

PROPER OF THE ORDER OF PREACHERS

IV

RITUAL

SUPPLEMENTARY TEXTS FOR

RITE OF FUNERALS

revised in accordance with the new liturgical law



prepared by the authority of the Most Reverend Father
Friar VINCENT DE COUESNONGLE
Master of the same Order

Provisional English-language Edition

**MELBOURNE
2003**

Melbourne,
26th April, 2003
Octave Day of Easter

The following document is a private English-language *Draft Translation* of the adaptations to the **Rite of Funerals**: a title prepared for insertion in the **Rituale** of the **Proprium Ordinis Praedicatorum**. It was prepared partly in the United States and partly in Australia.

This is a translation of the Latin texts referred to in the **Analecta sacri Ordinis Praedicatorum** of July-December, 1977. These texts are currently receiving further attention at the Order's liturgical commission, with a view to being presented as a full rite. Until the publication of this book, these adaptations are for temporary use.

Only those parts of the rite referring to the rites of the dead are included in the current fascicle. The rites for the pastoral care of the sick, also contained in that edition of the *Analecta*, will be published separately. This accounts for the discontinuity in the numbering in some places..

Furthermore, this is a translation that remains faithful to the *editio typica*. No pastoral accommodation or adaptation has been made to the texts or rites themselves. Added, however, in a separate box, is the Prayer of Fr Bede Jarrett. Also, sample *Prayers of the Faithful* (translated from the French) and chant for the *Salve Regina* have been added in Appendices. Moreover, this text has been prepared with the funeral of a brother in mind; suitable changes would need to be made for a sister.

Further work remains to be done to make this ritual a suitable pastoral liturgy for the diverse communities of men and women – professed clerics, religious women and men, and laity -- who will commend their deceased brothers and sisters to God in diverse ways within the Order of Preachers.

Comments upon this translation may be submitted to:

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**CONGREGATION FOR THE SACRAMENTS
AND DIVINE WORSHIP**

SECTION II

CONCERNING PROPER ADAPTATIONS OF THE TEXTS OR RITES OF THE
<<PASTORAL CARE OF THE SICK>> AND <<RITE OF FUNERALS>>

I

Procurator-General of the
Order of Friars Preachers

Most Holy Father,

The Master General of the Order of Friars Preachers, by the commission given to him by n. 170 of the Acts of the recent General Chapter, humbly asks of Your Holiness the adoption of the *Roman Ritual* for the entire Order.

Since, however, some particular elements in the tradition of our Order occur in the *Rite of Anointing the Sick* and *Rite of Funerals*, the same Master General of the Order requests confirmation of these elements set out in the attached pages, so that our brother may use them *ad libitum*.

May God ... etc.

At Rome, 10th May, 1976

L ✠ S

We recommend the request

Fr Antonio Abate
Procurator General

II
ORDER OF FRIARS PREACHERS

Prot. CD 669 / 76

At the request of the Reverend Father Antonio Abate, Procurator General of the Order of Friars Preachers, by letters dated 10th May, 1976, by virtue of the faculties granted to this Congregation by the Supreme Pontiff Paul VI, we freely approve or confirm the special elements or adaptations contained in the example attached to this decree, for:

The Rite of Anointing the Sick and their Pastoral Care
The Rite of Funerals

so that they may be used *ad libitum* by the Order, and in accord with the Decree of this sacred Dicastery concerning proper elements in liturgical texts or rites for the Order of Friars Preachers, to be observed and used freely, dated 25th July, 1977, Prot. CD 671 / 76

When the text is printed, the confirmation granted by the Apostolic See should be mentioned. Also, two copies of the printed text should be forwarded to this Congregation.

Anything to the contrary notwithstanding.

Given at the halls of the Sacred Congregation for the sacraments and Divine Worship on this day [*date is missing in original*], 1976.

James Cardinal Knox
Prefect

✠ A. Innocenti
Titular Archbishop of Aeclanum
Secretary

THE RITE OF FUNERALS

14. According to the Rite of Funerals of the *Roman Ritual*,¹⁹ it is fitting to sanctify the more significant moments of the death and burial of a brother.

The following guidelines refer mainly to a brother dying in his community. However, when a brother dies outside his community, or when it is not possible, under the circumstances, to carry the deceased to the convent, the prior and his delegate for the liturgy should do whatever seems best, keeping in mind the solicitude of the Order for our dead brothers and sisters.

Preparing the Body

15. After a brother's death, while the body of the deceased is being laid out, or while other acts of piety are being performed, prayer may be organised, if it is the local custom, according to n.18, below.²⁰

According to custom, the deceased is clothed in the habit of the Order.

Then the body may be brought to church, or to another suitable place. This should be done in the presence of the community with a short celebration, if it is judged appropriate and the circumstances allow. Immediately before the transfer, the body may be sprinkled with holy water and incensed, and some prayer said or a lesson read. During the journey, some psalm, responsory or suitable song may be used. When the transfer is completed, a prayer or litany should be said.

The paschal candle and holy water may be placed near the body, and also a book of sacred scripture as a sign of the ministry of the word of God, to which the brother devoted his life.

Prayer for the Deceased

16. As far as possible, the brethren should visit the deceased, devoutly praying for him. They may say or read psalms,²¹ or other texts of sacred scripture.

17. The suffrages to be made by our communities on the death of a brother²² should be celebrated in a suitable manner, such as the *Liturgy of the Hours* or the Vigil or Celebration of God's Word for the Dead as in the *Roman Ritual*.²³ The climax of this celebration for the dead will be the eucharistic sacrifice of Christ's passover²⁴ and its conclusion, the rite of final commendation.²⁵

Prayer when the Body is placed on the Bier

18. When the coffin is closed, one should follow the *Roman Rite of Funerals*.²⁶ It is fitting that some of the brethren should be present. Suggestions for prayers and texts may be found in the *Roman Ritual*, and in the *Appendix* to this document.

The Funeral Itself

19. It will be for the prior and the delegate for the liturgy to select from the various possibilities offered in the *Roman Ritual*²⁷ and from our own customs, those elements which best fit the circumstances of time and place.

20. When the community does not have its own cemetery, or it is not easy to go to the cemetery, the rite of final commendation and farewell should be carried out in the church itself, after the eucharistic sacrifice.²⁸

Then the priest and some of the brethren should accompany the body to the cemetery, where the celebration ends with the proper prayers and rites.²⁹

For the rite of final commendation and farewell, certain texts noted in the *Appendix* to the document may be used, especially the responsory *Clementissime*.

21. If, however, the community has its own cemetery,³⁰ and if all present can easily go there, the final commendation and farewell may be carried out at the place of burial itself.³¹

The procession to the cemetery takes on a paschal hue, which is noticeable especially in Ps 117 (118), and in the paschal candle, which, if desired, may be carried.

At the cemetery, the guidelines found in the *Ritual* should be followed. For the blessing of the grave, for the incensing and the burial, and for the final prayers, certain texts in the *Appendix* to the document may be used.

The celebration at the cemetery ends with the versicle and final chant.

PRAYER OF FR BEDE JARRETT

The following prayer might be used at the Vigil, or at a suitable moment in the Rite of Committal.

We seem to give them back to you,
O God, who gave them first to us.
Yet as you did not lose them in giving,
so do we not lose them by their return.
Not as the world gives, do you give, O Lover of souls.
What you give, you take not away,
for what is your is ours also if we are yours.

And life is eternal and love is immortal,
and death is only a horizon,
and a horizon is nothing, save the limit of our sight.

Lift us up, strong Son of God, that we may see further;
cleanse our eyes that we may see more clearly;
draw us closer to yourself,
that we may know ourselves to be nearer to our loved ones who are with you.
And while you prepare a place for us,
prepare us also for that happy place,
that where you are, we may be also, for evermore.

APPENDIX I

TEXTS FOR THE RITE OF FUNERALS

VIGIL AND RELATED RITES AND PRAYERS

Invitations to Prayer

28. *In place of the texts provided in the Order of Christian Funerals (n. 402.) these invitations to prayer may be used and adapted as circumstances require.*

A

My dear brothers and sisters,
let us faithfully and lovingly remember our dear brother *N.*
whom the Lord has taken from the trials of this world.
Together let us earnestly pray that our God, who is rich in mercy,
will forgive our brother all his offences
and welcome him home to a place of peace and rest.

B.

Let us pray, dearest brothers and sisters,
for our beloved brother *N.*
whom the Lord has called forth from this world
and whose body has been given to us [this day] for burial.
May the Lord receive him into his peace,
and, when the day of judgment comes,
raise our brother up to be gathered among the elect
and numbered with all the saints at God's right hand.

AFTER A BROTHER'S DEATH

29. One of the following prayers may be used, as noted above [n. 15], during the preparation of the body, where customary, as a prayer after death, even if only a few brothers are present, or on the occasion of the transfer of the body to the place where the vigil or funeral liturgy will take place.

A

Holy Lord, almighty Father, eternal God,
though we cannot entreat you enough for our own sins,
yet loving devotion moves us to intercede for others.
Trusting, therefore, in your generous love and kindness,
we earnestly pray that you will mercifully receive
the soul of your servant who returns to you.
Let Michael, the archangel of your covenant be with him
and by the hands of your holy angels gather him
into the company of your saints and chosen ones,
to the bosom of the patriarchs Abraham, Isaac, and Jacob.
Rescue him from the powers of darkness and the place of punishment.
Let him not be brought to shame by any offenses committed
through ignorance or human weakness,
whether by reason of his own iniquity
or because of the fragile nature that is common to us all.
Rather, may he be recognized by your friends as one of your own
and enjoy the blessed repose of holy peace.
Then, when the great and awesome day of judgement comes,
raise him up with all your elect
to know for ever the joy and fulfillment of beholding your glory face to face.
We ask this through Christ our Lord.

R. Amen.

B

Almighty and ever-living God,
into the human body you choose to breathe a soul,
fashioned in your likeness;
and when, at your command, the dust returns to dust,
you gently and graciously take to yourself,
as if from its exile in Egypt,
that which was formed in your image,
to be numbered among your saints and elect
in the eternal mansions of heaven.
Your holy angels you send to greet him on the way,
guiding him on the way of justice,
and opening to him the gates to your glory.
Drive far from this soul, we pray you, O Lord,
all the powers of darkness
and recognize in him that which belongs to you.
Receive, O Lord, your own creation:
not the work of alien gods
but your own handiwork, the only God, living and true,
for there is no other god but you, O Lord,
and no work to compare with yours.

Give joy, most merciful God, to the soul of your servant,
and glorify him in the abundance of your mercy.
Do not remember, we beg you, the sins of his past,
the evil deeds or desires, failures of anger or excess.
For though he may indeed have sinned,
yet never did he deny you;
but, marked with the sign of faith,
he faithfully worshiped you,
the maker of all things and his Creator,
the God who lives and reigns for ever and ever.

R. Amen.

C

As sorrow strikes us once again
and wounds our hearts, Lord Jesus,
we tearfully implore your mercy,
Redeemer of the world.
Kindly and graciously take to yourself
the soul of our brother **N.**,
as he returns to seek mercy from you,
the very fountain of compassion and love.
O God of infinite and everlasting kindness,
mercifully wipe out,
lovingly forgive,
and utterly forget
whatever sins our brother may have committed
in the course of his earthly pilgrimage,
casting them all into everlasting oblivion.
Until the day when it joins the body once again,
command this soul to be counted among the assembly of your saints,
to join with them in praising you,
the God who lives and reigns for ever and ever.

R. Amen.

D

Life is your gift, O God, the human body your handiwork,
and you invite sinners to call upon you in their need.
Listen, then, to the prayers we pour forth for your servant **N.**,
with the loving devotion of brothers (and sisters).
Deliver him from the torments of hell
and place him among the shining ranks of your saints;
clothe him with a robe of heavenly glory
and with the garment of life immortal,
to cherish for ever the pleasures of paradise.
We ask this through Christ our Lord.

R. Amen.

E

We implore your mercy, almighty and eternal God,
who created man and woman in your image,
and who this day have summoned our brother **N.**
to leave this world behind and come to you.
Mercifully and gently receive your servant,

that, washed clean from every stain of sin
and gathered to the bosom of Abraham,
he may rejoice in the place of refreshment and light;
and, when judgment day comes,
be raised up to eternal life with all your saints and elect.
We ask this through Christ our Lord.

R. Amen.

F
O God, in whose presence the spirits of the dead have life
and in whom the souls of the elect find perfect joy,
grant that your servant, our brother *N.*,
whose eyes are closed to the light of this passing world,
may enter into the consolation of everlasting light;
and, with all his sins forgiven,
delight for ever in the joys of that rest
for which he confidently hoped,
believing in your promise.
We ask this through Christ our Lord.

R. Amen.

30. *A psalm or part of a psalm (Ps 114:1-20; Ps 115, Ps 116, Ps 117) may be used with the antiphon:*

May Christ, who called you, take you to himself;
may angels lead you to the bosom of Abraham.

May choirs of angels welcome you
and lead you to the bosom of Abraham.
May you find eternal rest
where Lazarus is poor no longer.

Gathering in the Presence of the Body

31. *When the time comes to close the casket, besides the texts indicated in the Order of Christian Funerals pp. 57-61 (nn. 112 - 118), the text mentioned above (nn. 29-30) may be used.*

AT THE FUNERAL LITURGY

Everything is done as in the Roman Missal and the Order of Christian Funerals, except that the following texts, which refer to the Final Commendation at the end of Mass and the Committal at the grave, may be used instead of, or to supplement, what is in the Order of Christian Funerals.

FINAL COMMENDATION

32. *For this rite in the Order of Christian Funerals (n. 402), texts from our tradition may be retained, especially:*

A

Invitation to Prayer:

With faith in Jesus Christ,
we must reverently bury the body of our brother
Let us pray with confidence to God,
in whose sight all creation lives,
that he will raise up in holiness and power
the mortal body of our brother
and command his soul
to be numbered among his saints and faithful ones,
to delight with them in the glory no tongue can describe
and in the undying happiness bestowed by our Lord Jesus Christ.

B.

Song of Farewell : *Clementissime Domine*

Ant.
III

Cle-men-tis-si-me Dó-mi-ne, * qui pro nostra mi-se-ri-a ab impi-ó-rum má-ni-bus mor-tis supplí-ci-um per-tu-lís-ti: lí-be-ra á-ni-mam e-ius ab infér-ni vo-

rá-gi-ne, et de víncu-lis mor-tis mi-se-rá-tor
 ab-sól-ve: et cuncta e-ius pec-cá-ta o-bli-vi-ó-ne
 per-pé-tu-a de-le: e-ám-que ad lu-cem tu-am An-ge-
 Cantores
 li-tra-dant, pa-ra-di-sí-que iá-nu-am intro-dú-cant. Ut
 Conventus
 dum corpúscu-lum púl-ve-ri trá-di-tur, ad æ-ter-ni-tá-
 Omnes genua flectant
 tem per-dú-cant. Dó-mi-ne, mi-se-ré-re su-per pe-cca-tó-re.
 (vel) pec-ca-trí-ce.

Translation:

*For love of us, most loving Lord,
to rescue us from endless loss,
you took compassion on our plight
and gave your life upon the cross.*

*From death's embrace, from hell's abyss,
your servant's soul, O Lord, release;
and, with sin's memory blotted out,
grant him your gift of endless peace.*

*While unto dust his dust returns,
command this faithful soul to rise,
borne by the hands of angel hosts
to dwell with you in Paradise.*

The Prayer of Commendation follows.

C. Prayer of Commendation

O God,
in whose sight all creation lives
and by whose power our bodies do not perish utterly in death
but are transformed and changed for the better,
listen to our earnest prayer for your servant *N.*
Merciful and gracious as you are,
kindly forgive our brother
whatever he may have done contrary to your will
by reason of his human weakness.
Command him to be taken by the hands of your holy angels
and carried safely to the bosom of the patriarchs,
there to enjoy the happiness of your faithful ones,
with Abraham your friend,
Isaac your beloved,
and Jacob your chosen one.
And on that great and final day of judgment,
grant that his portion may be among your saints and your elect,
and that he may share in that eternal glory
which no eye has seen,
nor ear heard,
nor the human heart conceived,
the glory you have prepared for those who love you.
We ask this through Christ our Lord.

R. Amen.

If the rite takes place in the cemetery, one of the prayers given below (n. 36) may follow.

THE RITE OF COMMITTAL

33. *Upon arrival at the cemetery, the priest may conclude the procession with a psalm prayer, or address those gathered using the invitation to prayer (n. 28) or similar words.*

A

My dear brothers [and sisters],
let us faithfully and lovingly remember our dear brother **N**,
whom the Lord has taken from the trials of this world.
Together let us earnestly pray that our God, who is rich in mercy,
will forgive our brother all his offenses
and welcome him home to a place of peace and rest.

B.

Let us pray, dearest brothers (and sisters),
for our beloved brother **N**,
whom the Lord has called forth from this world
and whose body has been given to us [this day] for burial.
May the Lord receive him into his peace,
and, when the day of judgment comes,
raise our brother up to be gathered among the elect
and numbered with all the saints at God's right hand.

Then the following rites from the Order of Christian Funerals follow:

SCRIPTURE VERSE

We read in sacred Scripture:

A. *Mt 25:43*

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

B. *Jn 6:39*

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

C.

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

D. *Rev. 1: 5-6*

Jesus Christ is the first-born from the dead; glory and kingship be his for ever and ever.
Amen.

PRAYER OVER THE PLACE OF COMMITTAL

The minister says one of the following prayers, or one of those in n.405, p. 370 of the Rite of Christian Funerals :

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 *N.* may sleep here in peace
until you awaken him to glory
for you are the resurrection and the life.
Then he will see you face to face
and in your light will see light
and know the splendour of God,
for you live and reign for ever and ever

R. Amen.

B. *If the place of committal has been already 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 on our hearts and 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, we pray, into the mansion of the saints. As we make ready our brother's resting place, look also with favour on those who mourn and comfort them in their loss. Grant this through Christ, our Lord.

R. Amen.

34. *The ancient rite of the Order suggested a complete format of prayers marking the various stages of burial at the cemetery: antiphons, psalms (which can always be interrupted when the ceremony is ending), and optional psalm prayers.*

Incensing and Sprinkling with Holy Water

A. *After the blessing of the grave (if this takes place), while the body, and then the grave, is sprinkled with holy water and incensed, psalm 41 (42) may be sung or recited with this antiphon:*

I will go to the dwelling of God,
to the wonderful house of my Saviour.

Psalm 41 (42) *Quemadmodum desiderat cervus ad fontes aquarum*

Like the deer that yearns *
for running streams,
so my soul is yearning *
for you, my God.

Deep is calling on deep, *
in the roar of waters;
your torrents and all your waves *
swept over me.

My soul is thirsting for God, *
the God of my life;
when can I enter and see *
the face of God?

By day the Lord will send *
his loving kindness;
by night I will sing to him, *
praise the God of my life.

My tears have become my bread, *
by night, by day,
as I hear it said all the day long: *
"Where is your God?"

I will say to God, my rock: *
"Why have you forgotten me?
Why do I go mourning *
oppressed by the foe?"

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.

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 saviour and my God.

Why are you cast down, my soul, *
why groan within me?
Hope in God; I will praise him still, *
my saviour 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.

and then the prayer:

We implore your mercy, almighty and eternal God,
who created man and woman in your image,
and who this day have summoned our brother **N.**
to leave this world behind and come to you.
Mercifully and gently receive your servant,
that, washed clean from every stain of sin
and gathered to the bosom of Abraham,
he may rejoice in the place of refreshment and light;
and, when judgment day comes,
be raised up to eternal life with all your saints and elect.

Through Christ our Lord.

R. Amen.

Committal (Body is lowered into the grave)

B. *While the body is placed in the grave, psalm 131 (132) : 6-19 may be sung or recited with this antiphon:*

This is my resting place for ever;
I shall dwell where I have chosen to live.

Psalm 131(132) 6-19 *Memento, Domine*

At Ephrata we heard of the ark;*
we found it in the plains of Yearim.
"Let us go to the place of his dwelling; *
let us go to kneel at his footstool."

Go up, Lord, to the place of your rest, *
you and the ark of your strength.
Your priests shall be clothed with holiness; *
your faithful shall ring out their joy.
For the sake of David your servant *
do not reject your anointed.

The Lord swore an oath to David; *
he will not go back on this word:
"A son, the fruit of your body, *
will I set upon your throne.

If they keep my covenant in truth *
and my laws that I have taught them,
their sons also shall rule *
on your throne from age to age."

For the Lord has chosen Zion; *
he has desired it for his dwelling:
"This is my resting-place for ever; *
here have I chosen to live.

I will greatly bless her produce, *
I will fill her poor with bread.
I will clothe her priests with salvation *
and her faithful shall ring out their joy.

There David's stock will flower; *
I will prepare a lamp for my anointed.
I will cover his enemies with shame *
but on him my crown shall shine."

and then the prayer:

O God, in whose presence the spirits of the dead have life
and in whom the souls of the elect find perfect joy,
grant that your servant, our brother *N.*,
whose eyes are closed to the light of this passing world,
may enter into the consolation of everlasting light;
and, with all his sins forgiven,
delight for ever in the joys of that rest
for which he confidently hoped,
believing in your promise.
We ask this through Christ our Lord.

R. Amen.

or:

O God, you are always willing to hear an honest request,
to grant a just petition:
You are the creator and redeemer of us all.
You are mercy for sinners, and the happiness of the just.
Give a share in your gifts, with all the saints and elect,
to your servant *N.*, our brother,
whose burial we reverently celebrate today.
Now that he is free of the bonds of this world
Raise him up with all your children.
This we ask through Christ our Lord.

R. Amen.

or:

Because God has chosen to call our brother *N.*
from this life to himself,
we commit his body to the earth
[or to its resting place]
for we are dust and unto dust we shall return.
But the Lord Jesus Christ will change our mortal bodies
to be like his in glory,
for he is risen, the firstborn from the dead.
So let us commend our brother to the Lord,
that the Lord may embrace him in peace
and raise up his body on the last day.

Closing of the Grave or Tomb

C. *Where it is the custom, while soil is cast upon the casket or when the tomb is sealed, Psalm 138 (139) may be sung or recited with this antiphon:*

From clay you shaped me; with flesh you clothed me;
Redeemer, raise me on the last.

Psalm 138 (139) *Domine, probasti me*

O Lord, you search me and you know me, †
you know my resting and my rising, *
you discern my purpose from afar.
You mark when I walk or lie down, *
all my ways lie open to you.

Before ever a word is on my tongue *
you know it, O Lord, through and through.
Behind and before you besiege me, *
your hand ever laid upon me.
Too wonderful for me this knowledge, *
too high, beyond my reach.

O where can I go from your spirit, *
or where can I flee from your face?
If I climb the heavens, you are there. *
If I lie in the grave, you are there.

If I take the wings of the dawn *
and dwell at the sea's furthest end,
even there your hand would lead me, *
your right hand would hold me fast.

If I say: "Let the darkness hide me *
and the light around me be night,"
even darkness is not dark for you *
and the night is as clear as the day.

and then the prayer:

O Lord our God,
it is presumptuous that we mortals dare
to commend to you one of our own;

For it was you who created my being, *
knit me together in my mother's womb.
I thank you for the wonder of my being,
for the wonders of all your creation.

Already you knew my soul, *
My body held no secret from you,
when I was being fashioned in secret *
and moulded in the depths of the earth.

To me, how mysterious your thoughts, *
the sum of them not to be numbered!
If I count them, they are more than the sand; *
to finish, I must be eternal, like you.

O God, that you would slay the wicked! *
Men of blood, keep far away from me!
With deceit they rebel against you *
and set your designs at naught.

Do I not hate those who hate you, *
abhor those who rise against you?
I hate them with a perfect hate *
and they are foes to me.

O search me, God, and know my heart. *
O test me and know my thoughts.
See that I follow not the wrong path *
and lead me in the path of life eternal.

yet since that which is but dust
unto dust returns,
until all flesh returns to its origin,
we implore your mercy, O most merciful Father,
for your servant, our brother **N.**,
whom you have led from this world
to our heavenly homeland.
Refresh him with the waters of life,
and join him to the company of the blessed at rest.
Let him (her) experience the loving kindness
of your merciful forgiveness
that, when this world comes to an end
and your kingdom, dawning from on high, illumines all,
he may be gathered into the assembly of all the saints,
and rise to share the glory of all your elect.
We ask this through Christ our Lord.

Throughout these rites, appropriate songs, responsories, or even silent prayer is appropriate. When circumstances do not permit the celebration of all these rites, at least the rite at the arrival of the tomb should be celebrated and, if possible, the rite of committal.

INTERCESSIONS

Then the Intercessions follow, as in the Order of Christian Funerals. The following intercessions, or those given in the Order of Christian Funerals p.117ff. (n. 220) or p. 374, (n. 407), or below (Appendix II, p. 25), or others newly composed according to the circumstances, may be used.

The minister begins:

For our brother **N.**, let us pray to our Lord Jesus Christ, who said, "I am the resurrection and the life. Whoever believes in me shall live even in death, and whoever lives and believes in me shall never die."

Assisting Minister

Lord, you consoled Martha and Mary in their distress; draw near to us who mourn for **N.**, and dry the tears of those who weep. We pray to the Lord.

R. Lord, have mercy.

You wept at the grave of Lazarus, your friend; comfort us in our sorrow. We pray to the Lord.

R. Lord, have mercy.

You raised the dead to life: give to our brother eternal life. We pray to the Lord.

R. Lord, have mercy.

You promised to reward a hundredfold those who renounced their possessions to follow you; bring our brother **N.** into the company of Mary, Dominic and all your saints. We pray to the Lord.

R. Lord, have mercy.

Our brother was washed in Baptism and anointed with the Holy Spirit; give him fellowship with all your saints. We pray to the Lord.

R. Lord, have mercy.

He was nourished with your body and blood; grant him a place at the table in your heavenly kingdom. We pray to the Lord.

R. Lord, have mercy.

Comfort us in our sorrow at the death of *N.*; let our faith be our consolation, and eternal life our hope. We pray to the Lord.

R. Lord, have mercy.

THE LORD'S PRAYER

In the following or similar words, the minister invites those present to pray the Lord's prayer:

With longing for the coming of God's kingdom, let us pray:

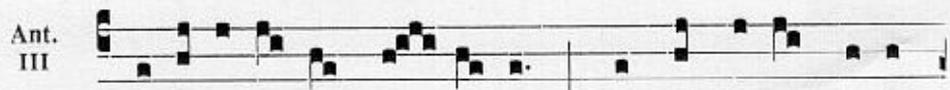
All say:

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.

And the concluding song and prayer may follow, as below, or as in the Order of Christian Funerals.

CONCLUDING SONGS AND PRAYERS AT THE CEMETERY

Ant.
III



Cle-men-tis-si-me Dó-mi-ne, * qui pro nostra mi-sé-
ri-a ab impi-ó-rum má-ni-bus mor-tis supplí-ci-um
per-tu-lis-ti: lí-be-ra á-ni-mam e-ius ab infér-ni vo-

35. *If the responsory Clementissime (n. 32 b) has not been used before, it may be sung now.*



rá-gi-ne, et de víncu-lis mor-tis mi-se-rá-tor
ab-sól-ve: et cuncta e-ius pec-cá-ta o-bli-vi-ó-ne
per-pé-tu-a de-le: e-ám-que ad lu-cem tu-am An-ge-
Cantores
li-tra-dant, pa-ra-di-si-que iá-nu-am intro-dú-cant. Ut
Conventus
dum corpúscu-lum púl-ve-ri trá-di-tur, ad æ-ter-ni-tá-
Omnes genua flectant
tem per-dú-cant. Dó-mi-ne, mi-se-ré-re su-per pec-ca-tó-re.
(vel) pec-ca-trí-ce.

36. *Besides the concluding prayers given in the Order of Christian Funerals (p. 119, n. 222), one of the following may be used:*

May the prayer of the holy Mother of God, the ever-virgin Mary, of our blessed father Dominic and of all the saints of our Order, united with the humble supplication of your family gathered here, plead before you, O Lord our God, on behalf of your servant, our brother **N.**, that he (she) may obtain the pardon of all his (her) sins, for he has been redeemed by the precious blood of your Son, our Lord Jesus Christ, who lives and reigns for ever and ever.

R. Amen.

Or, if it was not used above (n. 34 c):

O Lord our God,
it is presumptuous that we mortals dare
to commend to you one of our own;
yet since that which is but dust
unto dust returns,
until all flesh returns to its origin,
we implore your mercy, O most merciful Father,
for your servant, our brother **N.**,
whom you have led from this world
to our heavenly homeland.
Refresh him with the waters of life,
and join him to the company of the blessed at rest.
Let him experience the loving kindness
of your merciful forgiveness
that, when this world comes to an end
and your kingdom, dawning from on high, illumines all,
he may be gathered into the assembly of all the saints,
and rise to share the glory of all your elect.
We ask this through Christ our Lord.

Prayer for all the brothers buried in the cemetery may follow and a general remembrance of all the departed.

O God,
by whose mercy the souls of the faithful find rest,
mercifully forgive the sins of your servants and handmaids
who here and everywhere repose in Christ,
that, released from every bond,
they may rejoice with you forevermore.
We ask this through Christ our Lord.

R. Amen.

37. *If the community and all the participants have come to the cemetery, the rite of Final Commendation (above, n.21) may take place there. In that case, the Rite of Commendation itself concludes the ceremony.*

APPENDIX II

SAMPLE PRAYERS OF THE FAITHFUL

These prayers are translated from the French edition of the Dominican Missal (Paris, 1997.)

INTRODUCTION

Let us turn to God our Father with prayer and praise. In the life of our brother we recognise the signs of your bounty and your tender love, which strengthen us on our journey towards the Good News of Jesus Christ.

INTENTIONS

For our dead brother **N.**, that having consecrated his life here-below to the service of God's word, he may find a place in the Father's house: Let us pray to the Lord.

For those who cannot be here, for those who have asked us to pray for them, and for those who have been strengthened by the witness of our brother's life: Let us pray to the Lord.

For those who suffer, that they may remember that "precious in the eyes of the Lord is the death of those he loves": Let us pray to the Lord.

For all those who work among the sick and dedicate their lives to their service, that by their presence they may give witness to the tender mercy of God : Let us pray to the Lord.

For all of us gathered here, that our faith may be strengthened by this celebration and that our sense of fraternal support may grow stronger : Let us pray to the Lord.

All may pray briefly in silence.

CONCLUSION

Lord our God,
you gave Saint Dominic the grace to touch the hearts of everyone.
Give us that same grace of reaching out to others,
and, in your mercy, welcome our brother **N.** to paradise.
We ask this through Christ our Lord.

APPENDIX III

This antiphon to the Blessed Virgin Mary may suitably be sung at some time at the Vigil or in the Rite of Committal:

Sal- ve, Re- gí- na, ma- ter mi- se- ri- córdi- æ:
Vi- ta, dul- cé- do et spes nostra, sal- ve. Ad
te clamá- mus éxsu- les fi- li- i He- væ. Ad te suspi- rá-
mus, gemé- tes et fien- tes in hac lacrimá- rum val- le. E- ia
ergo, advo- cá- ta nostra, il- los tu- os mi- se- ri- cór-
des ó- cu- los ad nos con- vér- te. Et Je- sum, bene- dí- ctum
fructum ventris tu- i, no- bis post hoc exsí- li- um os- tén-
de. O cle- mens, O pi- a, O dulcis
Virgo Ma- rí- a. T. P. Alle- lú- ia.

NOTES

19. Cf. *Rituale Romanum: Ordo Exsequiarum* (1969), n.3 "...Depending on local custom, such special moments include the vigil at the home of the deceased, the laying out of the body, the assembly of the relatives and, if possible, the whole community, to receive hope and consolation in the liturgy of the word, to offer the Eucharistic Sacrifice and to bid farewell to the deceased in the final commendation, followed by the carrying of the body to the grave or tomb."
20. Cf. *Rituale Romanum: Ordo Exsequiarum* (1969) n.31; *Processionarium O.P.*, pp. 180-186.
21. Cf. *Processionarium O.P.*, p.189
22. Cf. *L.C.O.* nn. 73 I & iii; 75; *L.C.M.* n. 19, 1° & 3°; 20.
23. Cf. *Rituale Romanum: Ordo Exsequiarum* (1969), nn. 14, 26, 29. "In view of the demands of modern life and pastoral considerations, a vigil or celebration of God's word (nn. 27-29) may take the place of the Office of the Dead." *Ibid.*, n. 14.
24. Cf. *Rituale Romanum: Ordo Exsequiarum* (1969), n. 1.
25. Cf. *ibid.*, n. 10.
26. Cf. *ibid.*, nn. 30, 31.
27. Cf. *ibid.*, nn. 32 ff.
28. Cf. *ibid.*, nn. 46 - 49.
29. Cf. *ibid.*, nn. 51, 53-57.
30. Cf. *L.C.M.*, ord. 2.
31. Cf. *Rituale Romanum: Ordo Exsequiarum* (1969), nn. 50, 54. The two Cistercian rituals place this rite in the church, before the procession to the cemetery: *O.C.S.O. Funerailles*, (10 Jun. 1970), nn. 15 - 18, pp. 9 - 11; *Collectaneum Cisterciense ad usum O. Cist.*, De Cura Infirmorum et Mortuorum (Altaeripae, 1974), nn. 11 - 14, pp. 6 - 7.



**LAUS DEO
BEATÆ MARIÆ
ET BEATO DOMINICO**