

**Planning A Catholic Funeral Liturgy
THE CHURCH OF CHRIST THE KING
MINNEAPOLIS, MINNESOTA**

INTRODUCTION

When a member of Christ's Body dies, all the faithful are called to a ministry of consolation to those who have suffered the loss of one whom they love. The Church calls each member of Christ's Body, all of the baptized, to participate in the ministry of consolation: to care for the dying, to pray for the dead, to comfort those who mourn. The faith community's principal involvement in the ministry of consolation is expressed in its active participation in the celebration of the funeral rites, particularly the vigil for the deceased, the funeral liturgy, and the rite of committal.

Because of this, the Funeral Liturgy of the Catholic Church is not the personal prayer of the deceased or of the family of the deceased. As with every Liturgy of the Church, the Funeral Liturgy is an official, public prayer of the Church. In the case of the Funeral Liturgy, it is the Church's prayer that the deceased might have eternal life and those loved ones left behind have consolation and comfort. The prayers, readings, intercessions, and musical selections should represent the "Prayer of the Church" and be universal in nature.

We do not label or title our funeral Mass as a "Celebration of the Life of (the deceased)." Every Catholic funeral is a celebration of the life, death, and resurrection of Christ. The deceased is remembered as one who shared in Christ's life, death, and resurrection through baptism. We believe that God is faithful to us, and that all who were buried with Christ in baptism share eternal life with Christ.

Ministries

In the celebration of the funeral rites, the laity may serve as readers, musicians, ushers, pallbearers, and as Extraordinary Ministers of Holy Communion. The family is encouraged to assist the parish ministers in planning the funeral rites: in the choice of readings from the prescribed scriptural texts, the selection of music appropriate for the rites, and in the designation of liturgical ministers.

Music

Sacred music is an integral part to the celebration of the funeral liturgy. The Director of Liturgy, or a substitute chosen by the Director, will be present to foster the full and active participation of the assembly in the Funeral Mass. Our funeral choir will also be present whenever possible.

The selection of music must be liturgical and express our Christian belief in the gift of the resurrection. Religious hymns should speak to the mysteries of our faith regarding death and resurrection. While popular music may warm the hearts of those who are left behind, it must never replace sacred music, and is not suitable for a Funeral liturgy. Such music is better suited to be played during the visitation or during the luncheon, if applicable. Every effort must be made to accompany the funeral rites with appropriate hymns, responses, and acclamations. The Director of Liturgy will assist and guide the family in appropriate musical selections for the Liturgy.

No taped music of any kind will be permitted immediately before or during the liturgy or during any of the three formal parts of the “Order of Christian Funerals.”

THREE PARTS TO A CATHOLIC FUNERAL

In these three sequential rites, the Church offers to those who are mourning a way to prepare themselves spiritually and emotionally, to say their goodbyes. More and more Catholics are eliminating one or more of these three rites, but ideally these three rites are part of a whole.

The Vigil (Wake)

At the Vigil, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ’s presence. The Catholic Vigil is usually held the evening before the funeral. The community of friends and family will usually gather for prayer, scripture readings, and story telling. This is an ideal time for eulogies. Any baptized person can preside at a Christian wake liturgy.

A wake service can be valuable and meaningful, providing an opportunity for personal story telling and eulogizing in the context of prayer. Even so, more and more Catholic families are opting to eliminate the wake and simply offer a time of visitation before the Funeral Mass. A visitation provides an informal setting in which people can greet each other and spend time together before the Funeral Mass. Mourners express their grief, share experiences with the loved ones of the deceased, and offer condolences to the family. If the family is having an open casket funeral, the body is often in the room for viewing.

The Funeral Mass

The core of the Catholic funeral celebration is the Mass. The Eucharist is at the center of the Catholic faith – the celebration of the death and resurrection of Jesus Christ. Scripture readings and prayer also play a prominent role in the Catholic funeral service, along with songs, hymns, and a brief message. The Mass, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral. While following the directives of the Church's ritual in planning the liturgical celebration, the choice of music, biblical readings, and homily should reflect the family's wishes, while emphasizing as well the community aspect of faith which remains unbroken in death.

The Funeral Mass is customarily celebrated on the day of burial. However, for pastoral reasons the Mass may be celebrated at some other time before the burial, such as the previous evening. In any event, there should be only one Funeral Mass.

The body of the deceased is present in church for the Funeral Mass or "Mass of Christian Burial." When the body cannot be present, we celebrate a Memorial Mass.

The Rite of Committal (Burial/Interment)

In the Catholic faith, there is great respect for the body. Catholics believe that the body is "the temple of the Lord" and that at the End of Days, there will be a resurrection of the body. This service at the cemetery is the last farewell, in which the Christian community honors one of its members before the body is buried or entombed. With priest and mourners accompanying the body to the cemetery, the rite is celebrated at the grave or tomb or in a cemetery committal chapel.

Cremation

In recent years, Catholic funeral practices have been impacted by the increasing popularity of cremation as a means of providing for the final disposition of the body. On March 21, 1997, the Holy See granted an indult to *The Order of Christian Funerals*, giving permission to the U.S. Latin-rite bishops to allow the celebration of the funeral liturgy in the presence of cremated remains.

The remains should be placed in a worthy vessel, and the paschal candle should be placed in a prominent position as it is when the body is present for a funeral. The cremated remains may be sprinkled with holy water and incensed out of respect for the deceased's cremated body. The cremated remains of the deceased are given the same respect as a body is given during the Rite of Committal. A worthy vessel must carry the cremated remains of the deceased to the place of interment. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering ashes over the sea, on the ground, or from the air is not permitted for Catholics and is not considered to be the reverent disposition of the cremated remains.

Eulogy

The funeral liturgy of a loved one or a friend is a difficult time for everyone involved. In order to allow for a moment of personal sharing by a family member or a friend of the deceased, the Order of Christian Funerals (OCF) of the Catholic Church states the following: “*A member or a friend of the family may speak in remembrance of the deceased ...*.”

At the Church of Christ the King, this directive is observed in the following manner:

One person - and only one person - is permitted to speak during the Funeral Mass/Liturgy. If more than one person wishes to speak, this will be done at the funeral home during the viewing, at the Vigil service, at the cemetery during the prayers of commendation, or at the luncheon following the service, if this is applicable.

If remarks are made at one of the above listed times, then the content of the remarks should be about the deceased, not the eulogist, or a topic or theme. Remarks need to be respectfully presented. The speaker needs to be mindful that the setting is to be reverent, and only content which is appropriate to that setting should be presented.

The remarks should be personal. Additional readings from Sacred Scripture, secular writings, poetry, book excerpts, etc., should not normally be used at this time. If the presentation of a poem or other scriptural or literary piece is desired, it is suggested that this piece might be presented after the formal service at the Cemetery, at the wake meal, included in the “*Thank You*” notes or even handed out to the congregation at the end of the services.

The Eulogy is to be limited to **one** page, typewritten, and should be submitted to the Director of Liturgy and the pastor in advance for review and approval.

SUGGESTED MUSIC

**GATHERING SONGS/HYMNS
AND RECESSIONAL SONGS/HYMNS**

All That Is Hidden
All Things Bright and Beautiful
Alleluia! Sing to Jesus
Amazing Grace
Be Not Afraid
Blest Are They
For All the Saints
For the Beauty of the Earth
Go, Silent Friend (Tune: Londonderry Air)
How Can I Keep from Singing
I Heard the Voice of Jesus Say
Jerusalem, My Destiny
Lord of All Hopefulness
O God Beyond All Praising
Sing With All the Saints in Glory
We Shall Rise Again
We Are Called

RESPONSORIAL PSALMS

Psalm 23: The Lord is My Shepherd
Psalm 23: Shepherd of My Heart
Psalm 23: Shepherd Me, O God
Psalm 23: Shepherd, Sing Me Home to You
Psalm 27: The Lord is My Light
Psalm 34: Taste and See
Psalm 62: In God Alone Is My Soul At Rest
Psalm 91: On Eagles' Wings
Psalm 121: I Will Lift Up My Eyes to the Mountains

PREPARATION OF THE ALTAR AND GIFTS

Ave Maria (solo)
Be Not Afraid
Be Still My Soul
Be Thou My Vision
Blest Are They
Eye Has Not Seen
How Can I Keep from Singing
Lord of All Hopefulness
O God, You Search Me
On Eagle's Wings
Only This I Want
Softly and Tenderly
We Have Been Told
We Shall Rise Again
Were I the Perfect Child of God
What Wondrous Love is This
You are Mine

COMMUNION SONGS

Blest Are They
Come to Me
Eat This Bread
Eye Has Not Seen
Gift of Finest Wheat (You Satisfy the Hungry Heart)
I Am the Bread of Life
I Have Loved You
I Heard the Voice of Jesus
Jesus, the Lord
On Eagle's Wings
Panis Angelicus (solo)
Taste and See
The Lord is My Light
We Have Been Told
We Shall Rise Again
You are Mine

PLANNING A CATHOLIC FUNERAL MASS

OPENING RITE

The body or cremains of the deceased are brought to the door of the church and blessed with holy water, and then the funeral pall is place by:

(This action may be done by several family members)

Processional Hymn _____

(A suitable liturgical hymn is sung by all at this time.)

Eulogy

If one family member or friend of the deceased wishes to offer a eulogy, it is customary to do so after the opening procession. Remarks must be prepared (scripted), less than 400 words, and submitted in advance to the Pastor and the Director of Liturgy.

LITURGY OF THE WORD

First Reading

A selection from the Old Testament (or Hebrew Bible) is proclaimed.

The family may choose the reading from selections 1 - 12A.

and a family member may read this _____

Psalm A psalm is sung, led by the cantor _____

A musical selection from the book of Psalms or a biblical canticle.

Second Reading

A selection from the New Testament Epistles or the book of Acts or Revelation is proclaimed.

The family may choose the reading from selections 1 - 18B.

and a family member may read this _____

A Gospel Acclamation is sung,

either an Alleluia or other acclamation during Lent.

A selection from the Gospels is read by the presiding priest.

The family may choose the reading from selections 1 - 16C.

The priest will preach a Homily

The prayer of the faithful are read by the presiding priest or a lay person.

The family may write these, or the presiding priest will use prayers from the Catholic Funeral Rite. Please see a sample on page 28.

LITURGY OF THE EUCHARIST

Preparation of the altar and gifts

The gifts of bread and wine for the Eucharist may be presented by members of the family

A suitable liturgical song or hymn may be sung at this time,

or instrumental music may accompany the procession of gifts.

Eucharistic Prayer

The Eucharistic prayer is led by the presiding priest.

The cantor or choir will lead the assembly in the singing of the acclamations including the Holy, Holy, the Memorial Acclamation and the Great Amen.

Communion Rite

The assembly will pray the **Lord's Prayer** together. It is never sung as a solo during a Catholic Mass. Customarily this prayer which is known by Christians of all denominations is prayed spoken so that all present may participate.

The cantor will lead the assembly in the singing of the **Lamb of God**.

Communion

Lay people who are practicing Catholics may serve as extraordinary ministers of communion.

Communion song or hymn

The cantor will lead the assembly
in the singing of a suitable liturgical song or hymn
to accompany the communion procession. _____

Concluding Rite

Final Commendation and Farewell

The body or cremains of the deceased are revered with incense.
A song of commendation and farewell, (*In Paradisum*)
is led by the cantor during the incensing.

One of the following selections will be used:

The Hand of God Shall Hold You, by Marty Haugen

Song of Farewell, by Michael Joncas

May the Angels Lead You Into Paradise

or the traditional Gregorian chant.

Recessional

As the body or cremains of the deceased, the presiding priest and the assembly
process from the church, a suitable liturgical hymn or song is sung.

The selection may be a continuation of the selection sung during the incensing
(above).

Scripture Texts for Funerals

The readings are arranged in the following order

1. Texts from the Old Testament or Hebrew Scriptures. (*Selections 1 - 12A*)

2. Texts from the New Testament or Greek Scripture lessons, including the Epistles, the Acts of the Apostles, and the Book of Revelation. (*Selections 1 - 18B*)

3. Texts from the Gospels of Matthew, Mark, Luke and John. (*Selections 1 - 16C*)

Please select:

_____ *One reading from section A*

_____ *One reading from section B*

_____ *One reading from section C*

OR

_____ *One reading from either section A or B*

_____ *One reading from section C*

SCRIPTURE SELECTIONS FIRST READING

(1A) A reading from the book of Job (19:1,23-27)

*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,
Who will at last stand upon the dust;
Whom my own eyes, not another's shall behold,
And from my flesh, I shall see God;
My inmost being is consumer with longing.*

The Word of the Lord.

(2A) A reading from the book of Wisdom (3:1-9)

*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 mortals, 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.
As gold in the furnace, God proved them, and
as sacrificial offerings God received them.
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 God shall understand truth,
and the faithful shall abide with God in love:
Because grace and mercy are with God's chosen ones,
and God's care is with the elect.*

The Word of the Lord.

(3A) A reading from the book of Wisdom (4:7-15)

*The just person, through 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 itself a crown of gray hair,
and a blameless life equals a ripe old age.*

*There were some who pleased God and were
loved by God, and while living among sinners
were taken up. They were caught up so that evil
might not change their understanding or guile
deceive their souls. For the fascination of wickedness
obscures what is good, and roving desire perverts
the innocent mind. Being perfected in a short time,
they fulfilled long years; for their souls were pleasing
to the Lord, therefore God took them quickly from
the midst of wickedness. Yet the people saw and
did not understand, nor did they take this into
account. Because grace and mercy are with the
elect and God watches over the holy ones.*

The Word of the Lord

(4A) 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 God will destroy the veil that veils all peoples,
the web that is woven over all nations;
God will destroy death forever.
The Lord God will wipe away the tears from all faces;
The reproach of the people, God 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 God has saved us!"*

The Word of the Lord

(5A) 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, God's mercies are not spent;
They are renewed each morning, so great is God's faithfulness.
My portion is the Lord, says my soul; therefore will I hope in God.*

*Good is the Lord to one who waits for God, to the soul that seeks God;
It is good to hope in silence for the saving help of the Lord.
The Word of the Lord*

(6A) A reading from the book of Daniel (12:1-3)

*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 while 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

(7A) A reading from the second book of Maccabees (12:43-46)

*Judas (ruling the people) then took us 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

(8A) A Reading from the book of the Prophet Isaiah (40:27-31)

*Do you not know or have you not heard?
 The Lord is the eternal God, Creator of the ends of the earth.
 God neither faints nor grows weary, and God's knowledge is beyond scrutiny.
 The Lord gives strength to the fainting; for the weak God makes vigor abound.
 Youths grow tired and weary, the young stumble and fall,
 but those who hope in the Lord will renew their strength,
 they will soar as with eagles' wings;
 They will run and not grow weary, walk and not grow faint.
 The Word of the Lord.*

(9A) A reading from the book of the Prophet Isaiah (43: 1 – 3a; 4a, 5a; 49: 14 - 16a)

*Thus says the LORD, who created you, O Jacob, and formed you, O Israel:
 Fear not, for I have redeemed you; I have called you by name: you are mine.
 When you pass through the water, I will be with you;
 in the rivers you shall not drown.
 When you walk through fire, you shall not be burned;
 the flames shall not consume you.
 For I am the LORD, your God, the Holy One of Israel, your savior.
 You are precious in my eyes and glorious, and I love you.
 Fear not, for I am with you. The Word of the Lord.*

(10A) A reading from the book of Proverbs. (31)

*Who shall find a valiant woman? Her value is far beyond pearls.
 Her husband, entrusting his heart to her, has an unfailing prize.
 She brings him good, and not evil, all the days of her life.
 She enjoys the success of her dealings; at night her lamp is undimmed.
 She reaches out her hands to the poor,
 and extends her arms to the needy.
 She is clothed with strength and dignity,
 and she laughs at the days to come.
 She opens her mouth in wisdom,
 and on her tongue is kindly counsel.
 She watches the conduct of her household,
 and eats not her food in idleness.
 Her children rise up and praise her; her husband, too, extols her:
 "Many are the women of proven worth,
 but you have excelled them all."
 Charm is deceptive and beauty fleeting;
 the woman who fears the LORD is to be praised.
 Give her a reward of her labors,
 and let her works praise her at the city gates.*

The Word of the Lord.

(11A) A reading from the book of Sirach

Reflect on the teachings of the Lord:

Let God's commandments be your constant meditation.

A faithful friend is a sturdy shelter. You who find one find a treasure.

A faithful friend is beyond price; no sum can balance his worth.

*Happy the husband of a good wife, as they bring joy to their children;
peaceful and full are their lives.*

A good husband is a generous gift from God;

be he rich or poor, his heart is content and a smile is ever on his face.

The good father loves his children, that they may be his joy when they grow up.

*The father who educates his children can boast of them among his intimates
and show his delight in them among his friends.*

*At the father's death, he will not seem dead,
since he leaves after him others like himself.*

He looks upon them through life with joy, and even in death without regret.

Gladness of heart is the very life of such a father; happiness prolongs his days.

The Word of the Lord.

(12A) A Reading from the Book of Ecclesiastes (3:1-11, 15)

*There is an appointed time for everything,
and a time for every purpose under the heavens.*

A time to be born, and a time to die;

a time to plant, and a time to uproot the plant.

A time to kill, and a time to heal; a time to tear down, and a time to build.

A time to weep, and a time to laugh; a time to mourn, and a time to dance.

A time to scatter stones, and a time to gather them;

a time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose; a time to keep, and a time to cast away.

A time to rend, and a time to sew; a time to be silent, and a time to speak.

A time to love, and a time to hate; a time of war, and a time of peace.

What advantage have the laborers from their toil?

I have considered the task

which God has appointed for us to be busied about.

God has made everything appropriate to its time,

and has put the timeless into our hearts,

*without our ever discovering, from beginning to end,
the work which God has done.*

*What now is has already been; what is to be, already is; and God restores what
would otherwise be displaced.*

The Word of the Lord

SCRIPTURE SELECTIONS SECOND READING

(1B) A Reading from the Acts of the Apostles (10, 34-43)

Peter proceeded to address the people in these words: "I begin to see how true it is that God shows no partiality. Rather the person of any nation who fears God and acts uprightly is acceptable to God. This is the message God has sent to the children of Israel, "the good news of peace" proclaimed through Jesus Christ who is Lord of all. I take it you know what has been reported all over Judea about Jesus of Nazareth, beginning in Gallilee with the baptism John preached; of the way God anointed him with the Holy Spirit and power. He went about doing good works and healing all who were in the grip of the devil and God was with him.

We are witnesses to all that he did in the land of the Jews and in Jerusalem. They killed him finally, "hanging him on a tree," only to have God raise him up on the third day and grant that he be seen, not by all, but only by such witnesses as had been chosen beforehand by God as judge of the living and the dead. To him all the prophets testify, saying that everyone who believes in him has forgiveness of sins through his name.

The Word of the Lord

(2B) A Reading from the letter of Paul to the Romans (5,5-11)

Hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us. At the appointed time, when we were still powerless, Christ died for us godless people. It is rare that anyone should lay down a life for a just person, though it is barely possible that for a good person someone may have the courage to die. It is precisely in this that God proves the love God has for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God's wrath. For if, when we were God's enemies, we were reconciled to God by the death of the Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord

(3B) A Reading from the letter of Paul to the Romans (5:17-21)

If death began its reign through one man because of his offense, much more shall those who receive the overflowing grace and gift of justice live and reign through the one man, Jesus Christ.

To sum up, then, just as a single offense brought condemnation to all people, a single righteous act brought all people acquittal and life. Just as through one person's disobedience all became sinners, so through one person's obedience all shall become just.

The law came in order to increase offenses; but despite the increase of sin, grace has far surpassed it, so that, as sin reigned through death, grace may reign by way of justice leading to eternal life, through Jesus Christ our Lord. The Word of the Lord

(4B) A Reading from the letter of Paul to the Romans (6, 3-9)

Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection. This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. Anyone who is dead has been freed from sin. If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him. The Word of the Lord

(5B) A Reading from the letter of Paul to the Romans (8,14-23)

All who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear. But you 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 in 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

(6B) A Reading from the letter of Paul to the Romans (8, 31-36.37-39)

If God is for us, who can be against us? Is it possible that God who did not spare the only Son but handed him over for the sake of us all will not grant us all things besides? Who shall bring a charge against God's chosen ones? God who justifies? Who shall condemn them? Christ Jesus, who died or rather was raised up, who is at the right hand of God and who intercedes for us?

Who will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? Yet in all this we are more than conquerors because of him who has loved us. For I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord.

The Word of the Lord

(7B) A Reading from Paul's letter to the Romans (14,7-9.10-12)

None of us lives as our own master and none of us dies as our own master. While we live we are responsible to the Lord, and when we die, we die as his servants. Both in life and in death we are the Lord's. That is why Christ died and came to life again, that he might be Lord of both the dead and the living. We shall all have to appear before the judgment seat of God. It is written, "As surely as I live, says the Lord, every knee shall bend before me and every tongue shall give praise to God." We will all have to give an account of ourselves before God.

The Word of the Lord

(8B) A Reading from the first letter of Paul to the Corinthians (15.20-24, 25-28)

Christ has been raised from the dead, the first fruits of those who have fallen asleep. Death came through a human being; hence the resurrection of the dead comes through a human being also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having served every sovereignty, authority, and power, he will hand over the kingdom to God the Father. Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. Scripture reads that God "has placed all things under his feet." But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When, finally, all has been subjected to the son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.

The Word of the Lord

(9B) A Reading from the first letter of Paul to the Corinthians (15, 51-57)

I am going to tell you all a mystery. Not all of us shall fall asleep, but all of us are to be changed – in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture will be fulfilled: “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and sin gets its power from the law. But thanks be to God who has given us the victory through our Lord Jesus Christ. The Word of the Lord

(10B) A Reading from the second letter of Paul to the Corinthians (5, 1.6-10)

We know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling.

So we are always confident; even though we know that while we are as home in the body we are away from the Lord – for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please the Lord. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. The Word of the Lord

(11B) A Reading from the Second Letter of Paul to the Corinthians

(9:6-15)

Whoever sows sparingly will reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver. Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work. As it is written: "God scatters abroad and gives to the poor; God's righteousness endures forever." The One who supplies seed to the sower and bread for food will supply and multiply your seed and increase the harvest of your righteousness. You are being enriched in every way for all generosity, which through us produces thanksgiving to God, for the administration of this public service is not only supplying the needs of the holy ones but is also overflowing in many acts of thanksgiving to God.

Through the evidence of this service, you are glorifying God for your obedient confession of the gospel of Christ and the generosity of your contribution to them and to all others while in prayer on your behalf they long for you, because of the surpassing grace of God upon you.

Thanks be to God for this indescribable gift!

The Word of the Lord.

(12B) A Reading from Paul's letter to the Phillipians (3, 20-21)

*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*

(13B) A Reading from the first letter of Paul to the Thessalonians (4, 13-18)

We would have you be clear about those who sleep in death, brothers and sisters; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring forth with him from the dead those also who have fallen asleep believing in him. We say to you, as if the Lord himself had said it, that we who live, who survive until his coming, will in no way have an advantage over those who have fallen asleep. No, the Lord himself will come down from heaven at the word of command, at the sound the archangel's voice and God's trumpet; and those who have died in Christ will rise first. Then we, the living, the survivors will be caught up with them in the clouds to meet the Lord in the air. Thenceforth we shall be with the Lord unceasingly. Console one another with this message.

The Word of the Lord

(14B) A Reading from the second letter of Paul to Timothy (2.8-13)

Remember that Jesus Christ, a descendent of David was raised from the dead. This is the Gospel I preach; in preaching it I suffer as a criminal, even to the point of being thrown into chains – but there is no chaining the word of God! Therefore I bear with all of this for the sake of those whom God has chosen, in order that they may obtain the salvation to be found in Christ Jesus and with it eternal glory. You can depend on this: if we have died with him we shall also live with him: If we hold out to the end we shall also reign with him.

But if we deny him he will deny us. If we are unfaithful he will still remain faithful; for he cannot deny himself.

The Word of the Lord

(15B) A Reading from the first letter of John (3, 1-2)

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 the Son.

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

(16B) A Reading from the first letter of John (3,14-16)

*That we have passed from death to live we know because we love the brothers and sisters. The person who does not love is among the living dead. Anyone who hates a brother or sister is a murderer, and you know that eternal life cannot abide in the murderer's heart. The way we came to understand love was that he laid down his life for us; we too must lay down our lives for our brothers and sisters.
The Word of the Lord*

(17B) A Reading from the book of Revelation (14,13)

I, John, heard a voice from heaven say to me: "Write this down: Happy now are the dead who die in the Lord!" The Spirit added, "Yes, they shall find rest from their labors, for their good works accompany them." The Word of the Lord

(17B) A Reading from the book of Revelation (20,11-21,1)

I, John, saw a large white throne and the One who sat on it. The earth and the sky fled from his presence until they could no longer be seen. I saw the dead, the great and the lowly, standing before the throne. Lastly, among the scrolls, the book of the living was opened. The dead were judged according to their conduct as recorded on the scrolls. The sea gave up its dead; then death and the neither world gave up their dead. Each person was judged according to his or her conduct. Then death and the neigh world were hurled into the pool of fire which is the second death; anyone whose name was not found inscribed in the book of the living was hurled into this pool of fire which is the second death; anyone whose name was not found inscribed in the book of the living was hurled into this pool of fire. Then I saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer there. The Word of the Lord.

(18B) A Reading from the book of Revelation (21. 1-5 6-7)

I, John, saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. I heard a loud voice from the throne cry out: "This is God's dwelling among the human race. God shall dwell with them and they shall be God's people, who shall be their God who is always with them. God shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world 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 anyone who thirsts I will give to drink without cost from the spring of life-giving water. They who win the victory shall inherit these gifts; I will be their God and they shall be my children."

The Word of the Lord.

SCRIPTURE SELECTIONS GOSPEL

(1C) A Reading from the holy gospel according to Matthew. (5, 1 - 12)

When Jesus saw the crowds he went up on the mountainside. After he had sat down his disciples gathered around him and he began to teach them:

“How blest are the poor in spirit: the reign of God is theirs.

Blest too are the sorrowing; they shall be consoled. Blest are the lowly; they shall inherit the land. Blest are they who hunger and thirst for holiness; they shall have their fill.

Blest are they who show mercy; mercy shall be theirs.

Blest are the single-hearted, for they shall see God. Blest too the peacemakers; they shall be called children of God.

Blest are those persecuted for holiness’ sake; the reign of God is theirs.

Blest are you when they insult you and persecute you and utter every kind of slander against you because of me.

Be glad and rejoice, for your reward in heaven is great.”

The Gospel of the Lord

(2C) A Reading from the holy gospel according to Matthew. (11, 25-30)

On one occasion Jesus said: “Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children.

Father, it is true. You have graciously willed it so. Everything has been given over to me by my Father. No one knows the son but the Father, and no one knows the Father but the Son – and anyone to whom the Son wishes to reveal him.

“Come to me, all you who are weary and find life burdensome and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your sours will find rest, for my yoke is easy and my burden light.” The Gospel of the Lord

(3C) A Reading from the holy gospel according to Matthew (25, 1-13)

Jesus told his disciples this parable: “The reign of God can be likened to ten bridesmaids who took their torches and went out to welcome the groom. Five of them were foolish, while the other five were sensible. The foolish ones, in taking their torches, brought no oil along, but the sensible ones took flasks of oil as well as their torches. The groom delayed his coming, so they all began to nod then to fall asleep. At midnight someone shouted. “The groom is here! Come out and meet him!” At the outcry all the virgins woke up and got their torches ready. The foolish ones said to the sensible, “Give us some of your oil. Our torches are going out.” But the sensible ones replied, “No, there may not be enough for you and us. You had better go to the dealers and buy yourselves some.” While they went off to buy it, the groom arrived, and the one who were ready went in to the wedding with him. Then the door was barred. Later the other bridesmaids came back.” Master, master!” they cried. “Open the door for us.” But he answered, “I tell you, I do not know you.” The moral is: keep your eyes open, for you know not the day or the hour.”

The Gospel Word of the Lord

(4C) A Reading from the holy gospel according to Matthew (25,31-46)

Jesus said to his disciples: “When the Son of Man comes in glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: “Come, you have my Father’s blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.” Then the just will ask him: “Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?” The king will answer them: “I assure you, as often as you did it for one my least brothers, you did it for me.” “Then he will say to those on his left: “Out of my sight, you condemned, into that everlasting fire prepared for the devil and his angels! I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was away from home and you gave me no welcome, naked and you gave me no clothing. I was ill and in prison and you did not come to comfort me.” Then they in turn will ask: “Lord, when did we see you hungry or thirsty or away from home or naked or ill or in prison and not attend you in your needs? He will answer them: “I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me.” These will go off to eternal punishment and the just to eternal life.” The Gospel of the Lord

(5C) A Reading from the holy gospel according to Matthew (15,33-39,16,1-6)

When noon came, darkness fell on the whole countryside and lasted until midafternoon. At that time Jesus cried in a loud voice, “Eloi, Eloi, lama sabachthani?” which means, “My God, my God, why have you forsaken me?” A few of the bystanders who heard it remarked, “Listen! He is calling on Elijah!” Someone ran off, and soaking a sponge in sour wine, stuck it on a reed to try to make him drink. The man said, “Now let’s see whether Elijah comes to take him down.” Then Jesus, uttering a loud cry, breathed his last. At that moment the curtain in the sanctuary was torn in two from top to bottom. The centurion who stood guard over him, on seeing the manner of his death, declared, “Clearly this man was the Son of God.” (When the sabbath was over, Mary Magdalene, Mary the mother of James, and Salome brought perfumed oils with which they intended to go and anoint Jesus. Very early, just after sunrise 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, they found that the stone had been rolled back. (It was a huge one.) On entering the tomb they saw a young man sitting at the right, dressed in a white robe. This frightened them thoroughly, but he reassured them: “You need not be amazed! You are looking for Jesus of Nazareth, the one who was crucified. He has been raised up; he is not here. See the place where they laid him.”) The Gospel of the Lord

(6C) A Reading from the holy gospel according to Matthew (7,11-17)

Jesus went to a town called Naim, and his disciples and a large crowd accompanied him. As he approached the gate of the town, a dead man was being carried out, the only son of a widowed mother. A considerable crowd of townsfolk were with her. “do not cry.” Then he stepped forward and touched the litter; at this, the bearers halted. He said, “Young men, I bid you get up.” The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. “A great prophet has risen among us,” they said; and, “God has visited the people.” This was the report that spread about him throughout Judea and the surrounding country. The Gospel of the Lord

(7C) A Reading from the holy gospel according to Luke (12,35-40)

Jesus told his disciples: “Let your belts be fastened around your waists and your lamps be burning ready. Be like those awaiting the master’s return from a wedding, so that when he arrives and knocks, you will open for him without delay. It will go well with those servants whom the master finds wide-awake when returning. I tell you, he will put on an apron, seat them at a table, and proceed to wait on them. Should he happen to come at midnight or before sunrise and find them prepared, it will go well with them. You know as well as I that if the head of the house knew when the thief was coming he would not let him break into his house. Be on guard, therefore. The Son of Man will come when you least expect him.” The Gospel of the Lord

(8C) A Reading from the holy gospel according to Luke (23, 33.39-43)

When Jesus and the others came to Skull Place, as it was called, they crucified him there and the criminals as well, one on his right, the other on his left. Now one of the criminals hanging in crucifixion blasphemed him; “Are you not the Messiah? Save yourself and us.” But the other one rebuked him, “Have you no fear of God, for you are subject to the same sentence? We deserve it, after all. We are only paying the price for what we’ve done, but this man has done nothing wrong.” He then said, “Jesus, remember me when you enter upon your reign.” And Jesus replied, “I assure you; this day you will be with me in paradise.” The Gospel of the Lord

(9C) A Reading from the holy gospel according to Luke (23, 44-49,1-6)

It was around midday and darkness came over the whole land until midafternoon with an eclipse of the sun. The curtain in the sanctuary was torn in two. Jesus uttered a loud cry and said, “Father, into your hands I commend my spirit.” After he had said this, he expired. The centurion, upon seeing what had happened, gave glory to God by saying, “surely this was an innocent man.” After the crowd assembled for this spectacle witnessed what had happened, they returned beating their breasts. All his friends and the women who had accompanied him from Galilee were standing at a distance watching everything.

(On the first day of the week, at dawn, the women came to the tomb bringing the spices they had prepared. They found the stone rolled back from the tomb; but when they entered the tomb, they did not find the body of Jesus. While they were still at a loss over what to think of this, two men in dazzling garments stood beside them. Terrified, the women bowed to the ground. The men said to them: “Why do you search for the Living One among the dead? He is not here; he has been raised up.”) The Gospel of the Lord.

(10C) A Reading from the holy gospel according to Luke (24, 13-25)

Two of the disciples of Jesus on that same day (the first day of the week) were making their way to a village named Emmaus seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him. (He said to them, “What are you discussing as you go your way?” They halted in distress and one of them, Cleopas by name, asked him, “Are you the only resident of Jerusalem who does not know the things that went on here these past few days?” He said to them, “What things?” They said: “All those that had to do with Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and all the people; how our chief priest and leaders delivered him up to be condemned to death, and crucified him. We were hoping that he was the one who would set Israel free. Besides all this, today, the third day since these things happened, some women of our group have just brought us some astonishing news. They were at the tomb before dawn and failed to find his body, but returned with the tale that they had seen a vision of angels who declared he was alive. Some of our number returned with tale that they had seen a vision of angels who declared he was alive. Some of our number went to the tomb and found it to be just as the women said; but him they did not see.”

Then he said to them, “What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?” Beginning, then, with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him.) By now they were near the village to which they were going, and he acted as if he were going farther. But they pressed him: “Stay with us. It is nearly evening – the day is practically over.” So he went in to stay with them. When he had seated himself with them to eat, he took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized; whereupon he vanished from their sight. They said to one another, “Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?” They got up immediately and returned to Jerusalem, where they found the Eleven and the rest of the company assembled. They were greeted with, “The Lord has been raised! It is true! He has appeared to Simon.” Then they recounted what had happened on the road and how they had come to know him in the breaking of bread.

The Gospel of the Lord

(10C) *A shorter version,*

Two of the disciples of Jesus on that same day (the first day of the week) were making their way to a village named Emmaus seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him.

By now they were near the village to which they were going, and he acted as if he were going farther. But they pressed him: “Stay with us. It is nearly evening – the day is practically over.” So he went in to stay with them. When he had seated himself with them to eat, he took bread, pronounced the blessing and began to distribute it to them.

With that their eyes were opened and they recognized; whereupon he vanished from their sight. They said to one another, “Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?” They got up immediately and returned to Jerusalem, where they found the Eleven and the rest of the company assembled. They were greeted with, “The Lord has been raised! It is true! He has appeared to Simon.” Then they recounted what had happened on the road and how they had come to know him in the breaking of bread. The Gospel of the Lord

(11C) *A Reading from the holy gospel according to John (6,37-40)*

Jesus said to the crowd: “all that the Father gives me shall come to me; no one who comes to me will I ever reject, because it is not to do my own will that I have come down from heaven, but to do the will of the one who sent me. It is the will of the one who sent me that I should lose nothing of what he has given me; rather, that I should raise it up on the last day. Indeed this is the will of my Father, that everyone who looks upon the Son and believes in him shall have eternal life. I will raise them up on the last day.” The Gospel of the Lord

(12C) *A Reading from the holy gospel according to John (6,51-58)*

Jesus told the crowd: “I myself am the living bread come down from heaven. If any of you eat this bread, you shall live forever; the bread I will give is my flesh for the life of the world.

At this, the people quarreled among themselves, saying, “How can he give us his flesh to eat?” Thereupon Jesus said to them: “Let me solemnly assure you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you. They who feed on my flesh and drink my blood have life eternal, and I will raise them up on the last day. They who feed on my flesh and drink my blood remain in me, and I in them. Just as the Father who has life sent me and I have life because of the Father, so 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 died nonetheless, the one who feeds on this bread shall live forever.” The Gospel of the Lord

(13C) A Reading from the holy gospel according to John (11,172-27)

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. And many of the people had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; while Mary sat at home.

Martha said to Jesus, "Lord, if you had been here, my brother would not have died. Even now I know that God, God will give you whatever you ask of him." "Your brother will rise again," Jesus assured her. "I know he will rise again," Martha replied "in the resurrection on the last day."

Jesus told her, "I am the resurrection and the life; whoever believes in me, even if they die, will come to life; whoever is alive and believes in me will never die. Do you believe this?" "Yes, Lord, she replied. "I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world." The Gospel of the Lord

(14C) A Reading from the holy gospel according to John(11,32-45)

When Mary the sister of Lazarus came to the place 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 Jewish people who had come with her also weeping, he was troubled in spirit, moved by the deepest emotions. "Where have you laid him?" he asked. Lord, come and see." They said. Jesus began to weep, which caused the people to remark, "See how he loved him!" But some of them said, "He opened the eyes of the blind man. Why could he not have done something to stop this man from dying?"

Once again troubled in spirit, Jesus approached the tomb. It was a cave, and a stone lay across it. "Take away the stone." Jesus directed. Martha, the dead man's sister, said to him, "Lord, he has been dead for four days now; surely there will be a stench!" Jesus replied, "Did I not tell you that if you believe you will see the glory of God?" They then took away the stone and Jesus looked upward and said; "Father, I thank you for hearing me. I know that you always hear me; but I have said this for the sake of the crowd here that they may believe that you sent me." Having this, he called loudly, "Lazarus, come out!" The dead man came out, bound hand and foot with linen strips, his face wrapped in a cloth. "Untie him," Jesus told them "and let him go free."

This caused many of the Jews who had come to visit Mary, and had seen what Jesus did, to put their faith in him. The Gospel of the Lord

(15C) A Reading from the holy gospel of John (12,23-28)

Jesus told his disciples:

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

I solemnly assure you, unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit. Those who love their life will lose it, while those who hate their life in this world preserve it to life eternal. If any would serve me, let them follow me; where I am, there will my servant be. Anyone who serves me, the Father will honor.

(My soul is troubled now, yet what should I say – Father save me from this hour? But it was for this that I came to this hour. Father, glorify your name!”

Then a voice came from the sky: “I have glorified it, and will glorify it again.”)

The Gospel of the Lord

(16C) A Reading from the Holy Gospel According to John

(14: 1 – 6)

"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.

Funeral Intercessions - Sample A

For _____, who in baptism was given the pledge of eternal life:
may s/he now rejoice in the company of the saints. We pray to the Lord.

All: Lord, hear our prayer.

For all of us assembled here to worship in faith:
may we one day be gathered together again in the joy of God's kingdom.
We pray to the Lord. **All: Lord, hear our prayer.**

For all of _____'s friends and family, especially his/her spouse, _____,
her/his children, _____, and his/her grandchildren, _____:
may they be inspired by their memories of _____ and consoled by the Lord in their grief.
We pray to the Lord. **All: Lord, hear our prayer.**

For all who help and support us during times of suffering, sorrow, and grief:
may they know the rewards of their goodness. We pray to the Lord.
All: Lord, hear our prayer.

For those whose lives are difficult, those whose hearts are troubled,
and those who in any distress: may they be comforted by the love of the Good Shepherd.
We pray to the Lord. **All: Lord, hear our prayer.**

For all our deceased relatives and friends: may they have an everlasting home with God.
We pray to the Lord. **All: Lord, hear our prayer.**

Collect (PRIEST)

Lord God, you entrusted _____ to us and now you embrace her/him in your love. Receive her/him
into your arms, together with all those who have died. Comfort us, your servants, who seek to do
your will and to know your peace. We ask this through Christ, our Lord. Amen.

Funeral Intercessions - Sample A

Priest: Brothers and sisters, Jesus Christ is risen from the dead and sits at the right hand of God, interceding for his people. Confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his.

Lector: For _____ 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: Lord, hear our prayer.

Lector: 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: Lord, hear our prayer.

Lector: 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: Lord, hear our prayer.

Lector: 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: Lord, hear our prayer.

Lector: For the family and friends of our brother/sister _____, 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: Lord, hear our prayer.

Lector: 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: Lord, hear our prayer.

Lector: For those who care for the sick and suffering, that God may bless and strengthen them in their work and ministry. We pray to the Lord. All: Lord, hear our prayer.

Lector: For all who have helped us during this time of sorrow, that they may know the rewards of their goodness. We pray to the Lord. All: Lord, hear our prayer.

Lector: For the friends and family of _____, that they may know God's care at this time of sorrow. We pray to the Lord. All: Lord, hear our prayer.