

## FUNERAL PLANNING GUIDE

Name of the Deceased \_\_\_\_\_

Birth date \_\_\_\_\_ Age \_\_\_\_\_

First vows \_\_\_\_\_ Perpetual vows \_\_\_\_\_ Ordination \_\_\_\_\_

Date of death \_\_\_\_\_ Place of death \_\_\_\_\_

Family of Origin: Contact \_\_\_\_\_

Relationship \_\_\_\_\_ Phone \_\_\_\_\_

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Date of Visitation \_\_\_\_\_ Place \_\_\_\_\_ Time \_\_\_\_\_

Time of Reception of Body \_\_\_\_\_ Presider \_\_\_\_\_

Time of Vigil Service \_\_\_\_\_ Presider \_\_\_\_\_

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Date of Funeral Liturgy \_\_\_\_\_ Place \_\_\_\_\_

Time \_\_\_\_\_ Presider \_\_\_\_\_

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(If burial is to take place at a later date)

Date of Burial \_\_\_\_\_ Time \_\_\_\_\_

Place \_\_\_\_\_ Presider \_\_\_\_\_

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Notes: (circumstances of family, death, etc.)

### VIGIL SERVICE

Time of service \_\_\_\_\_ Presider \_\_\_\_\_

Form of Vigil Service

Word Service \_\_\_\_\_

Liturgy of Hours \_\_\_\_\_

(Franciscan reading \_\_\_\_\_ Reader \_\_\_\_\_)

Scripture Reading 1 \_\_\_\_\_ Reader \_\_\_\_\_

Responsorial Psalm \_\_\_\_\_ Cantor \_\_\_\_\_

(Scripture Reading 2 \_\_\_\_\_ Reader \_\_\_\_\_)

Gospel \_\_\_\_\_

(optional: giving testimony \_\_\_\_\_)

Director of Music \_\_\_\_\_

Musicians \_\_\_\_\_

Listing of music:

# FUNERAL PLANNING GUIDE: EUCHARIST

## MINISTRY:

Presider \_\_\_\_\_ Homilist \_\_\_\_\_

Reader 1 \_\_\_\_\_ Reader 2 \_\_\_\_\_

Acolyte(s) \_\_\_\_\_

Presentation of gifts \_\_\_\_\_

Ministers of communion \_\_\_\_\_

\_\_\_\_\_

Pallbearers \_\_\_\_\_

\_\_\_\_\_

Sacristan \_\_\_\_\_

Sound system, lights, bells \_\_\_\_\_

Director of music \_\_\_\_\_

Other musicians/cantors \_\_\_\_\_

Notes:

**EUCHARIST: INTRODUCTORY RITES**

Greeting

Sprinkling with holy water: How? With whom? \_\_\_\_\_

Placing of the pall: Who? \_\_\_\_\_

(Option: placing of christian symbol: What? Who? \_\_\_\_\_)

Opening hymn \_\_\_\_\_

Choice of opening prayer \_\_\_\_\_

**EUCHARIST: LITURGY OF THE WORD**

First scripture reading \_\_\_\_\_

Responsorial psalm \_\_\_\_\_

(Second scripture reading \_\_\_\_\_)

Gospel acclamation \_\_\_\_\_

Gospel \_\_\_\_\_

Reader \_\_\_\_\_

Homilist \_\_\_\_\_

Choice of general intercessions \_\_\_\_\_

Assisting minister \_\_\_\_\_

## LITURGY OF THE EUCHARIST

Presentation music \_\_\_\_\_

Presentation of gifts \_\_\_\_\_

Choice of prayer over the gifts \_\_\_\_\_

Choice of preface \_\_\_\_\_

Choice of eucharistic prayer \_\_\_\_\_

Music of eucharistic acclamations \_\_\_\_\_

Music for breaking of bread \_\_\_\_\_

Communion music \_\_\_\_\_

(Option: eulogy after communion? \_\_\_\_\_ At grave site? \_\_\_\_\_)

Choice of prayer after communion \_\_\_\_\_

**FINAL COMMENDATION AND FAREWELL**

Choice of invitation to prayer \_\_\_\_\_

Song of farewell \_\_\_\_\_

Choice of prayer of commendation \_\_\_\_\_

Processional song or closing song \_\_\_\_\_

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**RITE OF COMMITTAL**

Choice of scripture verse \_\_\_\_\_

Choice of prayer over place of committal \_\_\_\_\_

Choice of committal prayer \_\_\_\_\_

Choice of intercessions \_\_\_\_\_

Choice of concluding prayer \_\_\_\_\_

Leave-taking gesture \_\_\_\_\_

Assisting minister \_\_\_\_\_

Music:

## CHECKLIST

Paschal candle (lit)

Incense, coals, thurible

Asperges branch or sprinkler

Bowl of water (if not using font)

Funeral pall

Presider's book

Readings

Intercessions

Wine, grape juice, water

Communion vessels

Corporal and purificators



## PROVINCIAL GUIDELINES FOR FUNERAL RITES

(These guidelines occupy a middle ground between the norms of the official liturgical rites and the given pastoral situation. They seek to guide and implement good liturgical and provincial practice, sometimes indicating a preference for certain options. The guidelines give way to practical pastoral judgment in a given pastoral situation.)

### A. GENERAL GUIDELINES

1. The funeral rites of the church, as official Christian worship, accompany the personal and communal process of honoring the deceased person, paying final respects, expressing grief, loss, and leave-taking, as well as bonding with others, a human process with many variables. Accordingly, **the various rites of the church take place over time and should not be omitted or combined unless necessary.**

Among the many rites provided in the *Order of Christian Funerals*, the following are more commonly provided in the situation of provincial funerals.

**Greeting the body of the deceased** (when the body is brought to the church or chapel).

**Vigil Service** (or wake service)

**Funeral liturgy**, which is “the principal celebration.” (OCF, 5)

**Final Commendation and Farewell** (usually joined to the funeral liturgy)

**Committal Service** (usually taking place at the graveside).

As far as possible, the above rites should be maintained, suitably spaced so as to give time for gathering and paying final respects. In particular, OCF notes that the vigil service should take place at “a time well before the funeral liturgy.”

(OCF,55)

2. The provincial minister (or his delegate) determines the time and place of the funeral rites. The two most important services are the Vigil Service and the Funeral Liturgy. **If at all possible, these should be celebrated on separate days.** The most preferable sequence is as follows: laying out, viewing and vigil service on one day, followed by funeral liturgy and burial rites the next day.

Pastoral need may demand other **less preferable** options:

Laying out in the morning, vigil service at an appropriate time, and the funeral liturgy toward evening. Burial could take place the next day.

Laying out (joined to the vigil service) in the afternoon, with the funeral liturgy toward evening. Burial could take place the next day.

3. When possible, members of the family of origin or friends of the deceased friar ought to be included in the preparation and ministries of the funeral rites, “but they should not be asked to assume any role that their grief or sense of loss may make too burdensome.” (OCF, 15)

1. Recalling that the present funeral home developed as a replacement for waking the body of the deceased in the home, it is the custom of the province that **the body of a deceased friar be laid out in a church or chapel**, especially one which adjoins a friary, rather than in a funeral home. It is the prerogative of the provincial minister (or his delegate) to decide otherwise in a particular situation.

2. Given this custom, the **Rite of Greeting the Body of the Deceased Friar** assumes more importance than in the typical parish funeral, taking on aspects of the greeting at the beginning of the funeral liturgy. When the body of a deceased friar is brought to the church or chapel by the funeral home personnel, it should be met and greeted by those friars who can gather, as well as by family and friends. Where available, a tolling of bells can announce the arrival of the body.

3. A suitable place for the body of the deceased friar should be arranged **separate from the sanctuary area**, such as a gathering space or a side chapel. It should be a space appropriate for the flow of mourners and the process of visitation. The presence of the Easter candle and, if available, a font, can highlight the relationship of Christian death to baptism. Only when no other space is available is the body of the deceased friar placed near the sanctuary area.

4. If it is desirable to include some mementos of the deceased within the funeral rites, these can be discreetly laid out near the viewing area where people can see them at their leisure. Their inclusion in the funeral rites is not recommended. As the OCF states: **“Only Christian symbols may rest on or be placed near the coffin during the funeral liturgy.”** (no. 38)

5. A lounge area with rest rooms should be available nearby, especially for family and friends.

6. It is not necessary for someone to stay with the body of the deceased friar through the night, as long as it is left in a secure place.

1. The **vigil service** developed as a home prayer service rather than an official rite of the Church (OCF, 55). While it is classified as an official liturgy today, its domestic origin can speak to the manner and content of the vigil service. There should be some room, as desired, for expression of our Capuchin-Franciscan heritage, testimony to the life of the friar, and family recollections.

2. The **liturgy of the word** is the prevailing form of vigil service used in the province. The **liturgy of the hours** is a possible alternative.

3. While the form of a word service does call for a homily, there is also room for elements of testimony or eulogy. Non-biblical readings can be used in support of the Word (OCF, 23). Sample services are provincial by the provincial liturgical commission, with encouragement to unique preparation for each funeral.

#### **D. THE FUNERAL LITURGY**

1. When the casket is closed for the last time, it is appropriate to gather friars or relatives for a brief moment of prayer, a last paying of personal respects to the

mortal remains of the deceased friar. This can be conducted by the presider or another friar.

2. It is customary that members of both the Capuchin family and the family of origin take their places in the body of the church before the entrance procession begins. There is no “family” procession following the casket as at parish funerals.

3. The recommended procedure for the **entrance rites** is as follows. It is most appropriate that the ministry (at least the presider and assistant) goes to the entrance of the church for the opening rites. The body of the deceased friar is sprinkled with water and clothed with the funeral pall before entering the assembly. The use of a font for the sprinkling is encouraged. Then the ministry, followed by the body of the deceased and the pallbearers, leads the procession to the sanctuary area during the opening song.

4. When the body of the deceased has been laid out in the sanctuary area, the opening rites can be lead from the sanctuary area after the opening hymn. The body should be moved to a sufficiently central place if necessary.

6. The placing of the pall is appropriately done by “family members, friends, or the minister.” (OCF, 133) Funeral directors are usually willing to show how it is unfolded and willing to assist in the process.

7. Good liturgy calls for **noble simplicity without undue repetition**. The official rites provide for possible duplication of both the sprinkling and the incensation. Recommended practice here is a reverent and deliberate sprinkling only during the opening rites, and a reverent and deliberate incensation only at the concluding rite of commendation and farewell.

## PROVINCIAL GUIDELINES

**B-6**

8. The **scripture selections** given in the lectionary for the vigil service and funeral are not exhaustive; others can be chosen, provided that the focus is more on the mystery of Christian death than on the life of the deceased. If a Franciscan reading is desired, it can appropriately accompany the word of scripture at the vigil service, or can be read as a communion meditation during the funeral liturgy.

9. Since the funeral liturgy is most fully the expression of the church's belief in the mysteries of death and resurrection, the words of OCF 141 are particularly strong: "**never any kind of eulogy.**" If some elements of testimony to the deceased, particularly on the part of family members, are desired, and have not been incorporated sufficiently into the vigil service, a place can be found for them after communion, as long as they are suitably brief.

10. Note the careful distinction between the Rite of Final Commendation and Farewell, and the Rite of Committal. **The Rite of Final Commendation and Farewell is directed to the body** of the deceased, and usually takes place in church at the end of the funeral liturgy. **The Rite of Committal is directed to the place of burial** of the remains, and usually takes place at the graveside.

## **E. RITE OF COMMITTAL**

1. There is a tendency in funeral practice to relegate the burial to a private service with only immediate family members, and to make use of funeral chapels rather than go to the graveside. Our practice is to embrace as fully as possible the burial service as part of our Christian faith and social process. As OCF 204 notes: "Whenever possible, the rite of committal is to be celebrated at the site of committal, that is, beside the open grave or place of interment, rather than at a cemetery chapel."

2. The rite of committal provides for the actual burial either during the service or at the end of the service. (OCF, 219). In case of burial during the service, this needs to be specifically arranged with the funeral director.

3. In case of inclement weather, the funeral rites conclude with the final commendation in the church or chapel. The rite of committal is omitted.

## **PROVINCIAL GUIDELINES**

**B-7**

## **F. FUNERAL DINNER**

The funeral dinner is important not only for hospitality, but also to bring social closure to the whole event in a healthy way, especially the personal process of loss, grief, and leave-taking.

## **G. SOME OPTIONS.**

1. It is possible to have **more than one vigil service or evening of visitation**, particularly for different groups of people or at different places. This is arranged through the normal procedures of communication in the protocol.

2. As far as possible, there is to be only **one funeral liturgy**, celebrated at the most appropriate place.

3. In the rare case that the funeral liturgy cannot be celebrated (e.g. holyday of obligation or Triduum), **the funeral liturgy outside Mass is celebrated** (OCF 177-203). This is as follows:

Introductory Rites (H)

Liturgy of the Word (R,S,T,U)

General Intercessions (J)

Lord's Prayer

Final Commendation and Farewell (N)

Procession to place of committal

Rite of Committal (O)

## PROVINCIAL GUIDELINES

**B-8**

4. When the funeral liturgy is celebrated at one place, and burial is done at another place, there are **a number of options for the burial**.

It can suffice to simply celebrate the committal service at the grave. A bell can toll to call people to the service. The committal service can be expanded to include one or more readings, homily, or testimony if so desired.

If a considerable number of friars, family, or friends who could not be at the funeral liturgy gather for the burial, it could be appropriate to have both a chapel service and a burial service, as follows:

- Rite of greeting the body (D)
- Liturgy of the Word (R, S, T, U)
- General Intercessions (J)
- Final Commendation and Farewell (N)
- Procession to place of committal
- Committal Rites (O)

In case of inclement weather, whatever rites are celebrated are held in the church or chapel; the rite of committal is omitted.

All of this suggests pastoral latitude in choice, development, and place of services at the time of burial, especially when this takes place separately from the funeral liturgy.

## PROVINCIAL GUIDELINES

**B-9**

### **5. Funeral rites and cremation.** (based on OCF, Appendix, "Cremation", Nos. 411-428, 1997.)

Complete funeral rites with the intact body of the deceased are preferred, but cremation is permitted and is sometimes necessary. (OCF 413-415).

"The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, the care and attention to appropriate placement and transport, and the final disposition. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated



remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. Whenever possible, appropriate means for recording with dignity the memory of the deceased should be adopted, such as a plaque or stone which records the name of the deceased.” (OCF 417)

If a friar wishes to have his body cremated, this choice is to be put in writing and forwarded to his personnel file, as with other funeral wishes.

“When the choice has been made to cremate a body, it is recommended that the cremation take place **after the funeral liturgy.**” (OCF 418). In this case all funeral rites are conducted in the customary manner with the presence of the body. At the final commendation and farewell, the optional conclusion (dismissal) is used at the end (CFR N-4), there is no committal service, and the body is taken away to be cremated. At a later time the rite of committal is celebrated at the place of burial or entombment, substituting the words “earthly remains” for “body” in the committal prayer. (CFR O-6)

If cremation takes place **before the funeral rites**, all funeral rites may be conducted in the presence of the cremated remains of the deceased person (as granted by an indult from Rome, and as permitted by the local bishop, OCF 426). Procedures are as follows:

Prayers are to be chosen, or adapted, to avoid reference to the “body”.

The cremated remains should be placed in a worthy vessel, and a small table or stand should be prepared for them at the place normally occupied by the coffin. The Easter candle may be placed by the table.

The vessel may be carried in and out in the usual processions of the funeral liturgy.

The cremated remains are honored with holy water and incense in the usual manner, the use of the pall is omitted.

6. Funeral rites where there is no body.

This can happen in the case where the body of a friar is not recovered, or where the body has been donated to science in an arrangement calling for immediate transfer of the body without embalming. A memorial mass is the appropriate response. A suitable memorial marker in the cemetery could be provided if so desired.

# FUNERAL PROTOCOL

## PROVINCE OF ST. JOSEPH OF THE CAPUCHIN ORDER

### INTRODUCTION

In an aging community of brothers, more care and attention needs to be given to laying to rest those brothers who have died, and to good fraternal and pastoral care of those who gather to mourn and to pray. Moreover, the recently revised English edition of the *Order of Christian Funerals* (OCF hereafter) provides new impetus to examine and shape the customary funeral practices of the province. And finally, continuing to learn from the experience of the province, the following **Funeral Protocol** seeks to clarify roles and communication in such a way as to facilitate good preparation and celebration of funeral rites, as well as good fraternal and pastoral care.

## **A. PRINCIPAL ROLES**

The principal roles are as follows. The details of the role are in the following pages.

### **1. PROVINCIAL MINISTER (OR HIS DELEGATE).**

The Provincial Minister is the chief pastor of the friars, and exercises ordinary pastoral care at the death and burial of friars as a duty of his office. A delegate (e.g., the provincial vicar or a provincial councilor) may act in his stead. Additionally, the provincial minister delegates this care as needed and desired in the following roles.

### **2. CAPUCHIN FUNERAL COORDINATORS**

The Capuchin funeral coordinators are friars in Wisconsin and in Michigan appointed for and responsible for preparing and coordinating the funeral rites of friars. The purpose of this position is to have friars in place with a continuity of role and experience, as well as to suitably apportion ministerial duties and responsibilities.

### **3. THE LOCAL MINISTER.**

The local ministers at St. Bonaventure Community in Detroit, St. Lawrence Community in Mt. Calvary, and St. Fidelis Community in Appleton, while being necessarily involved in details of place, time, and other arrangements, are above all responsible for hospitality and the fraternal and pastoral care involved.

### **4. PROVINCIAL LITURGICAL COMMISSION.**

Experience has shown that members of the commission cannot reasonably assume the total task of coordinating funerals, although they will continue to make themselves available as possible. The work of the commission is best accomplished by guiding the tradition of funerals, providing worship materials as needed, and responding to concerns and questions arising from our practice.

## **B. THE PROCESS OF COMMUNICATION**

Upon the death of a friar, the provincialate is notified. Then the provincial minister or his delegate is responsible for:

- making an official notification of the death;
- ensuring that the family of origin is contacted;
- authorizing contact with a funeral director for care of the body, casket, etc. Ordinarily the friar is to be laid out in a church or chapel.
- determining the time and place of funeral rites;
- initiating the provincial telephone network;
- accessing the personal file of the friar for funeral wishes and any other pertinent data;
- delegating the following friars to begin funeral preparations:
  - the local minister(s) for the funeral and burial,
  - the appropriate Capuchin funeral coordinators.

### **C. RESPONSIBILITIES OF THE PROVINCIAL MINISTER (OR HIS DELEGATE)**

1. To determine the time and place of the funeral rites. In general, it is desirable that there be only one funeral liturgy (i.e., eucharistic celebration), while there may be multiple wake services in different places, as well as a burial rite in a distinct place. The chronology and place are worked out as befits each situation. A memorial mass (without the body present) is also possible when appropriate (e.g. when a significant number of people could not attend the funeral liturgy). The OCF does not address the question of multiple funeral liturgies.

2. To access any funeral wishes the deceased friar may have noted in his personal file, and to convey these to the funeral coordinator as appropriate. If there are requests that seem inappropriate, or which limit participation, or which are contrary to the norms of good liturgy, these can prudently be left in silence for the greater good of the fraternity.

3. To offer assistance and pastoral care to relatives of the deceased and to the community of the deceased.

4. To preside and to preach at the liturgies of the OCF, especially at the funeral liturgy, and to delegate these to others, if deemed desirable to do so. The usual rites calling for this leadership role are:

- the greeting of the body,
- the vigil or wake service,
- the funeral liturgy,
- the burial service.

5. To communicate with the local minister and with the Capuchin funeral coordinators throughout the process.

## D. RESPONSIBILITIES OF THE CAPUCHIN FUNERAL COORDINATORS

1. To establish and maintain communication with the following people, as possible and appropriate, in the preparation and celebration of the funeral rites:

- the family of origin of the deceased,
- the friars of the local community of the deceased,
- the friars of the community where the funeral and/or burial will take place.

2. To prepare and coordinate the funeral liturgies, including the following ministries (keeping in mind the deceased's family of origin):

- presiders and homilists,
- readers,
- ministers of communion,
- musicians,
- pallbearers,
- (*option*): person(s) giving meditation or other remarks following communion or at some other time in the services.

3. To oversee the environment and art of the place(s) of worship

4. To oversee the preparation of worship aids, if needed.

5. To communicate regularly with the provincial minister (or his delegate) and with the local minister throughout the process.

6. To call upon members of the provincial liturgical commission for assistance, as needed and possible.

## **E. RESPONSIBILITIES OF THE LOCAL MINISTER(S)**

1. To coordinate hospitality for friars, family members of the deceased, and guests. This may include:
  - housing,
  - transportation,
  - meals and /or refreshments, particularly following the funeral liturgy and/or burial.
  - providing a rest area for members of the immediate family of the deceased during the visiting hours and waking of the body.
  
2. To see that the burial site is prepared.
  
3. To keep in regular contact with the provincial minister (or his delegate) and with the Capuchin funeral coordinators throughout the process. □



## **F. PROVINCIAL FUNERALS AT APPLETON**

1. When a friar in the Appleton area dies, the funeral rites can take place in that area, following the process of the above protocol. The responsibilities of the local minister are assigned to the minister of St. Fidelis Community, who makes arrangements with the pastor of St. Joseph Parish as needed.
  
2. Ordinarily the greeting of the body, visitation, and wake service are to take place at St. Fidelis Community. The next day the body is brought to St. Joseph Church, laid out in the church's gathering space where visitation continues until the time of the funeral liturgy, which concludes with the Final Commendation and Farewell, followed by luncheon at the parish.
  
3. As soon as convenient, the body of the deceased is transported to St. Lawrence Community in Mt. Calvary for the committal service and burial.

# ORDER OF CHRISTIAN FUNERALS

## CAPUCHIN-FRANCISCAN

### INTRODUCTION

1. Following the principles of liturgical reform set out by the Second Vatican Council, the Roman Catholic tradition prepared and published the Latin edition of new funeral rites in 1969, to be translated and adapted in each language and culture. The biggest challenge in formulating the Latin typical edition was the myriad ways in which funeral rituals were immersed in family and culture throughout the world.

The main feature of the Latin version was the clustering of rites around three stations: home, church, and cemetery, with the general directive to use whatever rites were suitable at whatever stations were customary. In general, this typical Latin edition was regarded as the least successful of the new rites, primarily because the cultural diversity was too great to successfully encompass in the form of a ritual. The result was more of a source book than a usable ritual.

2. In the United States, the decision was made to issue the typical Roman rite in English (1971) with few adaptations or reordering of the ritual material. The result was a ritual that was difficult to use, and various local provisional rituals (such as the Green Bay rite) and national rituals (the much better Canadian English ritual) found widespread use alongside the official ritual for the United States.

3. It was in this context that the Provincial Liturgical Commission, in the 1970's, developed and implemented a very minimal ritual for funerals of Capuchin friars, consisting of a rite for greeting the body, introductory and closing rites for the funeral mass, orations, a graveside service, and vigil material in the forms of wake service and evening prayer. Some parts of these materials have continued to be used fairly consistently over the years, with copies at Calvary and Detroit. The wake service has been mostly unique development for each funeral. Although the ritual patterns followed the Roman rite, much of the text was original, since the official rites were such a poor source.

4. A complete new edition of the funeral rites, involving new translations and original texts, was issued for the United States in 1989. This edition is characterized by a total reordering of the ritual material according to the prevailing cultural patterns of funerals in the United States, with due respect always for the priorities of Christian belief and practice. There are more options particularly for funerals of infants and children, and a sensitivity of language and ritual to the human and psychological aspects of mourners. The rites are less totally vertical, more inclusive of the horizontal.

5. Thus the Provincial Liturgical Commission conceived the project of providing a more adequate funeral ritual for the Province. The following criteria were involved in the development of an adaptation of the Roman Catholic funeral rites to our Capuchin-Franciscan practice.

a. It is largely an adaptation of the official Roman Catholic rites, as issued in 1989, because this is the larger Catholic cultural tradition in which Capuchin funerals are celebrated. Accordingly, in all the rites the official sources have been noted; adapted and original texts are duly marked as such.

b. The rites have been reordered and developed to fit our normal Capuchin tradition, such as giving more prominence to the greeting of the body and having the wake in a church or chapel.

c. In adapting prayer texts, reference to our Capuchin-Franciscan calling is often included, and texts more suitable to our situation have been chosen. Revision often includes a simplification of language, an avoidance of patriarchal language, and efforts toward an expanded imagery in naming God.

d. In the Scriptures texts, the New Revised Standard Version was chosen because of its acknowledged faithfulness to the original texts, because it is inclusive on a horizontal level, and because it can be easily retrieved with computer software. Adaptations were made in the readings to minimize patriarchal language and male references to God. Additional readings from the Hebrew Bible were added because of the limited choice available in the official rites

e. A selection of readings from the Franciscan and Capuchin tradition was added, particularly for use in the vigil service. Prayers of the Franciscan tradition have also been included.

f. All material in hard copy is made available in binders according to a coded arrangement given in the table of contents, so that materials may easily be selected for each funeral, and replaced. This can also facilitate revisions or additions.

g. All material is on computer and on disc, for retrieval purposes and for any changes or additions that may be desirable, as also indicated in the table of contents.

MAY WE PRAY WELL, MAY WE WORSHIP WELL, AS WE BURY OUR  
BELOVED DEAD!

Provincial Liturgical Commission  
Project Editors: Ken Smits, Capuchin and Mary Testin  
October, 1996

# FUNERAL LITURGY

## INTRODUCTION

- 1. “The funeral liturgy is the central liturgical celebration of the Christian community for the deceased.” (OCF 128) “At the funeral liturgy the community gathers with the family and friends of the deceased to give praise and thanks to God for Christ’s victory over sin and death, to commend the deceased to God’s tender mercy and compassion, and to seek strength in the proclamation of the paschal mystery.” (OCF 129) In general, all of the celebration is guided by the threefold purpose of proclaiming the Christian mystery in the context of death, commending the deceased person to the mercy of God, and providing the comfort and support of Christian community among the mourners.**
- 2. The funeral liturgy includes the reception of the body, the liturgy of the word, the liturgy of the eucharist, and the final commendation and farewell. It may be followed by the procession to the grave site and the rite of committal.**
- 3. The reception of the body is the parallel to that first reception which took place at the deceased person’s baptism. Thus the preference for receiving the body at the entrance of the church, the normative sprinkling and clothing of the body, and the recommended inclusion of the Easter candle in the entrance procession. All of these rites should be carried out in as visible and audible a manner as possible. “If in this rite a symbol of the Christian life is to be placed on the coffin, it is carried in the procession and is placed on the coffin . . . at the conclusion of the procession.” (OCF 134)**
- 4. “The readings proclaim the paschal mystery, teach remembrance of the dead, convey the hope of being gathered together again in God’s kingdom, and encourage the witness of Christian life.” (OCF 137) There may be two or three Scripture readings, the responsorial psalm should be sung, and the alleluia is either sung or omitted. “A brief homily based on the**

**readings should always be given.” (OCF 141) Sample intercessions are provided to be adapted to each funeral, or new intercessions can be prepared.**

**5. The liturgy of the eucharist takes place in the usual manner. It is recommended that the use of incense be left to the final commendation and farewell. The deceased should be mentioned by name in the eucharistic prayer. The prayer after communion concludes the liturgy of the Eucharist.**

**6. If some brief testimony to the deceased, particularly from family or friends, is desired within the funeral liturgy, it can take place after communion.**

**7. “The final commendation is a final farewell by the members of the community, an act of respect for one of their members, whom they entrust to the tender and merciful embrace of God. This act of last farewell also acknowledges the reality of separation and affirms . . . the resurrection on the last day.” (OCF 146) The song of farewell is the central feature of this rite, preceded by an introduction, and followed by a closing prayer. Recommended practice is a slow and reverent incensation of the body during this song, signifying “respect for the body as the temple of the Holy Spirit.” (OCF 147) (When singing is not possible, a spoken litany is provided, led by an assisting minister while the presider does the incensation.) At the conclusion of the rite, a psalm or song may accompany the procession to the grave, or a song may be sung as the body is being taken from the church.**

**8. As much as possible, friars, family and friends should be involved in the preparation of the funeral liturgy and its celebration. This can involve choice of readings and music, as well as pallbearers, readers, assisting ministers, ministers of the eucharist, those who place the pall or other Christian symbols on the coffin, and those who present the gifts during Eucharist.**

## **FUNERAL LITURGY**

### **OUTLINE OF THE RITE**

#### **INTRODUCTORY RITES**

**Greeting  
Sprinkling with Holy Water  
Placing of the Pall  
Entrance Procession  
(Placing of Christian Symbol)  
Opening Prayer**

#### **LITURGY OF THE WORD**

**Readings  
Homily  
General Intercessions**

#### **LITURGY OF THE EUCHARIST**

#### **FINAL COMMENDATION**

**Invitation to Prayer  
Silence  
Sign and Song of Farewell  
Prayer of Commendation**

# FUNERAL LITURGY

## INTRODUCTORY RITES

Before the introductory rites begin, the stand for the Easter candle should be quietly moved to where the casket will be placed during the Eucharist. The candle itself will lead the procession. [OCF 162]

The introductory rites begin at the entrance to the church and, if possible, close to the baptismal font. The use of water from the font and the clothing of the casket with the white pall help the assembly recall the connection between baptism, death and resurrection.

The liturgy begins with a greeting.

### GREETING

(OCF 159)

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

R/ And also with you.

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

R/ And also with you.

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

R/ And also with you.

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

R/ And also with you.



**SPRINKLING WITH HOLY WATER**

(OCF 160 adapted)

The presider then sprinkles the body with holy water from the font (if possible) saying:

**In the waters of baptism,  
our brother N\_\_\_\_\_died with Christ  
and rose with him to new life.  
In the profession of vows  
he sought to be conformed to Christ.  
May he now share with him eternal glory.**

**PLACING OF THE PALL**

(OCF 161)

The presider invites members of the religious community or family to place the pall upon the coffin.

**In baptism our brother N\_\_\_\_\_put on Christ.  
On the day of the resurrection  
may he be clothed in eternal glory.**

(Text from former rite)

**ENTRANCE PROCESSION**

(OCF 162)

The presider and assisting ministers precede the body into the church. This procession may include the Easter candle, book of the Word and any Christian symbols to be placed upon the coffin. The pall bearers bring the casket forward.

An opening song is sung during the procession.

**PLACING OF CHRISTIAN SYMBOLS** (option)

(OCF 163)

A Christian symbol may be carried in procession and then placed on the coffin, either in silence or with one of the following texts:

(for a Book of the Gospels or Bible)

(OCF 400 adapted)

**In life our brother N\_\_\_\_\_ cherished the Gospel of Christ  
and used it to guide him  
in living out his profession of Capuchin life.  
May Christ now greet him  
with these words of eternal life:  
'Come, blessed of my Father'.**

(for a cross)

(OCF 400 adapted)

**Lord Jesus Christ,  
you loved us unto death.  
In baptism N\_\_\_\_\_ received the sign of the cross;  
in his Capuchin life he tried to live out its saving mystery.  
May he now share in Christ's victory over sin and death.**

(for a breviary)

(OCF 400 adapted)

**In Capuchin life N\_\_\_\_\_ committed himself  
to a life of public prayer,  
praying the psalms in the Church.  
May he now join the angels and saints  
in their eternal praise of God.**

## OPENING PRAYER

One of the following prayers (or another found in the appendix) is chosen:

**Let us pray...**

- A. **God of blessings,** (OCF 398-23)  
**source of all holiness,  
the voice of your Spirit has called countless women and men  
to follow Jesus Christ,  
binding themselves to you with ready will and loving heart.**

**Look with mercy on N\_\_\_\_\_**  
**who sought to fulfill his vows to you,  
and grant him the reward promised to all good and faithful servants.**

**May he rejoice in the company of the saints  
and with them praise you forever.**

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

R/ Amen.

- B. **Loving God,** (OCF 398-24 adapted)  
**we humbly ask mercy for your servant, N\_\_\_\_\_**  
**who worked so generously to spread the Gospel.**

**As a faithful follower of Christ and our brother, Francis,  
grant him the reward of his labors  
and bring him safely to your promised land.**

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

R/ Amen.

C. **O God,** (OCF 164, B+C adapted)  
in whom sinners find mercy and the saints find joy,  
we pray to you for our brother N\_\_\_\_\_,  
whose body we honor with Christian burial.

Putting his hope and trust in you  
he professed a religious life  
in the hope of imaging Christ and his gospel.

Now grant that he be carried safely home to heaven  
and come to enjoy your eternal reward.

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

R/ Amen.

## READINGS FROM THE GOSPELS

### TABLE OF CONTENTS

<b>Matthew 5: 1-12</b>	<b>Rejoice and be glad, for your reward will be great in heaven.</b>
<b>Matthew 11: 25-30</b>	<b>You have hidden these things from the learned and have revealed them to children.</b>
<b>Matthew 25: 1-13</b>	<b>Look, the bridegroom is coming; go out and meet him.</b>
<b>Matthew 25: 31-46</b>	<b>Come, you whom my Father has blessed.</b>
<b>Mark 15: 33-39; 16: 1-6</b>	<b>Jesus gave a loud cry and breathed his last.</b>
<b>Mark 15: 33-39</b>	<b>Jesus gave a loud cry and breathed his last.</b>
<b>Luke 7: 11-17</b>	<b>Young man, I say to you, get up.</b>
<b>Luke 12: 35-40</b>	<b>Be like people waiting for the arrival of their master.</b>
<b>Luke 23: 33, 39-43</b>	<b>Today you will be with me in paradise.</b>
<b>Luke 23: 44-49; 24: 1-6</b>	<b>Father, into your hands I commend my spirit.</b>
<b>Luke 23: 44-49</b>	<b>Father, into your hands I commend my spirit.</b>

<b>Luke 24: 13-35</b>	<b>Was it not necessary that the Christ should suffer and so enter into his glory?</b>
<b>Luke 24: 13-16, 28-35</b>	<b>The Lord has risen indeed.</b>
<b>John 6: 37-40</b>	<b>They who eat this bread will live forever, and I will raise them up on the last day.</b>
<b>John 6: 51-58</b>	<b>They who believe in Jesus have eternal life and I will raise them up on the last day.</b>
<b>John 11: 17-27</b>	<b>I am the resurrection and the life.</b>
<b>John 11: 21-27</b>	<b>I am the resurrection and the life.</b>
<b>John 11: 32-45</b>	<b>Lazarus, come out.</b>
<b>John 12: 23-28</b>	<b>If a grain of wheat falls on the ground and dies, it yields a rich harvest.</b>
<b>John 12: 23-26</b>	<b>If a grain of what falls on the ground and dies, it yields a rich harvest.</b>
<b>John 14: 1-6</b>	<b>There are many rooms in my Father's house.</b>
<b>John 17: 24-26</b>	<b>Father, I want those you have given me to be with me where I am.</b>

**A reading from the Holy Gospel according to Matthew.**

Rejoice and be glad, for your reward will be great in heaven.

**When Jesus saw the crowds, he went up the mountain;  
and after he sat down, his disciples came to him.**

**Then he began to speak, and taught them, saying:**

**“Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.**

**“Blessed are those who mourn, for they will be comforted.**

**“Blessed are the meek, for they will inherit the earth.**

**“Blessed are those who hunger and thirst for  
righteousness, for they will be filled.**

**“Blessed are the merciful, for they will receive mercy.**

**“Blessed are the pure in heart, for they will see God.**

**“Blessed are the peacemakers,  
for they will be called children of God.**

**“Blessed are those who are persecuted  
for righteousness’ sake,  
for theirs is the kingdom of heaven.**

**“Blessed are you when people revile you  
and persecute you  
and utter all kinds of evil against you falsely  
on my account.**

**“Rejoice and be glad, for your reward is great in heaven,  
for in the same way they persecuted the prophets  
who were before you.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Matthew.**

You have hidden these things from the learned  
and have revealed them to children.

**At that time Jesus said,**

**“I thank you, Father, Lord of heaven and earth,  
because you have hidden these things  
from the wise and the intelligent  
and have revealed them to infants;  
yes, Father, for such was your gracious will.**

**All things have been handed over to me by my Father;  
and no one knows the Son except the Father,  
and no one knows the Father except the Son  
and anyone to whom the Son chooses to reveal him.**

**“Come to me,  
all you that are weary and are carrying heavy burdens,  
and I will give you rest.**

**Take my yoke upon you, and learn from me;  
for I am gentle and humble in heart,  
and you will find rest for your souls.**

**For my yoke is easy, and my burden is light.”**

**The Word of the Lord.**



**A reading from the Holy Gospel according to Matthew.**

Look, the bridegroom is coming; go out and meet him.

**Jesus told his disciples this parable:**

**“The kingdom of heaven will be like this.**

**Ten bridesmaids took their lamps**

**and went to meet the bridegroom.**

**Five of them were foolish, and five were wise.**

**When the foolish took their lamps,**

**they took no oil with them;**

**but the wise took flasks of oil with their lamps.**

**As the bridegroom was delayed,**

**all of them became drowsy and slept.**

**But at midnight there was a shout,**

**‘Look! Here is the bridegroom! Come out to meet him.’**

**Then all those bridesmaids got up and trimmed their lamps.**

**The foolish said to the wise,**

**‘Give us some of your oil,**

**for our lamps are going out.’**

**But the wise replied,**

**‘No! there will not be enough for you and for us;**

**you had better go to the dealers**

**and buy some for yourselves.’**

**And while they went to buy it, the bridegroom came,**

**and those who were ready went with him**

**into the wedding banquet; and the door was shut.**

**Later the other bridesmaids came also, saying,**

**‘Lord, lord, open to us.’**

**But he replied, ‘Truly I tell you, I do not know you.’**

**Keep awake therefore, for you know neither the day nor the hour.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Matthew.**

Come, you whom my Father has blessed.

**Jesus said to his disciples:**

**“When the Son of Man comes in his glory,  
and all the angels with him,  
then he will sit on the throne of his glory.**

**All the nations will be gathered before him,  
and he will separate people one from another  
as a shepherd separates the sheep from the goats,  
and he will put the sheep at his right hand  
and the goats at the left.**

**Then the king will say to those at his right hand,  
‘Come, you that are blessed by my Father,  
inherit the kingdom prepared for you  
from the foundation of the world;  
for I was hungry and you gave me food,  
I was thirsty and you gave me something to drink,  
I was a stranger and you welcomed me,  
I was naked and you gave me clothing,  
I was sick and you took care of me,  
I was in prison and you visited me.’**

**Then the righteous will answer him,  
‘Lord, when was it that we saw you hungry  
and gave you food,  
or thirsty and gave you something to drink?’**

**And when was it that we saw you a stranger and welcomed you,  
or naked and gave you clothing?**

**And when was it that we saw you sick or in prison  
and visited you?'**

**And the king will answer them,**

**'Truly I tell you, just as you did it to one of the least of these  
who are members of my family, you did it to me.'**

**Then he will say to those at his left hand,**

**'You that are accursed,  
depart from me into the eternal fire  
prepared for the devil and his angels;  
for I was hungry and you gave me no food,  
I was thirsty and you gave me nothing to drink,  
I was a stranger and you did not welcome me,  
naked and you did not give me clothing,  
sick and in prison and you did not visit me.'**

**Then they also will answer,**

**'Lord, when was it that we saw you hungry or thirsty  
or a stranger or naked or sick or in prison,  
and did not take care of you?'**

**Then he will answer them, 'Truly I tell you,**

**just as you did not do it to one of the least of these,  
you did not do it to me.'**

**And these will go away into eternal punishment,**

**but the righteous into eternal life."**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Mark.**

Jesus gave a loud cry and breathed his last.

**When it was noon, darkness came over the whole land  
until three in the afternoon.**

**At three o'clock Jesus cried out with a loud voice,  
"Eloi, Eloi, lema sabachthani?"**

**which means,**

**"My God, my God, why have you forsaken me?"**

**When some of the bystanders heard it, they said,**

**"Listen, he is calling for Elijah."**

**And someone ran, filled a sponge with sour wine,**

**put it on a stick, and gave it to him to drink, saying,**

**"Wait, let us see whether Elijah will come  
to take him down."**

**Then Jesus gave a loud cry and breathed his last.**

**And the curtain of the temple was torn in two,  
from top to bottom.**

**Now when the centurion, who stood facing him,**

**saw that in this way he breathed his last,  
he said,**

**"Truly this man was God's Son!"**

**When the sabbath was over,  
Mary Magdalene, and Mary the mother of James,  
and Salome bought spices,  
so that they might go and anoint him.  
And very early on the first day of the week,  
when the sun had risen, they went to the tomb.**

**They had been saying to one another,  
“Who will roll away the stone for us  
from the entrance to the tomb?”**

**When they looked up,  
they saw that the stone, which was very large,  
had already been rolled back.**

**As they entered the tomb, they saw a young man,  
dressed in a white robe, sitting on the right side;  
and they were alarmed.**

**But he said to them,  
“Do not be alarmed;  
you are looking for Jesus of Nazareth,  
who was crucified.  
He has been raised; he is not here.  
Look, there is the place they laid him.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Mark.**

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to take him down.”**

**Then Jesus gave a loud cry and breathed his last.**

**And the curtain of the temple was torn in two,**

**from top to bottom.**

**Now when the centurion, who stood facing him,**

**saw that in this way he breathed his last, he said,**

**“Truly this man was God’s Son!”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Luke.**

Young man, I say to you, get up.

**Soon afterwards he went to a town called Nain,  
and his disciples and a large crowd went with him.**

**As he approached the gate of the town,  
a man who had died was being carried out.**

**He was his mother's only son, and she was a widow;  
and with her was a large crowd from the town.**

**When the Lord saw her,  
he had compassion for her and said to her,  
"Do not weep."**

**Then he came forward and touched the bier,  
and the bearers stood still.**

**And he said,  
"Young man, I say to you, rise!"**

**The dead man sat up and began to speak,  
and Jesus gave him to his mother.**

**Fear seized all of them; and they glorified God, saying,  
"A great prophet has risen among us!" and  
"God has looked favorably on his people!"**

**This word about him spread throughout Judea  
and all the surrounding country.**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Luke.**

Be like people waiting for the arrival of their master.

**“Be dressed for action and have your lamps lit;  
be like those who are waiting for their master  
to return from the wedding banquet,  
so that they may open the door for him  
as soon as he comes and knocks.**

**Blessed are those slaves whom the master finds alert  
when he comes;  
truly I tell you, he will fasten his belt  
and have them sit down to eat,  
and he will come and serve them.**

**If he comes during the middle of the night, or near dawn,  
and finds them so, blessed are those slaves.**

**“But know this: if the owner of the house had known  
at what hour the thief was coming,  
he would not have let his house be broken into.**

**You also must be ready,  
for the Son of Man is coming at an unexpected hour.”**

**The Word of the Lord.**



**A reading from the Holy Gospel according to Luke.**

Today you will be with me in paradise.

**When they came to the place that is called The Skull  
they crucified Jesus there with the criminals,  
one on his right and one on his left.**

**One of the criminals who were hanged there  
kept deriding him and saying,  
“Are you not the Messiah?  
Save yourself and us!”**

**But the other rebuked him, saying,  
“Do you not fear God,  
since you are under the same sentence  
of condemnation?**

**And we indeed have been condemned justly,  
for we are getting what we deserve for our deeds,  
but this man has done nothing wrong.”**

**Then he said,  
“Jesus, remember me  
when you come into your kingdom.”**

**Jesus replied,  
“Truly I tell you, today you will be with me in Paradise.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Luke.**

Father, into your hands I commend my spirit.

It was now about noon, and darkness came over the whole land  
until three in the afternoon, while the sun's light failed;  
and the curtain of the temple was torn in two.

Then Jesus, crying with a loud voice, said,  
"Father, into your hands I commend my spirit."

Having said this, he breathed his last.

When the centurion saw what had taken place, he praised God and said,  
"Certainly this man was innocent."

And when all the crowds who had gathered there for this spectacle  
saw what had taken place,  
they returned home, beating their breasts.

But all his acquaintances,  
including the women who had followed him from Galilee,  
stood at a distance, watching these things.

But on the first day of the week, at early dawn,  
they came to the tomb, taking the spices that they had prepared.

They found the stone rolled away from the tomb,  
but when they went in, they did not find the body.

While they were perplexed about this,  
suddenly two men in dazzling clothes stood beside them.

The women were terrified and bowed their faces to the ground,  
but the men said to them,

"Why do you look for the living among the dead?

He is not here, but has risen.

Remember how he told you, while he was still in Galilee."

**The Word of the Lord.**

**A reading from the Holy Gospel according to Luke.**

Father, into your hands I commend my spirit.

**It was now about noon,  
and darkness came over the whole land  
until three in the afternoon,  
while the sun's light failed;  
and the curtain of the temple was torn in two.  
Then Jesus, crying with a loud voice, said,  
"Father, into your hands I commend my spirit."  
Having said this, he breathed his last.**

**When the centurion saw what had taken place,  
he praised God and said,  
"Certainly this man was innocent."**

**And when all the crowds who had gathered there  
for this spectacle saw what had taken place,  
they returned home, beating their breasts.  
But all his acquaintances,  
including the women who had followed him  
from Galilee,  
stood at a distance, watching these things.**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Luke.**

Was it not necessary that the Christ should suffer and so enter into his glory?

**Now on that same day two of the disciples of Jesus  
were going to a village called Emmaus,  
about seven miles from Jerusalem,  
and talking with each other  
about all these things that had happened.**

**While they were talking and discussing,  
Jesus himself came near and went with them,  
but their eyes were kept from recognizing him.**

**And he said to them,**

**“What are you discussing with each other  
while you walk along?”**

**They stood still, looking sad.**

**Then one of them, whose name was Cleopas, answered him:**

**“Are you the only stranger in Jerusalem  
who does not know the things  
that have taken place there in these days?”**

**Jesus asked them, “What things?”**

**They replied, “The things about Jesus of Nazareth,  
who was a prophet mighty in deed and word  
before God and all the people,  
and how our chief priests and leaders  
handed him over to be condemned to death  
and crucified him.**

**But we had hoped that he was the one to redeem Israel.**

**Yes, and besides all this,**

**it is now the third day since these things took place.**

**Moreover, some women of our group astounded us.**

**They were at the tomb early this morning,**

**and when they did not find his body there**

**they came back and told us**

**that they had indeed seen a vision of angels**

**who said that he was alive.**

**Some of those who were with us went to the tomb**

**and found it just as the women had said;**

**but they did not see him.”**

**Then Jesus said to them,**

**“Oh, how foolish you are,**

**and how slow of heart to believe**

**all that the prophets have declared!**

**Was it not necessary that the Messiah should suffer these things**

**and then enter into his glory?”**

**Then beginning with Moses and all the prophets,**

**he interpreted to them the things about himself**

**in all the scriptures.**

**As they came near the village to which they were going,**

**he walked ahead as if he were going on.**

**But they urged him strongly, saying,**

**“Stay with us, because it is almost evening**

**and the day is now nearly over.”**

**So he went in to stay with them.**

**When he was at the table with them,**

**he took bread, blessed and broke it,  
and gave it to them.**

**Then their eyes were opened, and they recognized him;**

**and he vanished from their sight.**

**They said to each other,**

**“Were not our hearts burning within us  
while he was talking to us on the road,  
while he was opening the scriptures to us?”**

**That same hour they got up and returned to Jerusalem;**

**and they found the eleven and their companions  
gathered together.**

**They were saying, “The Lord has risen indeed,**

**and he has appeared to Simon!”**

**Then they told what had happened on the road,**

**and how he had been made known to them  
in the breaking of the bread.**

**The Word of the Lord.**

**A reading from the Holy Gospel according to Luke.**

The Lord has risen indeed.

**Now on that same day two of them  
were going to a village called Emmaus,  
about seven miles from Jerusalem,  
and talking with each other  
about all these things that had happened.**

**While they were talking and discussing,  
Jesus himself came near and went with them,  
but their eyes were kept from recognizing him.**

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he walked ahead as if he were going on.**

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and how he had been made known to them  
in the breaking of the bread.**

**The Word of the Lord.**



**A reading from the Holy Gospel according to John.**

They who believe in Jesus have eternal life  
and I will raise them up on the last day.

**Everything that the Father gives me will come to me,  
and anyone who comes to me I will never drive  
away;  
for I have come down from heaven,  
not to do my own will,  
but the will of the one who sent me.**

**And this is the will of the one who sent me,  
that I should lose nothing of all that he has given  
me,  
but raise it up on the last day.**

**This is indeed the will of my Father,  
that all who see the Son  
and believe in him may have eternal life;  
and I will raise them up on the last day.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

They who eat this bread will live forever, and I will raise them up on the last day.

**Jesus told the crowd:**

**”I am the living bread that came down from heaven.  
Whoever eats of this bread will live forever;  
and the bread that I will give for the life of the world  
is my flesh.”**

**The Jews then disputed among themselves, saying,**

**“How can this man give us his flesh to eat?”**

**So Jesus said to them,**

**“Very truly, I tell you,  
unless you eat the flesh of the Son of Man  
and drink his blood,  
you have no life in you.**

**Those who eat my flesh and drink my blood have eternal life,**

**and I will raise them up on the last day;  
for my flesh is true food and my blood is true drink.**

**Those who eat my flesh and drink my blood**

**abide in me, and I in them.**

**Just as the living Father sent me,**

**and I live because of the Father,  
so whoever eats me will live because of me.**

**This is the bread that came down from heaven,**

**not like that which your ancestors ate, and they died.**

**But the one who eats this bread will live forever.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

I am the resurrection and the life.

**When Jesus arrived at Bethany,**

he found that Lazarus had already been in the tomb four days.

**Now Bethany was near Jerusalem, some two miles away,**

and many of the Jews had come to Martha and Mary  
to console them about their brother.

**When Martha heard that Jesus was coming,**

she went and met him, while Mary stayed at home.

**Martha said to Jesus,**

“Lord, if you had been here,  
my brother would not have died.

**But even now I know that God will give you whatever you ask of him.”**

**Jesus said to her,**

“Your brother will rise again.”

**Martha said to him,**

“I know that he will rise again  
in the resurrection on the last day.”

**Jesus said to her,**

“I am the resurrection and the life.  
Those who believe in me, even though they die, will live,  
and everyone who lives and believes in me will never die.  
Do you believe this?”

**She said to him,**

“Yes, Lord, I believe that you are the Messiah,  
the Son of God, the one coming into the world.”

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

I am the resurrection and the life.

**Martha said to Jesus,**

**“Lord, if you had been here,  
my brother would not have died.**

**But even now I know that God will give you  
whatever you ask of him.”**

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**“I know that he will rise again  
in the resurrection on the last day.”**

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**“I am the resurrection and the life.**

**Those who believe in me,**

**even though they die, will live,**

**and everyone who lives and believes in me**

**will never die.**

**Do you believe this?”**

**She said to him,**

**“Yes, Lord, I believe that you are the Messiah,**

**the Son of God, the one coming into the world.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

Lazarus, come out.

**When Mary came where Jesus was and saw him,  
she knelt at his feet and said to him,  
“Lord, if you had been here,  
my brother would not have died.”**

**When Jesus saw her weeping,  
and the Jews who came with her also weeping,  
he was greatly disturbed in spirit and deeply moved.**

**He said, “Where have you laid him?”**

**They said to him, “Lord, come and see.”**

**Jesus began to weep.**

**So the Jews said,**

**“See how he loved him!”**

**But some of them said,**

**“Could not he who opened the eyes of the blind man  
have kept this man from dying?”**

**Then Jesus, again greatly disturbed, came to the tomb.**

**It was a cave, and a stone was lying against it.**

**Jesus said, “Take away the stone.”**

**Martha, the sister of the dead man, said to him,**

**“Lord, already there is a stench  
because he has been dead four days.”**

**Jesus said to her,**

**“Did I not tell you that if you believed,  
you would see the glory of God?”**

**So they took away the stone.**

**And Jesus looked upward and said,**

**“Father, I thank you for having heard me.**

**I knew that you always hear me,**

**but I have said this**

**for the sake of the crowd standing here,  
so that they may believe that you sent me.”**

**When he had said this, he cried with a loud voice,**

**“Lazarus, come out!”**

**The dead man came out,**

**his hands and feet bound with strips of cloth,**

**and his face wrapped in a cloth.**

**Jesus said to them,**

**“Unbind him, and let him go.”**

**Many of the Jews therefore,**

**who had come with Mary**

**and had seen what Jesus did,**

**believed in him.**

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

If a grain of wheat falls on the ground and dies, it yields a rich harvest.

**Jesus told his disciples:**

**“The hour has come for the Son of Man to be glorified.**

**Very truly, I tell you, unless a grain of wheat**

**falls into the earth and dies,**

**it remains just a single grain;**

**but if it dies, it bears much fruit.**

**Those who love their life lose it,**

**and those who hate their life in this world**

**will keep it for eternal life.**

**Whoever serves me must follow me, and where I am,**

**there will my servant be also.**

**Whoever serves me, the Father will honor.**

**Now my soul is troubled.**

**And what should I say—**

**‘Father, save me from this hour’?**

**No, it is for this reason that I have come to this hour.**

**Father, glorify your name.”**

**Then a voice came from heaven,**

**“I have glorified it, and I will glorify it again.”**

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

If a grain of wheat falls to the ground, it yields a rich harvest.

**Jesus told his disciples:**

**“The hour has come for the Son of Man to be glorified.**

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falls into the earth and dies,  
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but if it dies, it bears much fruit.**

**Those who love their life lose it,  
and those who hate their life in this world  
will keep it for eternal life.**

**Whoever serves me must follow me,  
and where I am,  
there will my servant be also.**

**Whoever serves me, the Father will honor.”**

**The Word of the Lord.**



**A reading from the Holy Gospel according to John.**

There are many rooms in my Father's house.

**Jesus said to his disciples:**

**"Do not let your hearts be troubled.  
Believe in God, believe also in me.  
In my Father's house there are many dwelling places.  
If it were not so, would I have told you  
that I go to prepare a place for you?  
And if I go and prepare a place for you,  
I will come again and will take you to myself,  
so that where I am, there you may be also.  
And you know the way to the place 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 except through me."**

**The Word of the Lord.**

**A reading from the Holy Gospel according to John.**

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

**Raising his eyes to heaven, Jesus prayed and said:**

**“Father, I desire that those also,  
whom you have given me,  
may be with me where I am,  
to see my glory,  
which you have given me  
because you loved me  
before the foundation of the world.**

**Righteous Father, the world does not know you,  
but I know you;  
and these know that you have sent me.**

**I made your name known to them,  
and I will make it known,  
so that the love with which you have loved me  
may be in them, and I in them.”**

**The Word of the Lord.**

# CAPUCHIN-FRANCISCAN READINGS

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## **CAPUCHIN CONSTITUTIONS 1: 1-6**

**A reading from the Constitutions of the Capuchin Order.**

**The holy Gospel of our Lord Jesus Christ is, in every age, the source of the entire life of the Church and the message of salvation for the whole world.**

**For, through it, the Church, led by the Holy Spirit, comes to know Christ and accepts in faith his deeds and words which are spirit and life to those who believe.**

**Saint Francis, the founder of our Fraternity, accepted the Gospel as the principle of his life and activity from the very beginning of his conversion.**

**In the beginning and end of the Rule, therefore, he expressly commanded its observance and, in the Testament, declared that it was revealed to him to live according to the pattern of the holy Gospel.**

**Since we are his sons, therefore, let us always take care to make progress in our understanding of the Gospel.**

**In all circumstances of our life, let us follow the Gospel as the supreme law, assiduously read the words of salvation, and, like the Blessed Virgin Mary, carry them in our heart. Thus, as the Gospel increasingly fashions our life, we may grow in Christ in all things.**

**A word from the Capuchin tradition.**

## **CAPUCHIN CONSTITUTIONS 2: 1-3**

**A reading from the Constitutions of the Capuchin Order.**

**Saint Francis, a true disciple of Christ and an outstanding example of Christian life, taught his own brothers to follow the footprints of the poor and humble Jesus Christ joyfully that, through Him, they would be led in the Holy Spirit to the Father.**

**Burning with love of Christ, let us contemplate Him in the self-emptying of His Incarnation and Cross that we might be ever more conformed to Him. As together we joyfully celebrate the Eucharist, let us take part in the Paschal Mystery, enjoying a foretaste of His Resurrection until He comes.**

**Let us courageously observe the gospel counsels, especially those we have promised: chastity dedicated to God, poverty that is a special way of salvation for us, and loving obedience.**

**A word from the Capuchin tradition.**

**CAPUCHIN CONSTITUTIONS 21: 1-3**

**A reading from the Constitutions of the Capuchin Order.**

**The nature and goal of the three gospel counsels, promised by vow at profession, is that, with a heart liberated by grace, we may be united with Christ in a chaste, poor and obedient life for the sake of the Kingdom of heaven following the footprints of Saint Francis.**

**The gospel counsel of chastity for the Kingdom of heaven, a sign of the world to come and a fountain of a more abundant fruitfulness in an undivided heart, entails the obligation of perfect continence in celibacy.**

**The gospel counsel of poverty in imitation of Christ, Who though he was rich was made poor, entails, in addition to a life poor in fact and in spirit, a dependence upon superiors, a limitation in the use and disposition of goods and also a voluntary renunciation . . . of the capacity of acquiring and possessing goods. . . .**

**The gospel counsel of obedience, promised in a spirit of faith and love in the following of Christ who was obedient even to death, requires, for God's sake, a submission of the will to legitimate superiors whenever they command according to our Constitutions "in everything that is not contrary to our conscience and the Rule."**

**A word from the Capuchin tradition.**

## **CONSTITUTIONS 31: 1-5**

**A reading from the Constitutions of the Capuchin Order.**

**Let us frequently consider how great is the grace of religious profession.**

**For through it we embrace, under a new and special title, a life dedicated to the honor and service of God that impels us to the perfection of charity. Firmly and more intimately consecrated to the service of God, we represent Christ united by an indissoluble bond to his spouse the Church.**

**In order that through this consecration we may gather more abundant fruit from the grace of baptism, we bind ourselves to live out the gospel counsels according to the Rule and Constitutions.**

**In this way we intend to free ourselves from the impediments that can draw us away from perfect charity, spiritual freedom, and the perfection of divine worship.**

**By means of profession, finally, while we enjoy a special divine gift within the life of the Church, we help its salvific mission by our witness.**

**A word from the Capuchin tradition.**

**CAPUCHIN CONSTITUTIONS 186: 4-6**

**A reading from the Constitutions of the Capuchin Order.**

**Christ, then, Who is the Light and Expectation of the nations, the End of the Law, the Salvation of God, the Father of the world to come, the Word and the Power that upholds all things and, lastly, our Hope, in Whom all things are possible, delightful and easy, and to Whom our frailty is known, will not only give us strength for following His commands and counsels, but will also pour out His heavenly gifts in such abundance that, after overcoming all obstacles, we may be able to follow and imitate Him with the greatest eagerness of our hearts, using visible things as passers-by and as those yearning for things eternal.**

**\*In Christ,  
Who is God and Man,  
the True Light, the Splendor of Glory,  
and the Brilliance of Eternal Light;  
In Christ,  
the Mirror without blemish,  
the Image of the Goodness of God;  
In Christ,  
appointed by the Father  
as the Judge, Law-giver, and Savior of all peoples;  
In Christ,  
to Whom the Father and Holy Spirit have borne witness  
and in Whom are our merit, model of life, help and reward;  
In Christ,  
Who by God has been made for us Wisdom and Justice,  
be all our thought, meditation and imitation.**

**Lastly,  
to Christ,  
Who lives and reigns with the Father and the Holy Spirit,  
one God,  
co-eternal, consubstantial, and co-equal,  
be everlasting praise, honor and glory  
for ever and ever.  
Amen.**

**A word from the Capuchin tradition.**

**\*Reading may begin at this point.**



## **CAPUCHIN CONSTITUTIONS 174:1-4**

(for a missionary)

**A reading from the Constitutions of the Capuchin Order, on the missionary commitment of the Order.**

**Christ Jesus, God's Good News, the first and greatest preacher of the Gospel, gave to all his disciples and, through them, to the community of faith that is the Church, the grace and mandate of spreading the gospel.**

**All the baptized, and especially religious by the special gift of themselves, are united to the Pilgrim Church. Through Christ's mission and that of the Holy Spirit, the Church is the universal sacrament of salvation and, therefore, missionary by its nature.**

**Through divine inspiration, Saint Francis renewed the missionary spirit of his time by the example of his life and the power of his Rule. Moreover, he added momentum to those initiatives of the Church that are called missionary and through which the Gospel is proclaimed. In this way the coming Kingdom of God transforms the human person, creates a new world that is just and full of peace, and each day the Church is established and, day after day, becomes more perfect.**

**Our Order accepts as its own the responsibility of spreading the Gospel that belongs to the whole Church. It regards and takes on this missionary work as one of its principal apostolic obligations.**

**A word from the Capuchin tradition.**

**An exhortation of Saint Francis of Assisi.**

**O dearly beloved brothers and children ever-blessed, listen to me, listen to the voice of your Father:**

**Great things have we promised, greater things are promised to us.**

**Let us observe the former, and aspire to the latter.**

**Pleasure is brief, punishment is eternal.**

**Short the suffering, eternal the glory.**

**Many have been called, few have been chosen;**

**Everyone will be rewarded according to their merit.**

**Amen.**

**A word from the Franciscan tradition.**

**A reading from the Franciscan tradition.**

**THE CANTICLE OF BROTHER SUN  
by Saint Francis of Assisi**

**Most high, all-powerful, all good, Lord!  
All praise is yours, all glory,  
All honor and all blessing.**

**To you, alone, Most High, do they belong.  
No mortal lips are worthy  
To pronounce your name.**

**All praise be yours, my Lord, through all that you have made,  
And first my lord Brother Sun,  
Who brings the day;  
and light you give to us through him.  
How beautiful is he, how radiant in all his splendor!  
Of you, Most High, he bears the likeness.**

**All praise be yours, my Lord, through Sister Moon and Stars;  
In the heavens you have made them,  
Bright and precious and fair.**

**All praise be yours, my Lord, through Brothers Wind and Air,  
And fair and stormy, all the weather's moods,  
By which you cherish all that you have made.**

**All praise be yours, my Lord, through Sister Water,  
So useful, lowly, precious and pure.**

**All praise be yours, my Lord, through Brother Fire,  
Through whom you brighten up the night.  
How beautiful is he, how gay!  
Full of power and strength.**

**All praise be yours, my Lord, through Sister Earth, our mother,  
Who feeds us in her sovereignty  
and produces various fruits with colored flowers and herbs.**

**All praise be yours, my Lord,  
through those who grant pardon for love of you;  
through those who endure sickness and trial.**

**Happy those who endure in peace,  
By you, Most High, they will be crowned.**

**All praise be yours, my Lord, through Sister Death,  
From whose embrace no mortal can escape.**

**Woe to those who die in mortal sin!**

**Happy those She finds doing your will!  
The second death can do no harm to them.**

**Praise and bless my Lord, and give him thanks,  
And serve him with great humility.**

**A word from the Franciscan tradition.**

**A reading from Thomas of Celano's Second Life of Saint Francis of Assisi, on the death of Saint Francis.**

**While the brothers were grieving inconsolably, Saint Francis commanded that bread be brought to him. He *blessed and broke it* and gave a small piece of it to each one to eat. Commanding also that a book of the Gospels be brought, he asked that the Gospel according to St. John be read to him from the place that begins: *Before the feast of the Passover*. He was recalling that most holy supper which the Lord celebrated as his last supper with his disciples. He did all of this in reverent memory of that supper, showing thereby the deep love he had for his brothers.**

**Then he spent the few days that remained before his death in praise, teaching his companions whom he loved so much to praise Christ with him. He himself, in as far as he was able, broke forth in this psalm: *I cried to the Lord with my voice: with my voice I made supplication to the Lord*. He also invited all creatures to praise God, and by means of the words he had composed earlier, he exhorted them to love God. He exhorted death itself to give praise, and going joyfully to meet it, he invited it to make its lodging with him. "Welcome," he said, "my sister death." To the doctor he said: "Tell me bravely, brother doctor, that death, which is the gateway of life, is at hand." Then to the brothers: "When you see that I am brought to my last moments, place me upon the ground.**

**The hour therefore came, and all the mysteries of Christ being fulfilled in him, he winged his way happily to God.**

**A word from the Franciscan tradition.**

(Celano, Second Life, Chapter 163, no. 217, Omnibus, 2nd ed., p. 536, abridged)

**A reading from Thomas of Celano's Second Life of Saint Francis of Assisi.**

**A certain Bernard of the city of Assisi humbly sought the advice of Saint Francis. He consulted him, saying: "Everything I have, I recognize as having been given me by God, and at your advice I stand ready to give them back to God."**

**Saint Francis said: "Let us go early in the morning to the church and, taking the book of the Gospel, let us seek counsel from Christ."**

**They therefore entered the church early in the morning, and after offering up a prayer, they opened the book of the Gospel, proposing to follow what counsel should first appear. They opened the book and Christ showed them his counsel in it: *If you wish to be perfect, go, sell your possessions, and give to the poor. You will then have treasure in heaven. After that, come back and follow me.*"**

**A second time they did this and they read: "Take nothing for the journey, neither walking staff nor traveling bag, no bread, no money."**

**They did the same thing a third time and they found: *If you wish to be my follower, you must deny your very self, take up your cross, and follow me.***

**Without delay Bernard fulfilled all these things. In a short time many other were converted . . . , under the care of Francis, to infinite good.**

**A word from the Franciscan tradition.**

(Second Life of Celano, Book I. Chapter 10, no. 15, Omnibus, 2nd edition, 374-5, adapted)

**A reading from the Little Flowers of Saint Francis.**

**One winter day St. Francis was coming to St. Mary of the Angels from Perugia with Brother Leo, and the bitter cold made them suffer keenly. St. Francis called to Brother Leo, who was walking a bit ahead of him, and he said: “Brother Leo, even if the Friars Minor in every country give a greater example of holiness and integrity and good edification, nevertheless write down and note carefully that perfect joy is not in that.”**

**And when he had walked on a bit, St. Francis called him again, saying, “Brother Leo, even if a Friar Minor gives sight to the blind, heals the paralyzed, drives out devils, gives hearing back to the deaf, makes the lame walk, and restores speech to the dumb, and what is still more, brings back to life one who has been dead four days, write that perfect joy is not in that.”**

**And going on a bit, St. Francis cried out again in a strong voice: “Brother Leo, if a Friar Minor knew all languages and all sciences and Scripture, if he also knew how to prophesy and to reveal not only the future but also the secrets of the consciences and minds of others, write down and note carefully that perfect joy is not in that.”**

**And as they walked on, after a while St. Francis called again forcefully: “Brother Leo, Little Lamb of God, even if a Friar Minor could speak with the voice of an angel, and knew the courses of the stars and the powers of herbs, and knew all about the treasures in the earth, and if he knew the qualities of birds and fishes, animals, humans, roots, trees, rocks, and waters, write down and note carefully that true joy is not in that.”**

**And going on a bit farther, St. Francis called again strongly: “Brother Leo, even if a Friar Minor could preach so well that he should convert all infidels to the faith of Christ, write that perfect joy is not there.”**

**Now when he had been talking this way for a distance of two miles, Brother Leo in great amazement asked him: “Father, I beg you in God’s name to tell me where perfect joy is.”**

**And St. Francis replied: “When we come to St. Mary of the Angels, soaked by the rain and frozen by the cold, all soiled with mud and suffering from hunger, and we ring at the gate of the Place and the brother porter**

comes and says angrily: 'Who are you?' And we say: 'We are two of your brothers.' And he contradicts us, saying: 'You are not telling the truth. Rather you are two rascals who go around deceiving people and stealing what they give to the poor. Go away!' And he does not open for us, but makes us stand outside in the snow and rain, cold and hungry, until night falls--then if we endure all those insults and cruel rebuffs patiently, without being troubled and without complaining, and if we reflect humbly and charitably that that porter really knows us and that God makes him speak against us, oh, Brother Leo, write that perfect joy is there!

"And if we continue to knock, and the porter comes out in anger, and drives us away with curses and hard blows like bothersome scoundrels, saying: 'Get away from here, you dirty thieves--go to the hospital! Who do you think you are? You certainly won't eat or sleep here!--and if we bear it patiently and take the insults with joy and love in our hearts, oh, Brother Leo, write that that is perfect joy!

"And if later, suffering intensely from hunger and the painful cold, with night falling, we still knock and call, and crying loudly beg them to open for us and let us come in for the love of God, and he grows still more angry and says: 'Those fellows are bold and shameless ruffians. I'll give them what they deserve!' And he comes out with a knotty club, and grasping us by the cowl throws us onto the ground, rolling us in the mud and snow, and beats us with that club so much that he covers our bodies with wounds--if we endure all those evil and insults and blows with joy and patience, reflecting that we must accept and bear the sufferings of the Blessed Christ patiently for love of Him, oh, Brother Leo, write: that is perfect joy!

"And now hear the conclusion, Brother Leo. Above all the graces and gifts of the Holy Spirit which Christ gives to His friends is that of conquering oneself and willingly enduring sufferings, insults, humiliations, and hardships for the love of Christ. For we cannot glory in all those other marvelous gifts of God, as they are not ours but God's, as the Apostle says: 'What have you that you have not received?'

"But we can glory in the cross of tribulations and afflictions, because that is ours, and so the Apostle says: 'I will not glory save in the cross of Our Lord Jesus Christ.'"

#### **A word from the Franciscan tradition.**

(From the Little Flowers of St. Francis, Part 1, no. 8, Omnibus, 2nd edition, 1318-1320)



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**A reading from the Acts of the Apostles.**

God has appointed Jesus to judge everyone, alive and dead.

**Peter began to speak to them:**

**“I truly understand that God shows no partiality,  
but in every nation anyone who fears God  
and does what is right is acceptable to God.**

**You know the message God sent to the people of Israel,  
preaching peace by Jesus Christ—he is Lord of all.**

**That message spread throughout Judea,  
beginning in Galilee after the baptism that John announced:  
how God anointed Jesus of Nazareth  
with the Holy Spirit and with power;  
how he went about doing good  
and healing all who were oppressed by the devil,  
for God was with him.**

**We are witnesses to all that he did  
both in Judea and in Jerusalem.**

**They put him to death by hanging him on a tree;  
but God raised him on the third day  
and allowed him to appear,  
not to all the people but to us  
who were chosen by God as witnesses,  
and who ate and drank with him after he rose from the dead.**

**Jesus commanded us to preach to the people  
and to testify that he is the one ordained by God  
as judge of the living and the dead.**

**All the prophets testify about Jesus  
that everyone who believes in him  
receives forgiveness of sins through his name.”**

**The Word of the Lord.**

**A reading from the Acts of the Apostles.**

God has appointed Jesus to judge everyone, alive and dead.

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**“I truly understand that God shows no partiality,  
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as judge of the living and the dead.**

**All the prophets testify about Jesus  
that everyone who believes in him  
receives forgiveness of sins through his name.”**

**The Word of the Lord.**

**A reading from the letter of Paul to the Romans.**

Having been justified by the blood of Christ,  
we will be saved from God's anger through him.

**Hope does not disappoint us,**

**because God's love has been poured into our hearts  
through the Holy Spirit that has been given to us.**

**For while we were still weak,**

**at the right time Christ died for the ungodly.**

**Indeed, rarely will anyone die for a righteous person—**

**though perhaps for a good person  
someone might actually dare to die.**

**But God proves his love for us in that**

**while we still were sinners  
Christ died for us.**

**Much more surely then,**

**now that we have been justified by his blood,  
will we be saved through him from the wrath of God.**

**For if while we were enemies,**

**we were reconciled to God through the death of his**

**Son,**

**much more surely,  
having been reconciled, will we be saved by his life.**

**But more than that,**

**we even boast in God through our Lord Jesus Christ,  
through whom we have now received reconciliation.**

**The Word of the Lord.**



**A reading from the letter of Paul to the Romans.**

However great the number of sins committed, grace was even greater.

**If, because of the one person's trespass,  
death exercised dominion through that one,  
much more surely will those  
who receive the abundance of grace  
and the free gift of righteousness  
exercise dominion in life  
through the one person, Jesus Christ.**

**Therefore just as one person's trespass  
led to condemnation for all,  
so one person's act of righteousness  
leads to justification and life for all.**

**For just as by the one person's disobedience  
the many were made sinners,  
so by the one person's obedience  
the many will be made righteous.**

**But law came in, with the result that the trespass  
multiplied;  
but where sin increased, grace abounded all the more,  
so that, just as sin exercised dominion in death,  
so grace might also exercise dominion through  
justification  
leading to eternal life through Jesus Christ our Lord.**

**The Word of the Lord.**





**A reading from the letter of Paul to the Romans.**

Let us walk in the newness of life.

**Do you not know that all of us**

**who have been baptized into Christ Jesus  
were baptized into his death?**

**Therefore we have been buried with him by baptism  
into death,**

**so that, just as Christ was raised from the dead  
by the glory of the Father,  
so we too might walk in newness of life.**

**For if we have been united with Christ in a death like his,  
we will certainly be united with him  
in a resurrection like his.**

**We know that our old self was crucified with Christ  
so that the body of sin might be destroyed,  
and we might no longer be enslaved to sin.**

**For whoever has died is freed from sin.**

**But if we have died with Christ,  
we believe that we will also live with him.**

**We know that Christ, being raised from the dead,  
will never die again;  
death no longer has dominion over him.**

**The Word of the Lord.**

**A reading from the letter of Paul to the Romans.**

Let us walk in the newness of life.

**Do you not know that all of us  
who have been baptized into Christ Jesus  
were baptized into his death?**

**Therefore we have been buried with him by baptism  
into death,  
so that, just as Christ was raised from the dead  
by the glory of the Father,  
so we too might walk in newness of life.**

**But if we have died with Christ,  
we believe that we will also live with him.  
We know that Christ, being raised from the dead,  
will never die again;  
death no longer has dominion over him.**

**The Word of the Lord.**

**A reading from the letter of Paul to the Romans.**

We wait for our bodies to be set free.

**All who are led by the Spirit of God are children of God.**

**For you did not receive a spirit of slavery to fall back into fear,  
but you have received a spirit of adoption.**

**When we cry, “Abba! Father!”**

**it is that very Spirit bearing witness with our spirit  
that we are children of God, and if children, then heirs,  
heirs of God and joint heirs with Christ—  
if, in fact, we suffer with him  
so that we may also be glorified with him.**

**I consider that the sufferings of this present time  
are not worth comparing with the glory  
about to be revealed to us.**

**For the creation waits with eager longing  
for the revealing of the children of God;  
for the creation was subjected to futility,  
not of its own will  
but by the will of the one who subjected it,  
in hope that the creation itself  
will be set free from its bondage to decay  
and will obtain the freedom of the glory  
of the children of God.**

**We know that the whole creation  
has been groaning in labor pains until now;  
and not only the creation, but we ourselves,  
who have the first fruits of the Spirit,  
groan inwardly while we wait for adoption,  
the redemption of our bodies**

**The Word of the Lord.**

**A reading from the letter of Paul to the Romans.**

Nothing can really come between us and the love of Christ.

**What then are we to say about these things?**

**If God is for us, who is against us?**

**God who did not withhold his own Son,**

**but gave him up for all of us,**

**will God not with him also give us everything else?**

**Who will bring any charge against God's elect?**

**It is God who justifies.**

**Who is to condemn?**

**It is Christ Jesus, who died, yes, who was raised,**

**who is at the right hand of God, who indeed**

**intercedes for us.**

**Who will separate us from the love of Christ?**

**Will hardship, or distress, or persecution, or famine,**

**or nakedness, or peril, or sword?**

**No, in all these things we are more than conquerors**

**through him who loved us.**

**For I am convinced that neither death, nor life,**

**nor angels, nor rulers,**

**nor things present, nor things to come,**

**nor powers, nor height, nor depth,**

**nor anything else in all creation,**

**will be able to separate us from the love of God**

**in Christ Jesus our Lord.**

**The Word of the Lord.**

**A reading from the letter of Paul to the Romans.**

Alive or dead, we belong to the Lord.

**We do not live to ourselves,  
and we do not die to ourselves.**

**If we live, we live to the Lord,  
and if we die, we die to the Lord;  
so then, whether we live or whether we die,  
we are the Lord's.**

**For to this end Christ died and lived again,  
so that he might be Lord  
of both the dead and the living.**

**Why do you pass judgment on your brother or sister?  
Or you, why do you despise your brother or sister?  
For we will all stand before the judgment seat of God.**

**For it is written,  
“As I live, says God, every knee shall bow to me,  
and every tongue shall give praise to God.”**

**So then, each of us will be accountable to God.**

**The Word of the Lord.**

READINGS FROM THE NEW TESTAMENT: 1 Corinthians 15: 20-24,25-28

**A reading from the first letter of Paul to the Corinthians.**

All people will be brought to life in Christ.

**Christ has been raised from the dead,**

**the first fruits of those who have died.**

**For since death came through a human being,**

**the resurrection of the dead has also come**

**through a human being;**

**for as all die in Adam, so all will be made alive in Christ.**

**But each in order: Christ the first fruits,**

**then at his coming those who belong to Christ.**

**Then comes the end,**

**when Christ hands over the kingdom to God the Father,**

**after he has destroyed every ruler**

**and every authority and power.**

**For Christ must reign**

**until he has put all his enemies under his feet.**

**The last enemy to be destroyed is death.**

**For “God has put all things in subjection under his feet.”**

**But when it says, “All things are put in subjection,”**

**it is plain that this does not include the one**

**who put all things in subjection under him.**

**When all things are subjected to him,**

**then the Son himself will also be subjected**

**to the one who put all things in subjection under him,**

**so that God may be all in all.**

**The Word of the Lord.**

**A reading from the first letter of Paul to the Corinthians.**

Death is swallowed up in victory.

**Listen, I will tell you a mystery!**

**We will not all die, but we will all be changed,  
in a moment, in the twinkling of an eye,  
at the last trumpet.**

**For the trumpet will sound,  
and the dead will be raised imperishable,  
and we will be changed.**

**For this perishable body must put on imperishability,  
and this mortal body must put on immortality.**

**When this perishable body puts on imperishability,  
and this mortal body puts on immortality,  
then the saying that is written will be fulfilled:  
“Death has been swallowed up in victory.”**

**“Where, O death, is your victory?  
Where, O death, is your sting?”**

**The sting of death is sin, and the power of sin is the law.**

**But thanks be to God,  
who gives us the victory through our Lord Jesus Christ.**

**The Word of the Lord.**

**A reading from the second letter of Paul to the Corinthians.**

We have an everlasting home in heaven.

**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.**

**So we are always confident; even though 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.**

**Yes, we do have confidence,  
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 all of us must appear before the judgment seat of Christ,  
so that each may receive recompense  
for what has been done in the body,  
whether good or evil.**

**The Word of the Lord.**



**A reading from the letter of Paul to the Philippians.**

Jesus will transfigure these wretched bodies of ours to be like his glorious body.

**Our citizenship is in heaven,  
and it is from there that we are expecting a Savior,  
the Lord Jesus Christ.**

**He will transform the body of our humiliation  
that it may be conformed to the body of his glory,  
by the power that also enables him  
to make all things subject to himself.**

**The Word of the Lord.**

**A reading from the first letter of Paul to the Thessalonians.**

We shall stay with the Lord for ever.

**We do not want you to be uninformed, brothers and sisters,  
about those who have died,  
so that you may not grieve  
as others do who have no hope.**

**For since we believe that Jesus died and rose again,  
even so, through Jesus,  
God will bring with him those who have died.**

**For this we declare to you by the word of the Lord,  
that we who are alive,  
who are left until the coming of the Lord,  
will by no means precede those who have died.**

**For the Lord himself, with a cry of command,  
with the archangel's call  
and with the sound of God's trumpet,  
will descend from heaven,  
and the dead in Christ will rise first.**

**Then we who are alive, who are left,  
will be caught up in the clouds together with them  
to meet the Lord in the air;  
and so we will be with the Lord forever.**

**Therefore encourage one another with these words.**

**The Word of the Lord.**

**A reading from the second letter of Paul to Timothy.**

If we have died with him, then we shall live with him.

**Remember Jesus Christ, raised from the dead,  
a descendant of David—  
that is my gospel,  
for which I suffer hardship,  
even to the point of being chained like a criminal.  
But the word of God is not chained.**

**Therefore I endure everything for the sake of the elect,  
so that they may also obtain the salvation  
that is in Christ Jesus, with eternal glory.**

**The saying is sure:**

**If we have died with him, we will also live with him;  
if we endure, we will also reign with him;  
if we deny him, he will also deny us;  
if we are faithless, he remains faithful—  
for he cannot deny himself.**

**The Word of the Lord.**

**A reading from the first letter of John.**

We shall see God as he really is.

**See what love the Father has given us,  
that we should be called children of God;  
and that is what we are.**

**The reason the world does not know us  
is that it did not know the Son.**

**Beloved, we are God's children now;  
what we will be has not yet been revealed.  
What we do know is this: when he is revealed,  
we will be like him,  
for we will see him as he is.**

**The Word of the Lord.**

**A reading from the first letter of John.**

We have passed out of death into life because we love one another.

**We know that we have passed from death to life  
because we love one another.**

**Whoever does not love abides in death.**

**All who hate a brother or sister are murderers,  
and you know that murderers  
do not have eternal life abiding in them.**

**We know love by this,  
that Jesus laid down his life for us—  
and we ought to lay down our lives for one another.**

**The Word of the Lord.**

**A reading from the book of Revelations.**

Happy are those who die in the Lord.

**I, John, heard a voice from heaven saying,**

**“Write this: Blessed are the dead**

**who from now on die in the Lord.”**

**“Yes,” says the Spirit,**

**“they will rest from their labors,**

**for their deeds follow them.”**

**The Word of the Lord.**

**A reading from the book of Revelations.**

The dead have been judged according to their works.

**I, John, saw a great white throne and the one who sat on it;**

**the earth and the heaven fled from his presence,  
and no place was found for them.**

**And I saw the dead, great and small,**

**standing before the throne, and books were opened.**

**Also another book was opened, the book of life.**

**And the dead were judged according to their works,  
as recorded in the books.**

**And the sea gave up the dead that were in it,**

**Death and Hades gave up the dead that were in them,  
and all were judged according to what they had done.**

**Then Death and Hades were thrown into the lake of fire.**

**This is the second death, the lake of fire;**

**and anyone whose name was not found  
written in the book of life  
was thrown into the lake of fire.**

**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.**

**The Word of the Lord.**

**A reading from the book of Revelations.**

There will be no more death.

**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, the 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,**

**“See, the home of God is among mortals.**

**God will dwell with them as their God;**

**they will be God’s people,  
and God will be with them;  
wiping every tear from their eyes.**

**Death will be no more;**

**mourning and crying and pain will be no more,  
for the first things have passed away.”**

**And the one who was seated on the throne said,**

**“See, I am making all things new.”**

**Also he said,**

**“Write this, for these words are trustworthy and true.”**

**Then 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 water**

**as a gift from the spring of the water of life.**

**Those who conquer will inherit these things,**

**and I will be their God and they will be my children.”**

**The Word of the Lord.**



## READINGS FROM THE HEBREW BIBLE

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<b>Wisdom 3: 1-6, 9</b>	<b>God accepted them as a holocaust.</b>
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#### Additional readings:

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**Daniel 3: 25, 34-43 (NRSV: The Prayer of Azariah 2, 11-20)**

**Joel 2: 21-24, 26-27.**

**A reading from the book of Job.**

I know that my Redeemer lives.

**“O that my words were written down!  
O that they were inscribed in a book!  
O that with an iron pen and with lead  
they were engraved on a rock forever!**

**For I know that my Redeemer lives,  
and that at the last he will stand upon the earth;  
and after my skin has been thus destroyed,  
then in my flesh I shall see God,  
whom I shall see on my side,  
and my eyes shall behold, and not another.**

**My heart faints within me!**

**The Word of the Lord.**

**A reading from the book of Wisdom.**

God accepted them as a holocaust.

**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 a disaster,  
and their going from us to be their destruction;  
but they are at peace.**

**For though in the sight of others 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;  
like gold in the furnace God tried them,  
and like a sacrificial burnt offering God 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 God will reign over them forever.**

**Those who trust in God will understand truth,  
and the faithful will abide with God in love,  
because grace and mercy are upon the holy ones,  
and God watches over the elect.**

**The Word of the Lord.**

**A reading from the book of Wisdom.**

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**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,  
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their hope is full of immortality.**

**Having been disciplined a little,  
they will receive great good,  
because God tested them and found them worthy;  
like gold in the furnace God tried them,  
and like a sacrificial burnt offering God accepted  
them.**

**Those who trust in God will understand truth,  
and the faithful will abide with God in love,  
because grace and mercy are upon the holy ones,  
and God watches over the elect.**

**The Word of the Lord.**

**A reading from the book of Wisdom.**

A blameless life is a ripe old age.

**The righteous, though they die early, will be at rest.**

**For old age is not honored for length of time,**

**or measured by number of years;**

**but understanding is gray hair for anyone,**

**and a blameless life is ripe old age.**

**There were some who pleased God**

**and were loved by him,**

**and while living among sinners were taken up.**

**They were caught up so that evil might not change their**

**understanding**

**or guile deceive their souls.**

**For the fascination of wickedness obscures what is good,**

**and roving desire perverts the innocent mind.**

**Being perfected in a short time, they fulfilled long years;**

**for their souls were pleasing to God,**

**therefore God took them quickly from the midst of wickedness.**

**Yet the peoples saw and did not understand,**

**or take such a thing to heart,**

**that God's grace and mercy are with the elect,**

**and that God watches over the holy ones.**

**The Word of the Lord.**

**A reading from the book of the prophet Isaiah.**

God will destroy death forever.

**On this mountain the God of hosts**

**will make for all peoples**

**a feast of rich food.**

**And God will destroy on this mountain**

**the shroud that is cast over all peoples,**

**the sheet that is spread over all nations;**

**God will swallow up death forever.**

**Then God will wipe away the tears from all faces,**

**and take away the disgrace of the people**

**from all the earth,**

**for God has spoken.**

**It will be said on that day,**

**Lo, this is our God, for whom we have waited,**

**so that we might be saved.**

**This is our God for whom we have waited;**

**let us be glad and rejoice in God's salvation.**

**The Word of the Lord.**

**A reading from the book of Lamentations.**

It is good to wait in silence for God to save.

**My soul is bereft of peace;**

**I have forgotten what happiness is;**

**so I say, "Gone is my glory,**

**and all that I had hoped for from God."**

**The thought of my affliction and my homelessness**

**is wormwood and gall!**

**My soul continually thinks of it**

**and is bowed down within me.**

**But this I call to mind,**

**and therefore I have hope:**

**The steadfast love of God never ceases,**

**God's mercies never come to an end;**

**they are new every morning;**

**great is your faithfulness.**

**"God is my portion," says my soul,**

**"therefore I will hope."**

**God is good to those who wait,**

**to the soul that seeks God.**

**It is good that one should wait quietly**

**for the salvation of God.**

**The Word of the Lord.**



**A reading from the book of the prophet Daniel.**

Of those who lie sleeping in the dust of the earth, many will awake.

**(I, Daniel, heard this Word of God:)**

**“At that time Michael, the great prince,  
the protector of your people, shall arise.**

**There shall be a time of anguish,  
such as has never occurred  
since nations first came into existence.**

**But at that time your people shall be delivered,  
everyone who is found written in the book.**

**Many of those who sleep in the dust of the earth  
shall awake,  
some to everlasting life,  
and some to shame and everlasting contempt.**

**Those who are wise shall shine  
like the brightness of the sky,  
and those who lead many to righteousness,  
like the stars forever and ever.”**

**The Word of the Lord.**

**A reading from the second book of Maccabees.**

It is good and holy to think of the dead rising again.

**Judas, the ruler of Israel, also took up a collection,  
soldier by soldier,  
to the amount of two thousand drachmas of silver,  
and sent it to Jerusalem to provide for a sin  
offering.**

**In doing this he acted very well and honorably,  
taking account of the resurrection.**

**For if he were not expecting that those who had fallen  
would rise again,  
it would have been superfluous and foolish  
to pray for the dead.**

**But if he was looking to the splendid reward  
that is laid up for those who fall asleep in godliness,  
it was a holy and pious thought.**

**Therefore he made atonement for the dead,  
so that they might be delivered from their sin.**

**The Word of the Lord.**

(for a friar who died suddenly or tragically)

**A reading from the book of Sirach.**

**Then I remembered your mercy, O God,  
and your kindness from of old,  
for you rescue those who wait for you  
and save them from the hand of their enemies.  
And I sent up my prayer from the earth,  
and begged for rescue from death.  
I cried out, “O God, you are my Father;  
do not forsake me in the days of trouble,  
when there is no help against the proud.  
I will praise your name continually,  
and will sing hymns of thanksgiving.”  
My prayer was heard,  
for you saved me from destruction  
and rescued me in time of trouble.  
For this reason I thank you and praise you,  
and I bless the name of the Lord.**

**The Word of the Lord.**

(for a friar who died suddenly or tragically)

**A reading from the book of the prophet Isaiah.**

**Seek the Lord while he may be found,  
call upon him while he is near;  
let the wicked forsake their way,  
and the unrighteous their thoughts;  
let them return to the Lord,  
that he may have mercy on them,  
and to our God, for he will abundantly pardon.**

**For my thoughts are not your thoughts,  
nor are your ways my ways, says the Lord.  
For as the heavens are higher than the earth,  
so are my ways higher than your ways  
and my thoughts than your thoughts.**

**The Word of the Lord.**

(for a friar who died suddenly or tragically)

**A reading from the book of the prophet Isaiah.**

**Sing for joy, O heavens, and exult, O earth;  
break forth, O mountains, into singing!  
For God has comforted his people,  
and will have compassion on his suffering ones.**

**But Zion said, “God has forsaken me,  
my God has forgotten me.”  
Can a woman forget her nursing child,  
or show no compassion for the child of her womb?  
Even these may forget,  
yet I will not forget you.**

**The Word of the Lord.**

(for a friar who worked for social justice)

**A reading from the book of the prophet Isaiah.**

**Is not this the fast that I choose:**

**to loose the bonds of injustice, to undo the thongs of the  
yoke,**

**to let the oppressed go free, and to break every yoke?**

**Is it not to share your bread with the hungry,**

**and bring the homeless poor into your house;**

**when you see the naked, to cover them,**

**and not to hide yourself from your own kin?**

**Then your light shall break forth like the dawn,**

**and your healing shall spring up quickly;**

**your vindicator shall go before you,**

**the glory of God shall be your rear guard.**

**Then you shall call, and your God will answer;**

**you shall cry for help, and God will say, Here I am.**

**If you remove the yoke from among you,**

**the pointing of the finger, the speaking of evil,**

**if you offer your food to the hungry**

**and satisfy the needs of the afflicted,**

**then your light shall rise in the darkness**

**and your gloom be like the noonday.**

**God will guide you continually,**

**and satisfy your needs in parched places,**

**and make your bones strong;**

**and you shall be like a watered garden,**

**like a spring of water, whose waters never fail.**

**The Word of the Lord.**

(for a friar who worked for social justice)

**A reading from the book of the prophet Isaiah.**

**The spirit of God is upon me,  
because God has anointed me;  
sending me to bring good news to the oppressed,  
to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and release to the prisoners;  
to proclaim the year of God's favor,  
and the day of vengeance of our God;**

**to comfort all who mourn;  
to provide for those who mourn in Zion—  
to give them a garland instead of ashes,  
the oil of gladness instead of mourning,  
the mantle of praise instead of a faint spirit.**

**They will be called oaks of righteousness,  
the planting of God, to display God's glory.**

**The Word of the Lord.**

(For a friar who worked under adversity)

**A reading from the book of Sirach.**

**I give you thanks, O Sovereign God,  
and praise you, O Savior God.**

**I give thanks to your name,  
for you have been my protector and helper  
and have delivered me from destruction  
and from the trap laid by a slanderous tongue,  
from lips that fabricate lies.**

**In the face of my adversaries you have been my helper  
and delivered me,  
in the greatness of your mercy and of your name,  
from grinding teeth about to devour me,  
from the hand of those seeking my life,  
from the many troubles I endured,  
from choking fire on every side,  
and from the midst of fire that I had not kindled,  
from the deep belly of Hades,  
from an unclean tongue and lying words—  
the slander of an unrighteous tongue to the king.**

**My soul drew near to death,  
and my life was on the brink of Hades below.**

**They surrounded me on every side,  
and there was no one to help me;  
I looked for human assistance, and there was none.**

**Then I remembered your mercy, O God,  
and your kindness from of old,  
for you rescue those who wait for you  
and save them from the hand of their enemies.**

**The Word of the Lord.**



(for a pastor)

**A reading from the book of the prophet Ezechiel.**

**For thus says God:**

**I myself will search for my sheep, and will seek them out.**

**As shepherds seek out their flocks**

**when they are among their scattered sheep,**

**so I will seek out my sheep.**

**I will rescue them from all the places to which they have been**

**scattered on a day of clouds and thick darkness.**

**I will bring them out from the peoples**

**and gather them from the countries,**

**and will bring them into their own land;**

**and I will feed them on the mountains of Israel,**

**by the watercourses,**

**and in all the inhabited parts of the land.**

**I will feed them with good pasture,**

**and the mountain heights of Israel shall be their pasture;**

**there they shall lie down in good grazing land,**

**and they shall feed on rich pasture**

**on the mountains of Israel.**

**I myself will be the shepherd of my sheep,**

**and I will make them lie down, says God.**

**I will seek the lost, and I will bring back the strayed,**

**and I will bind up the injured, and I will strengthen the weak,**

**but the fat and the strong I will destroy.**

**I will feed them with justice.**

**The Word of the Lord.**

(for a pastor)

**A reading from the book of the prophet Isaiah.**

**A shoot shall come out from the stump of Jesse,  
and a branch shall grow out of his roots.**

**The spirit of God shall rest on him,  
the spirit of wisdom and understanding,  
the spirit of counsel and might,  
the spirit of knowledge and the fear of God.**

**His delight shall be in the fear of God.**

**He shall not judge by what his eyes see,  
or decide by what his ears hear;  
but with righteousness he shall judge the poor,  
and decide with equity for the meek of the earth;  
he shall strike the earth with the rod of his mouth,  
and with the breath of his lips he shall kill the  
wicked.**

**The Word of the Lord.**

**A reading from the book of Sirach.**

**If our great God is willing,  
he will be filled with the spirit of understanding;  
he will pour forth words of wisdom of his own  
and give thanks to God in prayer.  
God will direct his counsel and knowledge,  
as he meditates on his mysteries.  
He will show the wisdom of what he has learned,  
and will glory in the law of God's covenant.  
Many will praise his understanding;  
it will never be blotted out.  
His memory will not disappear,  
and his name will live through all generations.  
Nations will speak of his wisdom,  
and the congregation will proclaim his praise.  
If he lives long,  
he will leave a name greater than a thousand,  
and if he goes to rest, it is enough for him.**

**The Word of the Lord.**

**A reading from the book of the prophet Isaiah.**

**In the year that King Uzziah died,**

**I saw God sitting on a throne, high and lofty;  
and the hem of his robe filled the temple.**

**Seraphs were in attendance above him;**

**each had six wings: with two they covered their faces,  
and with two they covered their feet, and with two they flew.**

**And one called to another and said:**

**“Holy, holy, holy is the God of hosts;  
the whole earth is full of God’s glory.”**

**The pivots on the thresholds shook**

**at the voices of those who called,  
and the house filled with smoke.**

**And I said: “Woe is me! I am lost, for I am a man of unclean lips,  
and I live among a people of unclean lips;  
yet my eyes have seen the King, the God of hosts!”**

**Then one of the seraphs flew to me,**

**holding a live coal that had been taken from the altar  
with a pair of tongs.**

**The seraph touched my mouth with it and said:**

**“Now that this has touched your lips,  
your guilt has departed and your sin is blotted out.”**

**Then I heard the voice of God saying,**

**“Whom shall I send, and who will go for us?”**

**And I said, “Here am I; send me!”**

**The Word of the Lord.**

**A reading from the book of Proverbs.**

**My child, if you accept my words  
and treasure up my commandments within you,  
making your ear attentive to wisdom  
and inclining your heart to understanding;  
if you indeed cry out for insight,  
and raise your voice for understanding;  
if you seek it like silver,  
and search for it as for hidden treasures—  
then you will understand the fear of God  
and find the knowledge of God.**

**For God gives wisdom;  
from God come knowledge and understanding,  
storing up sound wisdom for the upright,  
shielding those who walk blamelessly,  
guarding the paths of justice  
and preserving the way of those who are faithful.  
Then you will understand righteousness and justice  
and equity, every good path.**

**The Word of the Lord.**

**A reading from the book of Sirach**

**Let us now sing the praises of famous people,  
our ancestors in their generations.**

**But these also were godly people,  
whose righteous deeds have not been forgotten;  
their wealth will remain with their descendants,  
and their inheritance with their children's children.**

**Their descendants stand by the covenants;  
their children also, for their sake.**

**Their offspring will continue forever,  
and their glory will never be blotted out.**

**Their bodies are buried in peace,  
but their name lives on generation after generation.**

**The assembly declares their wisdom,  
and the congregation proclaims their praise.**

**The Word of the Lord.**

**A reading from the book of the prophet Isaiah.**

**Listen to me, O coastlands,  
pay attention, you peoples from far away!  
God called me before I was born,  
while I was in my mother's womb he named me.**

**He made my mouth like a sharp sword,  
in the shadow of his hand he hid me;  
he made me a polished arrow,  
in his quiver he hid me away.**

**And he said to me, "You are my servant, Israel,  
in whom I will be glorified."**

**But I said, "I have labored in vain,  
I have spent my strength for nothing and vanity;  
yet surely my cause is with God,  
and my reward with my God."**

**And now God says,  
who formed me in the womb to be his servant,  
to bring Jacob back to him,  
and that Israel might be gathered to him,  
for I am honored in the sight of God,  
and my God has become my strength— God says,  
"It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to restore the survivors of Israel;  
I will give you as a light to the nations,  
that my salvation may reach to the end of the earth."**

**The Word of the Lord.**

**A reading from the book of Lamentations.**

**My soul is bereft of peace;**

**I have forgotten what happiness is;**

**so I say, "Gone is my glory,**

**and all that I had hoped for from God."**

**The thought of my affliction and my homelessness**

**is wormwood and gall!**

**My soul continually thinks of it**

**and is bowed down within me.**

**But this I call to mind; and therefore I have hope:**

**The steadfast love of God never ceases,**

**God's mercies never come to an end;**

**they are new every morning;**

**great is your faithfulness.**

**"God is my portion," says my soul,**

**"therefore I will hope in God."**

**God is good to those who wait for him,**

**to the soul that seeks him.**

**It is good that one should wait quietly**

**for the salvation of God.**

**The Word of the Lord.**



**A reading from the book of the prophet Isaiah.**

**But now hear, O Jacob my servant,**

**Israel whom I have chosen!**

**Thus says God who made you,**

**who formed you in the womb and will help you:**

**Do not fear, O Jacob my servant,**

**Jeshurun whom I have chosen.**

**For I will pour water on the thirsty land,**

**and streams on the dry ground;**

**I will pour my spirit upon your descendants,**

**and my blessing on your offspring.**

**The Word of the Lord.**

**A reading from the book of Sirach.**

**You who fear the God, wait for mercy;  
do not stray, or else you may fall.**

**You who fear God, trust,  
and your reward will not be lost.**

**You who fear God, hope for good things,  
for lasting joy and mercy.**

**Consider the generations of old and see:**

**has anyone trusted in God and been disappointed?**

**Or has anyone persevered in the fear of God  
and been forsaken?**

**Or has anyone called upon God and been  
neglected?**

**For God is compassionate and merciful;  
forgiving sins and saving in time of distress.**

**The Word of the Lord.**

**A reading from the book of the prophet Isaiah.**

**For thus says the high and lofty one**

**who inhabits eternity, whose name is Holy:**

**I dwell in the high and holy place,**

**and also with those**

**who are contrite and humble in spirit,**

**to revive the spirit of the humble,**

**and to revive the heart of the contrite.**

**For I will not continually accuse,**

**nor will I always be angry;**

**for then the spirits would grow faint before me,**

**even the souls that I have made.**

**Because of their wicked covetousness I was angry;**

**I struck them, I hid and was angry;**

**but they kept turning back to their own ways.**

**I have seen their ways, but I will heal them;**

**I will lead them and repay them with comfort,**

**creating for their mourners the fruit of the lips.**

**Peace, peace, to the far and the near, says God;**

**and I will heal them.**

**The Word of the Lord.**

**A reading from the book of Daniel.**

**Then Azariah stood still in the fire and prayed aloud:**

**For your name's sake do not give us up forever,  
and do not annul your covenant.**

**Do not withdraw your mercy from us,  
for the sake of Abraham your beloved  
and for the sake of your servant Isaac  
and Israel your holy one,  
to whom you promised  
to multiply their descendants like the stars of heaven  
and like the sand on the shore of the sea.**

**For we, O God, have become fewer than any other nation,  
and are brought low this day in all the world  
because of our sins.**

**In our day we have no ruler, or prophet, or leader,  
no burnt offering, or sacrifice, or oblation, or incense,  
no place to make an offering before you and to find mercy.**

**Yet with a contrite heart and a humble spirit may we be accepted,  
as though it were with burnt offerings of rams and bulls,  
or with tens of thousands of fat lambs;  
such may our sacrifice be in your sight today,  
and may we unreservedly follow you,  
for no shame will come to those who trust in you.**

**And now with all our heart we follow you;  
we fear you and seek your presence.  
Do not put us to shame, but deal with us  
in your patience and in your abundant mercy.**

**Deliver us in accordance with your marvelous works,  
and bring glory to your name, O God.**

**The Word of the Lord.**

**A reading from the book of the prophet Joel.**

**Do not fear, O soil; be glad and rejoice,  
for God has done great things!  
Do not fear, you animals of the field,  
for the pastures of the wilderness are green;  
the tree bears its fruit;  
the fig tree and vine give their full yield.**

**O children of Zion, be glad  
and rejoice in your God;  
for God has given the early rain for your vindication,  
has poured down for you abundant rain,  
the early and the later rain, as before.  
The threshing floors shall be full of grain,  
the vats shall overflow with wine and oil.**

**You shall eat in plenty and be satisfied,  
and praise the name of your God,  
who has dealt wondrously with you.  
And my people shall never again be put to shame.  
You shall know that I am in the midst of Israel,  
and that I am your God and there is no other.  
And my people shall never again be put to shame.**

**The Word of the Lord.**

# FUNERAL LITURGY

## GENERAL INTERCESSIONS 1

Presider:

(167-A, adapted)

**Brothers and sisters,  
we believe that Jesus Christ is risen from the dead  
and sits at the right hand of the Father, interceding for us.  
Confident that our prayer is joined to the prayer of Jesus,  
we now turn to God.**

Assisting minister: **Our response is: Hear our prayer.**

**In baptism N. received the light of Christ. Scatter the darkness now  
and lead him over the waters of death.  
Lord in your mercy:**

R/. Hear our prayer.

(For a religious) **Our brother N. dedicated his life to following Jesus, poor,  
chaste, and obedient. Count him among the assembly of all holy men and  
women.**

**Lord, in your mercy:**

R/. Hear our prayer.

(For a bishop or priest) **Our brother N. shared in the priesthood of Jesus Christ,  
leading God's people in prayer and worship. Bring him into the presence  
of your heavenly liturgy.**

**Lord, in your mercy:**

R/. Hear our prayer.

**We call to mind other members of our religious community, other family members and friends, who have gone before us. Grant them , O God, an everlasting home with Jesus.**

**Lord, in your mercy:**

R/. Hear our prayer.

**We call to mind the many people who die by violence, war, and famine each day. O God, we grieve such injustice, and we commend them to your love.**

**Lord, in your mercy:**

R/. Hear our prayer.

**For all who grieve the loss of our brother N.: our Capuchin community, family members, and friends, for healing of pain, for comfort and consolation.**

**Lord, in your mercy.**

R/. Hear our prayer.

**For this assembly of faith, that our own hope in resurrection from the dead and everlasting life may be strengthened today.**

**Lord, in your mercy.**

R/. Hear our prayer.

Presider:

**God, giver of peace and healer of souls,  
hear the prayer of our Redeemer, Jesus Christ,  
in the voice of this assembly today.  
Grant pardon and peace to all who have died in Christ,  
and grant them a place in the heavens.  
We ask this through Christ our Lord.**

R/. Amen.

## FUNERAL LITURGY

### GENERAL INTERCESSIONS 2

Presider:

(OCF 401-1, adapted)

**Brothers and sisters,  
our central Christian belief is that God raised Jesus from the dead.  
With this confidence of faith,  
let us pray now for all God's people, living and dead.**

Assisting minister:

**For our brother N., who in baptism was given the pledge of eternal life, that he now be admitted to the company of the saints, we pray to the Lord.**

R/. Lord, hear our prayer.

**For our brother N., who shared in the bread of life and cup of salvation at this table, that this food be for him the promise of everlasting life, we pray to the Lord.**

R/. Lord, hear our prayer.

**For our brother N., who consecrated his life to God in the Capuchin community that eternal rest be the reward of vows fulfilled, we pray to the Lord.**

R/. Lord, hear our prayer.

(For a priest) **For our brother N., who served the people of God in word and sacrament, that he find their fulfillment in heaven, we pray to the Lord.**

R/. Lord, hear our prayer.



**For our Capuchin community, and for all the relatives and friends of our brother N., that we be consoled in our grief by Jesus, who wept at the tomb of Lazarus, we pray to the Lord.**

R/. Lord, hear our prayer.

**For all our deceased friars, and for relatives and friends who have died, that they may receive the reward of their goodness, we pray to the Lord.**

R/. Lord, hear our prayer.

**For all of us assembled here to worship in faith, that we may be gathered together one day in the fullness of the reign of God, we pray to the Lord.**

R/. Lord, hear our prayer.

Presider:

**God, our shelter and our strength,  
you listen in love to the cry of your people.  
Hear the prayers we offer for our departed brothers and sisters.  
Cleanse them from all sin  
and grant them the fullness of redemption.  
We ask this through Christ our Lord.**

R/. Amen.

## **PRAYERS FOR THE DEAD**

### **OPTIONAL PRAYERS FOR ANY SERVICE**

1. For a religious
2. For a religious
3. For one who worked in the service of the Gospel
4. For a priest
5. For a deacon
6. For a young person
7. For an elderly person
8. For an elderly person
9. For one who died after a long illness
10. For one who died after a long illness
11. For one who died after a long illness
12. For one who died suddenly
13. For one who died accidentally or violently

## PRAYERS FOR THE DEAD

1. For a religious

(OCF 398-22 adapted)

**All-merciful God,  
we pray for our Capuchin brother N.  
who responded to the call of Jesus  
through consecration in religious life.**

**Grant that he may rejoice  
on that day when your glory will be revealed,  
and in company with all his sisters and brothers,  
share for ever the happiness of heaven.**

**We ask this through Christ our Lord.**

R/ Amen.

2. For a religious

(OCF 398-23, revised)

**God of blessings,  
source of all holiness,  
the voice of your Spirit has drawn  
countless men and women  
to follow Jesus Christ  
and to bind themselves to you  
with ready will and loving heart.**

**Look with mercy on our Capuchin brother N.  
who sought to fulfill his vows to you,  
and grant him the reward promised  
to all good and faithful servants.**

**May he rejoice in the company of the saints  
and with them praise you for ever.**

**We ask this through Christ our Lord.**

R/ Amen.

3. For one who worked in the service of the Gospel

(OCF 398-24, adapted)

**Faithful God,  
we humbly ask your mercy  
for our Capuchin brother N.,  
who worked so generously to spread the Good News**

. . .

(as a foreign missionary,  
among the poor,  
as a preacher,  
in parish ministry,  
as the life of the person suggests).

**Grant him the reward of his labors  
and bring him safely to your promised land.**

**We ask this through Christ our Lord.**

R. Amen.

4. For a priest

(OCF 398-19, adapted)

**God of mercy and love,  
you chose our brother N.  
to serve your people as a Capuchin priest,  
and to share the joys and burdens of their lives.**

**Look with mercy on him  
and give him the reward of his labors,  
the fullness of life promised  
to those who preach your holy Gospel.**

**We ask this through Christ our Lord.**

R/. Amen

5. For a deacon

(OCF 319-21)

**Loving God,  
you sent your Son into the world  
to preach the Good News of salvation  
and to pour out his Spirit of grace upon your Church.**

**Look with kindness on your servant N.  
As a deacon in the Church  
he was strengthened by the gift of the Spirit  
to preach the Gospel,  
to minister in your assembly,  
and to do works of charity.**

**Give him the reward promised  
to those who show their love of you  
by service to their neighbor.**

**We ask this through Jesus,  
who lives and love with you and the Spirit,  
one God, forever and ever.**

R/ Amen

6. For a young person.  
28,adapted)

(OCF 398-

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

**We grieve over the loss of one so young  
and struggle to understand your purpose.**

**Draw him to yourself  
and give him full stature in Christ.**

**May he stand with all the angels and saints  
who know your love and praise your saving will.**

**We ask this through Christ our Lord.**

R/ Amen.



7. For an elderly person

(OCF 398-37, adapted)

**God of endless ages,  
from one generation to the next  
you have been our refuge and strength.**

**Before the mountains were born or the earth came to be,  
you are God.**

**Have mercy now on our Capuchin brother N.  
whose long life was spent in your service.**

**Give him a place where hope is firm for all who love  
and rest is sure for all who serve.**

**We ask this through Christ our Lord.**

R/ Amen

8. For an elderly person

(OCF 398-38, adapted)

**God of mercy,  
we give thanks for the long life of our brother N.  
who has now set down the burden of his years.**

**As he served you faithfully throughout his life,  
so may you be faithful to him  
in giving him the fullness of peace and joy.**

**We pray in the name of Jesus,  
who is our risen Lord now and for ever.**

R/ Amen.

9. For one who died after a long illness

(OCF 398-39, adapted)

**God of deliverance,  
you called our brother N.  
to serve you in weakness and in pain,  
and you gave him the grace  
of sharing the cross of Jesus.**

**Reward his patience and forbearance,  
and grant him the fullness of the victory of Christ.**

**We ask this through Christ our Lord.**

R/ Amen.

10. For one who died after a long illness

(OCF 398-40,adapted)

**Faithful God,  
courage is the gift of those who hope in you.**

**Our brother N. suffered greatly  
but placed his trust in your mercy.**

**Confident that the petition of those who mourn  
pierces the clouds and finds an answer,  
we ask you to look upon the sufferings  
of our brother N.  
and grant him now refreshment, light, and peace.**

**We ask this through Christ our Lord.**

R/ Amen.

11. For one who died after a long illness

(OCF 398-41, adapted))

**O God,**

**Water for our thirst, Manna in our desert,  
we praise you for the life of our brother N.**

**We bless your mercy**

**which has brought his suffering to an end.**

**Now we ask that same endless mercy**

**to raise him to new life.**

**Nourished by the food and drink of heaven**

**may he rest for ever**

**in the joy of Jesus Christ, our Lord.**

R/ Amen

12. For one who died suddenly

(OCF 398-42, adapted)

**O God,  
the sudden death of our brother N.  
has overwhelmed us with grief and loss.**

**Strengthen us in faith and hope  
that we may believe our brother N. is alive with you,  
and may find support in one another.**

**We ask this through Christ our Lord.**

R/ Amen.

13. For one who died accidentally or violently (OCF 398-43, adapted)

**Faithful God,  
we believe you are quick to show mercy.**

**Our brother N. was suddenly (and cruelly) taken from us.**

**May your mercy come to him swiftly also,  
and may you comfort all of us in our sorrow  
by the power and protection of the cross of Jesus,  
who lives and reigns for ever and ever.**

R/ Amen.

(Sacramentary, p. 952, adapted)

1. **GRACIOUS GOD,  
YOUR BELOVED, JESUS,  
GAVE US THE SACRAMENT OF HIS BODY AND BLOOD  
TO NOURISH US ON OUR PILGRIM WAY TO HEAVEN.**

**MAY OUR BROTHER N., WHO SHARED IN THE EUCHARIST,  
COME TO THE BANQUET OF LIFE  
CHRIST HAS PREPARED FOR US.**

**WE ASK THIS THROUGH THE SAME CHRIST OUR LORD.**

R/ AMEN.



(Sacramentary, p. 962, adapted)

2. **SAVING GOD,  
MAY THIS SACRIFICE OF THE CHURCH  
INTERCEDE FOR OUR BROTHER N.**

**MAY HE WHO RECIVED THIS SACRAMENT OF YOUR MERCY  
JOIN FRANCIS AND CLARE AND ALL THE SAINTS  
IN BEING UNITED TO CHRIST,  
WHO IS LORD FOR EVER AND EVER.**

R/ AMEN

(Sacramentary, p. 958, adapted)

3. **GOD OF LIFE,  
WE CELEBRATE THE DEATH OF JESUS FOR US  
AND HIS RISING TO ETERNAL GLORY.**

**MAY THESE MYSTERIES OF OUR FAITH  
BRING OUR BROTHER N.  
TO SHARE IN THE RESURRECTION TO COME.**

**WE ASK THIS THROUGH CHRIST OUR LORD.**

R/ AMEN.

(Sacramentary, p. 955, adapted)

1. **ALL-POWERFUL GOD,  
MAY THIS SACRIFICE WASH AWAY  
THE SINS OF OUR BROTHER N. IN THE BLOOD OF CHRIST.**

**YOU CLEANSED HIM IN THE WATERS OF BAPTISM  
AND GAVE HIM THE GRACE OF RELIGIOUS LIFE.**

**IN YOUR LOVING MERCY GRANT HIM PARDON AND PEACE.**

**WE ASK THIS IN THE NAME OF JESUS THE CHRIST.**

R/ AMEN.

(Sacramentary, p. 976, adapted)

2. **EVER-LIVING GOD,  
YOUR BELOVED, JESUS, OFFERED HIMSELF  
TO BE OUR BREAD OF LIFE  
AND Poured OUT HIS BLOOD  
TO BE OUR CUP OF SALVATION.**

**HAVE MERCY ON OUR BROTHER N.,  
AND LET THE EUCHARIST WE OFFER  
BE FOR HIM THE PLEDGE OF HEAVEN.**

**WE ASK THIS THROUGH CHRIST OUR LORD.**

R/ AMEN.

(Sacramentary, p. 961)

3. **O GOD,  
IN YOUR MERCY  
MAY THIS SACRIFICE OF PRAISE,  
THIS OFFERING OF PEACE,  
BRING OUR BROTHER N.  
TO THE FULLNESS OF RISEN LIFE.**

**WE ASK THIS THROUGH CHRIST OUR LORD.**

R/ AMEN.

## **CHRISTIAN DEATH I**

**The Lord be with you.**  
And also with you.

**Lift up your hearts.**  
We lift them up to the Lord.

**Let us give thanks to the Lord our God.**  
It is right to give him thanks and praise.

**All-powerful and ever-living God,**  
we do well always and everywhere to give you thanks  
through Jesus Christ.

**In Christ, who rose from the dead,**  
our hope of resurrection dawned.  
**The sadness of death gives way**  
to the bright promise of immortality.

**O God, for your faithful people**  
life is changed, not ended.  
**When the body of our earthly dwelling lies in death,**  
we gain an everlasting dwelling place in heaven.

**And so, with all the choirs of angels in heaven,**  
we proclaim your glory  
and join in their unending hymn of praise:

**HOLY, HOLY . . .**

## **CHRISTIAN DEATH II**

**The Lord be with you.**  
And also with you.

**Lift up your hearts.**  
We lift them up to the Lord.

**Let us give thanks to the Lord our God.**  
It is right to give him thanks and praise.

**All-powerful and ever-living God,**  
    **we do well always and everywhere to give you thanks**  
    **through Jesus Christ.**

**He chose to die**  
    **that he might free all people from dying.**  
**He gave his life**  
    **that we might live to you alone for ever.**

**In our joy we sing to your glory**  
    **with all the choirs of angels:**

**HOLY, HOLY . . .**

## **CHRISTIAN DEATH III**

**The Lord be with you.**  
And also with you.

**Lift up your hearts.**  
We lift them up to the Lord.

**Let us give thanks to the Lord our God.**  
It is right to give him thanks and praise.

**All-powerful and ever-living God,**  
we do well always and everywhere to give you thanks  
through Jesus Christ.

**In him the world is saved,**  
humankind is reborn,  
and the dead rise again to life.

**Through Christ the angels of heaven**  
offer their prayer of adoration  
as they rejoice in your presence for ever.

**May our voices be one with theirs**  
in their triumphant hymn of praise:

**HOLY, HOLY . . .**



## **CHRISTIAN DEATH IV**

**The Lord be with you.**  
And also with you.

**Lift up your hearts.**  
We lift them up to the Lord.

**Let us give thanks to the Lord our God.**  
It is right to give him thanks and praise.

**All-powerful and ever-living God,**  
    **we do well always and everywhere to give you thanks.**

**By your power you bring us to birth.**  
**By your providence you rule our lives.**  
**By your command you free us at last from sin**  
    **as we return to the dust from which we came.**  
**Through the saving death of Jesus**  
    **we rise at your word**  
    **to the glory of the resurrection.**

**Now we join the angels and the saints**  
    **as they sing their unending hymn of praise:**

**HOLY, HOLY . . .**

## **CHRISTIAN DEATH V**

**The Lord be with you.**

And also with you.

**Lift up your hearts.**

We lift them up to the Lord.

**Let us give thanks to the Lord our God.**

It is right to give him thanks and praise.

**All-powerful and ever-living God,**

**we do well always and everywhere to give you thanks  
through Jesus Christ.**

**Death is the just reward for our sins,**

**yet, when at last we die,  
your loving kindness calls us back to life  
in company with Christ,  
whose victory is our redemption.**

**Our hearts are joyful,**

**for we have seen your salvation,  
and now with the angels and saints  
we praise you for ever:**

**HOLY, HOLY. . .**

## **RITE OF GREETING THE BODY**

(Adapted from OCF 109-118)

### **INTRODUCTION**

- 1. This rite provides a model of prayer for the religious family and the family of origin when the body of the deceased friar is initially brought to the church or chapel. The body of the deceased, as the temple of the life-giving Spirit, is revered with a recall of the mystery of Baptism, and welcomed into the midst of the assembly. The rite provides a setting of faith and prayer for the later viewing of the body and visitation.**
- 2. For some of the mourners, this greeting of the body may involve confronting the fact of death and loss in a most immediate way. The gathering of an assembly and the comfort of brief and familiar prayers can have meaning here, providing an atmosphere of sensitive concern and confident faith.**
- 3. As possible, a tolling of church bells can announce the arrival of the body of the deceased friar and call mourners together. The minister can meet the body at the door of the church or chapel and, when the mourners have gathered, begin in an atmosphere of calm and recollection. Alternately, the rite can take place around the body already laid out and open for viewing. The rite itself is a model, to be adjusted by the minister to the given situation.**

## **OUTLINE OF THE RITE**

**Sign of the Cross**

**Scripture Verse**

**Sprinkling with Holy Water**

**Lighting of Paschal Candle**

**Psalm or Litany**

**The Lord's Prayer**

**Concluding Prayer**

## RITE OF GREETING THE BODY

### Sign of the Cross

(OCF 112)

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

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

**R/. Amen.**

### Scripture Verse

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

- A. Matthew 11:28-30 (OCF 113-A)

**My brothers and sisters, Jesus says: Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”**

- B. John 14:1-3 (OCF 113-B)

**My brothers and sisters, Jesus says:  
“Do not let your hearts be troubled.  
Believe in God, believe also in me.  
In my Father’s house there are many dwelling places.  
If it were not so, would I have told you  
that I go to prepare a place for you?  
And if I go and prepare a place for you,  
I will come again and will take you to myself,  
so that where I am,  
there you may be also.”**

- C. 2 Corinthians 1:3-5 (addition)

**My brothers and sisters, the Apostle Paul writes: “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ.”**

Pause for silent prayer

### **Sprinkling with Holy Water**

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

- A. **We greet the body of our brother N.** (original)  
**with the waters of baptism.**  
**In that sacrament he died to Christ.**  
**In religious life he lived out his Christian calling.**  
**May he share now in the fullness of risen life with Christ.**
- B. **We greet the body of our brother N.** (original)  
**with the waters of baptism,**  
**for this body has been the dwelling place of God's presence**  
**and the temple of the Holy Spirit.**  
**In baptism he died to Christ;**  
**may he now share in the fullness of risen life.**
- C. **God lives in the heavens yet abides in our midst.** (OCF 114-C; revised)  
**Since in baptism N. became God's dwelling place**  
**and the Spirit of God lived in him,**  
**with reverence we bless his mortal body.**

### **Lighting of Easter Candle**

(Spanish Sacramentary, translated & adapted)

**By the body of our brother N.**  
**we kindle this flame**  
**of the risen and glorified Jesus Christ.**

**May the splendor of this light**  
**illumine the shadows of our lives**  
**and guide us in hope.**

## Prayer

Either one of the psalms (A or B) or the litany (C) may be chosen.

### Option A: Psalm

A psalm is said or sung. Another psalm may be chosen.

R/. I hope in the Lord, I trust in God's word.

(OCF 115-A)

Psalm 130

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

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

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

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



**Option B: Psalm**

R/. I will walk in the presence of the Lord, in the land of the living. (OCF 115-B)

Psalm 115 and 116

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

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

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

**Option C: Litany**

(original)

The minister indicates the response and then leads the intercessions.

**The response to our prayers of intercession is:**

**BLESSED BE GOD FOREVER.**

**Our brother N. was washed in the waters of Baptism;  
may he drink from the fountain of eternal life, we pray.**

**He was consecrated to the Lord through the vows of religious life;  
may his living of these vows be the promise of eternal life, we pray.**

**He was called to love and service in the Capuchin brotherhood,  
for the Church and for the world;  
may he receive the reward of loving service, we pray.**

**He partook of the body and blood of Jesus Christ in Eucharist;  
may this food be for him the pledge of eternal life, we pray.**

**He was anointed with the oil of the sick;  
may this be for him the oil of gladness, we pray.**

**The Lord's Prayer**

(OCF 116)

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

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

B. **Let us pray for the coming of the reign of God as Jesus taught us:**

**Our Father . . .**

**Concluding Prayer**

The minister says one of the following prayers.

- A. **All-merciful God** (OCF 398-22, for a religious, adapted)  
**we pray for our Capuchin brother N.  
who responded to the call of Jesus  
through consecration in religious life.**

**Grant that he may rejoice  
on that day when your glory will be revealed,  
and in company with all his sisters and brothers,  
share for ever the happiness of heaven.**

**We ask this through Christ our Lord.**

R/. Amen.

- B. **God of blessings,** (OCF 398-23, for a religious)  
**source of all holiness,  
the voice of your Spirit has drawn countless men and women  
to follow Jesus Christ  
and to bind themselves to you  
with ready will and loving heart.**

**Look with mercy on our brother N.  
who sought to fulfill his vows to you,  
and grant him the reward promised  
to all good and faithful servants.**

**May he rejoice in the company of the saints  
and with them praise you for ever.**

**We ask this through Christ our Lord.**

R/. Amen.

**Eternal rest grant unto him, O Lord.**

R/. And let perpetual light shine upon him.

**May he rest in peace.**

R/. Amen

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

R/. Amen.

## **VIGIL OR WAKE SERVICE**

### **INTRODUCTION**

**1. The time of vigil for the deceased is one of prayerful gathering around the body of the deceased, during which we remember, we comfort, and we pray. “At the vigil the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ’s presence.” (OCF 56) Customarily it takes place in a church or chapel, with adjoining areas for rest and visiting.**

**2. The vigil or wake service, celebrated “at a time well before the funeral liturgy” (OCF 55), brings the vigil to public Christian expression in prayer. “In this time of loss the family and community turn to God’s word as the source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming word of God and by the abiding presence of Christ and his Spirit, the assembly at the vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace.” (OCF 56)**

**3. Suitable preparation of each vigil service involves preparation of the ministry, choice of form, selection of Scripture readings and other readings, music, and choice of prayer forms. Development of original vigil services is encouraged. In any case the enclosed rites can serve as a guide and resource.**

**4. The liturgical form of vigil service given here is a liturgy of the word. The liturgy of the hours is another possible form. This does not exclude the recitation of the rosary, if so desired.**

**5. The following ministry is suggested for the full development of the vigil service:**

- **presider (who may wear a stole over the habit if a priest)**
- **homilist**
- **assisting minister as needed**
- **reader(s)**
- **cantor and other musicians as possible**

**6. “The proclamation of the word of God is the high point and central focus of the vigil.” (OCF 59) “The purpose of the readings at the vigil is to proclaim the paschal mystery, teach remembrance of the dead, convey the hope of being gathered together in God’s kingdom, and encourage the witness of Christian life. Above all, the readings tell of God’s designs for a world in which suffering and death will relinquish their hold on all whom God has called his own. The responsorial psalm enables the community to respond in faith to the reading and to express its grief and its praise of God.” (OCF 60)**

**7. “Music is integral to . . . the vigil for the deceased. In the difficult circumstances following death, well-chosen music can touch the mourners and others present at levels of human need that words alone often fail to reach. Such music can enliven the faith of the community gathered to support the family and to affirm hope in the resurrection.” (OCF 68)**

**Priority should be given to an opening song and sung responsorial psalm. There may also be a closing song, as well as sung litanies and the Our Father.**

**8. Since the vigil service developed from the home as a domestic service, there is ample room for adaptation and involvement, such as the following:**

- **mementos of the deceased may be displayed in a suitable place.**
- **readings from our Franciscan and Capuchin tradition may be included.**
- **witness to the life of the deceased from friars, family, and friends may be included, as long as the basic character of a homily is also present.**

# **VIGIL SERVICE: LITURGY OF THE WORD**

**E-3**

## **OUTLINE OF THE RITE**

### **INTRODUCTORY RITES**

**Greeting**

**Opening Song**

**Invitation to Prayer**

**Opening Prayer**

### **LITURGY OF THE WORD**

**Reading from Capuchin-Franciscan tradition (optional)**

**Silence (optional)**

**First reading**

**Responsorial Psalm**

**Gospel**

**Homily and Testimony (option)**

### **PRAYER OF INTERCESSION**

**Litany**

**The Lord's Prayer**

**Concluding Prayer**

### **CONCLUDING RITE**

**Blessing**

**Closing Song (option)**

## INTRODUCTORY RITES

### GREETING

(OCF 69)

The minister greets those present in these or similar words.

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

R/ And also with you.

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

R/ And also with you.

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

R/ And also with you.

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

R/ And also with you.

### OPENING SONG



**OPENING PRAYER**

The presider invites the assembly to pray in these or similar words.

(OCF 71, adapted)

**My brothers and sisters,**

**we gather to mourn the death of our brother N.,  
and to commend him to the mercy of God.**

**It is our Christian belief**

**that the ties of family, friendship, and religious life  
that knit us together throughout our lives  
do not unravel with death.**

**It is our Christian hope that God remembers the good we have done,  
forgives our sins,**

**and welcomes us together into heaven.**

**So we pray for our brother N.,**

**that he be gathered into eternal life.**

The presider prays one of the following, or another prayer

A. **O God,**

**the death of our brother N.**

**calls to mind our own mortality.**

**But for those who believe in your love,**

**death is not the end**

**nor does it destroy the bonds we forge in life.**

**We share the faith of the disciples of Jesus,**

**and the hope of the children of God.**

**Bring the light of Christ's resurrection**

**to our separation and loss**

**as we pray for N. and for ourselves,**

**through Christ our Lord.**

(OCF 72, adapted)

R/ Amen.

- B. **O God,** (OCF 72, adapted)  
glory of believers and life of the just,  
by the dying and rising of Jesus we are redeemed:  
have mercy on your Capuchin servant N.  
As he sought to follow Jesus in baptism and religious life,  
so make him worthy to share the joys of eternal life,  
for he believed in the resurrection of the dead.  
We ask this through Christ our Lord.

R/ Amen.

- C. **Jesus our Redeemer,** (original)  
you willingly gave yourself up to death  
so that all people might be saved  
and pass from death into a new life.  
Look with loving mercy upon our deceased brother N.  
In life he followed the Gospel call  
within the Capuchin brotherhood of St. Francis.  
In death may he be joined to you in glory.  
You live and reign for ever and ever.

R/ Amen.

## LITURGY OF THE WORD

The readings from Scripture may be preceded by a reading from our Capuchin-Franciscan heritage. If an introduction to this reading is desired, the following could be said:

For a Franciscan reading:

**Since our brother N. was a follower of St. Francis, we have chosen a first reading from our Franciscan tradition.**

For a Capuchin reading:

**Since our brother N. followed St. Francis as a Capuchin, we have chosen a first reading from our Capuchin tradition.**

The Capuchin-Franciscan reading is followed by silence.

## FIRST SCRIPTURE READING

## RESPONSORIAL PSALM

If a sung responsorial psalm is not possible, the following psalm or another may be said.

R/, The Lord is my light and my salvation.

(or)

R/. I believe that I shall see the good things of the Lord in the land of the living.

The Lord is my light and my help;  
whom shall I fear?  
The Lord is the stronghold of my life;  
before whom shall I shrink? R/.

There is one thing I ask of the Lord,  
for this I long,  
to live in the house of the Lord,  
all the days of my life,  
to savor the sweetness of the Lord,  
to behold his temple. R/.

O Lord, hear my voice when I call;  
have mercy and answer.  
It is your face, O Lord, that I seek;  
hide not your face. R/.

I am sure I shall see the Lord's goodness  
in the land of the living.  
Hope in him, hold firm and take heart.  
Hope in the Lord! R/.

**GOSPEL** (proclaimed by presider or another appropriate minister)

**HOMILY** (by presider or another appropriate minister)

The homily draws from the readings “to help those present find strength and hope in God’s saving word.” (OCF 61)

Since the vigil service is of a more informal nature, having its origin in the home, the homily, while drawing from the Scriptures and proclaiming our Christian hope, may also include remembrance of the life of the deceased friar. In addition, testimony may be invited from family, friends, and religious community, either through previous request or spontaneously.

**PRAYER OF INTERCESSION**

A minister leads the assembly in one of the following forms of prayer.

**A. LITANY**

(OCF 78)

**Let us turn to Christ Jesus with confidence and faith in the power of his cross and resurrection:**

**Risen Lord, pattern of our life for ever:**

**Lord have mercy.**

R/. Lord have mercy.

**Promise and image of what we shall be:**

**Lord have mercy.**

R/. Lord have mercy.

**Son of God who came to destroy sin and death:**

**Lord have mercy.**

R/. Lord have mercy.

**Word of God who delivers us from the fear of death:**

**Lord have mercy.**

R/. Lord have mercy.

**Crucified Lord, forsaken in death, raised in glory:**

**Lord have mercy.**

R/. Lord have mercy.

**Lord Jesus, gentle Shepherd who brings rest to our souls,**

**give peace to N. for ever.**

**Lord have mercy.**

R/. Lord have mercy.

**Lord Jesus, you bless those who mourn and are in pain.**

**Bless the community, family and friends of N.**

**who gather around him today.**

**Lord have mercy.**

R/. Lord have mercy.

(Spontaneous prayers may be added.)

**B. INTERCESSIONS**

(original)

**We believe God raised Jesus from the dead. With confidence let us ask God to save all the living and the dead.**

**Our response is: Lord, hear our prayer.**

**Our brother N. was washed with the saving waters of Baptism  
and fed with the bread of life.  
May these sacred mysteries be for him the pledge of eternal life,  
let us pray:**

R/. Lord, hear our prayer.

**Our brother N. responded to the call of God  
by embracing the rule and life of St. Francis  
in the Capuchin brotherhood.  
May his vowed life be for him the promise of everlasting joy,  
let us pray: R/.**

**For all our deceased brothers and sisters,  
relatives, friends, and benefactors,  
that they be welcomed into the light of God's presence,  
let us pray: R/.**

**For all who die alone, unloved and uncared for,  
that they share in full measure in God's loving mercy,  
let us pray: R/.**

**For this assembly,  
for comfort in our loss, consolation in our sorrow,  
and faith to see the trace of God's hand  
in the events of our lives,  
let us pray: R/.**

(Spontaneous prayers may be added)

**C. CANTICLE OF BROTHER SUN**

(adapted)

**Even in the face of death, our Founder, St. Francis of Assisi, could still praise God. So we join in his prayer with the response:**

**R/. Be praised, O God, for Sister Death.**

**Most high, all powerful, all good God,  
all praise be yours, all glory, all honor, all blessing.  
To you alone, Most High, do they belong. R/.**

**All praise be yours, O God, for Brother Sun,  
who brings the day, and gives us light.  
how beautiful, how radiant,  
bearing your likeness, Most High. R/.**

**All praise be yours, O God, for Sister Moon and the Stars,  
bright and precious and beautiful.  
For Brothers Wind and Air  
all fair and stormy and every kind of weather. R/.**

**All praise be yours, O God, for Sister Water,  
so useful, lowly, precious and pure.  
For Brother Fire,  
so powerful, so strong,  
through whom you brighten up the night. R/.**

**All praise be yours, O God, for Sister Earth, our mother,  
who feeds us abundantly,  
bringing forth every fruit and flower and herb. R/.**

**All praise be yours, O God, for gifts of pardon and peace,  
for endurance in sickness and trial,  
and most of all for Sister Death,  
who visits all of us,  
and brings eternal life. R/.**



**THE LORD'S PRAYER**

(OCF 79)

In these or similar words.

- A. **Friends (Brothers and sisters), our true home is heaven. Therefore let us pray to our heavenly Father as Jesus taught us.**
- B. **With God there is mercy and fullness of redemption; let us pray as Jesus taught us:**
- C. **Let us pray for the coming of the kingdom as Jesus taught us:**

**Our Father . . .**

**CONCLUDING PRAYER**

(one of the following, or another prayer)

- A. **Good God,** (original)  
**you give eternal life to all who love you.**  
**Look with merciful kindness upon our brother N.**  
**who professed his love for you**  
**in the Capuchin way of life.**  
**May he who labored to bring good news to the people**  
**now rejoice with Francis and Clare and all the saints.**  
**We ask this through Christ our Lord.**
- R/. Amen.
- B. **Jesus, our Redeemer,** (OCF 80, adapted)  
**you gave yourself up to death**  
**that all might pass from death to life.**  
**Comfort us in our sorrow and loss**  
**and receive our brother N. into the arms of your mercy.**  
**Because he believed in you,**  
**open the gates of mercy to him**  
**and grant him a place of happiness, light, and peace.**  
**You are Lord of our lives forever and ever.**

R/. Amen.

**CONCLUDING RITE**

**BLESSING**

(OCF 81)

The minister says:

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

**Eternal rest grant unto him, O Lord.**

R/. And let perpetual light shine upon him.

**May he rest in peace.**

R/. Amen.

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

R/. Amen.

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

R/. Amen.

**May almighty God bless us,  
the Father, and the Son, and the Holy Spirit.**

R/. Amen.

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

R/. Amen.

At the conclusion of the service, the presider may sign the forehead of the deceased with the sign of the cross, and may invite the assembly to do so also. It may be seen not only as a sign of love and prayer, but also respect for the body of the deceased as bearer of God's presence in his lifetime. This action can continue through the closing song.

### **CLOSING SONG**

The vigil may conclude with a song or a few moments of silent prayer or both.

## **RITE FOR CLOSING THE CASKET**

**(OPTION)**

This rite can be meaningful for family and close friends of the deceased friar. The presider of the funeral liturgy or any suitable minister may lead this rite. It takes place about 10 minutes before the funeral liturgy. The minister gathers the family and close friends around the open casket.

**Dear Friends in Christ,  
as we gather to say farewell to our brother N \_\_\_\_\_  
let us pray for a moment in silence...**

**We remember the promise of scripture:**

**"If we have died with Christ,  
we believe that we shall also live with him.  
We know that Christ, raised from the dead, dies no more;  
death has no more power over him."**

(Romans 6:8-9)

**LITANY**

(Original)

**Let us pray together in praise for the life of N\_\_\_\_\_.**  
**Our response will be: BLESSED BE GOD**

**You called N\_\_\_\_\_ in baptism**  
**and gave him the grace to be a follower of Francis.**  
**Blessed be God.**

R/ Blessed be God.

**You fed him at the table of your Word and Bread**  
**and gave him the hope of eternal life.**  
**Blessed be God.**

R/ Blessed be God.

**You whose mercy is eternal will forgive all his sins.**  
**Blessed be God.**

R/ Blessed be God.

**God, you gave us N\_\_\_\_\_**  
**and you have taken him back.**  
**Blessed be God.**

R/ Blessed be God.

As the casket is closed, the presider says.

**We place our brother N\_\_\_\_\_ in God's hands.**  
**May the seeds of love and hope he gave to our lives**  
**continue to grow in our hearts.**  
**May the peace of God be with us this day**  
**and all the days to come.**

The presider may invite family and friends to return to the assembly.

# RITE OF COMMITTAL

## INTRODUCTION

1. **“The rite of committal, the conclusion of the funeral rites, is the final act of the community of faith in caring for the body of its deceased member. . . . Whenever possible, the rite of committal is to be celebrated at the site of committal, that is, beside the open grave. . . .(OCF, 204)**
2. **“In committing the body to its resting place, the community expresses the hope that . . . the deceased awaits the glory of the resurrection. The rite of committal is an expression of the communion that exists between the Church on earth and the Church in heaven: the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face.” (OCF, 206)**
3. **The rite of committal centers on committing the body to the earth. “Through this act the community of faith proclaims that the grave . . ., once a sign of futility and despair, has been transformed by means of Christ’s own death and resurrection into a sign of hope and promise.” (OCF 209)**
4. **“The rite marks the separation in this life of the mourners from the deceased. . . . The act of committal is a stark and powerful expression of this separation. When carried out in the midst of the community of faith, the committal can help the mourners to face the end of one relationship with the deceased and to begin a new one based on prayerful remembrance, gratitude, and the hope of resurrection and reunion.” (OCF 213)**
5. **If there has not been processional song, the service can open with song. It can also include sung intercessory prayer and a concluding song.**
6. **The rite can conclude with a gesture of final leave-taking, such as sprinkling the coffin, or placing flowers or soil on it**

# **RITE OF COMMITTAL**

## **OUTLINE OF THE RITE**

**Invitation**

**Scripture Verse**

**Prayer over the Place of Committal**

**Committal**

**Intercessions**

**The Lord's Prayer**

**Concluding Prayer**

**Prayer over the People**

## RITE OF COMMITTAL

The gathering of the assembly around the grave concludes the procession and processional music. If there has not been processional music, the rite of committal may begin with song.

### INVITATION

(OCF 216)

The presider addresses the assembly in these or similar words.

**Our brother N. \_\_\_\_\_ has gone to his rest  
in the peace of Christ.**

**May the Lord now welcome him to the table of God's children in heaven.  
With faith and hope in eternal life, let us assist him with our prayers.**

**Let us also pray to the Lord for ourselves.**

**May we who mourn be reunited one day with our brother;  
together may we meet Christ Jesus  
when he who is our life appears in glory.**

### SCRIPTURE VERSE

(OCF 217)

One of the following verses or another brief scripture verse is read.

- A. **Come, you who are blessed by my Father, says the Lord,  
inherit the kingdom prepared for you  
from the foundation of the world. (Matt 25:34)**
  
- B. **This is the will of the one who sent me, says the Lord,  
that I should lose nothing of all that he has given to me,  
and that I should raise it up on the last day. (John 6:39)**
  
- C. **Our citizenship is in heaven,  
and from it we also await a savior,  
the Lord Jesus Christ. (Phil 3:20)**
  
- D. **Jesus Christ is the firstborn of the dead;  
to him be glory and power forever and ever.  
Amen. (Rev 1:5-6)**



**PRAYER OVER THE PLACE OF COMMITTAL**

The minister says one of the following prayers

A. (If the grave has already been blessed)

(OCF 218 B)

**As we gather to bury the body of our brother  
in the sure hope of resurrection,  
let us proclaim: BLESSED IS THE LORD, OUR GOD.**

R/ Blessed is the Lord, our God.

**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.  
We proclaim: 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.  
We proclaim: BLESSED IS THE LORD OUR GOD.**

R/ Blessed is the Lord, our God.

**We praise you, our refuge and strength.  
We bless you, our God and Redeemer.  
Your praise is always in our hearts and on our lips.  
We remember the mighty deeds of the covenant.  
We proclaim: BLESSED IS THE LORD OUR GOD.**

R/ Blessed is the Lord, our God.

The presider continues on the next page.

**Almighty and ever living God,  
remember the mercy with which  
you graced your servant N\_\_\_\_\_ in life.  
Receive him, we pray, into the company of the saints.  
As we make ready our brother's resting place,  
look also with favor on those who mourn  
and comfort them in their loss.**

**Grant this through Christ our Lord.**

R/ AMEN

B. (If the grave is to be blessed)

(OCF 218 A)

**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 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 splendor of God,  
for you live and reign forever and ever.**

R/ AMEN

**COMMITTAL PRAYER**

(OCF 219 adapted)

One of the following formularies may be used.

- A. **In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our brother N \_\_\_\_\_ and we commit his body to the ground, earth to earth, ashes to ashes, dust to dust.**

**May God bless him and keep him,  
may God's face shine upon him  
and be gracious to him,  
may God look upon him kindly  
and give him peace.**

- B. **Because God has chosen to call our brother N \_\_\_\_\_ (OCF 55)  
from this place to eternal life,  
we commit his body to the earth  
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.**

The committal takes place at this time or at the conclusion of the rite. (OCF 219)

**INTERCESSIONS**

(OCF 220, adapted)

One of the following sets is used, or new intercessions may be written.

- A. **With faith in God,  
we lay to rest the body of our brother N\_\_\_\_\_.**  
**We are saddened by his death.**  
**We have cherished him as a brother.**  
**Yet our faith in God sustains us.**  
**By this same faith, we pray for him, and for ourselves.**

**That the Lord Jesus Christ welcome him into eternal glory,  
let us pray to the Lord.**

R/ Lord hear our prayer.

**That the Blessed Virgin Mary intercede for him,  
let us pray to the Lord.**

R/ Lord hear our prayer.

**That St. Joseph, patron of our Capuchin Province, be his protector,  
let us pray to the Lord.**

R/ Lord hear our prayer.

**That he join the company of St. Francis  
and all the saints and blessed of the Franciscan family,  
we pray to the Lord.**

R/ Lord hear our prayer.

**For all of us here present,  
that our hope in eternal life sustain us in this moment of sorrow,  
and prepare us too for death,  
let us pray to the Lord.**

R/ Lord hear our prayer.

B. **Dear friends,**  
**in reverence let us pray to God, the source of all mercies...**

**Our response to these prayers is: HEAR OUR PRAYER**

**Gracious Lord, forgive the sins of those who have died in Christ.**  
**Lord in your mercy:**

R/ Hear our prayer.

**Remember their baptism and faith in your promises.**  
**Lord in your mercy:**

R/ Hear our prayer.

**Do not forget all the good they have done.**  
**Lord in your mercy:**

R/ Hear our prayer.

**Let us pray for those who mourn.**  
**Comfort us in our grief.**  
**Lord in your mercy:**

R/ Hear our prayer.

**Increase our faith and strengthen our hope.**  
**Lord in your mercy:**

R/ Hear our prayer.

**Kindle in our hearts a longing for heaven.**  
**Lord in your mercy:**

R/ Hear our prayer.

C. **Dear friends,  
our Lord comes to raise the dead  
and comforts us with the solace of his love.  
Let us praise the Lord Jesus Christ.**

(OCF 407-2)

**Please respond: LORD HAVE MERCY.**

**Word of God, Creator of the earth to which N\_\_\_\_\_ now returns:  
in baptism you called him to eternal life to praise God forever.  
Lord have mercy.**

R/ Lord have mercy.

**Son of God, you raise up the just  
and clothe them with the glory of your kingdom.  
Lord have mercy.**

R/ Lord have mercy.

**Crucified Lord, you protect the soul of N\_\_\_\_\_  
by the power of your cross  
and on the day of your coming  
you will show mercy to all the faithful departed.  
Lord have mercy.**

R/ Lord have mercy.

**Judge of the living and the dead,  
at your voice the tombs will open  
and all the just who sleep in your peace  
will rise and sing the glory of God.  
Lord have mercy.**

R/ Lord have mercy.

**All praise to you, Jesus our Savior,  
death is in your hands  
and all the living depend on you alone.  
Lord have mercy.**

R/ Lord have mercy.

D. For our brother N\_\_\_\_\_,  
1)

(OCF 407-

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."

Our response to these prayers is: 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.

Our brother was washed in baptism and called to a religious life;  
give him communion with all your saints.  
We pray to the Lord.

R/ Lord have mercy

He was fed 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**

(OCF 221)

In these or similar words.

**With longing for the coming of God's kingdom,  
let us pray as Jesus taught us:**

**OUR FATHER . . .**

**CONCLUDING PRAYER**

One of the following prayers is used or another chosen from the appendix.

A. **God of holiness and power,**  
adapted)

(OCF 222

**accept our prayers on behalf of your servant N \_\_\_\_\_,  
who served your people as a Capuchin friar.**

**In his heart he desired to do your will.  
As his faith united him to your people on earth,  
so may your mercy join him to the angels in heaven.**

**We ask this through Christ our Lord.**

R/ Amen.



B. **Almighty God,** (OCF 199)  
through the death of your Son on the cross  
you destroyed our death;  
through his rest in the tomb  
you hallowed the graves of all who believe in you;  
and through his rising again  
you restored us to eternal life.

God of the living and the dead,  
accept our prayers  
for those who have died in Christ  
and are buried with him in the hope of rising again.

Since they were true to your name on earth,  
let them praise you forever in the joy of heaven.

We ask this through Christ our Lord.

R/ Amen.

C. **Loving God,** (OCF 408 adapted)  
whose days are without end  
and whose mercies are beyond counting,  
keep us mindful that life is short  
and the hour of death unknown.

Let your Spirit guide our days on earth  
in the ways of holiness and justice,  
that we may serve you  
in union with the whole Church,  
sure in faith, strong in hope, perfected in love.

And when our earthly journey is ended,  
lead us rejoicing into your kingdom,  
where you live and reign forever and ever.

R/ Amen.

**PRAYER OVER THE PEOPLE**

(OCF 223)

**Let us bow our heads and pray for God's blessing.**

All pray silently.

Then the presider, with outstretched hands, prays over the people.

**Merciful Lord,  
you know the anguish of the sorrowful,  
you are attentive to the prayers of the humble.**

**Hear your people  
who cry out to you in their need,  
and strengthen their hope in your lasting goodness.**

**We ask this through Christ our Lord.**

R/ Amen.

**Eternal rest grant unto him, O Lord.**

R/ And let perpetual light shine upon him.

**May his soul and the souls of all the faithfully departed,  
through the mercy of God, rest in peace.**

R/ Amen

The presider concludes with one of the following.

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

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

R/ Amen.

- B. **May the love of God  
and the peace of our Lord Jesus Christ  
bless and console us  
and gently wipe every tear from our eyes:**

**in the name of the Father, and of the Son and of the Holy Spirit.**

R/ Amen.

The presider then concludes.

**Go in the peace of Christ.**

R/ Thanks be to God.

A song may conclude the rite. A gesture of leave-taking may be made.