

The Order for Funerals

*for use by the Ordinariates erected under the auspices of the
Apostolic Constitution Anglicanorum cœtibus*

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Introduction

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

The Church therefore celebrates the Eucharistic sacrifice of Christ's Passover for the dead, and offers prayers and petitions for them. In the communion of all Christ's members, the prayers which bring spiritual help to some may bring to others a consoling hope.²

2. In celebrating the funeral rites of their brothers and sisters, Christians proclaim their Paschal faith in fidelity to the Gospel and offer in the Funeral Mass the sacrifice of the death and resurrection of Christ so that the dead may be purified of their sins and admitted to the Paschal fullness of the Kingdom. *The Order for Funerals* for use by the Ordinariates erected under the auspices of the Apostolic Constitution *Anglicanorum cœtibus* gives expression to the Anglican liturgical patrimony which has nourished many in their faith in the resurrection of Jesus Christ from the dead and the hope of eternal glory. Its use is therefore restricted to those clergy and faithful who belong to one of the Personal Ordinariates established under the Apostolic Constitution *Anglicanorum cœtibus*.³

3. In cases of pastoral necessity or in the absence of a priest or deacon incardinated in an Ordinate, any priest or deacon incardinated in a Diocese or in an Institute of Consecrated Life or Society of Apostolic Life may celebrate the funeral liturgy according to *The Order for Funerals* for members of the Ordinate who request it.⁴

4. *The Order for Funerals* has been arranged in three sections: The Order for a Vigil for the Deceased, The Order for a Funeral Mass and The Order for Funerals Outside Mass.

5. The Church accompanies her children throughout their earthly pilgrimage and especially at journey's end. She offers to the Father, in Christ, this child of his grace, and she commits to the earth, in hope, the seed of the body that will rise in glory. This offering is fully celebrated in the Eucharistic sacrifice; the blessings before and after Mass are

¹ Cf. *Catechism of the Catholic Church*, no. 1682.

² Cf. The Roman Ritual, *Order of Christian Funerals*, no. 1.

³ Cf. Pope Benedict XVI, Apostolic Constitution *Anglicanorum cœtibus*, no. III.

⁴ Cf. Congregation for the Doctrine of the Faith, *Complementary Norms to the Apostolic Constitution Anglicanorum cœtibus*, no. 6 §2.

sacramentals.⁵ As the Eucharist is the heart of the Paschal reality of Christian death, the funeral of a baptized person is normally celebrated within the context of a Funeral Mass.

6. After the Funeral Mass, the rite of Absolution at the Bier is celebrated. This rite is not to be understood as a purification of the dead—which is effected rather by the Eucharistic sacrifice—but as the last farewell with which the Christian community honours one of its members before the body is committed to the earth. This rite is accompanied by the sprinkling with holy water and the censuring. The sprinkling with holy water, which recalls the person's entrance into eternal life through Baptism, and the incensation, which honours the body of the deceased as a temple of the Holy Spirit, may also be considered as signs of farewell.

7. The celebration of a Funeral Mass is permitted on any day except Solemnities that are Holydays of Obligation, Thursday of Holy Week (Holy Thursday), the Paschal Triduum, and the Sundays of Advent, Lent, and Easter.

8. In celebrations for the dead, whether the funeral service itself or during vigils, prayers at the grave, or any other celebration, emphasis should be given to the readings from Sacred Scripture. These proclaim the Paschal mystery, support the hope of reunion in the Kingdom of heaven, teach respect for the dead, and encourage the witness of Christian living. Likewise, *The Order for Funerals* suggests an ample use of psalmody which expresses grief and strengthens genuine hope in the resurrection of the dead in Christ Jesus.

9. According to the ancient Christian practice, the Church's preference is for the custom of burying the dead in a grave or tomb, as the Lord himself willed to be buried. Christian funeral rites are permitted for those who choose to have their bodies cremated, unless it is shown that they have acted for reasons contrary to Christian principles.⁶ In cases of cremation, the ashes of the deceased are always to be buried, or properly placed in a niche of a mausoleum.

10. For the celebration of the funeral rites when the body is cremated, reference should be made to the liturgical norms on cremation.⁷

The Celebration of the Funeral

11. The ordinary minister (celebrant) of the funeral service is the priest. For funerals which take place outside of Mass, a priest or deacon may preside. In the absence of an ordained minister, a lay person may lead the community in some of the prayers and readings of *The Order for Funerals*, particularly at a vigil service. In this case, the liturgical greeting 'The Lord be with you' is not used.

12. The celebrant, considering the pastoral circumstances and the wishes of the family and parish community, should make free use of the choices afforded in the rite.

⁵ *Catechism of the Catholic Church*, no. 1683.

⁶ Cf. *CIC*, Can. 1176, §3.

⁷ The Roman Ritual, *Order of Christian Funerals*, Appendix 2: Cremation.

13. The bier is set down in the church so that the feet of the departed, except in the case of a priest, are toward the altar. The Paschal Candle may be lit and positioned near the bier. According to local custom, candles may be lit around the body.

14. The Vigil for the Deceased or an extended period of prayer before a Funeral Mass may be accompanied by the appropriate canonical hour from the Office for the Dead.

15. Either black or violet vestments may be worn during a Funeral Mass. In the case of a funeral of a child who died before attaining the age of reason, white vestments are used.

16. The use of “Holy Ghost” instead of “Holy Spirit” is permitted according to local custom.

17. For any circumstances that are not covered in this Rite, reference should be made to the Roman Ritual, *Order of Christian Funerals*.

The Order for a Vigil for the Deceased with Reception at the Church

Introduction

Sprinkling the coffin with holy water at the entrance of the church, the celebrant says:

With this water we call to mind *N*'s baptism. As Christ went through the deep waters of death for us, so may he bring *N* to the fullness of resurrection and life with all the redeemed.

The celebrant (and choir) preceding the coffin into the church say or sing one or more of the following Sentences; together with one or more of the Penitential Psalms (6, 32, 38, 51, 102, 130, 143) if need so require.

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

Jn 11:25, 26

I know that my Redeemer liveth, and that he shall stand up at the last upon the earth: whom I shall see for myself, and mine eyes shall behold, and not another.

cf. Job 19:25-27

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

1 Tim 6:7; Job 1:21

Remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

Ps 25:6

The eternal God is thy refuge, and underneath are the everlasting arms.

Deut 33:27

Neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom 8:38, 39

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Rom 14:8, 9

Blessed are they that mourn: for they shall be comforted.

Mt 5:4

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions.

Jn 14:1

Liturgy of the Word

If it is the custom in the local community, the pall is then placed on the coffin by family members, friends, or the celebrant

A crucifix or some symbol of the Christian life may be carried in procession, then placed on the coffin.

The celebrant greets those present.

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

People **And with thy spirit.**

Collect

Let us pray.

The celebrant says one of the following prayers.

Before the funeral of an adult:

O God, whose mercies cannot be numbered, accept our prayers on behalf of thy servant *N*, and grant *him/her* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Before the funeral of a child:

O God, whose beloved Son did take little children unto his arms and bless them, give us grace, we beseech thee, to entrust this child *N* to thy never-failing care and love, and bring us all to thy heavenly kingdom: through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Then is read the following or some other suitable reading.

1 John 3:1-2

A reading from the First Letter of Saint John.

See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.

People

The word of the Lord.
Thanks be to God.

The following, or some other suitable psalm, is sung or said.

Psalm 103:13-17

Quomodo miseretur

- 13 Like as a father pitieth his own children:
even so is the Lord merciful unto them that fear him.
- 14 For he knoweth whereof we are made:
he remembereth that we are but dust.
- 15 The days of man are but as grass:
for he flourisheth as a flower of the field.
- 16 For as soon as the wind goeth over it, it is gone:
and the place thereof shall know it no more.
- 17 But the merciful goodness of the Lord endureth
for ever and ever upon them that fear him:
and his righteousness upon children's children.

People

Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.

Then the following, or some other suitable Gospel reading is proclaimed.

John 14:1-6

People

The Lord be with you.
And with thy spirit.

People

A reading from the holy Gospel according to John.
Glory be to thee, O Lord.

Jesus said to his disciples: 'Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going.' Thomas said to him, 'Lord, 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, but by me.'

People

The Gospel of the Lord.
Praise be to thee, O Christ.

A sermon may be preached or, as pastoral circumstances suggest, family or friends may speak in remembrance of the deceased.

Prayers

Let us pray.

People Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

People **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. Amen.**

Collect

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him: and that through the grave and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord, who now liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, now and for ever.

One or more of the prayers in the Appendix of Additional Prayers, or other suitable prayers, may be used instead of, or as well as, this collect.

The service concludes as follows:

People The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore.
Amen.

Funeral Mass

If the coffin is brought into Church at the beginning of the Funeral Mass, rather than on an earlier occasion, it is to be received as described in the Introduction from The Order for Funerals outside Mass.

Otherwise Mass begins in the usual way, with the Introit, the Greeting, and the Penitential Rite.

The readings are chosen from the appropriate section of the Roman Lectionary. In place of the Responsorial Psalm and Gospel Acclamation, any of the psalms from the Order for Funerals outside Mass may be used. The Sequence Dies Irae (Day of Wrath) may be sung or recited, if suitable (see Appendix).

For the Prayers of the Faithful, these or other prayers may be used:

Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant, we beseech thee, to thy whole Church throughout the world, thy light and thy peace. **Amen.**

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with him to our joyful resurrection. **Amen.**

Grant to us who are still in our pilgrimage, and who walk as yet by faith, that thy Holy Spirit may lead us in holiness and righteousness all our days. **Amen.**

Grant to thy faithful people pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind. **Amen.**

Grant to all who mourn a sure confidence in thy fatherly care, that, casting all their grief on thee, they may know the consolation of thy love. **Amen.**

Give courage and faith to those who are bereaved, that they may have strength to meet the days ahead in the comfort of a reasonable and

holy hope, in the joyful expectation of eternal life with those they love. **Amen.**

Help us, we pray, in the midst of things we cannot understand, to believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting. **Amen.**

Grant us grace to entrust *N* to thy never-failing love; receive *him/her* into the arms of thy mercy, and remember *him/her* according to the favour which thou bearest unto thy people. **Amen.**

Grant that, increasing in knowledge and love of thee, *he/she* may go from strength to strength in the life of perfect service in thy heavenly kingdom. **Amen.**

Grant us, with all who have died in the hope of resurrection, to have our consummation and bliss in thy eternal and everlasting glory, and with the blessed Virgin Mary and all thy saints, to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ; who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Mass continues in the usual way.

At the end of Mass, the rites of dismissal are omitted and the celebrant proceeds to the Absolution at the Bier.

Absolution at the Bier

The celebrant and choir stand at the head of the coffin.

Celebrant The sorrow of death compassed me
People **and the pains of hell came about me.**

People Kyrie eleison.
Christe eleison.
Kyrie eleison.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified, except thou grant unto us remission of all our sins. Therefore, we beseech thee, let not the sentence of thy judgment fall upon *him/her*, whom the faithful prayer of Christian people commendeth unto thee: but by the succour of thy grace let *him/her*, who, while *he/she* lived, was sealed with the sign of the Holy Trinity, be found worthy to escape avenging judgment. Through Christ our Lord.

The Sprinkling and the Censing

This responsory may be used as the celebrant goes round the bier, sprinkling with holy water, and incensing the body.

R/ Deliver me, O Lord, * from eternal death in that fearful day:
* when the heavens and the earth shall be shaken;
when thou shalt come again to judge the world by fire.

R/ **Deliver me, O Lord, from eternal death in that fearful day:
when the heavens and the earth shall be shaken;
when thou shalt come again to judge the world by fire.**

V/ O that day, that day of wrath, of calamity, and misery,
a great and exceeding bitter day:

R/ **when thou shalt come again to judge the world by fire.**

V/ Rest eternal grant unto them O Lord:
and let light perpetual shine upon them.

R/ **Deliver me, O Lord, from eternal death in that fearful day:
when the heavens and the earth shall be shaken;
when thou shalt come again to judge the world by fire.**

Prayers

Let us pray.

People Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

The celebrant asks those present to pray for the soul of the deceased saying:

For the soul of *N*
and for the souls of all the faithful departed
let us pray to God our heavenly Father:

People **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. Amen.**

The following versicles and responses may then be said by the celebrant and people:

People Enter not into judgment with thy servant, O Lord;
for in thy sight shall no man living be justified.

People Grant unto him eternal rest;
and let perpetual light shine upon him.

People We believe verily to see the goodness of the Lord;
in the land of the living.

People O Lord, hear our prayer;
and let our cry come unto thee.

People The Lord be with you.
And with thy spirit.

Let us pray.

Incline thine ear, O Lord, to our prayers, as we entreat thy mercy, that the soul of thy servant, which thou hast commanded to depart from this world, may be brought unto the country of peace and light, and made a partaker in the company of thy saints; through Jesus Christ our Lord. **Amen.**

Then may be said one or more of the following prayers.

Almighty God, with whom do live the spirits of them that depart hence in thee, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother/sister* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. **Amen.**

O Father of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power work in them the good purpose of thy perfect will; through Jesus Christ our Lord. **Amen.**

Almighty God, Father of all mercies and giver of all comfort: deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. **Amen.**

O heavenly Father, who in thy Son Jesus Christ, hast given us a true faith, and a sure hope: Help us, we pray thee, to live as those who believe and trust in the Communion of Saints, the forgiveness of sins, and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life: through the love of thy Son, Jesus Christ our Saviour. **Amen.**

One or more of the prayers in the Appendix of Additional Prayers may be used instead of, or as well as, these prayers.

At the end of the service in Church there may be said:

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore.

People

Amen.

Committal

As the body is carried to the place of committal or inhumation the following psalmody may be used.

Antiphon

In paradisum

Into Paradise * may the Angels lead thee:
at thy coming may the Martyrs receive thee,
and lead thee to the holy city Jerusalem.
**May the choir of Angels receive thee,
and with Lazarus, once a beggar,
mayest thou have eternal rest.**

Psalm 114

In exitu Israel

- 1 When Israel came out of Egypt:
and the house of Jacob from among the strange people,
- 2 Judah was his sanctuary:
and Israel his dominion.
- 3 The sea saw that, and fled:
Jordan was driven back.
- 4 The mountains skipped like rams:
and the little hills like young sheep.
- 5 What aileth thee, O thou sea, that thou fleddest:
and thou Jordan, that thou wast driven back?
- 6 Ye mountains, that ye skipped like rams:
and ye little hills, like young sheep?
- 7 Tremble, thou earth, at the presence of the Lord:
at the presence of the God of Jacob;
- 8 Who turned the hard rock into a standing water:
and the flint-stone into a springing well.

If the distance requires, this psalm also may be used.

Psalm 25

Ad te, Domine, levavi

- 1 Unto thee, O Lord, will I lift up my soul;
my God, I have put my trust in thee:
O let me not be confounded,
neither let mine enemies triumph over me.
- 2 For all they that hope in thee shall not be ashamed:
but such as transgress without a cause
shall be put to confusion.
- 3 Shew me thy ways, O Lord:
and teach me thy paths.
- 4 Lead me forth in thy truth, and learn me:
for thou art the God of my salvation;
in thee hath been my hope all the day long.
- 5 Call to remembrance, O Lord, thy tender mercies:
and thy loving-kindnesses, which have been ever of old.
- 6 O remember not the sins and offences of my youth:
but according to thy mercy think thou upon me, O Lord,
for thy goodness.
- 7 Gracious and righteous is the Lord:
therefore will he teach sinners in the way.
- 8 Them that are meek shall he guide in judgment:
and such as are gentle, them shall he learn his way.
- 9 All the paths of the Lord are mercy and truth:
unto such as keep his covenant and his testimonies.
- 10 For thy Name's sake, O Lord:
be merciful unto my sin, for it is great.
- 11 What man is he that feareth the Lord:
him shall he teach in the way that he shall choose.
- 12 His soul shall dwell at ease:
and his seed shall inherit the land.
- 13 The secret of the Lord is among them that fear him:
and he will shew them his covenant.
- 14 Mine eyes are ever looking unto the Lord:
for he shall pluck my feet out of the net.
- 15 Turn thee unto me, and have mercy upon me:
for I am desolate and in misery.
- 16 The sorrows of my heart are enlarged:
O bring thou me out of my troubles.

- 17 Look upon my adversity and misery:
and forgive me all my sin.
- 18 Consider mine enemies, how many they are:
and they bear a tyrannous hate against me.
- 19 O keep my soul, and deliver me:
let me not be confounded, for I have put my trust in thee.
- 20 Let perfectness and righteous dealing wait upon me:
for my hope hath been in thee.
- 21 Deliver Israel, O God:
out of all his troubles.

At the end of the psalm or psalms, this verse is said:

People Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.

Then the antiphon In paradisum is repeated:

**Into Paradise may the Angels lead thee:
at thy coming may the Martyrs receive thee,
and lead thee to the holy city Jerusalem.
May the choir of Angels receive thee,
and with Lazarus, once a beggar,
mayest thou have eternal rest.**

There follow the prayers by the graveside or place of committal.

Blessing of a Grave

If the grave is in a place that has not previously been set apart for Christian burial, the Celebrant may use the following prayer, either before the service or before the burial. Holy water may be used.

O God, whose blessed Son was laid in a sepulchre in the garden: Bless, we pray, this grave, and grant that *he/she* whose body is to be buried here may dwell with Christ in paradise, and may come to thy heavenly kingdom; through thy Son Jesus Christ our Lord. **Amen.**

When they come to the grave, while the body is made ready to be laid into the earth, the celebrant shall say, or the choir shall sing these anthems:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

or this:

Psalm 103:13-17

Quomodo miseretur

- 13 Like as a father pitieth his own children:
even so is the Lord merciful unto them that fear him.
- 14 For he knoweth whereof we are made:
he remembereth that we are but dust.
- 15 The days of man are but as grass:
for he flourisheth as a flower of the field.
- 16 For as soon as the wind goeth over it, it is gone:
and the place thereof shall know it no more.
- 17 But the merciful goodness of the Lord endureth
for ever and ever upon them that fear him:
and his righteousness upon children's children.

One of the following prayers may be said.

At the burial of an adult:

O God, who by the glorious resurrection of thy Son Jesus Christ didst destroy death, and bring life and immortality to light, grant that thy servant *N*, being raised with him, may know the strength of his presence, and rejoice in his eternal glory; who liveth and reigneth, with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

or this:

O God, whose mercies cannot be numbered, accept our prayers on behalf of thy servant *N*, and grant *him/her* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

At the burial of a child:

O God, whose beloved Son did take little children unto his arms and bless them, give us grace, we beseech thee, to entrust this child *N* to thy never-failing care and love, and bring us all to thy heavenly kingdom: through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Then, as the coffin is lowered into the grave, the celebrant says:

Forasmuch as it hath pleased almighty God of his great mercy to take unto himself the soul of our dear *brother/sister* here departed, we therefore commit *his/her* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ; who shall change the body of our low estate that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

or this:

We commend unto thy hands of mercy, most merciful Father, the soul of this our *brother/sister* departed, and we commit *his/her* body to the ground, earth to earth, ashes to ashes, dust to dust. And we beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgment shall come which thou hast committed to thy well-beloved Son, both this our *brother/sister* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. **Amen.**

Earth is cast upon the body by the celebrant and by some standing by.

Then is said or sung:

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

Here may be added by the celebrant:

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. **Amen.**

The following is said in conclusion:

V/ Rest eternal grant unto *him/her*, O Lord.
R/ **And let light perpetual shine upon *him/her*.**

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

R/ **Amen.**

When a child is buried at the same time with an adult person, appropriate prayers are said at the prayers following the Absolution at the Bier, or by the graveside or place of committal.

When this Order is used at the burial of the ashes after cremation, in place of the words, 'commit his/her body to the ground, earth to earth, ashes to ashes, dust to dust', shall be said the words, 'commit his/her ashes to the ground, earth to earth, dust to dust', or, 'commit his/her ashes to their resting place'.

When circumstances determine, the words 'commit his/her body to the ground, earth to earth, ashes to ashes, dust to dust', are omitted.

The Order for Funerals outside Mass

Introduction

Sprinkling the coffin with holy water at the entrance of the church, the celebrant says:

With this water we call to mind *N*'s baptism. As Christ went through the deep waters of death for us, so may he bring us to the fullness of resurrection life with *N* and all the redeemed.

The celebrant (and choir) preceding the coffin into the church say or sing one or more of the following Sentences; together with one or more of the Penitential Psalms (6, 32, 38, 51, 102, 130, 143) if need so require.

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

Jn 11:25, 26

I know that my Redeemer liveth, and that he shall stand up at the last upon the earth: whom I shall see for myself, and mine eyes shall behold, and not another.

cf. Job 19:25-27

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

1 Tim 6:7; Job 1:21

Remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

Ps 25:6

The eternal God is thy refuge, and underneath are the everlasting arms.

Deut 33:27

Neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom 8:38, 39

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Rom 14:8, 9

Blessed are they that mourn: for they shall be comforted.

Mt 5:4

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions.

Jn 14:1

Service in Church

If it is the custom in the local community, the pall is then placed on the coffin by family members, friends, or the celebrant.

A crucifix or some symbol of the Christian life may be carried in procession, then placed on the coffin.

After they are come into the church, shall be read one or more of these Psalms following.

At the end of all the Psalms appointed for funerals the Gloria Patri is left unsaid, and instead is sung or said:

People Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.

Before and after any Psalm or group of Psalms may be said or sung the Anthem following:

People O Saviour of the world,
who by thy Cross and precious Blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

Psalm 39

Dixi, custodiam

- 1 I said, I will take heed to my ways:
that I offend not in my tongue.
- 2 I will keep my mouth as it were with a bridle:
while the ungodly is in my sight.
- 3 I held my tongue, and spake nothing:
I kept silence, yea, even from good words;
but it was pain and grief to me.
- 4 My heart was hot within me,
and while I was thus musing the fire kindled:
and at the last I spake with my tongue;
- 5 Lord, let me know mine end, and the number of my days:
that I may be certified how long I have to live.
- 6 Behold, thou hast made my days as it were a span long:
and mine age is even as nothing in respect of thee;
and verily every man living is altogether vanity.
- 7 For man walketh in a vain shadow,
and disquieteth himself in vain:
he heapeth up riches, and cannot tell who shall gather them.
- 8 And now, Lord, what is my hope:
truly my hope is even in thee.
- 9 Deliver me from all mine offences:
and make me not a rebuke unto the foolish.
- 10 I became dumb, and opened not my mouth:
for it was thy doing.
- 11 Take thy plague away from me:
I am even consumed by means of thy heavy hand.
- 12 When thou with rebukes dost chasten man for sin,
thou makest his beauty to consume away,
like as it were a moth fretting a garment:
every man therefore is but vanity.
- 13 Hear my prayer, O Lord,
and with thine ears consider my calling:
hold not thy peace at my tears.
- 14 For I am a stranger with thee:
and a sojourner, as all my fathers were.
- 15 O spare me a little, that I may recover my strength:
before I go hence, and be no more seen.

Psalm 90

Domine, refugium

- 1 Lord, thou hast been our refuge:
from one generation to another.
- 2 Before the mountains were brought forth,
or ever the earth and the world were made:
thou art God from everlasting, and world without end.
- 3 Thou turnest man to destruction:
again thou sayest, Come again, ye children of men.
- 4 For a thousand years in thy sight are but as yesterday:
seeing that is past as a watch in the night.
- 5 As soon as thou scatterest them, they are even as a sleep:
and fade away suddenly like the grass.
- 6 In the morning it is green, and groweth up:
but in the evening it is cut down, dried up, and withered.
- 7 For we consume away in thy displeasure:
and are afraid at thy wrathful indignation.
- 8 Thou hast set our misdeeds before thee:
and our secret sins in the light of thy countenance.
- 9 For when thou art angry all our days are gone:
we bring our years to an end, as it were a tale that is told.
- 10 The days of our age are threescore years and ten;
and though men be so strong,
that they come to fourscore years:
yet is their strength then but labour and sorrow;
so soon passeth it away, and we are gone.
- 11 But who regardeth the power of thy wrath:
for even thereafter as a man feareth, so is thy displeasure.
- 12 So teach us to number our days:
that we may apply our hearts unto wisdom.
- 13 Turn thee again, O Lord, at the last:
and be gracious unto thy servants.
- 14 O satisfy us with thy mercy, and that soon:
so shall we rejoice and be glad all the days of our life.
- 15 Comfort us again now after the time that thou hast plagued us:
and for the years wherein we have suffered adversity.
- 16 Shew thy servants thy work:
and their children thy glory.
- 17 And the glorious Majesty of the Lord our God be upon us:
prosper thou the work of our hands upon us,
O prosper thou our handy-work.

Psalm 23

Dominus regit me

- 1 The Lord is my shepherd:
therefore can I lack nothing.
- 2 He shall feed me in a green pasture:
and lead me forth beside the waters of comfort.
- 3 He shall convert my soul:
and bring me forth in the paths of righteousness,
for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
for thou art with me; thy rod and thy staff comfort me.
- 5 Thou shalt prepare a table before me
against them that trouble me:
thou hast anointed my head with oil,
and my cup shall be full.
- 6 But thy loving-kindness and mercy shall follow me
all the days of my life:
and I will dwell in the house of the Lord for ever.

Psalm 130

De profundis

- 1 Out of the deep have I called unto thee, O Lord:
Lord, hear my voice.
- 2 O let thine ears consider well:
the voice of my complaint.
- 3 If thou, Lord, wilt be extreme to mark what is done amiss:
O Lord, who may abide it?
- 4 For there is mercy with thee:
therefore shalt thou be feared.
- 5 I look for the Lord; my soul doth wait for him:
in his word is my trust.
- 6 My soul fleeth unto the Lord:
before the morning watch, I say, before the morning watch.
- 7 O Israel, trust in the Lord, for with the Lord there is mercy:
and with him is plenteous redemption.
- 8 And he shall redeem Israel:
from all his sins.

Then is read the Lesson following:

1 Corinthians 15:20-26, 35-38, 42-44, 53-58

A reading from the First Letter of Saint Paul to the Corinthians.

Now in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. But some one will ask, 'How are the dead raised? With what kind of body do they come?' You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.' 'O death, where is thy victory? O death, where is thy 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. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.

The word of the Lord.

People

Thanks be to God.

or one of the following Lessons:

Wisdom 3:1-9c

A reading from the Book of Wisdom.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.

People

The word of the Lord.
Thanks be to God.

or:

2 Corinthians 4:6 – 5:10

A reading from the Second Letter of Saint Paul to the Corinthians.

For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, 'I believed, and so I spoke,' we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God. So we do not lose heart.

Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always of good courage; 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. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

The word of the Lord.

People

Thanks be to God.

or:

Revelation 7:9-17

A reading from the Book of Revelation.

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!' And all the Angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, 'Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen.' Then one of the elders addressed me, saying, 'Who are these, clothed in white robes, and whence have they come?' I said to him, 'Sir, you know.' And he said to me, 'These are

they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, either thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes.'

People

The word of the Lord.
Thanks be to God.

or:

Revelation 21:1-7

A reading from the Book of Revelation.

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.' And he who sat upon the throne said, 'Behold, I make all things new.' Also he said, 'Write this, for these words are trustworthy and true.' And he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the fountain of the water of life without payment. He who conquers shall have this heritage, and I will be his God and he shall be my son.'

People

The word of the Lord.
Thanks be to God.

A sermon is preached.

Should pastoral circumstances suggest it, the Apostles' Creed may be said, all standing. The celebrant may introduce the Creed with these words:

In the assurance of eternal life given at Baptism, let us proclaim our faith and say:

People **I BELIEVE in God the Father almighty,
maker of heaven and earth:
and in Jesus Christ his only Son our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and sitteth on the right hand of God the Father almighty;
from thence he shall come to judge the quick and the
dead.
I believe in the Holy Spirit;
the holy Catholic Church;
the Communion of Saints;
the Forgiveness of sins;
the Resurrection of the body,
and the life everlasting. Amen.**

Absolution at the Bier

The celebrant and choir stand at the head of the coffin.

Celebrant The sorrow of death compassed me
People **and the pains of hell came about me.**

People Kyrie eleison.
Christe eleison.
Kyrie eleison.

Celebrant Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified, except thou grant unto us remission of all our sins. Therefore, we beseech thee, let not the sentence of thy judgment fall upon *him/her*, whom the faithful prayer of Christian people commendeth unto thee: but by the succour of thy grace let *him/her*, who, while *he/she* lived, was sealed with the sign of the Holy Trinity, be found worthy to escape avenging judgment. Through Christ our Lord.

The Sprinkling and the Censing

This responsory may be used as the celebrant goes round the bier, sprinkling with holy water, and incensing the body.

R/ Deliver me, O Lord, * from eternal death in that fearful day:
* when the heavens and the earth shall be shaken;
when thou shalt come again to judge the world by fire.

R/ **Deliver me, O Lord, from eternal death in that fearful day: when the heavens and the earth shall be shaken; when thou shalt come again to judge the world by fire.**

V/ O that day, that day of wrath, of calamity, and misery,
a great and exceeding bitter day:

R/ **when thou shalt come again to judge the world by fire.**

V/ Rest eternal grant unto them O Lord:
and let light perpetual shine upon them.

R/ **Deliver me, O Lord, from eternal death in that fearful day: when the heavens and the earth shall be shaken; when thou shalt come again to judge the world by fire.**

Prayers

Let us pray.

People Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

The celebrant asks those present to pray for the soul of the deceased saying:

For the soul of *N*
and for the souls of all the faithful departed
let us pray to God our heavenly Father:

People **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. Amen.**

The following versicles and responses may then be said by the celebrant and People:

People Enter not into judgment with thy servant, O Lord;
for in thy sight shall no man living be justified.

People Grant unto him eternal rest;
and let perpetual light shine upon him.

People We believe verily to see the goodness of the Lord;
in the land of the living.

People O Lord, hear our prayer;
and let our cry come unto thee.

People The Lord be with you.
And with thy spirit.

Let us pray.

Incline thine ear, O Lord, to our prayers, as we entreat thy mercy, that the soul of thy servant, which thou hast commanded to depart from this world, may be brought unto the country of peace and light, and made a partaker in the company of thy saints.

Then may be said one or more of the following prayers:

Almighty God, with whom do live the spirits of them that depart hence in thee, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother/sister* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. **Amen.**

O Father of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power work in them the good purpose of thy perfect will; through Jesus Christ our Lord. **Amen.**

Almighty God, Father of all mercies and giver of all comfort: deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. **Amen.**

O heavenly Father, who in thy Son Jesus Christ, hast given us a true faith, and a sure hope: Help us, we pray thee, to live as those who believe and trust in the Communion of Saints, the forgiveness of sins, and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life: through the love of thy Son, Jesus Christ our Saviour. **Amen.**

One or more of the prayers in the Appendix of Additional Prayers may be used instead of, or as well as, these prayers.

At the end of the service in Church there may be said:

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore.

People

Amen.

Committal

As the body is carried to the place of committal or inhumation the following psalmody may be used.

Antiphon

In paradisum

Into Paradise * may the Angels lead thee:
at thy coming may the Martyrs receive thee,
and lead thee to the holy city Jerusalem.
**May the choir of Angels receive thee,
and with Lazarus, once a beggar,
mayest thou have eternal rest.**

Psalm 114

In exitu Israel

- 1 When Israel came out of Egypt:
and the house of Jacob from among the strange people,
- 2 Judah was his sanctuary:
and Israel his dominion.
- 3 The sea saw that, and fled:
Jordan was driven back.
- 4 The mountains skipped like rams:
and the little hills like young sheep.
- 5 What aileth thee, O thou sea, that thou fleddest:
and thou Jordan, that thou wast driven back?
- 6 Ye mountains, that ye skipped like rams:
and ye little hills, like young sheep?
- 7 Tremble, thou earth, at the presence of the Lord:
at the presence of the God of Jacob;
- 8 Who turned the hard rock into a standing water:
and the flint-stone into a springing well.

If the distance requires, this psalm also may be used.

Psalm 25

Ad te, Domine, levavi

- 1 Unto thee, O Lord, will I lift up my soul;
my God, I have put my trust in thee:
O let me not be confounded,
neither let mine enemies triumph over me.
- 2 For all they that hope in thee shall not be ashamed:
but such as transgress without a cause
shall be put to confusion.
- 3 Shew me thy ways, O Lord:
and teach me thy paths.
- 4 Lead me forth in thy truth, and learn me:
for thou art the God of my salvation;
in thee hath been my hope all the day long.
- 5 Call to remembrance, O Lord, thy tender mercies:
and thy loving-kindnesses, which have been ever of old.
- 6 O remember not the sins and offences of my youth:
but according to thy mercy think thou upon me, O Lord,
for thy goodness.
- 7 Gracious and righteous is the Lord:
therefore will he teach sinners in the way.
- 8 Them that are meek shall he guide in judgment:
and such as are gentle, them shall he learn his way.
- 9 All the paths of the Lord are mercy and truth:
unto such as keep his covenant and his testimonies.
- 10 For thy Name's sake, O Lord:
be merciful unto my sin, for it is great.
- 11 What man is he that feareth the Lord:
him shall he teach in the way that he shall choose.
- 12 His soul shall dwell at ease:
and his seed shall inherit the land.
- 13 The secret of the Lord is among them that fear him:
and he will shew them his covenant.
- 14 Mine eyes are ever looking unto the Lord:
for he shall pluck my feet out of the net.
- 15 Turn thee unto me, and have mercy upon me:
for I am desolate and in misery.
- 16 The sorrows of my heart are enlarged:
O bring thou me out of my troubles.
- 17 Look upon my adversity and misery:
and forgive me all my sin.

- 18 Consider mine enemies, how many they are:
and they bear a tyrannous hate against me.
- 19 O keep my soul, and deliver me:
let me not be confounded, for I have put my trust in thee.
- 20 Let perfectness and righteous dealing wait upon me:
for my hope hath been in thee.
- 21 Deliver Israel, O God:
out of all his troubles.

At the end of the psalm or psalms, this verse is said:

All Rest eternal grant unto them, O Lord:
and let light perpetual shine upon them.

Then the antiphon In paradisum is repeated:

**Into Paradise may the Angels lead thee:
at thy coming may the Martyrs receive thee,
and lead thee to the holy city Jerusalem.
May the choir of Angels receive thee,
and with Lazarus, once a beggar,
mayest thou have eternal rest.**

There follow the prayers by the graveside or place of committal.

The Blessing of a Grave

If the grave is in a place that has not previously been set apart for Christian burial, the Celebrant may use the following prayer, either before the service or before the burial. Holy water may be used.

O God, whose blessed Son was laid in a sepulchre in the garden: Bless, we pray, this grave, and grant that *he/she* whose body is to be buried here may dwell with Christ in paradise, and may come to thy heavenly kingdom; through thy Son Jesus Christ our Lord. **Amen.**

When they come to the grave, while the body is made ready to be laid into the earth, the celebrant shall say, or the choir shall sing these anthems:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

or this:

Psalm 103:13-17

Quomodo miseretur

- 13 Like as a father pitieth his own children:
even so is the Lord merciful unto them that fear him.
- 14 For he knoweth whereof we are made:
he remembereth that we are but dust.
- 15 The days of man are but as grass:
for he flourisheth as a flower of the field.
- 16 For as soon as the wind goeth over it, it is gone:
and the place thereof shall know it no more.
- 17 But the merciful goodness of the Lord endureth
for ever and ever upon them that fear him:
and his righteousness upon children's children.
-

One of the following prayers may be said.

At the burial of an adult:

O God, who by the glorious resurrection of thy Son Jesus Christ didst destroy death, and bring life and immortality to light, grant that thy servant *N*, being raised with him, may know the strength of his presence, and rejoice in his eternal glory; who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

or this:

O God, whose mercies cannot be numbered, accept our prayers on behalf of thy servant *N*, and grant *him/her* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

At the burial of a child:

O God, whose beloved Son did take little children unto his arms and bless them, give us grace, we beseech thee, to entrust this child *N* to thy never-failing care and love, and bring us all to thy heavenly kingdom: through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Then, as the coffin is lowered into the grave, the celebrant says:

Forasmuch as it hath pleased almighty God of his great mercy to take unto himself the soul of our dear *brother/sister* here departed, we therefore commit *his/her* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ; who shall change the body of our low estate that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

or this:

We commend unto thy hands of mercy, most merciful Father, the soul of this our *brother/sister* departed, and we commit *his/her* body to the ground, earth to earth, ashes to ashes, dust to dust. And we beseech thine infinite goodness to give us grace to live in thy fear and love and to die in thy favour, that when the judgment shall come which thou hast committed to thy well-beloved Son, both this our *brother/sister* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. **Amen.**

Earth is cast upon the body by the celebrant and by some standing by.

Then is said or sung:

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

Here may be added by the celebrant:

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. **Amen.**

The following is said in conclusion

V/ Rest eternal grant unto *him/her*, O Lord.

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

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

R/ **Amen.**

When a child is buried at the same time with an adult person, appropriate prayers are said at the prayers following the Absolution at the Bier, or by the graveside or place of committal.

When this Order is used at the burial of the ashes after cremation, in place of the words, 'commit his/her body to the ground, earth to earth, ashes to ashes, dust to dust', shall be said the words, 'commit his/her ashes to the ground, earth to earth, dust to dust', or, 'commit his/her ashes to their resting place'.

When circumstances determine, the words 'commit his/her body to the ground, earth to earth, ashes to ashes, dust to dust', are omitted.

Appendix

Additional Prayers

One or more of the following prayers may be used at the Vigil for the Deceased, or for the prayers following the Absolution at the Bier, or by the graveside or place of committal.

Almighty and everlasting God, we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same thy Son Jesus Christ, our only Mediator and Advocate. **Amen.**

Almighty God, with whom do live the spirits of those who depart hence in thee, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. **Amen.**

Into thy hands, O Lord, we commend thy servant *N.*, our dear *brother/sister*, as into the hands of a faithful Creator and most merciful Saviour, beseeching thee that *he/she* may be precious in thy sight. Wash *him/her*, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that, whatsoever defilements *he/she* may have contracted in the midst of this earthly life being purged and done away, *he/she* may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. **Amen.**

Almighty God, our heavenly Father, in whose hands are the living and the dead: We give thee thanks for all thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence; and give us such a lively sense of thy righteous will, that the work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. **Amen.**

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of life; and let thy Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God; and in perfect charity with the world. All which we ask through Jesus Christ our Lord. **Amen.**

O God, the King of saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all other thy righteous servants, known to us and unknown; and we beseech thee that, encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light through the merits of thy Son Jesus Christ our Lord. **Amen.**

O Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death, between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living, pardon and rest to the dead, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest, one God, now and for ever. **Amen.**

The Sequence Dies Irae

Dies iræ, dies illa
Solvēt sæclum in favilla:
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando Iudex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulcra regionum
Coget omnes ante thronum.

Mors stupēbit et natura,
Cum resurget creatura
Iudicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus iudicetur.

Iudex ergo cum sedēbit,
Quidquid latet, apparēbit:
Nil inultum remanēbit.

Quid sum miser tunc dicturus?
Quem patrōnem rogaturus?
Cum vix iustus sit securus?

Rex tremēdæ maiestātis,
Qui salvādos salvat gratis,
Salva me, fons pietātis.

Recordāre, Iesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Quærens me, sedisti lassu:
Redemisti, crucem passus;
Tantus labor non sit cassus.

Iuste Iudex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tamquam reus;
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Day of wrath and doom impending,
David's word with Sibyl's blending,
Heaven and earth in ashes ending!

O what ear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Lo! the book exactly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded.

When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

King of majesty tremendous,
Who doest free salvation send us,
Fount of pity, then befriend us!

Think, kind Jesu! —my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Faint and weary Thou has sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?

Righteous Judge! for sin's pollution
Grant Thy gift of absolution,
Ere that day of retribution.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, thy suppliant groaning!

Qui Maríam absolvísti,
Et latrónem exaudísti,
Mihi quoque spem dedísti.

Preces meæ non sunt dignæ;
Sed tu bonus fac benígne
Ne perénni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequéstra,
Státuens in parte dextra.

Confutátis maledíctis,
Flammis ácribus addíctis,
Voca me cum benedíctis.

Ora suplex et acclínis,
Cor contritum quasi cínis:
Gere curam mei finis.

Lacrymósa dies illa,
Qua resúrget ex favílla
Iudicándus homo reus.

Huic ergo parce, Deus;
Pie Iesu Domine,
Dona eis réquiem. Amen.

Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy sheep a place provide me,
From the goats afar divide me,
To Thy right hand do thou guide me.

When the wicked are confounded,
Doomed to shame and woe unbounded,
Call me, with thy Saints surrounded.

Low I kneel, with heart's submission,
See, like ashes my contrition!
Help me in my last condition!

Ah! that day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him:

Spare, O God, in mercy spare him!
Lord, all-pitying, Jesu blest,
Grant them thine eternal rest. Amen.