you judge.
O see, in guilt I was born, *
a sinner was I conceived.

Indeed you love truth in the heart; *
then in the secret of my heart teach me wisdom.
O purify me, then I shall be clean; *
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, *
that the bones you have crushed may revive.

From my sins turn away your face *
and blot out all my guilt.

A pure heart create for me, O God, *
put a steadfast spirit within me.
Do not cast me away from your presence, *
nor deprive me of your holy spirit.

Give me again the joy of your help; *
with a spirit of fervor sustain me,
that I may teach transgressors your ways *
and sinners may return to you.

O rescue me, God, my helper, *
and my tongue shall ring out your goodness.
O Lord, open my lips *
and my mouth shall declare your praise.

For in sacrifice you take no delight, *
burnt offering from me you would refuse,
my sacrifice, a contrite spirit *
A humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion: *
rebuild the walls of Jerusalem.
Then you will be pleased with lawful sacrifice, *
holocausts offered on your altar.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Psalm Prayer

Father, he who knew no sin was made sin for us, to save us and restore us to your friendship. Look upon our contrite heart and afflicted spirit and heal our troubled conscience, so that in the joy and strength of the Holy Spirit we may proclaim your praise and glory before all the nations.

Ant. The bones that were crushed shall leap for joy before the Lord (E.T. alleluia).

Ant. 2 At the very threshold of death, rescue me, Lord (E.T. alleluia).

Canticle: Isaiah 38:10-14, 17-20

Anguish of a dying man and joy in his restoration

I am living, I was dead ... and I hold the keys of death (Revelation 1:17-18).

Once I said, *

“In the noontime of life I must depart!

To the gates of the nether world I shall be consigned *
for the rest of my years.”

I said, “I shall see the Lord no more *
in the land of the living.

No longer shall I behold my fellow men *
among those who dwell in the world.”

My dwelling, like a shepherd's tent, *
is struck down and borne away from me;
You have folded up my life, like a weaver *
who severs the last thread.

Day and night you give me over to torment; *
I cry out until the dawn.
Like a lion he breaks all my bones; *

day and night you give me over to torment.

Like a swallow I utter shrill cries; *
 I moan like a dove.
 My eyes grow weak, gazing heavenward: *
 O Lord, I am in straits; be my surety!

You have preserved my life *
 from the pit of destruction,
 When you cast behind your back *
 all my sins.

For it is not the nether world that gives you thanks, *
 nor death that praises you;
 Neither do those who go down into the pit *
 await your kindness.

The living, the living give you thanks, *
 as I do today.
 Fathers declare to their sons, *
 O God, your faithfulness.

The Lord is our savior; *
 we shall sing to stringed instruments
 in the house of the Lord *
 all the days of our life.

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

Ant. At the very threshold of death, rescue me, Lord (E.T.
 alleluia).

Ant. 3 I will praise my God all the days of my life (E.T. alleluia).

Psalm 146

Those who trust in God know what it is to be happy

To praise God in our lives means all we do must be for his glory (Arnobius).

My soul, give praise to the Lord;
I will praise the Lord all my days, *
make music to my God while I live.

Put no trust in princes, *
in mortal men in whom there is no help.
Take their breath, they return to clay *
and their plans that day come to nothing.

He is happy who is helped by Jacob's God, *
whose hope is in the Lord his God,
who alone made heaven and earth, *
the seas and all they contain.

It is he who keeps faith for ever, *
who is just to those who are oppressed.
It is he who gives bread to the hungry, *
the Lord, who sets prisoners free,

the Lord who gives sight to the blind, *
who raises up those who are bowed down,
the Lord, who protects the stranger *
and upholds the widow and orphan.

It is the Lord who loves the just *
but thwarts the path of the wicked.
The Lord will reign for ever, *

Zion's God, from age to age.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Psalm Prayer

God of glory and power, those who have put all their trust
in you are happy indeed. Shine the brightness of your light
on us, that we may love you always with a pure heart.

Ant. I will praise my God all the days of my life (E.T.
alleluia).

Or:

Ant 3. Let everything that breathes give praise to the Lord
(E.T. alleluia).

Psalm 150 Praise the Lord

Let mind and heart be in your song: this is to glorify God
with your whole self (Hesychius).

Praise God in his holy place, *
praise him in his mighty heavens.
Praise him for his powerful deeds, *
praise his surpassing greatness.

O praise him with sound of trumpet, *
praise him with lute and harp.
Praise him with timbrel and dance, *
praise him with strings and pipes.

O praise him with resounding cymbals, *
 praise him with clashing of cymbals.
 Let everything that lives and that breathes *
 give praise to the Lord.

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

Psalm Prayer

Lord God, maker of heaven and earth and of all created things, you make your just ones holy and you justify sinners who confess your name. Hear us as we humbly pray to you: give us eternal joy with your saints.

Ant. Let everything that breathes give praise to the Lord
 (E.T. alleluia).

READING

1 Thessalonians 4:14

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.

RESPONSORY

Outside the Easter Season:

I will praise you, Lord, for you have rescued me.
 – I will praise you, Lord, for you have rescued me.

You turned my sorrow into joy,

– you have rescued me.

Glory to the Father, and to the Son, and to the Holy Spirit.

– I will praise you, Lord, for you have rescued me.

Within the Easter Season:

I will praise you, Lord, for you have rescued me, alleluia,
alleluia.

– I will praise you, Lord, for you have rescued me, alleluia,
alleluia.

You turned my sorrow into joy.

– Alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.

– I will praise you, Lord, for you have rescued me, alleluia,
alleluia.

GOSPEL CANTICLE

Ant. I am the Resurrection, I am the Life; to believe in me
means life, in spite of death, and all who believe and live in
me shall never die (E.T. alleluia).

Canticle of Zechariah

Luke 1:68-79

The Messiah and his forerunner

Blessed + be the Lord, the God of Israel;*
he has come to his people and set them free.

He has raised up for us a mighty savior, *
born of the house of his servant David.

Through his holy prophets he promised of old

that he would save us from our enemies, *
from the hands of all who hate us.

He promised to show mercy to our fathers*
and to remember his holy covenant.

This was the oath he swore to our father Abraham: *
to set us free from the hands of our enemies,
free to worship him without fear, *
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most
High; *
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation *
by the forgiveness of their sins.

In the tender compassion of our God *
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of
death, *
and to guide our feet into the way of peace.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. I am the Resurrection, I am the Life; to believe in me
means life, in spite of death, and all who believe and live in
me shall never die (E.T. alleluia).

INTERCESSIONS

Let us pray to the all-powerful Father who raised Jesus from the dead and gives new life to our mortal bodies, and say to him:

Lord, give us new life in Christ.

Father, through baptism we have been buried with your Son, and have risen with him in his resurrection,
– grant that we may walk in newness of life so that when we die, we may live with Christ for ever.

Lord, give us new life in Christ.

Provident Father, you have given us the living bread that has come down from heaven and which should always be eaten worthily,
– grant that we may eat this bread worthily and be raised up to eternal life on the last day.

Lord, give us new life in Christ.

Lord, you sent an angel to comfort your Son in his agony,
– give us the hope of your consolation when death draws near.

Lord, give us new life in Christ.

You delivered the three youths from the fiery furnace,
– free your faithful ones from the punishment they suffer for their sins.

Lord, give us new life in Christ.

God of the living and the dead, you raised Jesus from the dead,
– raise up those who have died and grant that we may share eternal glory with them.

Lord, give us new life in Christ.

THE LORD'S PRAYER

(Gathering our prayer and praises into one, let us offer the prayer that Christ himself taught us:)

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done on earth
 as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

Go to the Conclusion

DAYTIME PRAYER

INTRODUCTION

God, + come to my assistance.
 – Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:
 – as it was in the beginning, is now, and will be for ever.
 Amen. (Alleluia).

HYMN

Cantor:

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,

All:

in my body I shall look on God, my Savior.

Cantor:

I myself shall see him;
 my own eyes will gaze on him,
 my own eyes will gaze on him:
 in my body I shall look on God, my Savior,
 All:
 in my body I shall look on God, my Savior.

Cantor:

This is the hope I cherish,
 this is the hope I cherish in my heart:
 in my body I shall look on God, my Savior,
 All:
 in my body I shall look on God, my Savior.

Text: Rite of Funerals © 1970, ICEL

Tune: Music for Rite of Funerals and Rite of Baptism for
 Children © 1977, ICEL

Composer: Howard Hughes, SM, born 1930

PSALMODY

Antiphons

Midmorning: Look on me with love, O Lord, and rescue
 me (E.T. alleluia).

Midday: Lord, lay your healing hands on the wounds of my
 sins (E.T. alleluia).

Midafternoon: Be my salvation, Lord, true to your name,
 and by your mighty power set me free (E.T. alleluia).

Psalm 70

O God, come to my aid

Lord, save us, we are lost (Matthew 8:25).

O God, make haste to my rescue, *
 Lord, come to my aid!
 Let there be shame and confusion *
 on those who seek my life.

O let them turn back in confusion, *
 who delight in my harm,
 let them retreat, covered with shame, *
 who jeer at my lot.

Let there be rejoicing and gladness *
 for all who seek you.
 Let them say for ever: "God is great," *
 who love your saving help.

As for me, wretched and poor, *
 come to me, O God.
 You are my rescuer, my help, *
 O Lord, do not delay.

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

Psalm Prayer

God, our help and deliverer, do not abandon us among the
 many temptations of life, but deliver us from evil and turn
 our tears and struggles into joy.

Psalm 85

Our salvation is near

God blessed the land when our Savior came to earth
(Origen).

O Lord, you once favored your land *
and revived the fortunes of Jacob,
you forgave the guilt of your people *
and covered all their sins.
You averted all your rage, *
you calmed the heat of your anger.

Revive us now, God, our helper! *
Put an end to your grievance against us.
Will you be angry with us for ever, *
will your anger never cease?

Will you not restore again our life *
that your people may rejoice in you?
Let us see, O Lord, your mercy *
and give us your saving help.

I will hear what the Lord God has to say, *
a voice that speaks of peace,
peace for his people and his friends *
and those who turn to him in their hearts.
His help is near for those who fear him *
and his glory will dwell in our land.

Mercy and faithfulness have met; *
justice and peace have embraced.
Faithfulness shall spring from the earth *
and justice look down from heaven.

The Lord will make us prosper *
and our earth shall yield its fruit.
Justice shall march before him *
and peace shall follow his steps.

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

Psalm Prayer

Show us your mercy, Lord; our misery is known to us. May
 no evil desires prevail over us, for your glory and love
 dwell in our hearts.

Psalm 86

The prayer of the poor man in distress

Blessed be God who comforts us in all our trials (2
 Corinthians 1:3, 4).

Turn your ear, O Lord, and give answer *
 for I am poor and needy.
 Preserve my life, for I am faithful: *
 save the servant who trusts in you.

You are my God, have mercy on me, Lord, *
 for I cry to you all the day long.
 Give joy to your servant, O Lord, *
 for to you I lift up my soul.

O Lord, you are good and forgiving, *
 full of love to all who call.
 Give heed, O Lord, to my prayer *
 and attend to the sound of my voice.

In the day of distress I will call *
 and surely you will reply.
 Among the gods there is none like you, O Lord; *

nor work to compare with yours.

All the nations shall come to adore you *
and glorify your name, O Lord:
for you are great and do marvellous deeds, *
you who alone are God.

Show me, Lord, your way
so that I may walk in your truth. *
Guide my heart to fear your name.

I will praise you, Lord my God, with all my heart *
and glorify your name for ever;
for your love to me has been great: *
you have saved me from the depths of the grave.

The proud have risen against me;
ruthless men seek my life: *
to you they pay no heed.

But you, God of mercy and compassion, *
slow to anger, O Lord,
abounding in love and truth, *
turn and take pity on me.

O give your strength to your servant *
and save your handmaid's son.
Show me a sign of your favor
that my foes may see to their shame *
that you console me and give me your help.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Psalm Prayer

God of mercy and goodness, when Christ called out to you in torment, you heard him and gave him victory over death because of his love for you. We already know the affection you have for us; fill us with a greater love of your name and we will proclaim you more boldly before men and happily lead them to celebrate your glory.

Antiphons

Midmorning: Look on me with love, O Lord, and rescue me (E.T. alleluia).

Midday: Lord, lay your healing hands on the wounds of my sins (E.T. alleluia).

Midafternoon: Be my salvation, Lord, true to your name, and by your mighty power set me free (E.T. alleluia).

At the other hours, the complementary psalmody is used.

MIDMORNING

READING

Job 19:25-26a

I know that my Vindicator lives,
and that he will at last stand forth upon the dust;
And from my flesh I shall see God;

Why are you heavy, my heart, why are you so anxious?
(E.T. Alleluia).

– Put your hope in God, for I will praise him still (E.T. alleluia).

Go to the Conclusion

MIDDAY

READING

Wisdom 1:13-14a, 15

God did not make death,
 nor does he rejoice in the destruction of the living.
 For he fashioned all things that they might have being;
 For justice is undying.

Though I walk in the valley of darkness, I fear no evil (E.T. alleluia).

– For you with me, Lord (E.T. alleluia).

Go to the Conclusion

MIDAFTERNOON

READING

Isaiah 25:8

God will destroy death forever.
 The Lord will wipe away
 the tears from all faces;
 The reproach of his people he will remove
 from the whole earth;
 for the Lord has spoken.

O God, hear my prayer (E.T. alleluia).

– To you all flesh must come (E.T. alleluia).

CONCLUDING PRAYER

Let us pray.

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.
 – Amen.

Or:

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.
 Our brother (sister) N. was faithful and believed in our own
 resurrection.
 Give to him (her) the joys and blessings
 of the life to come.
 We ask this through Christ our Lord.
 – Amen.

Or:

Lord of mercy,
 hear our prayer.
 May our brother (sister) N.,
 whom you called your son (daughter) on earth,
 enter the kingdom of peace and light,
 where your saints live in glory.
 We ask this through Christ our Lord.
 – Amen.

For several people:

God, our creator and redeemer,

by your power Christ conquered death
 and returned to you in glory.
 May all your people (N. and N.), who have gone before us
 in faith
 share his victory
 and enjoy the vision of your glory for ever,
 where Christ lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.
 – Amen.

For relatives, friends, and benefactors:

Father,
 source of forgiveness and salvation for all mankind,
 hear our prayer.
 By the prayers of the ever-virgin Mary,
 may our friends, relatives, and benefactors
 who have gone from this world
 come to share eternal happiness with all your saints.
 We ask this through Christ our Lord.
 – Amen.

ACCLAMATION

Let us praise the Lord.
 – And give him thanks.

EVENING PRAYER

INTRODUCTION

God, + come to my assistance.
 – Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:

– as it was in the beginning, is now, and will be for ever.
Amen. (Alleluia).

HYMN

O Christ our King, supreme in power,
The Father's glory and delight,
Our fallen nature you restored,
By dying you defeated death.

You bore our sorrows and our griefs,
And sought a sterner conflict yet,
By death you crushed the serpent's head
Who conquered us and caused our death.

In triumph risen from the tomb
You bring your people back to life
Through your great Paschal mystery,
We who were dead and lost by sin.

Increase in us the life of grace
That when as Bridegroom you return,
With lamps well trimmed we be prepared
To follow you at once with joy.

Receive us as a judge serene
Into the realms of peace and light,
Whom faith and love have bound to you,
Adoring your great Trinity.

Your servants who have left this world
With soul from body now set free,
Call swiftly to our Father's home
To praise you for eternity. Amen.

Tune: Te lucis ante terminum L. M.

Music: Anonymous, Gregorian

Text: Spes, Immensæ Rex potentiae

Translation: © the Benedictines of Saint Cecilia's Abbey,
Ryde, UK, used with permission

PSALMODY

Ant 1. The Lord will keep you from all evil. He will guard
your soul (alleluia).

Psalm 121

Guardian of his people

Never again will they hunger and thirst, never again know
scorching heat (Revelation 7:16).

I lift up my eyes to the mountains: *
from where shall come my help?
My help shall come from the Lord *
who made heaven and earth.

May he never allow you to stumble! *
Let him sleep not, your guard.
No, he sleeps not nor slumbers, *
Israel's guard.

The Lord is your guard and your shade; *
at your right side he stands.
By day the sun shall not smite you *
nor the moon in the night.

The Lord will guard you from evil, *
he will guard your soul.
The Lord will guard your going and coming *
both now and for ever.

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 is now, and will be for ever. Amen.

Psalm Prayer

Lord Jesus Christ, you have prepared a quiet place for us in
 your Father's eternal home. Watch over our welfare on this
 perilous journey, shade us from the burning heat of day,
 and keep our lives free of evil until the end.

Ant. The Lord will keep you from all evil. He will guard
 your soul (alleluia).

Ant. 2 If you kept a record of our sins, Lord, who could
 escape condemnation? (Alleluia).

Psalm 130 A cry from the depths

He himself will save his people from their sins (Matthew
 1:21).

Out of the depths I cry to you, O Lord, *
 Lord, hear my voice!
 O let your ears be attentive *
 to the voice of my pleading.

If you, O Lord, should mark our guilt, *
 Lord, who would survive?
 But with you is found forgiveness: *
 for this we revere you.

My soul is waiting for the Lord, *
 I count on his word.

My soul is longing for the Lord *
 more than watchman for daybreak.
 Let the watchman count on daybreak *
 and Israel on the Lord.

Because with the Lord there is mercy *
 and fullness of redemption,
 Israel indeed he will redeem *
 from all its iniquity.

Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

Psalm Prayer

Listen with compassion to our prayers, Lord. The
 forgiveness of sins is yours. Do not look on the wrong we
 have done, but grant us your merciful kindness.

Ant. If you kept a record of our sins, Lord, who could
 escape condemnation? (Alleluia).

Ant. 3 As the Father raises the dead and gives them life, so
 the Son gives life to whom he wills. (alleluia).

Canticle: Philippians 2:6-11
 Christ, God's holy servant

Though he was in the form of God,
 Jesus did not deem equality with God *
 something to be grasped at.

Rather, he emptied himself
 and took the form of a slave,*

being born in the likeness of men.

He was known to be of human estate, *
and it was thus that he humbled himself,
obediently accepting even death, *
death on a cross!

Because of this, *
God highly exalted him
and bestowed on him the name *
above every other name,

So that at Jesus' name *
every knee must bend
in the heavens, on the earth, *
and under the earth,
and every tongue proclaim
to the glory of God the Father: *
JESUS CHRIST IS LORD!

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. As the Father raises the dead and gives them life, so
the Son gives life to whom he wills. (alleluia).

READING

1 Corinthians 15:55-57

O death, where is your victory? O death, where is your
sting? The sting of death is sin, and sin gets its power from
the law. But thanks be to God who has given us the victory
through our Lord Jesus Christ.

RESPONSORY

Outside the Easter Season:

In you Lord is our hope. We shall never hope in vain.
 – In you Lord is our hope. We shall never hope in vain.

We shall dance and rejoice in your mercy.
 – We shall never hope in vain.

Glory to the Father, and to the Son, and to the Holy Spirit.
 – In you Lord is our hope. We shall never hope in vain.

Or:

Lord, in your steadfast love, give them eternal rest.
 – Lord, in your steadfast love, give them eternal rest.

You will come to judge the living and the dead.
 – Give them eternal rest.

Glory to the Father, and to the Son, and to the Holy Spirit.
 – Lord, in your steadfast love, give them eternal rest.

Within the Easter Season:

In you Lord is our hope. We shall never hope in vain,
 alleluia, alleluia.
 – In you Lord is our hope. We shall never hope in vain,
 alleluia, alleluia.

We shall dance and rejoice in your mercy.
 – Alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.

– In you Lord is our hope. We shall never hope in vain,
alleluia, alleluia.

Or:

Lord, in your steadfast love, give them eternal rest, alleluia,
alleluia.

– Lord, in your steadfast love, give them eternal rest,
alleluia, alleluia.

You will come to judge the living and the dead.

– Alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.

– Lord, in your steadfast love, give them eternal rest,
alleluia, alleluia.

GOSPEL CANTICLE

Ant. All that the Father gives me will come to me, and
whoever comes to me I shall not turn away (alleluia).

Canticle of Mary

Luke 1:46-55

The soul rejoices in the Lord

My + soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior *
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
the Almighty has done great things for me, *
and holy is his Name.

He has mercy on those who fear him *
in every generation.

He has shown the strength of his arm, *
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones, *
and has lifted up the lowly.

He has filled the hungry with good things, *
and the rich he has sent away empty.

He has come to the help of his servant Israel *
for he has remembered his promise of mercy,
the promise he made to our fathers, *
to Abraham and his children for ever.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. All that the Father gives me will come to me, and
whoever comes to me I shall not turn away (alleluia).

INTERCESSIONS

We acknowledge Christ the Lord through whom we hope
that our lowly bodies will be made like his in glory, and we
say:

Lord, you are our life and resurrection.

Christ, Son of the living God, who raised up Lazarus, your
friend, from the dead,
– raise up to life and glory the dead whom you have
redeemed by your precious blood.
Lord, you are our life and resurrection.

Christ, consoler of those who mourn, you dried the tears of
the family of Lazarus, of the widow's son, and the daughter
of Jairus,

– comfort those who mourn for the dead.

Lord, you are our life and resurrection.

Christ, Savior, destroy the reign of sin in our earthly
bodies, so that just as through sin we deserved punishment,
– so through you we may gain eternal life.

Lord, you are our life and resurrection.

Christ, Redeemer, look on those who have no hope because
they do not know you,

– may they receive faith in the resurrection and in the life
of the world to come.

Lord, you are our life and resurrection.

You revealed yourself to the blind man who begged for the
light of his eyes,

– show your face to the dead who are still deprived of your
light.

Lord, you are our life and resurrection.

When at last our earthly home is dissolved,

– give us a home, not of earthly making, but built of
eternity in heaven.

Lord, you are our life and resurrection.

THE LORD'S PRAYER

(Gathering our prayer and praises into one, let us offer the
prayer Christ himself taught us:)

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;

thy will be done on earth
 as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.

CONCLUDING PRAYER

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 our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.
 – Amen.

Or:

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.
 Our brother (sister) N. was faithful and believed in our own
 resurrection.
 Give to him (her) the joys and blessings
 of the life to come.
 We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit, one
 God,
 for ever and ever.
 – Amen.

Or:

Lord of mercy,
hear our prayer.

May our brother (sister) N.,
whom you called your son (daughter) on earth,
enter the kingdom of peace and light,
where your saints live in glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

– Amen.

For several people:

God, our creator and redeemer,
by your power Christ conquered death
and returned to you in glory.

May all your people (N. and N.), who have gone before us
in faith

share his victory

and enjoy the vision of your glory for ever,
where Christ lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

– Amen.

For relatives, friends, and benefactors:

Father,
source of forgiveness and salvation for all mankind,
hear our prayer.

By the prayers of the ever-virgin Mary,
may our friends, relatives, and benefactors
who have gone from this world

come to share eternal happiness with all your saints.

We ask this through our Lord Jesus Christ, your Son,

who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

– Amen.

DISMISSAL

If a priest or deacon presides, he dismisses the people:

The Lord be with you.

– And with your spirit.

May almighty God bless you,
the Father, and the Son, and the Holy Spirit.

– Amen.

Another form of the blessing may be used, as at Mass.

Then he adds:

Go in peace.

– Thanks be to God.

In the absence of a priest or deacon and in individual
recitation, Morning or Evening Prayer concludes:

May the Lord + bless us,
protect us from all evil
and bring us to everlasting life.

– Amen.— Amen.

*From the Roman Breviary Reformed by Order of the Holy Ecumenical
Council of Trent, Published by Order of Pope St. Pius V and Revised By
Clement VIII, Urban VIII and Leo XIII Together with the Offices Since
Granted and the Martyrology, 1908, with notes on Recent Councils
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The Western Book of the Dead

Or the Record of the Books of God

Compiled, Edited and with a Foreword by
Marilynn Hughes

From the Roman Breviary Reformed by Order of the Holy Ecumenical Council of Trent, Published by Order of Pope St. Pius V and Revised By Clement VIII, Urban VIII and Leo XIII Together with the Offices Since Granted and the Martyrology, 1908, with notes on Recent Councils from iBreviary, Edited for the Catholic Funerary Rituals and the Office of the Dead by Marilynn Hughes, 2017

The Western Book of the Dead: Or the Record of the Books of God, From the Documents of the Church, Compiled and Edited By Marilynn Hughes - A comprehensive guide to the prayers, rites, and devotions surrounding death and dying in the Roman Catholic tradition. Drawing from the 1908 Roman Breviary in English, this work collects the Church's most essential practices for the sick, the dying, and the deceased.

Included are the Rite for Emergencies, Visits to the Sick, Anointing of the Sick Outside of Mass, Communion of the Sick, Commendation of the Dying, Prayers after Death, Prayers for the Dead, Gathering in the Presence of the Body, Vigil for the Deceased, Readings for the Order of Christian Funerals, the Rite of Committal with Final Commendation, and the Office of the Dead.

This book provides a faithful, accessible, and complete English rendering of these timeless liturgical texts, offering guidance for clergy, lay ministers, and all who wish to participate reverently in the sacred rituals surrounding death. Perfect for study, devotion, or use in pastoral ministry, it preserves the depth, dignity, and solemnity of the Church's rites for the passage from this life into the next.