

DOWNLOAD PDF REQUIEM MASS AND BURIAL SERVICE FROM THE MISSAL AND RITUAL

Chapter 1 : Sancta Missa - Rituale Romanum (Roman Ritual) - Liturgy for the Faithful Departed - Introduction

The Vigil Service usually takes place during the period of visitation and viewing at the funeral home. It is a time to remember the life of the deceased and to commend him/her to God. In prayer we ask God to console us in our grief and give us strength to support one another.

Origins Requiem Masses are masses that are offered for the dead. It is also connected with a passage in Isaias, "Et requiem tibi dabit Dominus semper, et implebit splendoribus animam tuam" Is. The Antiphon is from Psalm lxiv. The date of the adoption of this Introit is not well known, but it is found in the so-called Antiphonary of St. Gregory Come of Albino see the edition Rome , In that work, however, there are two other Introits for the Mass of the Dead, one of which is "Ego sum resurrectio et vita;. Paul that they slept in Christ 1 Corinthians From the first century, therefore, prayers were offered that the dead might have eternal rest. Gregory of Tours Glor. Now the Missal has four of these formularies: In the Paris Missal of Ventimille, reviewed by Quelen ed. Le Clere, , there are five formularies and many other Epistles and Gospels, all of which deserved to be considered, because they are all taken from the Scriptures, and are very appropriate. There is nothing to be said in regard to the Gradual, or to the Communion of the Roman formulary. A few remarks may be made, however, in regard to the Offertory , concerning which many writers have published contrary views cf. Gavanti", I, xii, 2. The words "libera animas. II, ix, 4 , cited by Grancolas Antiq. This Offertory is among the prayers that were formerly recited for the sick who were about to die, and was later adopted in the Mass, in the same manner as the Church is wont to pray , in Advent: O Adonai, veni ad liberandum nos", etc. As, therefore, the Church refers these prayers to the time when the prophets were longing for the promised Messiah , so also, she refers the Offertory of the Mass for the Dead to the time when the soul has not yet left the body. The same pope cites also an explanation by Sarnelli Epist. The rubric after the fourth formulary of the Missal In missis quotidianis leaves the celebrant free to select the Epistle and the Gospel, and consequently there remain to be recited according to prescription only the Prayers , which must be selected according to the indications of the Missal , in appropriate relation to the person for whom the Divine Sacrifice is offered. The ceremonies of the Mass of Requiem are the same as those of the so-called "Mass of the Living" with the exception of a few omissions and variations indicated in Title XIII of the Rubrics. The Psalm "Judica me" is omitted at the beginning; this omission certainly bears a relation to the masses of Passion Time, in which that psalm is likewise omitted. It should be noted, however, that the omission on Passion Sunday is due to the fact that the psalm is said in the Introit , and could not be recited twice. As this psalm xlii was omitted in all the ferial masses of Passion Time, that omission was regarded as a sign of mourning, and accordingly became a characteristic of the Mass of Requiem, although the psalm itself is not at variance with the nature of this Mass. The two doxologies and the Alleluia , which are regarded as expression of joy and festivity, are naturally omitted, to express mourning, although the Alleluia was formerly used in Masses of Requiem, as may be seen in the Antiphonary of St. With regard to the omission of the blessing of the water which is poured into the chalice , rubricists, taking it one from the other, say with Gavantus Rubr. II, vii, 4, g. II, x, 13 , this mystic explanation does not show why the water should not be blessed. It seems more probable that the explanation for this practice should be sought in the principle, admitted in the Latin Rites, that, as evidence of mourning, all signs of reverence and salutations are omitted, among them the blessing of objects and of persons , just as on Good Friday the blessing of the water, all obeisances and salutations, and the blessing of the people are omitted. Colour of the vestments Requiem masses should always be celebrated with black vestments and ornaments, black, in the Latin Rite , representing the deepest mourning; for, as the Church robes its ministers in black on Good Friday , to show its greatest grief, caused by the death of the Divine Redeemer, while it uses the mixed colour of violet during Passion Tide, so also, in celebrating the obsequies of the dead, it uses the colour of greatest grief. The one exception to the above rule was made by the Congregation of Rites decr. In many places it was held that bishops and cardinals might use violet vestments

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for the Mass of Requiem; and this opinion was put into practice. It may have originated in the fact that the Mass celebrated by a bishop is considered more solemn than others; on the other hand, it may be that, as the violet vestments were not used prior to the thirteenth century, because Innocent III makes no mention of them. This practice has received no authoritative sanction; and as the bishop, while officiating on a given day, must use vestments of the colour prescribed by the Rubrics for that day, there is no reason why he should make an exception for the Requiem Mass. And in fact, the cardinal who celebrates a solemn Mass for the dead in the pontifical chapel in the presence of the supreme pontiff, on occasions of the greatest solemnity, always uses black vestments. Conditions for the celebration of Requiem Masses The Mass of Requiem is by its very nature *extra ordinem officii*, according to the Rubric Rubr. From this point of view, the Mass of Requiem may be rightly considered a votive Mass. Now, according to the laws of the Church Rubr. For that reason, the custom that has grown up in our days, even in some of the Roman churches, of providing only black vestments in the sacristies on the days of Semi-double, Non-festive, or Non-privileged, Rite, is not to be approved. It may be said, however, in justification of this practice, that at present alms for Masses are given, in greater part, on behalf of the dead; yet it is true that many stipends are paid with the intention of obtaining special graces in behalf of the living, particularly at the sanctuaries to which the faithful resort to venerate the saints or the Blessed Virgin. The priest, however, who knows that he should offer the Mass in behalf of living persons, and not for the departed, has no reasonable cause to celebrate the Mass of Requiem, and therefore may not licitly celebrate it. This seems to be a rule without exception. That Masses that are said according to the Office of the day may be applied to the dead, is easily understood, since the formulary of the Mass is separable from the application of the Sacrifice itself. So also, there is no doubt about the application of the merits of the Sacrifice to the living, even though the formulary be that of Requiem cf. There are other conditions for the celebration of the Requiem Mass; one is that the rite of the day should allow the celebration; another than the celebrant should not be obliged, by reason of his official position, to celebrate a Mass of the living. More will be said in regard to this impediment of the rite or of the solemnity of the day, when we come to speak of the various masses of Requiem. It is known that the conventual Mass, which is celebrated by chapters, in cathedrals and in collegiate churches, is never to be omitted, since it is the chief and noblest part of the whole office Benedict XIV, Constit. The reason for this prohibition is the rigorous obligation that binds each parish priests to offer the Mass on feast days for this people, an obligation which, according to the Council of Trent Sess. Now, if in order to celebrate the Mass of Requiem, the Mass must be offered for the dead, and if there is only one Mass in a parochial church on a feast day which must be offered *pro populo*, it is manifest that this Mass may never be one of Requiem, but, on the contrary, as the Congregation of Rites has frequently declared, it must always be according to the Office of the feast. The phrase *officio novem lectionem* gave rise to a doubt as to whether semi-doubles only were referred to, or if doubles also were understood. The Congregation of Rites answered 4 Sept. If the enumerated cases hinder this Mass on Monday, the privilege is transferred to Tuesday, under the same conditions, but it lapses after that day. Rite The Office and the Mass for the Dead, in their construction, as in their varied rite, are modelled on the Offices and the Masses of the liturgical feasts, and these are divided by Double Rite and Semi-Double Rite, with their various classes, so, also, are the Masses of requiem divided. I, 4 and to have only one prayer in the Mass Rubr. Now the same law governs the Office and the Mass of the Dead; the Mass of Requiem will be of the Double Rite a single prayer, whenever the office to which it may be related is recited with double rite doubling the antiphons; it will be of the Semi-Double Rite with several prayers, when it corresponds to an Office which is recited with the Semi-Double Rite. Upon the basis of these principles it is easy to establish the division of the Masses of Requiem according to the various rites. As the Rubrics of the Breviary ante Matut. It should be observed, however, that the days just named all have the Double Rite, more or less solemn, that is of a more or less exalted class. The other offices, and the other masses of Requiem, according to what has been said above, will be of the Semi-Double Rite. The Present Roman Mass are more privileged than others of their respective kinds, we will divide them into solemn and low, and then subdivide them according to their privileges. It is

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clearly expressed in the Ritual VII, i, 4: In fact, it was the invariable custom, from the earliest ages of the Church, to celebrate the synaxis for the dead before the burial cf. Tertullian, "De Monog. And it is worthy of notice that, from those ancient times, it was licit to celebrate the exequial Mass on Sundays, as Paulinus testifies Vita S. Ambrosii] peractis Sacramentis divinis, de ecclesia levaretur portandum ad basilicam ambrosianam. If he has died on the Day of the Resurrection itself or in the early hours of that day, and it is necessary to bury him that same day, the morning Mass shall be sung for him. And these edifying Benedictine "consuetudines" give the reason: While holding to the principle that ceremonies of mourning should not interfere with the joyousness of liturgical feasts for which reason the solemn commemoration of all the faithful departed is transferred to the following day whenever the 2nd of November falls on a Sunday, the Church, as a good mother, desirous of hastening the relief of a deceased child, wishes the exequial Mass to be celebrated, even on feast day, although she places some conditions, as the Ritual shows VII, i, 5: Four conditions, then, are here established: Formerly, the actual physical presence was prescribed, but, little by little, the Church has modified this law, and according to the new liturgical legislation, that is since the decree of the Congregation of Rites, on 13 February, n. Since, in modern time, whether through the prohibition of civil laws or because of death by contagious diseases, corpses may not always be taken to the church, the ecclesiastical law has been so broadened that the body of the deceased is considered present *fictione juris*, as long as it is not buried, and even if it has been buried for not more than two days. These are the words of the decree in question: These days are i Ash Wednesday; ii the Vigil of Pentecost, if the parish priest is to bless the font, and iii the days of the Major and of the Minor Litanies; so that, if there be on these days only one Mass in the parish church, it may not be of Requiem, but must be the one which the Rubrics prescribe for the day S. Now the solemnity of the day, in this connexion, is declared by the Church through the more solemn rite with which some feasts throughout the year are celebrated, namely, primary days of the Rite of the First Class S. John the Baptist, of St. Joseph, of the Holy Apostles Peter and Paul, and of All Saints; vi the local feasts of the principal patron of the place, of the dedication and of the titular of the church. It should be observed that, although the two days following Easter and Pentecost are of the First Class, the Church, to hasten the relief of the deceased, does not except them, and the solemn exequial Mass may be celebrated on these feasts, as on all other feasts of the First Class that are not named in the decree cited above. It may be said, therefore, that this mass, in *die Depositionis* is of the Double Rite of the First Class, since it is allowed on feasts of that rite. Mass of All Souls Day The Commemoration of All Souls has been a very solemn day in the Church ever since the time of its establishment; and as its observance was propagated throughout the Christian world, it came to be celebrated with more and more devotion by the people, on 2 November. Nevertheless, when it occurs on a Sunday, or on a feast of a Double Rite of the First Class, as has been said, it is celebrated on the following day. For the same reason the Church prescribes S. The rite of the Commemoration, therefore, is inferior to that of the funeral Mass, since the Commemoration may not be celebrated either on a feast day or on a double of the First Class; wherefore, it may be called a Double of the Second Class. Mass post acceptum mortis nuncium The solemn Mass of Requiem which may be offered, as soon as the news of the death is received, for a person who has died in a distant place, comes in the third place. It is the same Mass that is said in *die depositionis*, but has not the same privileges, since it may not be celebrated a on any holy day, b on feasts of the First and Second Class, or c on those ferials and octaves upon which Doubles of the First and Second Class are forbidden. All of this has recently been established by the Church S. It should be remembered, however, that this Mass may be offered on a feast of the Greater or Lesser Double Rite, when offered immediately post acceptum nuncium; otherwise, the Mass loses all privileges, and a day of the Semi-Double Rite must be awaited S. For this reason it may be said that the exequial Mass post acceptum nuncium is of the Greater Double rite, since Doubles of the Second Class take precedence over it. Masses of the third, seventh, thirtieth, and anniversary days The Requiem Mass of each of these days is privileged, because, according to ancient tradition accepted in Canon Law Cap. Quia alii, 13, q. With regard to the third day, as commemorative of the three days which Christ passed in the sepulcher, and as presaging the Resurrection, there is special prescription in the Apostolic

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Constitutions VIII, xlii: With regard to the seventh day, we have the testimony of St. Ambrose, again, speaks of the thirtieth day De ob. The annual commemoration of a departed brother was more universal and more solemn; it resembled the feats of the martyrs and, according to Tertullian , dates from Apostolic times cf. The third, seventh, and thirtieth days may be counted from the day of the death or from the day of the burial S. If therefore, the burial takes place on the eleventh day of the month, the first day after it, of course, will be the twelfth day of the month; the second, the thirteenth; the third, the fourteenth. So also for the seventh and the thirtieth days. There is no rule that requires the selection of the same date , either of death or burial, in computing the day for these commemorations; wherefore, one may celebrate the third day, counting from the day of burial, and celebrate the thirtieth day, counting from the day of death.

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Chapter 2 : Order of the Funeral Mass - St. Joseph Catholic Church - Libertyville, IL

Readings for the Funeral Liturgy In every celebration for the dead, the Church attaches great importance to the reading of the word of God. The readings proclaim to the assembly the Paschal Mystery, teach remembrance of the dead, convey the hope of being gathered together again in God's kingdom, and encourage the witness of Christian life.

At the time designated for taking the remains to church, the clergy are called together, as well as others who should take part in the obsequies. All assemble in the parish church or in another church, as local custom determines. As soon as the bells sound the signal in the usual manner of the locality, the pastor, vested in surplice and black stole or, as the case may be, wearing also a cope of the same color, and preceded by a cleric carrying the cross and another the holy water, goes in company of the others to the home of the deceased. Here candles are distributed and the torches are lighted. Meanwhile all is arranged for the procession. The lay confraternities if such are present go first, followed by the regular and secular clergy according to their rank. Led by the cross they walk two by two, chanting in devout manner the psalms given below. The pastor walks before the hearse with its burning torches. Behind the hearse come the rest of the mourners, devoutly praying in silence for the departed. Previous to removing the body, the pastor sprinkles it with holy water, then at once begins without chant the following: I trust in the Lord; my soul trusts in His word. Lord, grant him her eternal rest. And let perpetual light shine upon him her. The rite given above, if it has not been carried out in the home or mortuary, takes place in the vestibule of the church. Procession to the Church As the body is being carried out of the home, the pastor, walking ahead, intones in a clear voice the following antiphon: The bones you have crushed shall rejoice. The chanters begin psalm 50, which is carried on alternately by the clergy. This psalm is given elsewhere; but the ending "Glory be to the Father," etc. On entering the church the antiphon is repeated: As the body is being carried into the church the following responsory is sung, the chanters intoning it and the clergy alternating with them as indicated see the music for this in the music supplement: Lord, grant him her eternal rest, and let perpetual light shine upon him her. Take your burden heavenwards to the sight of the Most High. The coffin is placed in the middle of the aisle, arranged so that the feet unless the deceased is a priest of the corpse are toward the main altar; in the case of a priest the head is placed toward the altar. Lighted candles are put around the body. If nothing hinders it the Office for the Dead follows immediately, with invitatory, three nocturns, and Lauds; and the antiphons are said in full before and after the respective psalm. But if the Office for the Dead and the Mass of Requiem are not to take place immediately on bringing the remains into church, but are to follow later in the day or on the next day, then as soon as the responsory has been sung these prayers are added: Amen," and concluding with "Lord, grant him her eternal rest. May he she rest in peace. At the end of the Office for the Dead, having repeated the antiphon of the Cantic of Zachary or if Lauds is omitted after the nocturn or nocturns of Matins , all kneel while the following prayers are chanted: Our Father the rest inaudibly until: And lead us not into temptation. But deliver us from evil. From the gates of hell. Deliver his her soul, O Lord. Lord, heed my prayer. And let my cry be heard by you. The Lord be with you. May He also be with you. We beg you, O Lord, to absolve the soul of your servant, N. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. If the deceased is a priest one adds the word priest after his name Or another appropriate oration may be selected from those given under Rite for Burial of Adults. If this oration does not immediately precede the burial service or the Mass or the absolution, then one adds the versicles "Lord, grant," etc. All orations during the exequies and Office for the Dead are chanted in the ferial tone, i. The longer conclusion for the orations is used only in Mass and in the Office; at all other times the shorter one. During the chanting of Lauds the priest and the ministrants repair to the sacristy at the proper time to vest for the solemn celebration of Mass, which will be the one for the day of burial as found in the Missal. Absolution at the End of Mass 7. At the end of Mass the celebrant lays aside the chasuble and maniple at the epistle side of the altar, and puts on a black cope. The deacon and subdeacon retain their vestments, with the exception of the maniple. The

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subdeacon takes the cross and goes to the bier preceded by two acolytes, one carrying the thurible and incense boat, the other the holy water with aspersory. He takes his place at the head of the corpse, standing between two acolytes or candle bearers who are holding candlesticks with lighted candles. The rest of the clergy follow him in the order of their rank, all holding lighted candles, and arrange themselves in a circle around the bier. The celebrant comes last, accompanied by the deacon on his left. After making the reverence to the altar he takes his place at the foot of the corpse, facing the cross. Behind him to the left are the two acolytes, the one with thurible and incense boat, the other with holy water and aspersory. As the deacon holds the book for him the celebrant with hands folded says the following prayer without any introductory word. No change of forms is made even though the prayer is being said for several deceased or for a woman: Lord, do not call your servant to account; for no one can stand guiltless in your presence unless you grant him forgiveness of all his sins. Therefore, we pray, that in passing judgment you will not let your sentence fall heavily on one who is commended to you by the sincere prayer of Christian faith. But with the help of your grace may this servant, who during life was sealed with the sign of the Blessed Trinity, be found worthy of escaping the doom of your vengeance. We ask this of you who live and reign forever and ever. When you shall come to judge the world by fire. I am overcome by fear and foreboding when I ponder the scrutiny and the wrath which is to come. That day, the day of wrath, of mortal ruin and fearful wailing, the day of dread and exceeding vengeance. Lord, grant them eternal rest, and let perpetual light shine upon them. Deliver me, O Lord, from everlasting death on that dread day, When the heavens and the earth are to be stirred; When you shall come to judge the world by fire. While the first part of the responsory is being repeated, the celebrant assisted by the deacon takes incense from the boat and puts it into the thurible, blessing it in the usual way. At the end of the responsory the first choir sings: The second choir responds: And all together sing: The priest then intones in a clear voice "Our Father. Meanwhile the priest receives the aspersory from the deacon, and goes around the coffin sprinkling it with holy water, three times on the left and the same on the right, assisted by the deacon who walks to his right, holding the front hem of the cope. In passing before the altar and the cross which is opposite him the priest makes a profound bow, while the deacon genuflects; but if the Blessed Sacrament is present he genuflects in passing the altar. Returning to his original position he receives the thurible with the aid of the deacon, and in the same manner as before goes around the coffin incensing the body. Then returning the thurible he stands at his place, and with hands folded chants the following the deacon holds the book open for him: From the gates of hell All: God, whose nature is ever merciful and forgiving, we humbly entreat you for the soul of your servant, N. Let him her not undergo the pains of hell, for he she put his her hope and trust in you, but let him her have the joy that knows no ending; through Christ our Lord. If the deceased is a priest, the following is said in the above prayer: If interment is to take place at this time the body is taken to the grave. As the procession is leaving the church the clergy sing the antiphon which follows; or if removal of the body is delayed the antiphon is sung now at any rate. For the music see the music supplement. Antiphon May the angels lead you into Paradise; May the martyrs receive you at your coming, And take you to Jerusalem, the holy city. May the choir of angels be there to welcome you. And may you, with the once poor Lazarus, have everlasting rest. At the Grave On reaching the grave the priest blesses it, if it is not yet blessed, saying: God, by whose mercy the souls of the faithful have rest, may it please you to bless this grave and to appoint your holy angel to watch over it. Release from all bondage of sin the soul of him her who is buried here, so that along with your saints he she may ever find lasting joy in you; through Christ our Lord. He sprinkles the corpse and the grave with holy water and incenses them. If the grave is already blessed, this blessing is omitted, as well as the sprinkling and incensation of the corpse and grave. Even though the remains are not taken to the grave at this time see no. He intones the antiphon and the rest is taken up by the choir see the music for this in the music supplement: Cantic of Zachary Luke 1. Of the oath He had sworn to our father Abraham, that He would enable us-- P: Thanks be to the merciful heart of our God! I am the resurrection and the life; he who believes in me will live even if he dies; and no one that lives and believes in me shall be dead forever. After this the priest sings: The priest, sprinkling the coffin with holy water, says Our Father inaudibly

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until: Lord, we beg you to grant this mercy to your departed servant, that he she who aspired to do your will may not be punished for his her misdeeds.

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Chapter 3 : Requiem - Wikipedia

The Order for Funerals has been arranged in three sections: The Order for a Vigil for the Deceased, The Order for a Funeral Mass and The Order for Funerals Outside Mass. 5.

On the day of baptism he was brought into the house of God, his body alive but his soul dead in sin. Now, before being laid to rest, he returns for a last visit to the church edifice, the earthly image of the heavenly Jerusalem, his body a corpse but his soul gloriously alive in Christ through the bond of sanctifying grace. It is truly meet and right and conducive to salvation that at all times and in all places we give thanks to you, holy Lord, almighty Father everlasting God, through Christ our Lord. For in the death of your faithful life is merely changed not taken away, and when the shelter of this earthly sojourn falls asunder, an everlasting dwelling in heaven awaits them in reward. For its committal to the earth is nothing less than the planting of a seed from which will come forth a glorified body on the day of resurrection. At the moment of its departure the soul wings its way to the presence of Him by whom it was fashioned, either to share immediately in the splendor of the beatific vision, or to be detained in a place of purification. However, a disembodied soul in the light of what constitutes human nature, is something incomplete, and it requires for unending perfection and happiness an eventual reunion with its onetime earthly abode. The blessing of the corpse, the prayers, and the Requiem Mass must be seen for what they are, help to the departed Christian given by the communion of saints of which he is a member. Christian burial--the Office, Mass of Requiem, and interment--is charged throughout in the highest degree with optimism and confidence. Such optimism and hope in the face of death can be appreciated only if one understands the mind of the Church in regard to the passing of her children. Death is a summons from God, our almighty sovereign, not when we but when He wills it. In the realization that death is under His dominion, faith begins to triumph and to break out into song: O death, where is your sting? Death once again sets matters in the right order, since it is a complete separation from creature goods, but above all a return to God. In dying man gives back obedience to God. Death affords man the greatest possibility of making satisfaction for his disobedience. While he awaits the end of this life, confidence in Christ increases on the part of one who is baptized: In dying we can imitate Christ in all things, so that after "we suffer with Him we may be also glorified with Him. Honor to the cross is given, moreover, by the acceptance of our cross as it bears down its heavy weight upon us in the course of life. By these means we "put on Christ," we increase the stature of our "being in Christ. In dying the member of Christ partakes of His atoning death, wherein are embraced all His faithful followers; therefore, death is more than a consoling thing--it is a holy thing. For this corruptible must put on incorruption; and this mortal must put on immortality. From earliest times the Church was most energetic in her efforts "gradually to draw its adherents away from all those funeral customs which were incompatible with its own teaching on this matter. For the body it is a sleep, as Christ said of his friend, Lazarus, a sleep while awaiting its final resurrection. Jerome, "but a slumber and a passing sleep. Cyprian, in preaching about the mortality of man, found it necessary to admonish his people: For we ought to know that they are not lost to us but that they have been sent on ahead of us, that they have departed before us in order to live with God. For by such manifestation of the heart and the breast we deny the faith that we declare by word of mouth. In acting thus our hope and our faith become a sham, and our words seem to have the ring of pretense, insincerity, and counterfeit. At their passing the ritual directs that the church bells should not be tolled, but should be rung in festive tone. Around their bodies are placed flowers or fragrant herbs or greens, in token of integrity and virginal purity. The psalms chosen for the rite are delightful songs of praise and thanksgiving, and the prayers speak only of the happiness and bliss which fall to their lot among the saints and the elect in the celestial kingdom. Yet besides the glory of innocence there is the glory of combat, the glory of those who have borne the heat and the burden of living; albeit they have not emerged from the battle of life free from the wounds of sin. God, who is the lover and the rewarder of innocence, is at the same time the most merciful pardoner of guilt. He is the kind Father, desiring that none who believes and trusts in Him should

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perish. A corresponding mildness and utter generosity on His part in dealing with departed sinners is discernible in the burial rite for adults, although this is to some extent obscured by the grim character of certain prayers in the Requiem Mass and Office added in the course of the Middle Ages. The Church found it necessary as time went on to sound a somber note in the liturgy of the dead--notably by the addition of the "Dies Irae" and the legislation of black vestments--because men had grown too preoccupied with this life. Thus she used the occasion to rouse them from such spiritual sluggishness, and the grim aspects of death were brought into the foreground. She justified the new attitude, however, without giving up the joyful and festive character of former ages. Both tendencies persist in the funeral office as we have it today, yet it is to be feared that the more serious and threatening notes have captured the imagination of our people, rather than the ones which resound with joy, peace, and victory. It must be emphasized for our Catholic people that if, as they know and believe, the private suffrages of the faithful are of profit to the departed, how much more are the prayers of the Whole Christ, when the Church through her sacrifice and petitions comes to their assistance in the solemnity of her public worship. Christ and His entire mystical body, the communion of saints, the whole heavenly Jerusalem is present at the death of the baptized. In the sacrament of last anointing first of all, and then in the rite of the apostolic blessing at the hour of death and in the act of commending to God a departing soul, Christ, with His saving suffering and death, stands by to heal the servants whom the true faith and Christian hope commend, graciously to grant pardon and remission of all sin, to act in the role of a merciful judge to the soul at the hour of its departure, to cleanse it from every stain in His blood. After the soul is born aloft to the bosom of the patriarchs, the body of a Christian, like the body of Christ which in death remained hypostatically united to the divine Word, remains organically incorporated in the mystical body of the Savior, and contains in itself the seed of glory. Therefore, the liturgy refers to the faithful departed in living terminology: When death has come the preparation of the body of the deceased ought to take place in a manner befitting so sacred a thing. All manner of worldly display should be absent, so that this corporal work of mercy can be carried out in a spirit of true piety. On whom should this duty devolve if not on the surviving members of the family themselves? Nobody is more suited to this last act of love than they. We might shrink today from imitating Christians of early times in certain practices which accompanied the laying out of the body: Yet there are duties and ministrations to the treasured remains that ought to be accepted without reluctance by relatives and friends: Happily there still are groups, at least the clergy and religious orders, who regard this office as their own and fulfill it in a spirit of respect and obligation. Certainly it is not proper that it be given over entirely to morticians. A little more concern is in order as to what lengths that profession will be allowed to go. It is nothing if not grotesque to see a dead person painted and rouged, as though about to trip out before the footlights in a danse macabre; and how preposterous to equip a corpse with spectacles even a lorgnette. While the body lies in state there ought to prevail an atmosphere breathing peace and joy, hope, and resurrection. Nearby should be a crucifix, lighted candles around the body as a reminder that in life he knew the light of Christ and is now to possess it in the beatific vision, and floral decorations in number and arrangement consonant with good taste. During the time of the wake there should be concern above all for the departed soul, with the Office for the Dead recited either in its official form or in an abbreviated and simplified vernacular, or suitable readings from Sacred Scripture and the rosary service. From the third century onward there is testimony for the liturgical custom of chanting psalms when carrying the dead to burial, as well as for the offering of Mass on the day of demise or funeral, and on the third, seventh, and thirtieth days after death and on the anniversary. The burial rite of today is found in its essentials in the fourth century,[12] consisting of: However, an organized Office for the Dead dates only from the eighth century; its texts and rubrics are given in an antiphony of St. Come in haste to meet him, you angels of the Lord. Receive his soul, and offer it in the sight of the Most High. May Christ receive you Battifol, when describing the transferal of the remains for the final obsequies, quotes from an ancient source how this was one in Rome: The body of the departed is brought in the evening to the basilica of St. Amid the tolling of bells they cross the forecourt of the church, and stop at the threshold of that one of its five doors which is called the "Gate of

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Jerusalem," because it is the door of the dead. There they chant "Miserere" with these two antiphons: Grant me time to cry in penitence: It is a vigil, and includes, as every vigil should, vespers, three nocturns, and lauds. It is the Roman Office in its purest state--no hymn, no short lesson. In the sacrifice of Christ made present in the Eucharist, the redemptive mysteries are brought to the soul, endowing it with full salvation and transfiguration. Evidence of a funeral Mass exists as early as the second century. The texts of the Requiem are certainly very ancient, except for the "Dies Irae," and they have a joyful and festive character which is carried over into their musical settings. It is necessary to bear in mind that, just as on the feast days of the saints, the Church in the funeral Mass is commemorating the day of demise, in fact, the hour of the coming of the Lord. The coming of the Lord in the Eucharist-sacrifice is joined with His coming at the hour of death and His coming on the last day. So infinite in power are the effects of the Mass, that when it is over the Church can envision the departed in full possession of eternal glory. Thus the procession to the grave is regarded as a festive entrance into Paradise, symbolized by the hymn that is sung when the body is carried out. The final rite of Christian burial is the interment. The body is laid to rest in consecrated ground among the "saints" who are fallen asleep in Christ. Before it is given to the earth, the grave is blessed, provided the cemetery has not received consecration, or if the grave is not an excavation in the ground but a special tomb or mausoleum. In the course of this blessing God is besought to appoint one of His holy angels to stand watch over the grave, to guard it for all time against desecration. The service of entombment is brought to a beautiful conclusion in the singing of the "Benedictus," the morning-song of redemption uttered by Zachary at the birth of John the Baptist, in acknowledgment of the coming Redeemer. At the same time the Church sings a canticle of solemn thanksgiving to God for all the rich graces granted the departed from the cradle to the grave, for the strength received to fight the enemies of salvation, along with an earnest supplication that he may enter into the peace and rest of everlasting glory. Like the rising sun in the east, the Lord appears in the distance in all power and majesty to bring light to him who sleeps in the shadow of the grave. Therefore, it is a tradition practically as old as the Church to bury the body with its feet pointing toward the east. In all confidence that the deceased has departed this life in the charity of Christ and that his body will arise transfigured on judgment day, the hymn concludes with the antiphon: Preface of Requiem Mass.

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Chapter 4 : www.nxgvision.com: Template booklet for a Catholic funeral Mass

The Roman Missal provides essentially three Mass formularies for the dead: the funeral (or exequial Mass), the anniversary Mass, and the daily Mass for the dead. The funeral Mass is generally celebrated on the day of death or burial and is not repeated.

Requiem Mass, Mass for the dead Latin: Missa pro defunctis Requiem Mass Mass for the dead Latin: Missa pro defunctis or Mass of the dead Latin: Missa defunctorum , is a Mass in the Catholic Church offered for the repose of the soul or souls of one or more deceased persons, using a particular form of the Roman Missal. It is frequently, but not necessarily, celebrated in the context of a funeral. Musical settings of the propers of the Requiem Mass are also called Requiems, and the term has subsequently been applied to other musical compositions associated with death and mourning, even when they lack religious or liturgical relevance. The term is also used for similar ceremonies outside the Roman Catholic Church , especially in the Anglo-Catholic branch of Anglicanism and in certain Lutheran churches. A comparable service , with a wholly different ritual form and texts, exists in the Eastern Orthodox and Eastern Catholic Churches , as well as in the Methodist Church. The Roman Missal as revised in employs this phrase as the first entrance antiphon among the formulas for Masses for the dead, and it remains in use to this day. Liturgical rite In earlier forms of the Roman Rite, some of which are still in use, a Requiem Mass differs in several ways from the usual Mass in that form. Some parts that were of relatively recent origin, including some that have been excluded in the revision, are omitted. Examples are the psalm Iudica at the start of Mass, the prayer said by the priest before reading the Gospel or the blessing of the deacon, if a deacon reads it , and the first of the two prayers of the priest for himself before receiving Communion. Other omissions include the use of incense at the Introit and the Gospel, the kiss of peace, lit candles held by acolytes when a deacon chants the Gospel, and blessings. There is no Gloria in excelsis Deo and no recitation of the Creed ; the Alleluia chant before the Gospel is replaced by a Tract , as in Lent ; and the Agnus Dei is altered. Its missa est is replaced with Requiescant in pace May they rest in peace ; the "Deo gratias" response is replaced with "Amen". Black is the obligatory liturgical colour of the vestments in the earlier forms, while the later form allows a choice between black and violet, and in some countries, such as England and Wales, white. As its opening words, Dies irae Day of wrath , indicate, this poetic composition speaks of the Day of Judgment in fearsome terms; it then appeals to Jesus for mercy. Post Vatican II In the liturgical reforms of the mid-century in the Roman Catholic Church following the Second Vatican Council , there was a significant shift in the funeral rites used by the Church. In line with this shift, the use of black vestments was made optional and had mostly disappeared by the late 20th century, at least in the United States, although their use is seeing a resurgence , with the preference of many being for white, the color of joy associated with Easter , or purple, for a muted version of mourning. The texts used for the service made a similar change, with the overall theme of the service to be a proclamation of the promise of eternal life made by Jesus. It is celebrated in Westminster Cathedral , London to commemorate: Members of the Catholic Police Guild who have recently died Serving police officers and staff who have died or lost their lives in the course of their duty in the last year All deceased colleagues and friends in the police service. This memorial has been taking place since Requiem in other rites and churches Requiem is also used to describe any sacred composition that sets to music religious texts which would be appropriate at a funeral, or to describe such compositions for liturgies other than the Roman Catholic Mass.

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Chapter 5 : An Overview of Catholic Funeral Rites

The burial service reaches its climax in the Mass of Requiem. In the sacrifice of Christ made present in the Eucharist, the redemptive mysteries are brought to the soul, endowing it with full salvation and transfiguration.

Canon law[edit] In general, Catholics are to be given a Catholic funeral upon their death. Persons publicly known to be guilty of apostasy , heresy or schism ; Those who asked to be cremated for anti-Christian motives; Manifest sinners, if the granting of Church funeral rites to them would cause scandal to Catholics. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June This article possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. June Learn how and when to remove this template message What follows concerns practice in the Roman Rite of the Latin Church. Practice within Eastern Catholic Churches is basically similar, but takes account of different traditions and follows different liturgical norms. There are some variations also with regard to other Latin liturgical rites. The successive ordinary forms of the Roman Rite in use before the Second Vatican Council are now extraordinary forms. That of is explicitly authorized for continued use, under certain conditions, such as the limitation to a single such parish Mass on Sundays, by the motu proprio Summorum Pontificum. Funerals are one of the occasions on which this document states: Conveyance to the church[edit] Archbishop John Hughes prepared for burial, St. The first portion of the funeral rites involves the parish priest and other clergy going to the house of the deceased. One cleric carries the cross and another carries a vessel of holy water. Before the coffin is removed from the house it is sprinkled with the holy water. The priest, with his assistants, says the psalm *De profundis* with the antiphon *Si iniquitates*. Then the procession sets out for the church. The cross-bearer goes first, followed by members of the clergy carrying lighted candles. The priest walks immediately before the coffin, and the friends of the deceased and others walk behind it. Funeral procession from the "Healing Window" at Canterbury Cathedral. As they leave the house, the priest intones the antiphon *Exsultabunt Domino*, and then the psalm *Miserere* is recited or chanted in alternate verses by the cantors and clergy. On reaching the church the antiphon *Exsultabunt* is repeated. As the body is placed "in the middle of the church", the responsorial *Subvenite* is recited. Historical precedents provide that, if the corpse is a layman, the feet are to be turned towards the altar. If the corpse is a priest, then the position is reversed, the head being towards the altar. According to another tradition not now considered obligatory in the Roman Rite, the feet of all Christians both before the altar and in the grave should be pointed to the East. This custom is alluded to by Bishop Hildebert at the beginning of the 12th century, [14] and its symbolism is discussed by Guillaume Durand. Next comes a cycle of prayers , the funeral Mass, and absolution of the dead. Candles are lit around the coffin, and they are allowed to burn throughout this stage. The prayers offered are the Office of the Dead. In the earlier forms, certain omissions are made throughout the prayers. For example, each psalm ends with *Requiem aeternam* instead of the *Gloria Patri*. The differences between a Requiem Mass and the usual Mass have been indicated above. Requiem A funeral Mass is a form of Mass for the Dead or Requiem Mass , so called because of the first word of what in earlier forms of the Roman Rite was the only Introit entrance antiphon allowed: *Eternal rest give to them, O Lord; and let perpetual light shine upon them*. As revised in , the Roman Missal also provides alternative Introits. The bier holding the body is positioned centrally close to the sanctuary of the church. A funeral Mass concludes with the rite of commendation of the dead person, in which the coffin containing the body is sprinkled with holy water and incensed. Earlier forms of the Roman Rite call this the absolution at the bier *absolutio ad feretrum*. In earlier forms of the Roman Rite, a Requiem Mass differs in several ways from the usual Mass in that form. Some parts that were of relatively recent origin including some that have been excluded from all Masses in the revision are omitted. Examples are the psalm *Iudica* at the start of Mass, the prayer said by the priest before reading the Gospel or the blessing of the deacon, if a deacon reads it , and the first of the two prayers of the priest for himself before receiving

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Communion. Black is the obligatory liturgical colour of the vestments in the earlier forms, while the revised form allows a choice between black and violet, and in some countries, such as the United States, England, and Wales, white. As its opening words, *Dies irae* Day of wrath, indicate, this poetic composition speaks of the Day of Judgment in fearsome terms; it then appeals to Jesus for mercy. Some of these differences may have arisen from treating this Mass as supplementary to the Mass of the day. In other cases, the Requiem Mass preserves the tradition of a more primitive age. Absolution of the dead[edit] Main article: Absolution of the dead What is called absolution of the dead, although the revision of the liturgy of the Roman Rite replaced it with what is called the Commendation, is used when the form is celebrated. It is a series of prayers for pardon said over the body of a deceased Catholic following a Requiem Mass and before burial. The absolution of the dead does not forgive sins or confer the sacramental absolution of the Sacrament of Penance. During the absolution, the *Libera me, Domine* is sung while the priest incenses the coffin and sprinkles it with holy water. The prayer for absolution is said by the priest, and then the *In paradisum* is sung while the body is carried from the church. After the absolution, the body is carried to the grave. The tomb or burial plot is then blessed, if it has not been blessed previously. A grave newly dug in an already consecrated cemetery is considered blessed, and requires no further consecration. However, a mausoleum erected above ground, or even a brick chamber beneath the surface, is regarded as needing blessing when used for the first time. This blessing is short and consists only of a single prayer after which the body is again sprinkled with holy water and incensed. Apart from this, the service at the graveside is very brief. The final petition made by the priest is "May his soul and the souls of all the faithful departed through the mercy of God rest in peace. Funeral donation[edit] Many Catholic families make a donation to the priest in honor of the dead family member. The donation is usually money, but in some cases the family may donate a vestment, Communion ware, i.

Chapter 6 : Readings for the Funeral Liturgy

A Requiem or Requiem Mass, also known as Mass for the dead (Latin: Missa pro defunctis) or Mass of the dead (Latin: Missa defunctorum), is a Mass in the Catholic Church offered for the repose of the soul or souls of one or more deceased persons, using a particular form of the Roman Missal.

Chapter 7 : CATHOLIC ENCYCLOPEDIA: Requiem Masses

The following will review how the Funeral Mass unfolds and help as you make choices for the Mass. INTRODUCTORY RITES Greeting The celebrant meets the family/funeral procession at the doors of the church with words of greeting, "The grace and peace of God our Father, who raised Jesus from the dead, be always with you."

Chapter 8 : Paul' Web Logs: Requiem Mass, Mass for the dead (Latin: Missa pro defunctis)

Catholic Funeral Mass This is a traditional Catholic funeral mass order of service that may be used for a Catholic funeral service. The main titles are consistent but the actual italicized information beneath them will vary from mass to mass, depending on the selections of the family and clergy.

Chapter 9 : Sancta Missa - Rituale Romanum (Roman Ritual) - Rite for burial of adults

Actually, a Requiem Mass is any Mass for the Dead, be it a funeral, an anniversary, a monthly requiem for All Souls, All Souls Day-any Mass from the section of the missal entitled Mass for the Dead.