

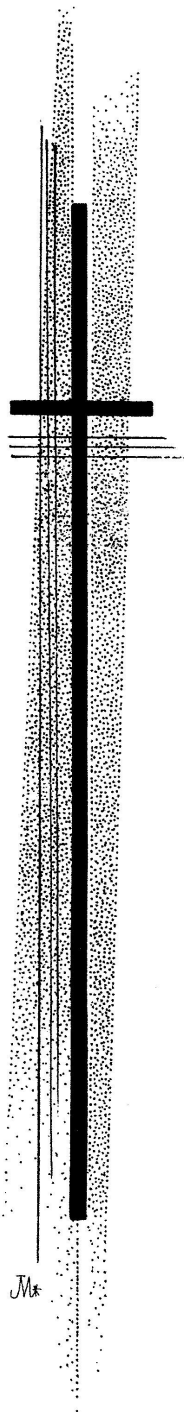


IN MY FATHER'S HOUSE THERE ARE MANY DWELLING
PLACES ... I WILL COME BACK AGAIN AND TAKE YOU
TO MYSELF, SO THAT WHERE I AM YOU ALSO MAY BE.

JOHN 14:2-3

PLANNING A CATHOLIC CHRISTIAN FUNERAL

OUR LADY OF GUADALUPE CHURCH
LA HABRA, CALIFORNIA



OUR [BROTHERS AND SISTERS HAVE] GONE TO [THEIR] REST IN THE PEACE OF CHRIST. MAY THE LORD NOW WELCOME [THEM] TO THE TABLE OF GOD'S CHILDREN IN HEAVEN. WITH FAITH AND HOPE IN ETERNAL LIFE, LET US ASSIST [THEM] WITH OUR PRAYERS. LET US PRAY TO THE LORD ALSO FOR OURSELVES. MAY WE WHO MOURN BE REUNITED ONE DAY WITH OUR [BROTHERS AND SISTERS]; TOGETHER MAY WE MEET CHRIST JESUS WHEN HE WHO IS OUR LIFE APPEARS IN GLORY.

RITE OF COMMITTAL, *ORDER OF CHRISTIAN FUNERALS* 216.

OUR LADY OF GUADALUPE CHURCH
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Whether you are planning the funeral of a loved one or doing some advance planning for your own funeral, your parish family of Our Lady of Guadalupe is ready to accompany you during this time. For generations, the Roman Catholic Funeral Rites have helped us, the faithful, to express our faith and hope in Christ's gift of eternal life for each one of us. We celebrate funerals for our loved ones as they make that final journey from this life to the next, assisting them with our prayers and praying also for ourselves who mourn their passing.

In this booklet you will find information for planning a Catholic Christian funeral, including Scripture readings and music for the funeral and how family and friends can be invited to participate. Our parish staff and bereavement ministry volunteers are available to assist you in making these various selections and planning the funeral.

It is our hope that these funeral prayers and rituals will strengthen your faith and help you to experience Christ's love and consolation during this time.



PRELIMINARY DECISIONS

Scheduling the Funeral and Graveside Service

We recommend, if a mortuary will be handling the arrangements for the funeral and graveside service, that you first contact the mortuary to begin making the arrangements. The mortuary then will coordinate with our Parish Office to schedule the funeral Mass and graveside service. If a mortuary will not be involved with the funeral or graveside service (often the case when the body will be cremated), please contact the Parish Office directly at (562) 691-0533 to schedule the funeral Mass and graveside service.

Choice of Cemetery

The Church encourages the burial of Catholics in Catholic cemeteries (although it is neither required nor necessary). Burial in the blessed ground of a Catholic cemetery is a sign of baptismal commitment and gives witness, even in death, to faith in Christ's Resurrection.

To foster and respect family bonds, non-Catholic members of Catholic families may be interred in a Catholic cemetery. Clergy of other communions may conduct the cemetery rites according to their tradition, if the family so desires, or if it was the expressed wish of the departed loved one.

Cremation

While the Church recommends the custom of burying the bodies of the dead, cremation is permitted as long as it has not been chosen for reasons contrary to Catholic teaching (e.g., as a denial of the Christian belief in the resurrection of the dead, or as part of a Hindu belief in reincarnation). It is preferred that the Funeral Mass or the Funeral Liturgy Outside of Mass be celebrated in the presence of the body of the deceased prior to its cremation, and then following the funeral liturgy, the body of the deceased be cremated. At an appropriate time, usually some days later, the family can then gather at the cemetery for the burial of the cremated remains.

If cremation has already taken place before the funeral liturgy, the funeral can be celebrated in the presence of the cremated remains of the deceased person. The urn is carried in the

opening procession by someone designated by the family and placed on a small table in the position usually occupied by the casket during a funeral.

Cremated remains should be treated with the same respect given to the remains of a human body, and should be entombed or buried, whether in the ground or at sea. The scattering of cremated remains on the ground or at sea or keeping any portion of the remains in individual containers as remembrances is not the reverent final disposition that the Church directs. It should be noted that burial at sea of cremated remains differs from scattering. An appropriate and worthy container, heavy enough to be sent to its final resting place, may be dropped into the sea.

Donation for Organ Transplant or Medical Research

The Church honors the choice of some to donate their bodies or parts of them, after certain death, for organ transplants or medical research. Upon eventual disposition of the body or its parts, there should be reasonable assurance that the remains will be disposed of in a proper, reverential manner. The family of such a donor is encouraged to celebrate a Mass as soon as possible after death. Whatever remains of the body after an organ transplant or medical research should be given appropriate burial.

VISITATION AND VIGIL SERVICE

The visitation (usually the day or evening before the funeral) is often the first time family, friends and members of the parish community gather in remembrance of a departed loved one for support and prayer. A vigil service may be held during the visitation, in which the Word of God is proclaimed to provide comfort and hope. The Rosary, or a portion of it, may be included in the vigil service or may be recited by the family at another time. The vigil service generally is led by a deacon or lay minister, which can be arranged as part of the other funeral arrangements.

The vigil service also is an excellent time for a family member or a friend to speak in remembrance of the departed loved one. Words of remembrance also can be shared after the vigil service is concluded, allowing a number of family and

friends to share their stories and remembrances of their departed loved one.

The visitation and vigil service usually take place at the mortuary. Occasionally the visitation and vigil service can take place in our parish church, although our parish calendar of liturgies and events often precludes this from happening within the timeframe desired by the family. There also is an extra donation of \$250 to the parish for a visitation and vigil service in the church. Please also note that although visitations in mortuaries ideally include relaxed conversation and sharing of memories, performance or playing of favorite secular songs of the departed loved one, memorial services by community and service organizations, and the like, these activities and expressions would be inappropriate in our parish church, which is sacred space set aside for Catholic Christian liturgy, prayer and worship. This is why the visitation the day or evening before the funeral is often best done in a mortuary or other secular place.

If there will not be a visitation the day or evening before the funeral, prior arrangements can be made for a short visitation (no more than 20 minutes) to take place in the vestibule and old baptistery of the church prior to the funeral. This should be arranged in advance by the mortuary (or by the family, if no mortuary is involved, as is often the case when the body has been cremated). If a viewing of the body has been arranged as part of this visitation, it is concluded at least ten minutes before the Funeral Mass begins, so that the funeral directors can close the casket and get it into place in time for the Funeral Mass. (The casket is not reopened after the Mass or at the cemetery.) The vigil service is not conducted at the church on the day of the funeral, although the family can discuss with the presiding priest how some elements of the vigil service may be incorporated into the funeral itself (e.g., Words of Remembrance).

THE FUNERAL LITURGY

The Importance of the Funeral Mass; Possibility of the Funeral Liturgy Outside of Mass

The Roman Catholic Church encourages the celebration of the Funeral Mass as the central celebration for the departed loved one:

At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the Eucharist*

Order of Christian Funerals, General Introduction 4.

Funeral Masses can occur any day except on Solemnities of Obligation, Holy Thursday, Good Friday, Holy Saturday, Easter, and the Sundays of Advent, Lent and the Easter Season. When Mass cannot be celebrated, the Funeral Liturgy Outside of Mass is used. The Funeral Liturgy Outside of Mass also can be used when the family determines, in consultation with the parish priest, that this form of liturgy would be more appropriate (e.g., when the departed loved one was not Catholic and did not have a Eucharistic spirituality). Although a priest must preside at a Funeral Mass, a deacon or lay minister may lead a Funeral Liturgy Outside of Mass. The Funeral Liturgy Outside of Mass is ordinarily celebrated in the parish church, but it also may be celebrated in a mortuary chapel or other place.

In the Diocese of Orange (constituting all of Orange County), Funeral Masses always take place in a Catholic church. In the Diocese of Orange, Funeral Masses may not be celebrated in mortuaries, cemeteries or other such places. Please note that if a mortuary or cemetery in Orange County indicates that it can obtain a Catholic priest to celebrate a Funeral Mass in its facility, that would be contrary to the directive of the Bishop of Orange. Also please note that Queen of Heaven Mortuary and Cemetery in Rowland Heights (the closest Catholic cemetery for our parish community) is a mortuary and cemetery of the Archdiocese of Los Angeles within the territory of the Archdiocese, and includes chapels in which Funeral Masses may be celebrated (as authorized by the Archbishop of Los Angeles). Parish priests from Our Lady of Guadalupe can be requested to do Funeral Masses at Queen of Heaven. If you desire one of our parish priests to preside at a Funeral Mass at Queen of Heaven, please have the

Queen of Heaven staff contact our Parish Office to make arrangements.

Donation for Funerals

The regular donation to the parish for funerals at Our Lady of Guadalupe is \$350. If a mortuary is involved in making the funeral arrangements, the mortuary normally will collect this donation and remit it to the parish. If there is not a mortuary making the funeral arrangements, the family may make the donation payment directly to the Parish Office. Please note: If because of financial difficulty, you are unable to pay the full funeral donation amount, please ask the mortuary or the Parish Office about a complete or partial reduction in the donation amount.

Funeral Pall and Other Christian Symbols Placed on or Near the Casket During the Funeral Liturgy

It is customary to place a pall over the casket during the funeral liturgy. The pall is a white cloth, which is a reminder of the baptismal garment of the departed loved one and is a sign of the Christian dignity of the person. If there is a casket spray of flowers or national flag, it is removed before the funeral liturgy begins and replaced with the pall at the beginning of the funeral liturgy. The casket spray or national flag may be placed back on the casket when the funeral pall is removed at the end of the funeral liturgy.

Christian symbols such as a cross/crucifix or Bible may rest on or be placed near the casket or urn during the funeral liturgy. The most important symbol placed near the casket or urn is the paschal candle. The paschal candle ordinarily is blessed and lit for the first time at the Easter Vigil as a symbol of the Risen Christ and the eternal light that he shines on all of humankind. The paschal candle placed near the casket or urn at a funeral liturgy reminds us that we commend our departed loved ones to the light of the Risen Christ in the heavenly kingdom.

A reasonably-sized photo of the departed loved one (but not a photo collage) also may be placed near the casket or urn during the funeral liturgy on the first step of the sanctuary. Up to two reasonably-sized flower displays also may be placed near the casket or urn on the first step of the sanctuary. The exact placement of these items will be in the sole discretion of the presiding

priest or parish funeral staff, who must consider such things as lines of sight, communion patterns, etc. The best place to display photos, photo collages, flowers and the like is in the vestibule and old baptistery (where attendees can view them before and after the funeral liturgy).

Introductory Rites

The funeral liturgy usually begins with the presiding priest and other ministers coming to the vestibule of the church to receive the body or cremated remains of the departed loved one. The family and close friends are gathered behind the casket or the person holding the urn at this time. (Other attendees should already be seated in the church.) After the opening prayers of the funeral liturgy, the casket or urn is brought in procession down the center aisle behind the presiding priest, with the accompanying family and close friends following the casket or urn. When the procession reaches the front of the church, the accompanying family and close friends take their places in the front pews. (Family members who are disabled, if they wish, may be seated before the funeral liturgy begins.)

Words of Remembrance

One or two family members or friends may share words of remembrance at the Funeral Mass. Here at Our Lady of Guadalupe, this occurs at the beginning of the Funeral Mass (after the casket or urn has been brought into the church and the family and friends are seated). Please ask those who will be sharing words of remembrance to be at the church and report to the sacristan in the sacristy (the room behind the altar) at least 20 minutes prior to the funeral for further instructions. (We recommend that any others who want to share words of remembrance be given an opportunity to do so at the visitation the evening before the funeral. Words of remembrance also can be shared at the cemetery after the graveside service has been completed or at the reception following the funeral.)

To help those who will offer a reflection on the life of the departed loved one, the following are some guidelines for consideration in preparing the reflection:

- The words of remembrance need to be written in order to stay focused on the message during an emotional time. The reflection(s) should not be longer than a total of five minutes.
- Important to all Christians is hearing the loved one's journey of faith and how faith in God and the Church were part of their life. An opportunity to focus on one or two outstanding virtues, characteristics or gifts of the one being remembered is important. Some topic areas may include:
 - Relationship with God and Church
 - When and where the departed loved one was born
 - Brothers and sisters
 - Early childhood – localities and interests
 - Comments on marriage, children, significant relationships
- Talking to close relatives, friends, and acquaintances is an excellent way to come up with ideas and to remember things.
- If you are still not sure how to put your thoughts and emotions down on paper, here are some tips to help you with the writing process:
 - Make some notes of your memories, special moments together, your feelings for that person and anything else that comes to mind. It does not necessarily have to be his or her life story but more about what your loved one meant to you.
 - From these notes pick out items that are especially meaningful. If it is appropriate you could include something humorous as humor can help diffuse some of the tension people at a funeral might have and can help to make the tribute personal and unique.
 - Write a rough draft without worrying about how it sounds – you can polish and review it later once you

have all your thoughts down on paper. Organize the information so that it contains an introduction, middle and end.

- Review and polish your reflection and practice reading it out loud.

Choosing Readings for the Liturgy of the Word

Many families like to choose the Scripture readings for their loved one's funeral. (They are strengthened in faith and find consolation in reading and reflecting upon the Scripture passages that may be proclaimed at their loved one's funeral.) If you would like to choose the readings for your loved one's funeral, please select –

- One Old Testament reading – see pages 16-19 in this booklet. (For funerals occurring during the Easter Season between Easter Sunday and Pentecost, this reading should be chosen from the New Testament readings found on pages 19-21.)
- A Responsorial Psalm (if there will not be a cantor/soloist) – see pages 21-26. (If there will be a cantor/soloist, the Responsorial Psalm is sung and chosen along with the other musical selections, as discussed below.)
- One New Testament reading – see pages 27-33.
- One Gospel – see pages 33-44.

In addition, you may choose the form of the Prayer of the Faithful that will be used – see pages 44-46.

(Please note that for funerals for infants and young children, there are readings and prayers other than what are provided in this booklet. If you are planning a funeral for an infant or child, please contact the presiding priest for further assistance in making these selections.)

Choosing Readers

Family and friends often like to proclaim the readings at the funeral of a loved one. If there are any family or friends who

would like to proclaim the readings at the funeral of your departed loved one, you may choose readers for the following:

- Old Testament reading
- Responsorial Psalm (if there is no cantor/soloist who will be leading it)
- New Testament reading
- Prayer of the Faithful

(Please note that the Gospel will be proclaimed by the priest or deacon.)

The readers can practice their readings using the texts provided in this booklet. At the funeral, they will proclaim the selected readings from the ambo (pulpit) using texts contained in a binder that will be placed on the ambo. Please ask the readers to be at the church and report to the sacristan in the sacristy (the room behind the altar) at least 20 minutes prior to the funeral so that they can be shown their readings in the binder from which they will be proclaiming the readings. (The format of the readings as they will appear in the binder at the funeral also can be found on our parish website.)

Choosing Persons to Bring Forward the Gifts

If you like, you may choose two persons to bring forward the gifts of bread and wine at the Presentation of Gifts. A few other persons may accompany the two bringing forward the gifts (if, for example, you would like a particular family/group to bring forward the gifts). The two persons carrying the bread and wine should be old enough and mature enough to carry these items easily. Please ask those who will participate in bringing forward the gifts to be at the church and report to the sacristan in the sacristy (the room behind the altar) at least 20 minutes prior to the funeral for further instructions.

Informing Us of Your Choices

Please indicate your choices for your loved one's funeral on the "Funeral Selections" form and bring it to the Parish Office for the presiding priest a couple of days prior to the funeral, if possible (so that the priest can prepare the liturgy, including his

homily, which he will base, in part, on the readings that you choose).

Music at the Funeral

Since sung music within the funeral rites is “sung prayer,” live music and singing of Christian hymns and songs are encouraged.

A parish cantor/soloist and/or instrumentalist can be assigned to the funeral liturgy if the family so desires. There is an additional charge. The amount will vary according to the musicians chosen for the funeral. (Please note: Because tax and labor laws require that musicians for funerals be paid through the parish payroll, if a mortuary is involved in making the funeral arrangements, the mortuary will collect the total fees for the musician/s and remit them to the parish (in a check payable to Our Lady of Guadalupe Church). The parish, in turn, will pay the musicians as part of regular payroll. If there is not a mortuary involved in making the funeral arrangements, the total fees for the musician/s should be paid directly to the parish in the Parish Office, which, in turn, will pay the musicians as part of regular payroll.

The assigned cantor/soloist or instrumentalist will contact the designated family member to help in the selection of Christian hymns and songs for your loved one’s funeral. Please note that recorded music, popular songs and other types of secular music are not permitted during the funeral rites in the church (these are best done at the visitation at the mortuary the day or evening before the funeral).

Musicians other than the parish’s designated musicians generally are not allowed to serve as music ministers during funeral liturgies in the church, although there are rare exceptions (e.g., when a close family member or friend is a trained musician who works as a music minister in another Catholic parish). Please discuss this possibility with the parish’s assigned cantor/soloist or instrumentalist.

The list below includes some appropriate and commonly-selected hymns and songs for funerals:

Entrance:

Amazing Grace (Music Source: New Britain)
Be Not Afraid (Dufford)
Here I Am Lord (Schutte)
How Great Thou Art (Hine)
O Lord, I Am Not Worthy (Music Source: Non Dignus)

Responsorial Psalm:

Psalm 23: The Lord is my shepherd; there is nothing I shall want.
Psalm 27: The Lord is my light and my salvation.
Psalm 42: Like a deer that longs for running streams, my soul longs for you, my God.
Psalm 103: The Lord is kind and merciful.

Presentation of the Gifts:

Amazing Grace (Music Source: New Britain)
Because the Lord is My Shepherd (Walker)
Eye Has Not Seen (Haugen)
Only a Shadow (Landry)
Prayer of St. Francis (Temple)

Communion:

I Am the Bread of Life (Toolan)
Panis Angelicus (Franck) - classical
Panis Angelicus/ Holy and Living Bread (Sacris Solemnis)
Psalm 42: As the Deer Longs (O Waly Waly)
Psalm 42: As the Deer Longs (Hurd)
Shelter Me, O God (Hurd)
Shepherd Me, O God (Haugen)

Second Communion:

Ave Maria (Schubert) - classical
Ave Maria (Bach/Gounod) - classical
Ave Maria/ Hail Mary (chant)
Hear My Prayer (Moses Hogan) - American spiritual hymn
tune
May You Walk With Christ Beside You (Stephen Dean)

Song of Farewell:

Song of Farewell (Sands)
Song of Farewell (Old Hundredth)
May Angels Lead You/In Paradisum (chant)
May the Angels Lead You Into Paradise (Howard Hughes)

Recessional:

On Eagle's Wings (Joncas)
How Great Thou Art (Hine)
I Know that my Redeemer Lives (Soper)
Precious Lord, Take My Hand (Allen/Ringwald) - American
spiritual hymn tune

Funeral Rites at the Cemetery

The Rite of Committal is the conclusion of the funeral rites at the cemetery. It is led by a priest, deacon or lay minister. In committing the body or cremated remains to its resting place, the community expresses faith and hope in the resurrection of the dead that awaits all of us at the end of time. The departed loved one passes with the farewell prayer of the community of believers into God's loving hands.

We are grateful for the military service of our departed loved ones and are happy to work with the official military honor guards provided by the United States Department of Defense to render military honors at the cemetery. This should be arranged through the mortuary, and the priest or graveside minister should be informed in advance that there will be military honors at the cemetery.

Although military honors generally are rendered at the cemetery at the time of interment, when interment will be delayed, military honors may be done outside of the church after the funeral with the prior permission of the pastor or presiding priest. ***In any event, 21-gun salutes or the use of firearms on church property are absolutely forbidden (even if local police have given their permission).***

If you have any questions, please contact the Parish Office and/or the presiding priest. We pray that you will experience God's presence and love during this time of mourning for your loved one.

TEXTS OF SACRED SCRIPTURE FOR FUNERALS

There may be either one or two readings with a responsorial psalm between them before the Gospel reading. If two readings are used, generally the first is chosen from the Old Testament and the second from the New Testament. If there is only one reading, it can be taken from the Old or New Testament. (Please note that during the Easter Season, readings are taken only from the New Testament, as discussed below.) Non-biblical texts may not replace the Scripture readings at Mass. In addition to the Scripture readings, one of two forms of the Prayer of the Faithful may be selected.

(Please note that for funerals for infants and young children, there are readings and prayers other than what are provided in this booklet. If you are planning a funeral for an infant or child, please contact the presiding priest for further assistance in making these selections.)

READING 1: OLD TESTAMENT READINGS

During the Easter Season (between Easter Sunday and Pentecost), Reading 1 is chosen from E-1—E-4, which are from the New Testament.

O-1

A reading from the second Book of Maccabees 12:43-46

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.

O-2

A reading from the book of Job

19:1, 23-27a

Job answered 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.

O-3

A reading from the book of Wisdom

3:1-9 (*short form* 3:1-6, 9)

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.

For short form of reading omit section between [].

O-4

A reading from the book of Wisdom

4:7-15

The just person, though dying 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. The one who pleased God was loved; the one who lived among sinners was transported, snatched away, lest wickedness pervert the mind or deceit beguile the soul. For the witchery of paltry things what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, the just one reached the fullness of a long career. This one's soul was pleasing to the Lord, and therefore was sped 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.

O-5

A reading from the book of the prophet Isaiah

25:6a, 7-9

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.

O-6

A reading from the book of Lamentations

3:17-26

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.

O-7

A reading from the Book of the Prophet Daniel

12:1-3

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.

E-1—E-4 are selected as the First Reading during the Easter Season (Easter Sunday to Pentecost):

E-1

A reading from the Acts of the Apostles

10:34-43

(short form 10:34-36, 42-43)

Peter proceeded to address the people in these words: “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 Israelites 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 to 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.

For short form of reading omit section between [].

E-2

A reading from the book of Revelation 14:13

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 the Lord.

E-3

A reading from the book of Revelation 20:11—21:1

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.

E-4

A reading from the book of Revelation 21:1-5a, 6b-7

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.

RESPONSORIAL PSALMS

If there will be a cantor/soloist, the Responsorial Psalm is sung and chosen along with the other musical selections.

R-1

Psalm 23:

Response: The Lord is my shepherd; there is nothing I shall want.

Or: Though I walk in the valley of darkness, I fear no evil, for you are with me.

The Lord is my shepherd; there is nothing I shall want.

In verdant pastures he gives me repose;

Beside restful waters he leads me; he refreshes my soul.

He guides me in right paths for his name's sake. *Response*

Even though I walk in the dark valley I fear no evil;
for you are at my side

With your rod and your staff that give me courage. *Response*

You spread the table before me in the sight of my foes;

You anoint my head with oil; my cup overflows. *Response*

Only goodness and kindness follow me all the days of my life.

And I shall dwell in the house of the Lord for years to come.

Response

R-2

Psalm 25:

Response: To you, O Lord, I lift my soul.

Or: No one who waits for you, O Lord, will ever be put to shame.

Remember that your compassion, O Lord,
and your kindness are of old.

In your kindness remember me,
because of your goodness, O Lord. *Response*

Relieve the troubles of my hearts; and bring me out of my distress.

Put an end to my affliction and my suffering;
and take away all my sins. *Response*

Preserve my life and rescue me; let me not be put to shame,
for I take refuge in you.

Let integrity and uprightness preserve me,
because I wait for you, O Lord. *Response*

R-3

Psalm 27:

Response: The Lord is my light and my salvation.

Or: I believe that I shall see the good things of the Lord in the
land of the living.

The Lord is my light and my salvation; whom shall I fear?
The Lord is my life's refuge; of whom should I be afraid?
Response

One thing I ask of the Lord; this I seek:
To dwell in the house of the Lord all the days of my life,
That I may gaze on the loveliness of the Lord
and contemplate his temple. *Response*

Hear, O Lord, the sound of my call;
have pity on me, and answer me.
Your presence, O Lord, I seek.
Hide not your face from me. *Response*

I believe that I shall see the bounty of the Lord
in the land of the living.
Wait for the Lord with courage;
be stouthearted, and wait for the Lord. *Response*

R-4

Psalm 42:

Response: My soul is thirsting for the living God: when shall I see him face to face?

As the hind longs for the running waters,
so my soul longs for you, O God. *Response*

Athirst is my soul for God, the living God.
When shall I go and behold the face of God? *Response*

I went with the throng and led them in procession
to the house of God.

Amid loud cries of joy and thanksgiving,
with the multitude keeping festival. *Response*

Send forth your light and your fidelity;
they shall lead me on

And bring me to your holy mountain,
to your dwelling-place. *Response*

Then will I go in to the altar of God,
the God of my gladness and joy;
Then will I give you thanks upon the harp,
O God, my God! *Response*

Why are you so downcast, O my soul?
Why do you sigh within me?
Hope in God! For I shall again be thanking him,
in the presence of my savior and my God. *Response*

R-5

Psalm 63:

Response: My soul is thirsting for you, O Lord my God.

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts
like the earth, parched, lifeless and without water. *Response*

Thus have I gazed toward you in the sanctuary
to see your power and your glory,
For your kindness is a greater good than life;
my lips shall glorify you. *Response*

Thus will I bless you while I live;
lifting up my hands, I will call upon your name.
As with the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you. *Response*

You are my help,
and in the shadow of your wings I shout for joy.
My soul clings fast to you;
your right hand upholds me. *Response*

R-6

Psalm 103:

Response: The Lord is kind and merciful.

Or: The salvation of the just comes from the Lord.

Merciful and gracious is the Lord,
slow to anger, and abounding in kindness.
Not according to our sins does he deal with us,
nor does he requite us according to our crimes. *Response*

As a father has compassion on his children,
so the Lord has compassion on those who fear him.
For he knows how we are formed,
he remembers that we are dust. *Response*

Man's days are like those of grass;
like a flower of the field he blooms;
The wind sweeps over him and he is gone,
and his place knows him no more. *Response*

But the kindness of the Lord is from eternity,
to eternity toward those who fear him,
And his justice toward children's children
among those who keep his covenant
and remember to fulfill his precepts. *Response*

R-7

Psalm 116:

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. *Response*

The Lord keeps the little ones;
I was brought low, and he saved me. *Response*

I believed, even when I said,
"I am greatly afflicted";
I said in my alarm, No man is dependable." *Response*
Precious in the eyes of the Lord
is the death of his faithful ones.
O Lord, I am your servant,
you have loosed my bonds. *Response*

R-8

Psalm 122:

Response: I rejoiced when I heard them say: let us go to the
house of the Lord.

Or: Let us go rejoicing to the house of the Lord.

I rejoiced because they said to me,
"We will go up to the house of the LORD."
And now we have set foot
within your gates, O Jerusalem. *Response*
To it the tribes go up, the tribes of the Lord.
According to the decree for Israel,
to give thanks to the name of the Lord.
In it are set up judgment seats,
seats for the house of David. *Response*

Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls,
prosperity in your buildings. *Response*
Because of my relatives and friends
I will say "Peace be within you!"
Because of the house of the Lord, our God,
I will pray for your good. *Response*

R-9

Psalm 130:

Response: Out of the depths, I cry to you, Lord.

Or: I hope in the Lord, I trust in his word.

Out of the depths I cry to you, O Lord;
Lord, hear my voice!
Let your ears be attentive
to my voice in supplication. *Response*

If you, O Lord, mark iniquities,
Lord, who can stand?
But with you is forgiveness,
that you may be revered. *Response*

I trust in the Lord;
my soul trusts in his word.
My soul waits for the Lord
more than the sentinels wait for the dawn. *Response*

More than the sentinels wait for the dawn,
let Israel wait for the Lord,
For with the Lord is kindness
and with him is plenteous redemption. *Response*

And he will redeem Israel
from all their iniquities. *Response*

R-10

Psalm 143:

Response: O Lord, hear my prayer.

O Lord, hear my prayer;
hearken to my pleading in your faithfulness;
in your justice answer me.
And enter not into judgment with your servant,
for before you no living man is just. *Response*

I remember the days of old;
I meditate on all your doings;
the works of your hands I ponder.
I stretch out my hands to you;
my soul thirsts for you like parched land. *Response*

Hasten to answer me, O Lord;
for my spirit fails me.
At dawn let me hear of your mercy,
for in you I trust. *Response*

Teach me to do your will,
for you are my God.
May your good spirit guide me
on level ground. *Response*

READING 2: NEW TESTAMENT READINGS

N-1

A reading from the Letter of Saint Paul to the Romans. 5:5-11

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.

N-2

A reading from the Letter of Saint Paul to the Romans. 5:17-21

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.

N-3

A reading from the letter of Saint Paul to the Romans. 6:3-9
(short form 6:3-4, 8-9)

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.

For short form of reading omit section between [].

N-4

A reading from the Letter of Saint Paul to the Romans. 8:14-23

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.

N-5

A reading from the letter of Paul to the Romans. 8:31b-35, 37-39

Brothers and sisters: If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how 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. Who 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.

N-6

A reading from the letter of Paul to the Romans. 14:7-9, 10c-12

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 account of himself to God.

The word of the Lord.

N-7

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

15:20-28 (*short form* 15: 20-23)

Brothers and sisters: Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. 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.

For short form of reading omit section between [].

N-8

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

15:51-57

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.

N-9

A reading from the second letter of Saint Paul to the Corinthians.
4:14 – 5:1

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.

N-10

A reading from the second letter of Saint Paul to the Corinthians.
5:1, 6-10

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 one may receive recompense, according to what he did in the body, whether good or evil.

The word of the Lord.

N-11

A reading from the letter of Saint Paul to the Philippians. 3:20-21

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.

N-12

A reading from the first letter of Saint Paul to the Thessalonians.
4:13-18

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.

N-13

A reading from the second letter of Saint Paul to Timothy. 2:8-13

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.

N-14

A reading from the first letter of Saint John. 3:1-2

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.

GOSPELS

G-1

A reading from the holy Gospel according to Matthew. 5:1-12a

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.

G-2

A reading from the holy Gospel according to Matthew. 11:25-30

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.

G-3

A reading from the holy Gospel according to Matthew. 25:1-13

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.

G-4

A reading from the holy Gospel according to Matthew. 25:31-46

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.'

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.

G-5

A reading from the holy Gospel according to Mark. 15:33-39; 16:1-6
(short form 15:33-39)

At noon darkness came over the whole land until three in the afternoon. 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.

For short form of reading omit section between [].

G-6

A reading from the holy Gospel according to Luke. 7:11-17

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.

G-7

A reading from the holy Gospel according to Luke. 12:35-40

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.

G-8

A reading from the holy Gospel according to Luke. 23:33, 39-43

When the soldiers came to the place called the Skull, they crucified Jesus 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 man, 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.

G-9

A reading from the holy Gospel according to Luke.

23:44-46, 50, 52-53; 24:1-6a
(short form 23:44-46, 50, 52-53)

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.

For short form of reading omit section between [].

G-10

A reading from the holy Gospel according to Luke. 24:13-35
(short form 24:13-16, 28-35)

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.

G-11

A reading from the holy Gospel according to John. 5:24-29

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 the 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.

G-12

A reading from the holy Gospel according to John. 6:37-40

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.

G-13

A reading from the holy Gospel according to John. 6:51-59

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 who eats this bread will live forever."

The Gospel of the Lord.

G-14

A reading from the holy Gospel according to John. 11:17-27

(short form 11:21-27)

[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.

For short form of reading omit sections between [].

G-15

A reading from the holy Gospel according to John.

11:32-45

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 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 the crowd, "Untie him and let him go."

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

The Gospel of the Lord.

G-16

A reading from the holy Gospel according to John.

12-23-28

(short form 12:23-26)

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.

For short form of reading omit section between [].

G-17

A reading from the holy Gospel according to John. 14:1-6

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.

G-18

A reading from the holy Gospel according to John. 17:24-26

Jesus raised his eyes 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.

G-19

A reading from the holy Gospel according to John. 19:17-18, 25-39

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 Magdalene. When Jesus saw his mother and the disciple 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.

PRAYER OF THE FAITHFUL

P-1

Priest: Brothers and sisters, Jesus Christ is risen from the dead and sits at the right hand of the Father, where he intercedes for his Church. Confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his. Our response to the following prayers is “Lord, hear our prayer.”

Reader: In baptism, N. _____ received the light of Christ. Scatter the darkness now and lead him/her over the waters of death. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader: Our brother/sister N. _____ was nourished at the table of the Savior. Welcome him/her into the halls of the heavenly banquet. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:
Many friends and members of our families have gone before us and await the kingdom. Grant them an everlasting home with your Son. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:
Many people die by violence, war and famine each day. Show your mercy to those who suffer so unjustly these sins against your love, and gather them to the eternal kingdom of peace. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:
Those who trusted in the Lord now sleep in the Lord. Give refreshment, rest and peace to all whose faith is known to you alone. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

The family and friends of N. _____ seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

We are assembled here in faith and confidence to pray for our brother/sister N. _____. Strengthen our hope so that we may live in the expectation of your Son's coming. We pray to the Lord.

All respond: Lord, hear our prayer.

Priest:

Lord God, giver of peace and healer of souls, hear the prayers of the Redeemer, Jesus Christ, and the voices of your people, whose lives were purchased by the blood of the Lamb. Forgive the sins of all who sleep in Christ and grant them a place in the kingdom. We ask this through Christ our Lord.

All respond: Amen.

P-2

Priest: God, the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead. Our response to the following prayers is "Lord, hear our prayer."

Reader:

For N. _____, who in baptism was given the pledge of eternal life, that he/she may now be admitted to the company of the saints. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

For our brother/sister who ate the body of Christ, the bread of life, that he/she may be raised up on the last day. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

For those who have fallen asleep in the hope of rising again, that they may see God face to face. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

For the family and friends of our brother/sister N._____, that they may be consoled in their grief by the Lord, who wept at the death of his friend Lazarus. We pray to the Lord.

All respond: Lord, hear our prayer.

Reader:

For all of us assembled here to worship in faith, that we may be gathered together again in God's kingdom. We pray to the Lord.

All respond: Lord, hear our prayer.

Priest:

God, our shelter and our strength, you listen in love to the cry of your people: hear the prayers we offer for our departed brothers and sisters. Cleanse them of their sins and grant them the fullness of redemption. We ask this through Christ our Lord.

All respond: Amen.

