



Archdiocese of Boston

A Guide For Preparing Funeral Liturgies

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Introduction

"In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity;" *Order of Christian Funerals* ©1989

When we suffer the passing of a loved one or face the certainty of our own death, the Church's funeral rites provide a place where we can grieve, remember, face our fear, give thanks, celebrate, and above all connect our personal human experience to that of the believing community and to the story of Jesus.

Scheduling of Liturgies

The Order of Christian Funerals is divided into three rites:

Vigil (wake) and related rites and prayers:

- The vigil for the deceased is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy. Words of remembrance may be spoken at this time **without any limitations to the number of speakers.**
- The vigil may be held in the home of the deceased, in the funeral home or in the church.

Funeral Liturgy:

Because the funeral liturgy is the central celebration for the deceased it should be scheduled for a time that permits as many of the Christian community as possible to be present.

- The funeral Mass can be scheduled at any time, day or evening.

Rite of committal:

- The rite of committal at the conclusion of the funeral rites is the final act of the community of faith in caring for the body or ashes of its deceased.
- 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 or at sea.

Planning the Rites

Whenever possible the family should be involved in the planning of the funeral liturgy. This section will help guide you through this process. The family is invited to fill out the **Funeral Mass Selection Form** included with this booklet indicating their choices in the appropriate places.

- Pallbearers
- Placement of the pall and Christian symbols
- Readings
- Readers
- Music
- Presentation of the gifts
- Communion
- Words of Remembrance

Pallbearers

Family members or friends of the deceased may be selected as pallbearers. This can be coordinated with the funeral director. If the family does not wish to have family members or friends as pallbearers the funeral director can provide this service.

Placing of the Pall

A funeral pall, reminding us of the garment given at baptism and therefore symbolizing our life in Christ, is draped over the coffin at the beginning of the liturgy. Family members or friends are encouraged to do this, although the placing of the pall may likewise be done by others. The use of this pall also signifies that all are equal in the eyes of God (Jas 2:1-9).

Symbols of the Christian life

One symbol of the Christian life may be carried in the procession by a family member or friend and placed on the coffin at the conclusion of the entrance procession.

The symbol is provided by the family.

This may be a bible or book of the gospels as a sign that Christians live by the word of God and that fidelity to that word leads to eternal life. It might also be a cross as a sign that the Christian is marked by the cross in baptism and through Jesus' suffering on the cross is brought to the victory of his resurrection. The priest may recite a prayer to accompany this placing of the symbol on the coffin.

Readings

Ordinarily two readings plus a responsorial psalm and gospel acclamation will precede the gospel. The family, in collaboration with the priest or minister, can select one text each from the Old Testament Readings, Responsorial Psalms, New Testament Readings, and Gospel Readings. Non-biblical texts may not replace scriptural readings at Mass.

Readings from the Old Testament can be found in appendix A.

(Note: During the Easter season one of the New Testament readings in appendix B is used as a first reading instead of a reading from the Old Testament.)

Responsorial Psalms are in appendix C

New Testament readings are in appendix D.

Gospel readings can be found in appendix E.

Page 10 has a special reading appropriate for a wife and /or mother and may be used as a first reading.

Readers

If a family member or friend is a parish reader or comfortable with public speaking you may want to invite them to do the readings which are always **proclaimed from the lectionary**. The readings provided in this guide are for preparation purposes only.

Music

Funeral music needs to reflect not only the grief of the family, but the whole truth about the life and death of a Christian: “God’s love for them and the promise of eternal life.” This is why the Church insists that **only liturgical music should be used** and that the primary focus should be on the assembly's song.

The leadership of a cantor is recommended for both the Mass and the vigil. A soloist should never perform at a time when the people should be singing - for example, the Communion song. The choice of music from various liturgical seasons which is familiar to the community from its use at Sunday Mass is a good practice. Easter songs which speak of the Lord’s resurrection are particularly appropriate.

Ideally there should be a balance between music expressing grief, loss and the need for comfort, and music expressing the believing community’s joyful hope that both the deceased and those who celebrate the rites are entering into the risen life of Jesus the Lord. Music selections can be found in the **Funeral Mass Selection Form**.

Presentation of Gifts

The church encourages family members or friends at the Funeral Mass to bring to the altar the bread and wine.

Holy Communion

This is the most perfect way to share in the Funeral Mass. The church encourages you and those present who are receiving communion to do so under both kinds. While everyone receives the whole Christ under the form of bread alone, it is a better, fuller sign that we truly do eat and drink the Lord's body and blood when we communicate from the chalice as well.

Words of Remembrance

The Order of Christian Funerals provides for the possibility of “a member or a friend of the family speak[ing] in remembrance of the deceased before the final commendation begins.” [OCF, no. 197]

As with the homily, these “words of remembrance” are not to constitute a eulogy as such. Rather, they are to express appreciation for the life of the deceased, or take the form of a prayer or other inspirational text.

Only one family member or friend is to speak, and he or she is to be brief, speaking no more than five minutes.

Because of the intensity of the emotions at the time of a Funeral, the “words of remembrance” should be consigned to writing. To ensure that these words are in harmony with the celebration, the script should be given to the priest celebrant in advance of the Funeral liturgy, so that he can make any suitable suggestions to help the “words of remembrance” convey the consolation of God’s love, grace, and mercy. These words, then, are intended to particularize the praise and gratitude to God for His gifts to the deceased, especially the gift of the Christian life.

Those who wish to give a eulogy or to share a story about the deceased more fittingly do so during the Vigil (Viewing/Wake) at the Funeral home, or following the Committal at the cemetery. A biography of the deceased could be included in the printed worship aid, if one is prepared for the Funeral liturgy.

Flowers

During the season of Lent flowers are not used in the church.

Worship Aid

If the family of the deceased wishes to prepare a Worship Aid for the service, the content should be reviewed with the church prior to publishing.

Guidelines for the Reception of Communion

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of eucharistic communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Cremation

ORDER OF CHRISTIAN FUNERALS, Appendix 2, "Cremation"

INTRODUCTION

411 The Christian faithful are unequivocally confronted by the mystery of life and death when they are faced with the presence of the body of one who has died. Moreover, the body which lies in death naturally recalls the personal story of faith, the loving family bonds, the friendships, and the words and acts of kindness of the deceased person. Indeed, the human body is inextricably associated with the human person, which acts and is experienced by others through that body. It is the body whose hands clothed the poor and embraced the sorrowing.

412 The body of a deceased Catholic Christian is also the body once washed in baptism, anointed with the oil of salvation, and fed with the Bread of Life. Thus, the Church's reverence for the sacredness of the human body grows out of a reverence and concern both natural and supernatural for the human person. The body of the deceased brings forcefully to mind the Church's conviction that the human body is in Christ a temple of the Holy Spirit and is destined for future glory at the resurrection of the dead. This conviction in faith finds its expression in a sustained and insistent prayer that commends the deceased person to God's merciful care so that his or her place in the communion of the just may be assured. A further expression is the care traditionally taken to prepare the bodies of the deceased for a burial that befits their dignity, in expectation of their final resurrection in the Lord.

PRESENCE OF THE BODY AT THE FUNERAL LITURGY

413 Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites.

414 The Church's teaching in regard to the human body as well as the Church's preference for burial of the body should be a regular part of catechesis on all levels and pastors should make particular efforts to preserve this important teaching.

415 Sometimes, however, it is not possible for the body to be present for the Funeral Mass. When extraordinary circumstances make the cremation of a body the only feasible choice,

pastoral sensitivity must be exercised by priests, deacons, and others who minister to the family of the deceased.

Gathering in the Presence of the Body

This rite provides a model of prayer that may be used when the family first gathers in the presence of the body. It may also be celebrated when the body is to be prepared for burial, or after it has been prepared. The family members, in assembling in the presence of the body, confront in the most immediate way the fact of their loss and the mystery of death. A member of the clergy or lay person may preside.

In prayer and gesture those present show reverence for the body of the deceased as a temple of the life-giving Spirit and ask, in that same Spirit, for the eternal life promised to the faithful. Following is the rite:

Rite

Gathering in the Presence of the Body

Sign of the Cross

In the name of the Father, and of the Son,
and of the Holy Spirit. **R.** Amen.

Scripture Verse

My brothers and sisters, Jesus says:

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

Sprinkling of Holy Water (if available)

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

(Body is then sprinkled)

Psalm

Response: *I will walk in the presence of the Lord,
In the land of the living.*

Gracious is the Lord and just;
yes, our God is merciful.
The Lord keeps the little ones;
I was brought low, and he saved me. **R.**

I believed, even when I said,
"I am greatly afflicted";
I said in my alarm,
"No man is dependable." **R.**

Precious in the eyes of the Lord
is the death of his faithful ones.
O Lord, I am your servant;
I am your servant, the son of your handmaid;
you have loosed my bonds. **R.**

Concluding Prayer

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

R. Amen.

Blessing

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/her, O Lord.
And let perpetual light shine upon him/her.
May he/she rest in peace.

R. Amen.

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

R. Amen.

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.

Optional Old Testament Reading
May be selected for the first reading

Proverbs Chapter 31: 10–13, 19-20, 30-31

When one finds a worthy wife,
her value is far beyond pearls.
Her husband, entrusting his heart to her,
has an unfailing prize.
She brings him good, and not evil,
all the days of her life.
She obtains wool and flax,
and works with loving hands.
She puts her hands to the distaff,
and her fingers ply the spindle.
She reaches out her hands to the poor,
and extends her arms to the needy.
Charm is deceptive and beauty fleeting;
the woman who fears the LORD is to be praised.
Give her a reward of her labors,
and let her works praise her at the city gates.

The word of the Lord

Appendix A

Reading I *Old Testament*



1. (1085)(C1) 2 Maccabees 12:43-46

A reading from the second Book of Maccabees

Judas, the ruler of Israel,
took up a collection among all his soldiers,
amounting to two thousand silver drachmas,
which he sent to Jerusalem to provide for an expiatory sacrifice.
In doing this he acted in a very excellent and noble way,
in as much as he had the resurrection of the dead in view;
or if he were not expecting the fallen to rise again,
it would have been useless and foolish to pray for them in death.
But if he did this with a view to the splendid reward
that awaits those who had gone to rest in godliness,
it was a holy and pious thought.
Thus he made atonement for the dead
that they might be freed from this sin.

The word of the Lord.

2. (1085)(C2) Job 19:1, 23-27a

A reading from the Book of Job

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

The word of the Lord.

3a. (1086)(C3) Long Form: Wisdom 3:1-9

A reading from the Book of Wisdom

The souls of the just are in the hand of God,
and no torment shall touch them.
They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.
But they are in peace.
For if before men, indeed they be punished,
yet is their hope full of immortality;
Chastised a little, they shall be greatly blessed,
because God tried them
and found them worthy of himself.
As gold in the furnace, he proved them,
and as sacrificial offerings he took them to himself.
In the time of their visitation they shall shine,
and shall dart about as sparks through stubble;
They shall judge nations and rule over peoples,
and the LORD shall be their King forever.
Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
Because grace and mercy are with his holy ones,
and his care is with his elect.

The word of the Lord.

OR

3b. (1086)(C3) Short Form: Wisdom 3:1-6, 9

A reading from the Book of Wisdom

The souls of the just are in the hand of God
and no torment shall touch them.
They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.
Chastised a little, they shall be greatly blessed,
because God tried them,
and found them worthy of himself.
But they are in peace.
For if in the eyes of men, indeed they be punished,
yet is their hope full of immortality;
As gold in the furnace, he proved them,
and as sacrificial offerings he took them to himself.
Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
Because grace and mercy are with his holy ones,
and his care is with his elect.

The word of the Lord.

4. (1087)(C4) Wisdom 4:7-15

A reading from the Book of Wisdom

The just man, though he die early,
shall be at rest.
For the age that is honorable comes not
with the passing of time,
nor can it be measured in terms of years.
Rather, understanding is the hoary crown for men,
and an unsullied life, the attainment of old age.
He who pleased God was loved;
he who lived among sinners was transported-
Snatched away, lest wickedness pervert his mind
or deceit beguile his soul;
For the witchery of paltry things obscures what is right
and the whirl of desire transforms the innocent mind.
Having become perfect in a short while,
he reached the fullness of a long career;
for his soul was pleasing to the LORD,
therefore he sped him out of the midst of wickedness.
But the people saw and did not understand,
nor did they take this into account.

The word of the Lord.

5. (1088)(C5) Isaiah 25:6a, 7-9

A reading from the Book of the Prophet Isaiah

On this mountain the LORD of hosts
will provide for all peoples.
On this mountain he will destroy
the veil that veils all peoples,
The web that is woven over all nations;
he will destroy death forever.
The Lord GOD will wipe away
the tears from all faces;
The reproach of his people he will remove
from the whole earth; for the LORD has spoken.
On that day it will be said:
"Behold our God, to whom we looked to save us!
This is the LORD for whom we looked;
let us rejoice and be glad that he has saved us!"

The word of the Lord.

6. (1088)(C6) Lamentations 3:17-26

A reading from the Book of Lamentations

My soul is deprived of peace,
I have forgotten what happiness is;
I tell myself my future is lost,
all that I hoped for from the LORD.
The thought of my homeless poverty
is wormwood and gall;
Remembering it over and over
leaves my soul downcast within me.
But I will call this to mind,
as my reason to have hope:

The favors of the LORD are not exhausted,
his mercies are not spent;
They are renewed each morning,
so great is his faithfulness.
My portion is the LORD, says my soul;
therefore will I hope in him.

Good is the LORD to one who waits for him,
to the soul that seeks him;
It is good to hope in silence
for the saving help of the LORD.

The word of the Lord.

7. (1089)(C7) Daniel 12:1-3

A reading from the Book of the Prophet Daniel

In those days, I, Daniel, mourned
and heard this word of the Lord:
At that time there shall arise
Michael, the great prince,
guardian of your people;
It shall be a time unsurpassed in distress
since nations began until that time.
At that time your people shall escape,
everyone who is found written in the book.

Many of those who sleep
in the dust of the earth shall awake;
Some shall live forever,
others shall be an everlasting horror and disgrace.
But the wise shall shine brightly
like the splendor of the firmament,
And those who lead the many to justice
shall be like the stars forever.

The word of the Lord.

Appendix B

Reading I

New Testament

During Easter Season



1a. (1090)(C8) Long Form: Acts of the Apostles 10:34-43

A reading from the Acts of the Apostles

Peter proceeded to speak, saying;

"In truth, I see that God shows no partiality.

Rather, in every nation whoever fears him and acts uprightly
is acceptable to him.

You know the word that he sent to the children of Israel
as he proclaimed peace through Jesus Christ, who is Lord of all,
what has happened all over Judea, beginning in Galilee after
the baptism that John preached, how God anointed
Jesus of Nazareth with the Holy Spirit and power.

He went about doing good
and healing all those oppressed by the Devil,
for God was with him.

We are witnesses of all that he did
both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third day and granted that he
be visible, not to all the people, but to us,
the witnesses chosen by God in advance,
who ate and drank with him after he rose from the dead.

He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.

To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his name."

The word of the Lord.

1b (1091)(C8) Short Form: Acts of the Apostles 10:34-36, 42-43

A reading from the Acts of the Apostles

Peter proceeded to speak, saying:

"In truth, I see that God shows no partiality.

Rather, in every nation whoever fears him and acts
uprightly is acceptable to him.

You know the word that he sent to the children of Israel
as he proclaimed peace through Jesus Christ,
who is Lord of all.

He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.

To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his name."

The word of the Lord.

2 (1091)(C9) Revelation 14:13

A reading from the Book of Revelation

I, John, heard a voice from heaven say, "Write this:
Blessed are the dead who die in the Lord from now on."

"Yes," said the Spirit, "

let them find rest from their labors,
for their works accompany them."

The word of Lord

3 (1092)(C10) Revelation 20:11-21:1

A reading from the Book of Revelation

I, John, saw a large white throne and the one who was sitting on it.

The earth and the sky fled from his presence and there was no place for them.

I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened.

Then another scroll was opened, the book of life.

The dead were judged according to their deeds, by what was written in the scrolls.

The sea gave up its dead;

then Death and Hades gave up their dead.

All the dead were judged according to their deeds.

Then Death and Hades were thrown into the pool of fire.

(This pool of fire is the second death.)

Anyone whose name was not found written in the book of life was thrown into the pool of fire.

Then I saw a new heaven and a new earth.

The former heaven and the former earth had passed away, and the sea was no more.

The word of the Lord.

4. (1093)(C11) Revelation 21:1-5a, 6b-7

A reading from the Book of Revelation

I, John, saw a new heaven and a new earth.

The former heaven and the former earth had passed away,
and the sea was no more.

I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.

I heard a loud voice from the throne saying,

"Behold, God's dwelling is with the human race.

He will dwell with them and they will be his people
and God himself will always be with them as their God.

He will wipe every tear from their eyes,
and there shall be no more death or mourning, wailing or pain,
for the old order has passed away."

The One who sat on the throne said,

"Behold, I make all things new."

I am the Alpha and the Omega,
the beginning and the end.

To the thirsty I will give a gift
from the spring of life-giving water.

The victor will inherit these gifts,
and I shall be his God,
and he will be my son."

The word of the Lord.

Appendix C

Responsorial Psalms



(First verse only is shown)

Please note that all Responsorial Psalms are sung by a Cantor

1. Psalm 23: (1094)(D1)
The Lord is my shepherd; I shall not want.

2. Psalm 25: (1095)(D2)
To you, O lord, I lift my soul

3. Psalm 27: (1096)(D3)
The Lord is my light and my salvation;

4. Psalm 42: (1097)(D3)
My Soul is thirsting for the living God: when shall I see him face to face?

5. Psalm 63: (1098)(D5)
My soul is thirsting for you, o Lord my God

6. Psalm 103: (1098)(D6)
The Lord is kind and merciful

7. Psalm 116: (1099)(D7)
I will walk in the presence of the lord in the land of the living

8. Psalm 122: (1100)(D8)
I rejoiced when I heard them say: let us go to the house of the Lord

9. Psalm 130: (1100)(D9)
Out of the depths I cry to you, Lord!

10. Psalm 143: (1101)(D10)
O Lord, hear my prayer.

Appendix D

Reading II *New Testament*



1. (1102)(E1) Romans 5:5-11

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Hope does not disappoint,
because the love of God has been poured out into our
hearts through the Holy Spirit who has been
given to us.

For Christ, while we were still helpless,
died at the appointed time for the ungodly.

Indeed, only with difficulty does one die for a just person,
though perhaps for a good person
one might even find courage to die.

But God proves his love for us
in that while we were still sinners Christ died for us.

How much more then, since we are now justified by
his Blood, will we be saved through him from the wrath. Indeed, if, while we were enemies,
we were reconciled to God through the death of his Son,
how much more, once reconciled,
will we be saved by his life.

Not only that,
but we also boast of God through our Lord Jesus Christ,
through whom we have now received reconciliation.

The word of the Lord.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

If, by the transgression of the one,
death came to reign through that one,
how much more will those who receive the
abundance of grace and of the gift of justification
come to reign in life through the one Jesus Christ.

In conclusion, just as through one transgression
condemnation came upon all,
so, through one righteous act,
acquittal and life came to all.

For just as through the disobedience of the one man
the many were made sinners,
so through the obedience of the one
the many will be made righteous.

The law entered in so that transgression might increase
but, where sin increased, grace over-flowed
all the more, so that, as sin reigned in death,
grace also might reign through justification for
eternal life through Jesus Christ our Lord.

The word of the Lord.

3a (1103)(E3) Long Form: Romans 6:3-9

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Are you unaware that we who were baptized into
Christ Jesus were baptized into his death?

We were indeed buried with him through baptism
into death, so that, just as Christ was raised
from the dead by the glory of the Father,
we too might live in newness of life.

For if we have grown into union with him through a
death like his, we shall also be united with him in
the resurrection.

We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.

If, then, we have died with Christ,
we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more;
death no longer has power over him.

The word of the Lord.

OR

3b (1104)(E3) Short Form: Romans 6:3-4, 8-9

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Are you unaware that we who were baptized into
Christ Jesus were baptized into his death?

We were indeed buried with him through baptism
into death, so that, just as Christ was raised
from the dead by the glory of the Father,
we too might live in newness of life.

If, then, we have died with Christ,
we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more;
death no longer has power over him.

The word of the Lord.

4. (1104)(E4) Romans 8:14-23

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Those who are led by the Spirit of God are sons of God.

For you did not receive a spirit of slavery to fall back into fear,
but you received a spirit of adoption,
through which we cry, *Abba*, "Father!"

The Spirit itself bears witness with our spirit
that we are children of God,
and if children, then heirs,
heirs of God and joint heirs with Christ,
if only we suffer with him
so that we may also be glorified with him.

I consider that the sufferings of this present time are as nothing
compared with the glory to be revealed for us.

For creation awaits with eager expectation
the revelation of the children of God;
for creation was made subject to futility,
not of its own accord but because of the one who subjected it,
in hope that creation itself
would be set free from slavery to corruption
and share in the glorious freedom of the children of God.

We know that all creation is groaning in labor pains even until
now;
and not only that, but we ourselves,
who have the first fruits of the Spirit,
we also groan within ourselves
as we wait for adoption, the redemption of our bodies.

The word of the Lord.

5. (1105)(E5) Romans 8:31b-35, 37-39

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

If God is for us, who can be against us?

He did not spare his own Son

but handed him over for us all,

will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones?

It is God who acquits us.

Who will condemn?

It is Christ Jesus who died, rather, was raised,

who also is at the right hand of God,

who indeed intercedes for us.

What will separate us from the love of Christ?

Will anguish, or distress or persecution, or famine,

or nakedness, or peril, or the sword?

No, in all these things, we conquer overwhelmingly
through him who loved us.

For I am convinced that neither death, nor life,

nor angels, nor principalities,

nor present things, nor future things,

nor powers, nor height, nor depth,

nor any other creature will be able to separate us

from the love of God in Christ Jesus our Lord.

The word of the Lord.

6. (1106)(E6) Romans 14:7-9, 10c-12

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

No one lives for oneself,
and no one dies for oneself.

For if we live, we live for the Lord,
and if we die, we die for the Lord;
so then, whether we live or die, we are the Lord's.

For this is why Christ died and came to life,
that he might be Lord of both the dead and the living.

Why then do you judge your brother?

Or you, why do you look down on your brother?

For we shall all stand before the judgment seat of God;
for it is written:

*As I live, says the Lord, every knee
shall bend before me,
and every tongue shall give praise to God.*

So then each of us shall give an accounting of
himself to God.

The word of the Lord.

7a. (1106)(E7)

Long Form: 1 Corinthians 15:20-28

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

Christ has been raised from the dead,
the first fruits of those who have fallen asleep.
For since death came through a man,
the resurrection of the dead came also through man.

For just as in Adam all die,
so too in Christ shall all be brought to life,

but each one in proper order:

Christ the first fruits;

then, at his coming, those who belong to Christ;

then comes the end,

when he hands over the Kingdom to his God and Father

For he must reign until he has put all his enemies under his feet.

The last enemy to be destroyed is death,

for "*he subjected everything under his feet*"

But when it says that everything has been subjected,

it is clear that it excludes the one who subjected everything to
him.

When everything is subjected to him,

then the Son himself will also be subjected

to the one who subjected everything to him,

so that God may be all in all.

The word of the Lord.

7b. (1107)(E7)

Short Form: 1 Corinthians 15:20-23

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

Christ has been raised from the dead,
the first fruits of those who have fallen asleep.

For since death came through a man,
the resurrection of the dead came also through a man.

For just as in Adam all die,
so too in Christ shall all be brought to life,

but each one in proper order:

Christ the first fruits;

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

The word of the Lord.

8. (1108)(E8)1 Corinthians 15:51-57

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

Behold, I tell you a mystery.

We shall not all fall asleep, but we will all be changed,
in an instant, in the blink of an eye, at the last trumpet.

For the trumpet will sound,
the dead will be raised incorruptible,
and we shall be changed.

For that which is corruptible must clothe itself with incorruptibility,
and that which is mortal must clothe itself with immortality.

And when this which is corruptible clothes itself with incorruptibility
and this which is mortal clothes itself with immortality,
then the word that is written shall come about:

Death is swallowed up in victory.

Where, O death, is your victory?

Where, O death, is your sting?

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

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

The word of the Lord.

9. (1108)(E9) 2 Corinthians 4:14-5:1

A reading from the second Letter of Saint Paul to the Corinthians

Brothers and sisters:

We know that the One who raised the Lord Jesus
will raise us also with Jesus
and place us with you in his presence.

Everything indeed is for you,
so that the grace bestowed in abundance on more and more people
may cause the thanksgiving to overflow for the glory of God.

Therefore, we are not discouraged;
rather, although our outer self is wasting away,
our inner self is being renewed day by day.

For this momentary light affliction
is producing for us an eternal weight of glory beyond all
comparison,
as we look not to what is seen but to what is unseen;
for what is seen is transitory, but what is unseen is eternal.

For we know that if our earthly dwelling, a tent,
should be destroyed,
we have a building from God,
a dwelling not made with hands,
eternal in heaven.

The word of the Lord.

10. (1109)(E10) 2 Corinthians 5:1,6-10

A reading from the second Letter of Saint Paul to the Corinthians

Brothers and sisters:

We know that if our earthly dwelling, a tent,
should be destroyed,
we have a building from God,
a dwelling not made with hands,
eternal in heaven.

We are always courageous,
although we know that while we are at home in the body
we are away from the Lord,
for we walk by faith, not by sight.
Yet we are courageous,
and we would rather leave the body and go home to the Lord.
Therefore, we aspire to please him,
whether we are at home or away.
For we must all appear before the judgment seat of Christ,
so that each may receive recompense,
according to what he did in the body, whether good or evil.

The word of the Lord.

11. (1110)(E11) Philippians 3:20-21

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:

Our citizenship is in heaven,
and from it we also await a savior, the Lord Jesus Christ.
He will change our lowly body
to conform with his glorified Body
by the power that enables him also
to bring all things into subjection to himself.

The word of the Lord.

12. (1110)(E12)

1 Thessalonians 4:13-18

A reading from the first Letter of Saint Paul to the Thessalonians

We do not want you to be unaware, brothers and sisters,
about those who have fallen asleep,
so that you may not grieve like the rest, who have no hope.
For if we believe that Jesus died and rose,
so too will God, through Jesus,
bring with him those who have fallen asleep.
Indeed, we tell you this, on the word of the Lord,
that we who are alive,
who are left until the coming of the Lord,
will surely not precede those who have fallen asleep.
For the Lord himself, with a word of command,
with the voice of an archangel and with the trumpet of God,
will come down from heaven,
and the dead in Christ will rise first.
Then we who are alive, who are left,
will be caught up together with them in the clouds
to meet the Lord in the air.
Thus we shall always be with the Lord.
Therefore, console one another with these words.

The word of the Lord.

13 (1111)(E13)

2 Timothy 2:8-13

A reading from the second Letter of Saint Paul to Timothy

Beloved:

Remember Jesus Christ, raised from the dead, a descendant of David:

such is my Gospel, for which I am suffering,
even to the point of chains, like a criminal.

But the word of God is not chained.

Therefore, I bear with everything for the sake of those who are
chosen,

so that they too may obtain the salvation that is in Christ Jesus,
together with eternal glory.

This saying is trustworthy:

If we have died with him
we shall also live with him;
if we persevere
we shall also reign with him.

But if we deny him
he will deny us.

If we are unfaithful
he remains faithful,
for he cannot deny himself.

The word of the Lord.

14 (1111)(E12)

1 John 3:1-2

A reading from the first Letter of Saint John

Beloved:

See what love the Father has bestowed on us
that we may be called the children of God.

Yet so we are.

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

Beloved, we are God's children now;
what we shall be has not yet been revealed.

We do know that when it is revealed we shall be like him,
for we shall see him as he is.

The word of the Lord.

15 (1112)(E15)

1 John 3:14-16

A reading from the first Letter of Saint John

Beloved:

We know that we have passed from death to life
because we love our brothers.

Whoever does not love remains in death.

Everyone who hates his brother is a murderer,
and you know that no murderer has eternal life remaining in
him.

The way we came to know love
was that he laid down his life for us;
so we ought to lay down our lives for our brothers.

The word of the Lord.

Appendix E

Gospel



1. (1114)(G1) Matthew 5:1-12a

A reading from the holy Gospel according to Matthew

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

"Blessed are the poor in spirit,
for theirs is the Kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger and thirst for
righteousness, for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted for the sake
of righteousness,
for theirs is the Kingdom of heaven.
Blessed are you when they insult you and persecute you
and utter every kind of evil against you falsely
because of me.
Rejoice and be glad,
for your reward will be great in heaven."

The Gospel of the Lord.

2. (1115)(G2)

Matthew 11:25-30

A reading from the holy Gospel according to Matthew

At that time Jesus answered:

"I give praise to you, Father, Lord of heaven and earth,
for although you have hidden these things
from the wise and the learned
you have revealed them to the childlike.

Yes, Father, such has been your gracious will.

All things have been handed over to me by my Father.

No one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal him."

"Come to me, all you who labor and are burdened,
and I will give you rest.

Take my yoke upon you and learn from me,

for I am meek and humble of heart;

and you will find rest for yourselves.

For my yoke is easy, and my burden light."

The Gospel of the Lord.

3. (1116)(G3)

Matthew 25:1-13

A reading from the holy Gospel according to Matthew

Jesus told his disciples this parable:

"The Kingdom of heaven will be like ten virgins
who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones, when taking their lamps,
brought no oil with them,
but the wise brought flasks of oil with their lamps.

Since the bridegroom was long delayed,
they all became drowsy and fell asleep.

At midnight, there was a cry,
'Behold, the bridegroom! Come out to meet him!'

Then all those virgins got up and trimmed their lamps.

The foolish ones said to the wise,
'Give us some of your oil,
for our lamps are going out.'

But the wise ones replied,
'No, for there may not be enough for us and you.
Go instead to the merchants and buy some for yourselves.'

While they went off to buy it,
the bridegroom came and those who were ready went
into the wedding feast with him.

Then the door was locked.
Afterwards the other virgins came and said,
'Lord, Lord, open the door for us!'

But he said in reply,
'Amen, I say to you, I do not know you.'

Therefore, stay awake,
for you know neither the day nor the hour."

The Gospel of the Lord.

A reading from the holy Gospel according to Matthew

Jesus said to his disciples:

'When the Son of Man comes in his glory,
and all the angels with him,
he will sit upon his glorious throne,
and all the nations will be assembled before him.

And he will separate them one from another,
as a shepherd separates the sheep from the goats.

He will place the sheep on his right and the goats on his left.

Then the king will say to those on his right,
'Come, you who are blessed by my Father.

Inherit the kingdom prepared for you from the foundation of the
world.

For I was hungry and you gave me food,
I was thirsty and you gave me drink,
a stranger and you welcomed me,
naked and you clothed me,
ill and you cared for me,
in prison and you visited me.'

Then the righteous will answer him and say,
'Lord, when did we see you hungry and feed you,
or thirsty and give you drink?

When did we see you a stranger and welcome you,
or naked and clothe you?

When did we see you ill or in prison, and visit you?'

And the king will say to them in reply,
'Amen, I say to you, whatever you did
for one of these least brothers of mine, you did for me.'

Then he will say to those on his left,
'Depart from me, you accursed,
into the eternal fire prepared for the Devil and his angels.

For I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
a stranger and you gave me no welcome,
naked and you gave me no clothing,
ill and in prison, and you did not care for me.'

For I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
a stranger and you gave me no welcome,
naked and you gave me no clothing,
ill and in prison, and you did not care for me.'

Then they will answer and say,
'Lord, when did we see you hungry or thirsty

or a stranger or naked or ill or in prison,
and not minister to your needs?'
He will answer them, 'Amen, I say to you,
what you did not do for one of these least ones,
you did not do for me.'
And these will go off to eternal punishment,
but the righteous to eternal life."

The Gospel of the Lord.

5a. (1118)(G5) Long Form: Mark 15:33-39; 16:1-6

A reading from the holy Gospel according to Mark

At noon darkness came over the whole land
until three in the after-noon.
And at three o'clock Jesus cried out in a loud voice,
"Eloi, Eloi, lema sabachthani?"
which is translated,
"My God, my God, why have you forsaken me?"
Some of the bystanders who heard it said,
"Look, he is calling Elijah."
One of them ran, soaked a sponge with wine, put it on a reed,
and gave it to him to drink, saying,
"Wait, let us see if Elijah comes to take him down."
Jesus gave a loud cry and breathed his last.
The veil of the sanctuary was torn in two from top to bottom.
When the centurion who stood facing him
saw how he breathed his last he said,
"Truly this man was the Son of God!"

When the Sabbath was over,
Mary Magdalene, Mary, the mother of James, and Salome
bought spices so that they might go and anoint him.
Very early when the sun had risen,
on the first day of the week, they came to the tomb.
They were saying to one another,
"Who will roll back the stone for us
from the entrance to the tomb?"
When they looked up,
they saw that the stone had been rolled back;
it was very large.
On entering the tomb they saw a young man
sitting on the right side, clothed in a white robe,
and they were utterly amazed.
He said to them, "Do not be amazed!

You seek Jesus of Nazareth, the crucified.
He has been raised; he is not here.
Behold the place where they laid him."

The Gospel of the Lord.

5b. (1119)(G5) Long Form: Mark 15:33-39

A reading from the holy Gospel according to Mark

At noon darkness came over the whole land
until three in the after-noon.
And at three o'clock Jesus cried out in a loud voice,
"Eloi, Eloi, lema sabachthani?"
which is translated,
"My God, my God, why have you forsaken me?"
Some of the bystanders who heard it said,
"Look, he is calling Elijah."
One of them ran, soaked a sponge with wine, put it on a reed,
and gave it to him to drink, saying,
"Wait, let us see if Elijah comes to take him down."
Jesus gave a loud cry and breathed his last.
The veil of the sanctuary was torn in two from top to bottom.
When the centurion who stood facing him
saw how he breathed his last he said,
"Truly this man was the Son of God!"

The Gospel of the Lord.

6. (1120)(G6) Luke 7:11-17

A reading from the holy Gospel according to Luke

Jesus journeyed to a city called Nain,
and his disciples and a large crowd accompanied him.
As he drew near to the gate of the city,
a man who had died was being carried out,
the only son of his mother, and she was a widow.
A large crowd from the city was with her.
When the Lord saw her,
he was moved with pity for her and said to her,
"Do not weep."
He stepped forward and touched the coffin;
at this the bearers halted,
and he said, "Young man, I tell you, arise!"

The dead man sat up and began to speak,
and Jesus gave him to his mother.
Fear seized them all, and they glorified God, exclaiming,
"A great prophet has arisen in our midst,"
and "God has visited his people."
This report about him spread through the whole of Judea
and in all the surrounding region.

The Gospel of the Lord

7. (1120)(G7) Luke 12:35-40

A reading from the holy Gospel according to Luke

Jesus said to his disciples:

"Gird your loins and light your lamps
and be like servants who await their master's return from a
wedding,
ready to open immediately when he comes and knocks.

Blessed are those servants
whom the master finds vigilant on his arrival.

Amen, I say to you, he will gird himself,
have them recline at table, and proceed to wait on them.

And should he come in the second or third watch
and find them prepared in this way,
blessed are those servants.

Be sure of this:

if the master of the house had known the hour
when the thief was coming,
he would not have let his house be broken into.

You also must be prepared, for at an hour you do not expect,
the Son of Man will come."

The Gospel of the Lord.

8. (1121)(G8) Luke 23:33.39-43

A reading from the holy Gospel according to Luke

When they came to the place called the Skull,
they crucified him and the criminals there,
one on his right, the other on his left

Now one of the criminals hanging there
reviled Jesus, saying,
"Are you not the Christ?
Save yourself and us."

The other, however, rebuking him, said in reply,
"Have you no fear of God,
for you are subject to the same condemnation?
And indeed, we have been condemned justly,
for the sentence we received corresponds to our crimes,
but this man has done nothing criminal."

Then he said,
"Jesus, remember me when you come into your kingdom."
He replied to him, "
Amen, I say to you,
today you will be with me in Paradise."

The Gospel of the Lord.

9a. (1122)(G9)

Long Form: Luke 23:44-46,50,52-53; 24:1-6a

A reading from the holy Gospel according to Luke

It was about noon and darkness came over the whole land
until three in the afternoon
because of an eclipse of the sun.

Then the veil of the temple was torn down the middle.

Jesus cried out in a loud voice,

"Father, into your hands I commend my spirit";

and when he had said this he breathed his last.

Now there was a virtuous and righteous man named

Joseph who, though he was a member of the council,

went to Pilate and asked for the Body of Jesus.

After he had taken the Body down,

he wrapped it in a linen cloth

and laid him in a rock-hewn tomb

in which no one had yet been buried.

At daybreak on the first day of the week

the women took the spices they had prepared

and went to the tomb.

They found the stone rolled away from the tomb;

but when they entered,

they did not find the Body of the Lord Jesus.

While they were puzzling over this, behold,

two men in dazzling garments appeared to them.

They were terrified and bowed their faces to the ground.

They said to them,

"Why do you seek the living one among the dead?

He is not here, but he has been raised."

The Gospel of the Lord.

9b. (1123)(G9) short Form: Luke 23:44-46,50,52-53

A reading from the holy Gospel according to Luke

It was about noon and darkness came over the whole land
until three in the afternoon
because of an eclipse of the sun.
Then the veil of the temple was torn down the middle.
Jesus cried out in a loud voice,
"Father, into your hands I commend my spirit";
and when he had said this he breathed his last.

Now there was a virtuous and righteous man named
Joseph who, though he was a member of the council,
went to Pilate and asked for the Body of Jesus.
After he had taken the Body down,
he wrapped it in a linen cloth
and laid him in a rock-hewn tomb
in which no one had yet been buried.

The Gospel of the Lord.

10a (1124)(G10) Long Form: Luke 24:13-35

A reading from the holy Gospel according to Luke

That very day, the first day of the week,
two of the disciples of Jesus were going
to a village called Emmaus, seven miles from
Jerusalem, and they were
conversing about all the things that had occurred.
And it happened that while they were conversing and debating,
Jesus himself drew near and walked with them,
but their eyes were prevented from recognizing him.
He asked them,
"What are you discussing as you walk along?"
They stopped, looking downcast.
One of them, named Cleopas, said to him in reply,
"Are you the only visitor to Jerusalem
who does not know of the things
that have taken place there in these days?"
And he replied to them, "What sort of things?"
They said to him,
"The things that happened to Jesus the Nazarene,
who was a prophet mighty in deed and word
before God and all the people,

how our chief priests and rulers both handed him over
to a sentence of death and crucified him.
But we were hoping that he would be the one to redeem Israel;
and besides all this,
it is now the third day since this took place. Some women from
our group, however, have astounded us:
they were at the tomb early in the morning
and did not find his Body;
they came back and reported
that they had indeed seen a vision of angels
who announced that he was alive.
Then some of those with us went to the tomb
and found things just as the women had described,
but him they did not see."
And he said to them "Oh, how foolish you are!
How slow of heart to believe all that the prophets spoke!
Was it not necessary that the Christ should suffer
these things and enter into his glory?"
Then beginning with Moses and all the prophets,
Jesus interpreted to them what referred to him
in all the Scriptures.
As they approached the village to which they were going,
Jesus gave the impression that he was going on farther.
But they urged him, "Stay with us,
for it is nearly evening and the day is almost over."
So he went in to stay with them.
And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.
With that their eyes were opened and they recognized him,
but he vanished from their sight.
Then they said to each other,
"Were not our hearts burning within us
while he spoke to us on the way and opened the Scriptures to
us?"
So they set out at once and returned to Jerusalem
where they found gathered together
the Eleven and those with them, who were saying,
"The Lord has truly been raised and has appeared to Simon!"
Then the two recounted
what had taken place on the way
and how he was made known to them in the breaking of the
bread.

The Gospel of the Lord.

10a (1126)(G10)

Short Form: Luke 24:13-16, 28-35

A reading from the holy Gospel according to Luke

That very day, the first day of the week,
two of the disciples of Jesus were going
to a village called Emmaus, seven miles from
Jerusalem, and they were
conversing about all the things that had occurred.
And it happened that while they were conversing and debating,
Jesus himself drew near and walked with them,
but their eyes were prevented from recognizing him.
As they approached the village to which they were going,
Jesus gave the impression that he was going on farther.
But they urged him, "Stay with us,
for it is nearly evening and the day is almost over."
So he went in to stay with them.
And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.
With that their eyes were opened and they recognized him,
but he vanished from their sight.
Then they said to each other,
"Were not our hearts burning within us
while he spoke to us on the way and opened the Scriptures to
us?"
So they set out at once and returned to Jerusalem
where they found gathered together
the Eleven and those with them, who were saying,
"The Lord has truly been raised and has appeared to Simon!"
Then the two recounted
what had taken place on the way
and how he was made known to them in the breaking of the
bread.

The Gospel of the Lord.

11. John 5:24-29

A reading from the holy Gospel according to John

Jesus answered the Jews and said to them:

Amen, amen, I say to you, whoever hears my word
and believes in the one who sent me
has eternal life and will not come to condemnation,
but has passed from death to life.

Amen, amen, I say to you, the hour is coming and is now here
when the dead will hear the voice of the Son of God,
and those who hear will live.

For just as the Father has life in himself,
so also he gave to his Son the possession of life in himself.
And he gave him power to exercise judgment,
because he is the Son of Man.

Do not be amazed at this,
because the hour is coming in which all who are in the tombs
will hear his voice and will come out,
those who have done good deeds
to the resurrection of life,
but those who have done wicked deeds
to the resurrection of condemnation.

The Gospel of the Lord.

12. (1127)(G12) John 6:37-40

A reading from the holy Gospel according to John

Jesus said to the crowds:

"Everything that the Father gives me will come to me,
and I will not reject anyone who comes to me,
because I came down from heaven not to do my own will
but the will of the one who sent me.

And this is the will of the one who sent me,
that I should not lose anything of what he gave me,
but that I should raise it on the last day.

For this is the will of my Father,
that everyone who sees the Son and believes in him
may have eternal life, and I shall raise him on the last day."

The Gospel of the Lord.

13. John 6:51-59

A reading from the holy Gospel according to John

Jesus said to the crowds:

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

The Jews quarreled among themselves, saying,
"How can this man give us (his) flesh to eat?"

Jesus said to them,

"Amen, amen, I say to you,
unless you eat the flesh of the Son of Man and drink his blood,
you do not have life within you.

Whoever eats my flesh and drinks my blood
has eternal life,
and I will raise him on the last day.

For my flesh is true food,
and my blood is true drink.

Whoever eats my flesh and drinks my blood
remains in me and I in him.

Just as the living Father sent me
and I have life because of the Father,
so also the one who feeds on me
will have life because of me.

This is the bread that came down from heaven.
Unlike your ancestors who ate and still died,
whoever eats this bread will live forever."

The Gospel of the Lord.

14a (1129)(G14)

Long Form: John 11:17-27

A reading from the holy Gospel according to John

When Jesus arrived in Bethany, he found that Lazarus
had already been in the tomb for four days.

Now Bethany was near Jerusalem, only about two miles away.

Many of the Jews had come to Martha and Mary
to comfort them about their brother.

When Martha heard that Jesus was coming,
she went to meet him;
but Mary sat at home.

Martha said to Jesus,
"Lord, if you had been here,
my brother would not have died.

But even now I know that whatever you ask of God,
God will give you."

Jesus said to her,
"Your brother will rise."

Martha said to him,
"I know he will rise,
in the resurrection on the last day."

Jesus told her,
"I am the resurrection and the life;
whoever believes in me, even if he dies, will live,
and everyone who lives and believes in me will never die.

Do you believe this?"

She said to him, "Yes, Lord.

I have come to believe that you are the Christ, the Son of God,
the one who is coming into the world."

The Gospel of the Lord.

14a (1130)(G14)

Short Form: John 11:21-27

A reading from the holy Gospel according to John

Martha said to Jesus,

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

But even now I know that whatever you ask of God,
God will give you."

Jesus said to her,

"Your brother will rise."

Martha said to him,

"I know he will rise,
in the resurrection on the last day."

Jesus told her,

"I am the resurrection and the life;
whoever believes in me, even if he dies, will live,
and everyone who lives and believes in me will never die.

Do you believe this?"

She said to him, "Yes, Lord.

I have come to believe that you are the Christ, the Son of God,
the one who is coming into the world."

The Gospel of the Lord.

15 (1130)9G15) John 11:32-45

A reading from the holy Gospel according to John

When Mary came to where Jesus was and saw him,
she fell at his feet and said to him,

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

When Jesus saw her weeping and the Jews who had come with her
weeping,

he became perturbed ⁷ and deeply troubled, and said,

"Where have you laid him?"

They said to him, "Sir, come and see."

And Jesus wept.

So the Jews said, "See how he loved him."

But some of them said,

"Could not the one who opened the eyes of the blind man
have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb.

It was a cave, and a stone lay across it.

Jesus said, "Take away the stone."

Martha, the dead man's sister, said to him,

"Lord, by now there will be a stench;
he has been dead for four days."

Jesus said to her,

"Did I not tell you that if you believe
you will see the glory of God?"

So they took away the stone.

And Jesus raised his eyes and said,

"Father, I thank you for hearing me.

I know that you always hear me;

but because of the crowd here I have said this,
that they may believe that you sent me."

And when he had said this,

he cried out in a loud voice,

"Lazarus, come out!"

The dead man came out,

tied hand and foot with burial bands,

and his face was wrapped in a cloth.

So Jesus said to them,

"Untie him and let him go."

Now many of the Jews who had come to Mary
and seen what he had done began to believe in him.

The Gospel of the Lord.

16b (1132)(G16) Long Form: John 12:23-28

A reading from the holy Gospel according to John

Jesus said to his disciples:

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

Amen, amen, I say to you,

unless a grain of wheat falls to the ground and dies,

it remains just a grain of wheat;

but if it dies, it produces much fruit.

Whoever loves his life will lose it,

and whoever hates his life in this world

will preserve it for eternal life.

Whoever serves me must follow me,

and where I am, there also will my servant be.

The Father will honor whoever serves me.”

I am troubled now. Yet what should I say?

‘Father, save me from this hour’?

But it was for this purpose that I came to this hour.

Father, glorify your name.”

Then a voice came from heaven,

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

The Gospel of the Lord.

16b (1133)(G16) Short Form: John 12:23-26

A reading from the holy Gospel according to John

Jesus said to his disciples:

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

Amen, amen, I say to you,

unless a grain of wheat falls to the ground and dies,

it remains just a grain of wheat;

but if it dies, it produces much fruit.

Whoever loves his life will lose it,

and whoever hates his life in this world

will preserve it for eternal life.

Whoever serves me must follow me,

and where I am, there also will my servant be.

The Father will honor whoever serves me.”

The Gospel of the Lord.

17 (1133)(G17)John 14:1-6

A reading from the holy Gospel according to John

Jesus said to his disciples:

"Do not let your hearts be troubled.

You have faith in God; have faith also in me.

In my Father's house there are many dwelling places.

If there were not,

would I have told you that I am going to prepare a place for you?

And if I go and prepare a place for you,

I will come back again and take you to myself,

so that where I am you also may be.

Where I am going you know the way."

Thomas said to him,

"Master, we do not know where you are going;

how can we know the way?"

Jesus said to him, "I am the way and the truth and the life.

No one comes to the Father except through me."

The Gospel of the Lord.

18. (1134)(G18) John 17:24-26

A reading from the holy Gospel according to John

Jesus raised his eye to heaven and said:

Father, those whom you gave me are your gift to me.

I wish that where I am they also may be with me,

that they may see my glory that you gave me,

because you loved me before the foundation of the world.

Righteous Father, the world also does not know you,

but I know you, and they know that you sent me.

I made known to them your name and I will make it known,

that the love with which you loved me

may be in them and I in them."

The Gospel of the Lord.

19. (1134)(G19)

John 19:17-18,25-39

A reading from the holy Gospel according to John

So they took Jesus, and carrying the cross himself,
he went out to what is called the Place of the Skull,
in Hebrew, Golgotha.

There they crucified him, and with him two others,
one on either side, with Jesus in the middle.

Standing by the cross of Jesus were his mother
and his mother's sister, Mary the wife of Clopas,
and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved,
he said to his mother, "Woman, behold, your son."

Then he said to the disciple,
"Behold, your mother."

And from that hour the disciple took her into his home.

After this, aware that everything was now finished,
in order that the scripture might be fulfilled,
Jesus said, "I thirst."

There was a vessel filled with common wine.

So they put a sponge soaked in wine on a sprig of hyssop
and put it up to his mouth.

When Jesus had taken the wine, he said,
"It is finished."

And bowing his head, he handed over the spirit.

Now since it was preparation day,
in order that the bodies might not remain on the cross on the
sabbath,

for the sabbath day of that week was a solemn one,
the Jews asked Pilate that their legs be broken
and they be taken down.

So the soldiers came and broke the legs of the first
and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead,
they did not break his legs,

but one soldier thrust his lance into his side,
and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;
he knows that he is speaking the truth,
so that you also may come to believe.

For this happened so that the scripture passage might be fulfilled:

"Not a bone of it will be broken."

And again another passage says:

"They will look upon him whom they have pierced."

After this, Joseph of Arimathea,

secretly a disciple of Jesus for fear of the Jews,
asked Pilate if he could remove the body of Jesus.

And Pilate permitted it.

So he came and took his body.

Nicodemus, the one who had first come to him at night,
also came bringing a mixture of myrrh and aloes
weighing about one hundred pounds.

The Gospel of the Lord.

Funeral Mass Selections

A Guide for Preparing Funeral Liturgies

Name _____ Phone _____

Name of the Deceased _____

Date and Time of the Funeral _____

Introductory Rites

1. Who will place the pall on the casket (page of the booklet) _____
2. Will a Christian symbol be carried in the entrance procession and placed on the casket (Page of the booklet)

Yes

No

If yes, what symbol will be supplied by the family?

Cross/crucifix

Bible

Who will carry the symbol? _____

Readings

1. Reading I, # & page # (from appendix A or B)

2. Responsorial Psalm # (from appendix C) Sung response

3. Reading II, # & page # (from appendix D)

4. Gospel, # & page # (from appendix E)

Who will do the readings? Refer to page of the booklet

Reading I _____

Reading II _____

Presentation of the Gifts

(Page of the booklet)

Who will bring up the gifts of bread and wine?

Words of Remembrance

(Page of the booklet)

Does a family member or friend wish to say a few words before the Final Commendation?

Yes

No

At mass (one speaker -5 mins)

Name of person

At Vigil (wake)

Name of person

At Committal Service

Name of person

Suggested Music for Funeral Liturgies

(Refer to page of booklet)

Only Liturgical music may be used

Please note that Entrance and Recessional Music may be interchanged.

Entrance

Be not afraid
For All the Saints
I Know that My Redeemer Lives
Here IAM Lord
O God Our help in ages Past
The Strife is O'er

Preparation Rite

(Instrumental music may be used)
As the Deer Longs
Ave Maria (Schubert)
Blest are They
Hail Mary: Gentle Woman
Holy Darkness
I Heard the Voice of Jesus Say
Like a Shepherd
Prayer of St. Francis
The King of Love My Shepherd Is
There is a Longing

Communion

Bread for the World
East this Bread
Gift of the Finest Wheat
I am the Bread of Life
On Eagles Wings
Only this I want
Shepherd Me O God
Taste and See
The Supper of the Lord
Unless a Grain of Wheat
You are Mine

Recessional

Amazing Grace
How Great Thou Art
Jesus Remember Me
Lead Me Lord
Precious Lord Take My Hand
Sing with All the Saints in Glory
(Hymn to Joy)
Song of Farewell
We will Rise Again