

# *The Order of Christian Funerals*



## ***Saint Anne Parish***

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*“I am the resurrection and the life.  
Whoever believes in me will live forever.”*

*John 11:26*

## ***Preparing for the celebration of a Funeral Mass***

Our parish family extends its sincere sympathy to you at this time of loss and sorrow. We understand that the funeral can be a very difficult time for families. It is our desire is to make the Rite of Christian Burial as meaningful for you as we possibly can.

The Funeral in Church is a sacred time, an expression of faith that helps us deal with our grief. For some families, participating in the Funeral Mass can be a prayerful experience. For others, letting the priest and parish professional staff handle everything lightens your burden. This guide is to help you make that choice which is best for you. **Please complete the planning guide and forward it to the Ministry of Hope representative before the funeral.** Please note: it is never necessary for you make any of these choices or participate unless you desire to do so.

The Funeral liturgy has the following sequence:

### ***Introductory Rites***

The body is brought into church in the presence of the lighted Paschal Candle. The priest greets those gathered and sprinkles the casket with holy water as a reminder of our Baptism. The casket is then covered with the white funeral pall, a symbol of the new life in the resurrection which we received at the time of our Baptism. If the family wishes, members may unfold the pall and place it over the casket. (If cremation has taken place before the funeral, the placing of the pall is omitted.) This is followed by the opening prayer.

## ***Liturgy of the Word***

During this part of the Mass, one reading from either the Old or New Testament may be read; or one from each the Old and New Testaments may be read; except during the Easter season, when both readings must be from the New Testament. Between the first and second readings a psalm is sung. The gospel is usually selected by the priest and always proclaimed by a deacon or priest. The family is also welcomed to assist with the general intercessions, which can be found on page 7. If you would like, you may invite family members or friends to proclaim the readings. Keep in mind that if you choose someone to proclaim the scriptures, they should be familiar and comfortable with proclaiming God's Word in church. It is also important to remember the emotional nature of the funeral may make it difficult for some to do this. Please know that the priest and trained parish staff are ready to help you with this task. Some families ask about the possibility of using a reading from sources other than the Scriptures. These are best used outside of the liturgy, perhaps at the funeral home or the cemetery.

## ***Liturgy of the Eucharist***

During the preparation rite, family members may present the gifts of bread and wine to be consecrated during the Mass. The gifts are located on a small table located behind the last pew of the church. The Minister of Hope will assist the family at the appropriate time. The usual order of Mass is then followed: responses sung, the Our Father spoken and the sign of peace exchanged.

***Communion:*** If you chose to receive Communion, please come down the center aisle and return to your seat by the side aisle. Those who do not receive Communion are invited to remain in their seats and spend time in prayerful communion with us or to come forward and ask for a blessing from a priest or Eucharistic Minister. This is indicated by crossing their hands to their chest as they walk toward the priest or Eucharistic Minister.

## ***Words of Remembrance***

Sometimes a family member may wish to speak in remembrance of the deceased. This is done after Communion and before the final commendation. One person only may speak for three to five minutes. This would be an opportunity to speak of the deceased person's own faith and how it inspired others by example. **The Words of Remembrance must be written down and shared with the priest beforehand.** (Please see pages 4 and 5 included in this guide.)

## ***Final Commendation***

In gesture and song we commend your loved one into the mercy of God. Incense is used as a sign and symbol of the sacredness of the body as a temple of the Holy Spirit during life and as a sign of our prayers and the spirit of the deceased rising up to heaven.

## ***Procession to the Place of Committal***

At the conclusion of the Liturgy, we sing a hymn and form a procession as we bring your loved one to their place of rest.

## ***Selection of Hymns***

Our faith has a long tradition of sacred music. You may wish to choose favorite hymns of the person whose life we celebrate. Usually five hymns and one psalm are used during the Funeral Liturgy. Please refer to the selection sheet included on page 8 in this guide and list your selections on the planning sheet provided. Our music director is prepared to make appropriate selections, if you prefer not to make your own selections. Please keep in mind that only religious music may be requested. Other songs may best be suited to play at the funeral home or cemetery.

***Words of Remembrance***  
***A Guide for Speakers at the Funeral Liturgy***  
***Archdiocese of Boston***

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You have been invited to offer words of remembrance at the Funeral Liturgy for a person dear to you. This is a great honor and responsibility. This guide is offered to help you plan your remembrance and to deliver it well.

In our faith tradition, the Funeral Liturgy is primarily about our faith in the life, saving death, and resurrection of Jesus Christ. During the Funeral Liturgy, we pray for our deceased and commit them to God's mercy. Of course, we remember the life of our loved one during the Funeral Liturgy, but we do so specifically in the context of faith – marking the end of the deceased's faith journey, which began at Baptism. Because everything that is said during the Funeral Liturgy is said in the context of faith, any remembrance offered during the Funeral Liturgy must be about the deceased's life with God, and the ways the person was faithful to Baptism by loving God and loving neighbor.

The word of God contained in Holy Scripture, and explained in the priest's or deacon's homily, is a central part of the Funeral Liturgy. Before you prepare your remembrance, ask what scriptural readings will be used at the funeral, and read them thoughtfully in a quiet place. Your reading may bring to mind a specific quality of the deceased, or an incident or deed which symbolizes his/her faith and character. The remembrance is not the place to list accomplishments or summarize the deceased's life story. Rather, if you share a single blessed memory that indicates the deceased's faith and character, your hearers will be moved in their own hearts to offer thanks to God. Keep in mind that the purpose of the Funeral Liturgy is to offer thanks to God for the resurrection of Jesus, and to pray that the deceased may share in this resurrection! Your task is to speak within this tradition, and to speak simply, from your heart. The following guidelines have proven to be helpful.

- ❖ According to the policy of the Archdiocese of Boston, your remembrance should be three- five minutes. *It is very important that you respect this policy.*
- ❖ Prepare your remembrance in writing. One page of text should correspond to a remembrance that lasts no longer than five minutes.
- ❖ Use your own words. Speak from your own experience.
- ❖ Avoid using “inside jokes” or forms of humor which may be misunderstood, or sharing incidents not widely known, which may cause confusion or hurt.
- ❖ Choose one trusted advisor who also knew the deceased, and use this person as a “sounding board” when you prepare your remembrance.
- ❖ Show your written remembrance to the priest the night before the funeral, at the latest. He may offer helpful comments on the text.
- ❖ On the morning of the funeral, arrive at the church early enough to speak with the priest. Practice speaking the remembrance in the church, using the microphone. Review with the priest exactly when you will speak, how you will come from your seat, enter the sanctuary, and return to your seat.
- ❖ Leave the text of your remembrance on the lectern before the Mass, and leave it behind when you walk away from the lectern.
- ❖ During the preparation and delivery of your remembrance, pray. Pray that you will do honor to your loved one’s memory, and that your words will be a witness to faith, and a blessing to your family and friends.
- ❖ If you have been asked to offer a remembrance, but are unaccustomed to public speaking, or are concerned that your emotions may hinder your ability to speak, do not hesitate to respectfully decline this task.

Office of Worship  
Archdiocese of Boston

## **MUSIC FOR THE RITE OF CHRISTIAN BURIAL**

Music plays a very important role in setting a prayerful tone to the funeral liturgy. Kelly Clark, our Music Director/Organist and our music ministers are committed to working with you in selecting music that will best express the foundational love and risen presence of the Lord Jesus Christ at your loved one's funeral. If you have questions regarding the music for the funeral, please contact Kelly at 978-582-4522.

You may be unaware these musicians are not employed by the parish with a yearly salary. Their primary means of supporting their family is in offering their musical talents to the community and being reimbursed for their commitment of their time and musical services.

### **For families using the services of a funeral director**

Ordinarily all the church expenses associated with the funeral liturgy (including church offering, and the fees for the organist and the cantor) are taken care of by the funeral director prior to the funeral mass. The family would make payment to the funeral director, who in turn, pays the parish. The church then distributes the appropriate offerings to the individuals involved.

### **For families not using the services of a funeral director**

The following information is provided to assist the family in planning and addressing some of the details of the funeral:

- ✦ The fee that is given to the organist to play at the funeral mass is \$150.
- ✦ The fee that is given to the cantor to sing at a funeral mass is \$150.
- ✦ As a gesture of gratitude, the family ordinarily makes an offering to the parish community so the people of God can continue the Lord's work. Offerings should always be in proportion to a family's financial circumstances. As a guideline, our parish suggests an offering of \$300.
- ✦ It is extremely important that if a family has any financial difficulties in addressing the fees for the organist or cantor or an offering for the parish, to please speak to one of the priests.

These funds will be a part of the fees you pay to the funeral home. The funeral home will forward these funds to St. Anne Parish, and in turn, our parish is required by the State of Massachusetts, Department of the Treasury, to compensate the organist and cantor and withhold the appropriate Massachusetts income tax for each musician. If you are not using the services of a funeral home, we request one check to be made payable to "St. Anne Parish" in the amount of \$600.

If the family chooses to have an organist or cantor other than utilizing the services of our own parish musicians, the following guidelines are observed:

- ✦ Our Music Director needs to approve the skills and the gifts of the visiting organist and/or cantor. Visiting cantors and organists need to be pastoral and liturgical in sharing their gifts of music. The cantor should invite and evoke singing from everyone who has gathered for the funeral liturgy. The cantor exercises their ministry from the cantor's stand located in the sanctuary at the front of the church.
- ✦ If a visiting organist and/or cantor is approved, our musicians will need to be reimbursed their fee (\$150 for each). Please recall these musicians rely on this work to support their families. If someone else comes in and takes work away from them, they are affecting their income. It is also necessary for parishes to follow this labor practice so as to ensure having musicians available to the parish on-call.



## Music Selections for Funerals

### Processional

Amazing Grace  
Here I am Lord  
I Am the Bread of Life  
Lord of All Hopefulness  
I Heard the Voice of Jesus Say  
The King of Love My Shepherd Is

### Responsorial Psalm

The Path of Life (Psalm 16)  
The Lord is My Shepherd (Psalm 23)  
Shepherd Me O God (Psalm 23)  
I Have Loved You (Psalm 24)  
The Lord is My Light (Psalm 27)  
To You, O Lord (Psalm 25)  
Be With Me Lord (Psalm 91)  
On Eagle's Wings (Psalm 91)  
Loving and Forgiving (Psalm 103)  
Fly Like a Bird (Psalm 139)

### Offertory

Ave Maria (Schubert)  
Ave Maria (Norbet)  
Hail Mary, Gentle Woman  
On Eagle's Wings  
Eye Has Not Seen  
The King of Love My Shepherd Is  
Prayer of Saint Francis  
You Are Near  
You Are Mine  
Because the Lord is My Shepherd  
Come To Me  
We Will Rise Again  
Fly Like a Bird  
Go In Peace  
I, The Lord

### Communion

Be Not Afraid  
Center of My Life  
Come to Me  
Here I am, Lord  
I am the Bread of Life  
Like a Shepherd  
One Bread, One Body  
The Supper of the Lord  
Panis Angelicus  
Taste and See  
You Are Mine  
You Are Near

### Final Commendation

*(during Incensing)*

Song of Farewell  
O Loving God *(tune of "Danny Boy")*  
J'Irai La Voir Un Jour

### Recessional

Irish Blessing  
How Great Thou Art  
I Know That My Redeemer Lives  
We Will Rise Again

## **Having a Mercy Meal after a Funeral in the Parish Hall**

Many families use our Parish Hall for a Mercy Meal following the Rite of Christian Burial of their loved one. You are more than welcome to use our Parish Hall as long as it is available. Due to the generosity of our parishioners, we are able to offer this hospitable space. Gathering together after a funeral for a Mercy Meal is one way of continuing the celebration of the Eucharist by supporting each other and sharing memories and stories of the loved one who died.

The following information is presented to facilitate your use and to make sure everyone understands the expectations for the use of the Parish Hall:

1. The family needs to contact the Parish Office and speak with Debbie Rhodes or Lee DeLuca to request use of the hall and to check hall availability.
2. Serving of alcoholic drinks of any kind is not permitted. This is due to liability and insurance issues.
3. When you inform us of the number of guests you expect (24-hour notice please), our custodian will set up the appropriate number of tables and chairs for the Mercy Meal.
4. Tables, chairs, trash receptacles and a microphone are available for use in the hall.
5. If the family is financially blessed, we encourage covering the expense of the custodian for this special event. The custodian sets up the hall and is on-call to address issues that may arise due to the family's use of hall. He completes the clean-up of the hall, the restrooms, empties trash and restores the hall for the next day's event. He also secures the safety of the building, i.e. lights, locks, heat, etc. We suggest \$150 as an offering.
6. Maximum capacity is 144 people-with tables and chairs, 250 people-with chairs only.
7. Please make it known to your guests that children should not use the restrooms without someone accompanying them.

We appreciate the family's assistance by following through on the following:

1. Make arrangements with a caterer or whoever is supplying the food to also provide tablecloths, paper plates, cups, napkins, knives, forks, spoons, utensils and serving pieces for use for the meal. In addition, the caterer should provide coffee or coffee makers, tea or teapots, receptacles for hot water, etc.
2. Tidy up the hall after use, i.e. clean off tables, clean kitchen, and to take home any leftover food.
1. Bring anything else that you plan to use for the reception of your family and friends, i.e. easels, video/DVD equipment, CD player, extension cords, etc.

## First Readings from the Old Testament

### **1A He acted in an excellent and noble way as he had the resurrection of the dead in view.**

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, inasmuch as he had the resurrection of the dead in view; for 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.

### **2A I know that my Vindicator lives.**

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 As sacrificial offerings he took them to himself.**

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.

### **4A An unsullied life, the attainment of old age.**

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.

**5A He will destroy death forever.**

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.

**6A It is good to hope in silence for the saving help of the Lord.**

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.

**7A Many of those who sleep in the dust of the earth shall awake.**

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.

## **Second Reading from the New Testament**

**1B Since we are now justified by his Blood, we will be saved through him from the wrath.**

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.

**2B Where sin increased, grace overflowed all the more.**

Romans 5:17-21

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 overflowed 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.

**3B We too might live in newness of life.**

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.

**4B We also groan within ourselves as we wait for adoption, the redemption of our bodies.**

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 children 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 firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

The word of the Lord.



## **5B What will separate us from the love of Christ?**

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.

## **6B Whether we live or die, we are the Lord's.**

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.

**7B So too in Christ shall all be brought to life.**

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 firstfruits 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 firstfruits; 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.

**8B Death is swallowed up in victory.**

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 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.

**9B What is seen is transitory, but what is unseen is eternal.**

2 Corinthians 4:14-5:1

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

Brothers and sisters:

Knowing 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.

**10B We have a building from God, eternal in heaven.**

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.

**11B He will change our lowly bodies to conform to his glory.**

Phillippians 3:20-21

A reading from the Letter of Saint Paul to the Phillipans

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.

**12B Thus we shall always be with the Lord.**

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.

**13B If we have died with him we shall also live with him.**

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.

**14B We shall see him as he is.**

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.

**15B We know that we have passed from death to life because we love our brothers.**

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.

**16B Happy are those who die in the Lord.**

Revelation 14:13

A reading from the book of Revelation

I 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 the Lord.

**17B The dead have been judged according to their works.**

Revelation 20:11-21:1

A reading from the book of Revelation

I 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 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.

**18B There will be no more death.**

Revelation 21:1-5a, 6b-7

A reading from the book of Revelation

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. 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.