**Catholic Funeral Guide**

**Our Lady of Fatima Catholic Church**



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**Outline of Discussion:**

When facing the reality of death, it is our faith in God’s promise of eternal life for the faithful that is our greatest hope and consolation. The funeral liturgy, established by the Church centuries ago, utilizes certain songs, symbols, and rituals that effectively communicate this faith to us. In this way, the funeral liturgy guides us through the spiritual, physical, and emotional journey of grieving for our beloved dead. A Catholic funeral is therefore not the personal prayer of the deceased or of the family of the deceased, it is an official, public prayer of the universal Church. In order to help facilitate the funeral celebration of your loved one, please consider the guidelines presented in this booklet.

When planning a funeral, you will meet with the funeral director first. This is why it is important to work with a funeral home rather than a group similar to Cremation Societies. A lot of work occurs to plan and execute a funeral and the Church does not do that work. Having a funeral through a Cremation Society will add additional fees from the Church because of this.

After meeting with the funeral director, they will get in touch with clergy to share the family’s needs, and the clergymen will contact the family in order to setup a meeting to discuss their loved one’s funeral. It may be possible that the family would already have been in contact prior to the death or immediately after the death of their loved one. This can be helpful, and the church wants to be present to assist the people of God in such times.

Sometimes families are not familiar with the details of planning a Catholic Funeral. When you meet to plan the Funeral Mass or Service there are some important details will need to be decided. This booklet is designed to help you answer these and other questions:

1. Is it a Mass or a Service?
2. Where and when will the burial be? (this should be decided prior or at this meeting)
3. Is it a full body burial or will the body be cremated?
4. What are the readings (Old Testament, New Testament, Psalm, Gospel)?
5. Are there lectors (readers) who are family members?
6. Who will bring up the gifts (during a Mass)?
7. Will there be someone doing a remembrance prior to Mass or a Eulogy at a different time?
8. What music selections will be chosen from the hymnal?
9. The clergymen will probably want to learn more about your loved one, and get a sense of who they were in order to capture their character.

When you meet with the Church’s clergymen or representative, they will guide you through this discussion so that the funeral liturgy is well prepared.

**Planning a Catholic Funeral**

We wish to offer you and your family our condolences. This is a time that may be difficult for you. Perhaps your loved one died suddenly, or maybe they slowly faded over a long time. Whatever your situation is, this is a time to offer dignity and respect to your deceased loved one. The Catholic Church wants to help you through this process. There may be things you have questions about. There may be things you are unsure of. This booklet is to help you answer some questions and get you started with planning a Catholic funeral for your loved one. It may seem like a lot, but we can help you through this process. It will help you prepare for the meeting that you will have with a clergy member when you plan your funeral.

As we begin it is important to understand there is a particular way the Church asks us to celebrate the funeral rites. Sometimes those who are less familiar with what the Church asks have ideas or thoughts on what they would like to be part of the celebration. We will try to incorporate those which are fitting and proper, others may need to be adjusted in order to accommodate them.

**Purpose of a Christian Funeral:**

Upon the death of a Christian, whose life was begun in the waters of baptism, members of the Church Militant assemble with the following intentions (Order of Christian Funerals, 4-7):

1. To console those who mourn “with the comforting word of God and the Sacrament of the Eucharist.”
2. “To offer worship, praise, and thanksgiving to God for the gift of life which has now been returned to God, the author of life and hope of the just.”
3. To intercede on behalf of the faithful departed, commending the dead “to God’s merciful love” and pleading “for the forgiveness of their sins.”
4. To bring “hope and consolation to the living,” and to remind those present of “God’s mercy and judgment” and the need to turn to God.

The celebration of the funeral is rooted in the Sunday assembly, as it is an action of the Universal Church. Because the funeral is liturgical, it is congregational. Thus, the congregation should be urged to participate actively and to join the Communion of Saints in making supplication on behalf of the recently departed.

**What the Church will do:**

1. The Church will help you:
   1. Plan the funeral liturgy
      1. What happens and how it happens.
   2. Celebrate a funeral Mass or funeral celebration outside of Mass
   3. Select readings, prepare readers and other ministers
   4. Celebrate the committal (burial)
   5. Provide location for the funeral and reception and visitation if desired
2. Realize that the funeral home and the Church have scheduled events that sometimes must be worked around. We want to serve you and help you, and we will do our best to accommodate your needs.
3. There are several variances on the type of service that could be celebrated. Here are some general guidelines when choosing what may be best for your family and your loved ones.
   1. For a practicing Catholic, it is most appropriate to have a Mass of Christian Burial. (Funeral Mass)
   2. For a non-practicing Catholic it would still be good to have a Mass unless they specifically declared their desire not to have a Mass.
   3. For a non-Catholic, we could do a funeral service outside of Mass or in some cases a Mass may be appropriate.
   4. Even if someone doesn’t want a funeral, we could do a committal service at the graveside, but the Church encourages a funeral whenever possible.
4. The funeral, whether it is a Mass or a service, should be a reflection upon Christ and how Christ has impacted the deceased. That is why we do not call funerals a ‘Celebration of Life’, because we are primarily celebrating what Christ has done and is doing for our loved one. This is why the Church asks that any remembrance or Eulogy that is offered should be a reflection on the person’s life in-light of their Christian Faith.

**The Day and Time of the Funeral Liturgy:**

In general, funeral liturgies are scheduled, Wednesdays, Thursdays, and Fridays at 11:00 a.m., with a visitation beginning at 10:00 a.m. **Tuesdays**, funerals on Tuesdays are scheduled for 10:00 a.m., with a visitation beginning at 9:00 a.m. **Saturdays** are a possibility but times will depend on availability.

Funerals are not scheduled on Sundays, Mondays, Holy Days of Obligation (Jan. 1st, Aug. 15th, Nov. 1st, Dec. 8th, Dec. 25th), Ash Wednesday, or during the Sacred Triduum.

**Burial and Committal:**

In order for a Catholic Funeral to be celebrated there needs to be a date for the burial of the remains. Whether it is a full body burial or cremation this needs to be scheduled prior to the funeral service. Preferably directly after the service or lunch.

**Requirements for Burial of Remains:**

In the Catholic Faith we do not allow people to keep the remains of their loved ones at home. Nor is it permitted to scatter ashes or separate the remains into several locations. The remains need to be buried in-tact (all together) in a cemetery or columbarium. This is the Catholic belief regarding the final resting place of a loved one. It is understandable that not all faiths or people share these beliefs, but to have a Catholic Funeral requires that a Catholic burial follows.

**Elements of Planning a Catholic Funeral**

1. **Readings:**

Normally at a funeral there are 3 readings. One from the Old Testament and one from the New Testament (read by a lector) and a Gospel Reading (which the priest/deacon will read) ***(See Appendix pg. 16 for list of possible readings)***

* + There is also a Psalm which is normally sung. ***(See Appendix pg. 15 for possible psalms)***
  + Do you have anyone from the family that would lector during the funeral? They would read the scripture passages. This can be done by one or two people. (read the 1st and 2nd scripture readings)

1. **Music:**

**Funeral Music:**

Music is an important part of a Catholic Funeral Mass. If you are planning a funeral Mass the music must be appropriate for Mass. That means all music must be sacred music. Any exception to this must be cleared with the Pastor first. That means any music not in the Gather hymnal must be cleared with the Pastor. Funeral Mass Parts (Holy Holy Holy, Memorial Acclamation, Amen, Lamb of God) are required for a funeral Mass. If the family wants their own musicians to be involved they need to have someone who can do the Mass parts.

Music for Mass and funeral services needs to be live, no recordings are allowed.

**Types of Music:**

**(Secular)** Any music which is strictly secular (i.e. Beatles songs) will not ever be allowed during funerals, but may be played at a reception or possibly a wake.

**(Christian/traditional ethnic songs)** Something like Danny Boy which is not really liturgical may be allowed as a prelude or a postlude but is not appropriate for a funeral.

**(Sacred Liturgical)** Music that is written for the celebration of the liturgy. These hymns are appropriate for the Funeral Mass or service.

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**Musicians:**

All musicians who sing or play at a Catholic Funeral Mass must be able to sing/play both the hymns as well as the Mass parts. The exception would be if the family would like a person to sing a particular appropriate hymn. They may do so as long as there is also a cantor who is able to sing the other hymns and Mass parts. There is a fee for the musicians (cantor and organist).

* + The parts that a cantor would sing accompanied by the organ/piano:
    1. Opening hymn (May be chosen by family)
    2. Psalm (May be chosen by family)
    3. Alleluia verse *(This is not chosen)*
    4. Preparation of the altar hymn (May be chosen by family)
    5. The Mass parts *(This is not chosen)*
    6. Communion song (May be chosen by family)
    7. Song of Farewell *(This is not chosen)*
    8. Recessional song (May be chosen by family)

***(See Appendix 1 Page 9-10 for list of hymns)***

* + If you need help planning the music you can talk to the priest/deacon.

**Decorations:**

The Church is a sacred space not a gallery for displays or a social hall.

No sanctuary furniture or liturgical furnishings are to be moved without first consulting the pastor. Reverence is to be observed in the sanctuary at all times. Liturgical decorations, including those specific to the season, are not to be moved or altered. However, floral arrangements are permitted and encouraged. Additional guidelines will be present during the season of Lent.

No decorations are allowed in the Church during the funeral other than flower arrangements. Whether the full body is present or an urn is present, they are to be treated the same, no pictures or trinkets are allowed in the church. A cross may be placed on the urn table or on the casket at the proper time.

Please consult the pastor with questions about decorations.

**Notes and Guide for Remembrance/Eulogies:**

1. **Eulogy:**

A eulogy, which focuses praise on an individual, is neither appropriate nor permitted at Catholic funerals. During a funeral, our praise is directed toward God in gratitude for the Risen Christ and his promise of salvation. Eulogies are not necessary or expected, but can be a helpful part of the grieving process, if given in good taste, but they can also be a distraction if the eulogy goes on too long or is irreverent.

* + Limit yourself to 3-5 Minuets 300-500 words.
  + You must submit a draft to the pastor before the day of the funeral. This will help you organize your thoughts as well as allow the pastor to help guide you if anything needs to be adjusted. (pastor@cuyunacatholic.org)
  + Focus on how Christ has had an effect on this person, or how this person has affected the faith of others.
  + A suitable place for a proper eulogy is in order of preference: (1) at the conclusion of the wake service; (2) at a reception following the funeral Mass; (3) following the prayers of committal at the cemetery.

1. **Remembrance:**

Prior to a funeral a brief remembrance may be given. Words of remembrance are not intended to give a biography or focus praise on the deceased, but to share some insight into the faith and values of the deceased for the edification of the hearers. Words of remembrance must be brief (5 min or less) and can be delivered by one person only. You must submit a draft to the pastor before the day of the funeral. This will help you organize your thoughts as well as allow the pastor to help guide you if anything needs to be adjusted. (pastor@cuyunacatholic.org)

These directives are given to help you understand what the Church offers for those who have died.

**Appendix 1Funeral Hymns:**

Here are some hymns that may be chosen as part of the funeral liturgy. You may like to look for others songs in the Gather Hymnal. (See attached pages)

**Processional (Opening) Hymns:**

480 Mercy, O God

485 Turn to the Living God

512 O Sacred Head surrounded

516 Be not afraid

559 Come, Holy Ghost

562 Come now, almighty King

567 Holy, Holy, Holy! Lord God Almighty!

578 How Great Thou Art

581 O God, you search me

640 There Is a Balm in Gilead

644 There's a wideness in God's mercy

658 Seek ye first

663 Lord of all Hopefulness

680 We walk by faith

683 Be Not Afraid

708 Set Your Heart on the Higher Gifts

721 You Are Mine

724 I heard the voice of Jesus say

735 Blest are they

**Preparation Hymns:**

478 Return to God

484 Hosea

486 Deep Within

488 At the cross her station keeping

510 Jesus, remember me

512 O Sacred Head surrounded

516 Be not afraid

559 Come, Holy Ghost

562 Come now, almighty King

567 Holy, Holy, Holy! Lord God Almighty!

578 How Great Thou Art

581 O God, you search me

616 Praise to the Lord, the Almighty

640 There Is a Balm in Gilead

642 What wondrous love is this

644 There's a wideness in God's mercy

658 Seek ye first

721 You Are Mine

724 I heard the voice of Jesus say

735 Blest are they

**Communion Hymns:**

642 What wondrous love is this

783 Unless a Grain of Wheat

914 Lord, who at your first Eucharist

932 One Bread, One Body

940 You Satisfy the Hungry Heart

945 I am the Bread of life

**Recessional (Closing) Hymns:**

498 All Glory, Laud, and Honor

501 Glory in the Cross

523 Christ the Lord is Risen Today, Alleluia

524 Alleluia No. 1

525 The strife is o'er

527 I know that my Redeemer lives

533 Come, you faithful, raise the strain

536 At the Lamb's high feast we sing

539 Sing with all the saints in glory

540 Jesus Christ is risen today

567 Holy, Holy, Holy! Lord God Almighty!

568 Rejoice, the Lord is King!

573 To Jesus Christ, our sovereign King

574 Crown him with many crowns

598 O God beyond all praising

611 All creatures of our God and King

641 Love divine, all loves excelling

769 Go make of all disciples

835 They’ll Know We are Christians

858 Day is done

874 Now let your servant go in peace

881 Lift High the Cross

884 For all the saints

949 Alleluia! Sing to Jesus!

974 Song of Farewell

976 Dwellers in the holy city

977 In pardisum/May Choirs of Angels

978 May holy angels lead you

980 May the angels lead you into paradise

985 Mine eyes have seen the glory

***(See Next page for interchangeable Hymns)***

**Hymns that work for any part:***(Processional, Preparation,   
Communion, or Closing)*

619 Let all mortal flesh keep silence

677 A Living Faith (Faith of our fathers)

688 O God, our help in ages past

695 You Are Near

712 The King of love my shepherd is

742 The Church's one foundation

764 Lord, whose love in humble service

777 Here I Am, Lord

784 We Have Been Told

801 Take up your cross

828 Make me a channel of your peace

869 Do Not Let Your Hearts be Troubled

870 Jerusalem, my happy home

879 Hail, holy Queen enthroned above

880 Salve Regina

886 Immaculate Mary, your praises we sing

887 Ave Maria

889 Hail Mary: Gentle Woman

891 Ave Maria

895 O santissima/ O most holy one

902 O breathe on me, O Breath of God



**Gather Hymnal Index**

395 O come, o come, Emmanuel

396 Comfort, My People

397 Maranatha, Lord Messiah

400 Prepare the way of the Lord

401 O come, Divine Messiah!

402 Like a Shepherd

403 Come, O long-expected Jesus

404 When the King shall come again

406 Wait for the Lord

408 Like a Bird

409 People, look East

410 Maranatha, Come

413 Comfort, comfort, O my people

414 The King shall come when morning dawns

418 On Jordan's Bank

420 Creator of the stars of night

421 Savior of the nations, come

424 Hark! The hearld angels sing

426 Glória, glória

427 Of the Father's love begotten

428 Go Tell It on the Mountain

430 Angels we have heard on high

431 Child of Mercy

432 Nativity Carol

433 It came upon the midnight clear

435 God rest you merry, gentlemen

437 Joy to the world

438 Angels, from the realms of glory

439 O come, all ye faithful

440 Good Christian friends, rejoice

441 Silent night

444 The people who walked in darkness

445 Infant Holy, Infant Lowly

446 O little town of Bethlehem

448 Away in a manger

451 Lo, how a Rose e'er blooming

455 Once in royal David's city

457 Sing of Mary, pure and lowly

459 Songs of thankfulness and praise

460 The first Nowell

461 What star is this

463 We three kings of Orient are

464 Lord, Today

465 As with gladness men of old

466 What child is this

469 Remember You Are Dust

472 Kyrie

473 Parce Domine

476 Adoramus te Christe

477 Lord Jesus Christ

478 Return to God

479 Lord, who throughout these forty days

481 The glory of these forty days

483 Forty days and forty nights

484 Hosea

485 Turn to the Living God

486 Deep Within

487 Again we keep this solemn fast

488 At the cross her station keeping

490 Kyrie

498 All Glory, Laud, and Honor

500 Ubi caritas

501 Glory in the Cross

502 Stay here and keep watch

503 This Is My Example

506 Song of the Lord’s Command

507 So You Must Do

509 Hail our Savior's glorious Body/Pange Lingua

510 Jesus, remember me

512 O Sacred Head surrounded

513 In manus tuas, Pater

514 Behold the Wood

516 Be not afraid

518 Alleluia, Christ is risen

519 Sing to the Mountains

520 This is the Feast of Victory

523 Christ the Lord is Risen Today, Alleluia

524 Alleluia No. 1

525 The strife is o'er

526 Be joyful Mary

527 I know that my Redeemer lives

528 Goodness is stronger than evil

529 Surrexit Christus, alleluia

531 Earth, earth, awake!

532 O sons and daughters

533 Come, you faithful, raise the strain

535 Resucito

536 At the Lamb's high feast we sing

537 Easter Alleluia

539 Sing with all the saints in glory

540 Jesus Christ is risen today

542 That Easter day with joy was bright

543 Hail the day that sees him rise

544 Lord, you give the great commission

545 A hymn of glory let us sing!

546 Go to the world!

547 Holy Spirit, come to us

548 We are one

550 Veni Sancte Spiritus

552 Send Us Your Spirit

558 Veni Creator Spiritus

559 Come, Holy Ghost

561 Let There Be Light

562 Come now, almighty King

566 O God, almighty Father

567 Holy, Holy, Holy! Lord God Almighty!

568 Rejoice, the Lord is King!

569 At the name of Jesus

570 All hail the power of Jesus' name!

571 Christ is the King!

572 The king of glory

573 To Jesus Christ, our sovereign King

574 Crown him with many crowns

578 How Great Thou Art

580 For God So Loved the World

581 O God, you search me

584 Come to the Water

588 I Have Loved You

589 Lord Jesus Christ

596 Praise to You, O Christ, Our Savior

597 Praise our God and Savior

598 O God beyond all praising

599 Heaven is singing for joy

601 Laudate, Laudate Dominum

605 All Glory Is Yours

611 All creatures of our God and King

613 Praise, my soul, the King of heaven

614 Joyful, joyful, we adore you

615 Holy God, we praise thy name

616 Praise to the Lord, the Almighty

618 Jubilate Servite

619 Let all mortal flesh keep silence

620 Bless the Lord

621 Ad te Jesu Christe

623 Laudate Dominum

624 Lift Up Your Hearts

628 You, Lord, are both Lamb and Shepherd

629 Holy God

630 Magnificat

632 Father, we thank you, who have planted

633 For the beauty of the earth

634 Come, you thankful people, come

635 Let all things now living

636 Now thank we all our God

637 Come and Fill Our Hearts

638 We gather together.

639 In the Lord I'll be ever thankful

640 There Is a Balm in Gilead

641 Love divine, all loves excelling

642 What wondrous love is this

644 There's a wideness in God's mercy

646 Keep in Mind

648 O God of Exodus

649 Shall tribulation or distress

651 Open my eyes

653 There Is a Longing

654 O Lord, the Guardian of my Heart

655 Increase Our Faith

658 Seek ye first

663 Lord of all Hopefulness

664 A Celtic Rune

666 O Lord, hear my prayer

672 By the Waters of Babylon

674 May the peace of Christ be with you

677 A Living Faith (Faith of our fathers)

678 Dwelling Place

679 Center of My Life

680 We walk by faith

682 I am sure I shall see

683 Be Not Afraid

684 Psalm of Hope

688 O God, our help in ages past

691 On Eagle’s Wings

692 The Lord Is Near

693 All will be well

694 How firm a foundation

695 You Are Near

697 Nothing can ever

698 Love Endures All Things

699 God is Love

701 No Greater Love

703 Lord of all nations, grant me grace

705 Where True Love and Charity Are Found

706 Where charity and love prevail

708 Set Your Heart on the Higher Gifts

711 Rest Now in Me

712 The King of love my shepherd is

713 Quietly, Peacefully

714 In the Arms of God

719 Don't be afraid

720 Come to me

721 You Are Mine

723 Shepherd of My Heart

724 I heard the voice of Jesus say

727 Come to me, O weary traveler

731 Come to Me

732 Jesus, lead the way

733 Nada te turbe, nada te espante/Nothing Can Trouble

735 Blest are they

740 The kingdom of God

742 The Church's one foundation

745 Christ is made the sure foundation

764 Lord, whose love in humble service

769 Go make of all disciples

771 Go in Peace, Go in Love

773 You Have Anointed Me

777 Here I Am, Lord

781 Lord, when you came

782 Only This I Want

783 Unless a Grain of Wheat

784 We Have Been Told

786 Heart of a Shepherd

795 Take, O take me as I am

797 You walk along our shoreline

798 Two fishermen

801 Take up your cross

813 God, whose purpose is to kindle

815 The thirsty cry for water, Lord

822 Dona nobis pacem

823 The Peace of God

828 Make me a channel of your peace

829 Let there be peace on earth

830 Peace, be not anxious

832 In Christ there is no east or west

835 They’ll Know We are Christians

838 Come to the Feast

839 As we gather at your table

840 Jesus Is the Resurrection

844 Alleluia! Give the Glory

845 Making their Way

847 Jesus Christ, Yesterday, Today and for Ever

851 Christ Has Promise to Be Present

853 All people that on earth do dwell

856 This day God gives me

858 Day is done

865 Soon and very soon

867 There Are Many Rooms

869 Do Not Let Your Hearts be Troubled

870 Jerusalem, my happy home

874 Now let your servant go in peace

875 Praise we the Lord this day

877 How good, Lord, to be here!

878 Transform us

879 Hail, holy Queen enthroned above

880 Salve Regina

881 Lift High the Cross

882 Ye watchers and ye holy ones

883 For the faithful who have answered

884 For all the saints

885 For all the saints who've shown your love

886 Immaculate Mary, your praises we sing

887 Ave Maria

888 Among All

889 Hail Mary: Gentle Woman

890 Litany Of Mary

891 Ave Maria

893 Mary, first among believers

894 My soul gives glory

895 O santissima/ O most holy one

902 O breathe on me, O Breath of God

903 Baptized in water

905 There is one Lord

907 Where two or three are gathered

914 Lord, who at your first Eucharist

916 I Receive the Living God

917 O Taste and See

923 Table Song

928 This is the bread

930 Taste and See

932 One Bread, One Body

939 Behold the Lamb

940 You Satisfy the Hungry Heart

943 Bread of Life from Heaven

945 I am the Bread of life

947 Bread of Life, Cup of Blessing

948 At the Table of Jesus

949 Alleluia! Sing to Jesus!

950 Take and Eat

952 Jesus, Heal Us

953 He healed the darkness of my mind

959 God is forgiveness

961 Remember Your Love

964 The Master came to bring good news

965 Forgive our sins

969 Love has brought us here together

974 Song of Farewell

975 Peace Be with Those

976 Dwellers in the holy city

977 In pardisum/May Choirs of Angels

978 May holy angels lead you

980 May the angels lead you into paradise

985 Mine eyes have seen the glory

**Appendix 2**

**Psalms for Funerals:**

During a funeral between the 1st and 2nd reading a Psalm is sung by the cantor or can be read.

Here are Some recommended Psalms. You can choose any Psalm in the Bible, but these are ones often used.

From the Word and Eucharist Book: (for complete listing see page 886)

Psalm 23: I shall live pg. 337

Psalm 23: The Lord is My Shepherd pg. 217

Psalm 27: I Believe that I Shall See 256

Psalm 27: The Lord is My Light 276

Psalm 31: Lord, be My Rock of Safety 291

Psalm 31: Father, Into Your Hands 743

Psalm 32: Lord, Forgive the Wrong 671

Psalm 34: The Lord Hears 719

Psalm 40: Here Am I, Lord 273

Psalm 40: Lord, Come to My Aid 695

Psalm 41: Lord, Heal My Soul 472

Psalm 51: Create a Clean Heart in Me 407

Psalm 84: Blessed Are They Who Dwell 561

Psalm 91: Be with Me, Lord 582

Psalm 103: The Lord’s Kindness 270

Psalm 103: The Lord is Kind and Merciful 286

Psalm 139: I Praise You 803

**Appendix 3**

**Readings for Funerals**

You can help plan a funeral liturgy for your loved one by choosing the scripture readings to be proclaimed at the Funeral. These are some of the possible readings. There are three readings in funeral liturgies: the first reading is from the Old Testament #1 - 9; the second reading is from the New Testament #10 - 28; and the Gospel #29 - 47.

**POSSIBLE FIRST READINGS**

**[Please choose one reading from 1- 9]:**

**1. A reading from the book of Job (Jb 19, 1. 23-27a)**

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

Long Form

**2a. A reading from the book of Wisdom (Wis 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 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.**

Short Form

**2b. A reading from the book of Wisdom (Wis 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. 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.**

**3. A reading from the book of Wisdom (Wis 4, 7-15)**

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

**4. A reading from the book of the prophet Isaiah (Is 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.**

**5. A reading from the book of Lamentations (Lam 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.**

**6. A reading from the book of the prophet Daniel (Dn 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.**

**7. A reading from the second book of Maccabees (2 Mc 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.**

**8. A reading from the Book of Proverbs (31: 10, 12, 17, 20, 25, 28, 30, 31)**

Who can make the discovery of a woman of virtue? Her value is much higher than jewels and riches. She does good and not evil all the days of her life. She puts a band of strength around her, her arms are strong. Her hands are stretched out to the poor; and, yes, she is open-handed to those who are in need. Strength and self-respect are her clothing, she faces the future with a smile. She speaks with gentle wisdom, and the law of mercy is on her tongue. Her children get up and give her honor, and people give her praise, saying: “Unnumbered women have done well, but you are better than all of them.” A woman who has the fear of the Lord is to be praised. Give her credit for what her hands have done. She deserves the respect of everyone.   
**The word of the Lord.**

**9. A reading from the book of Sirach:**

Listen to your father, O children; and act accordingly, that you may be kept in safety. For the Lord honored the father above the children, and he confirmed the right of the mother over her sons. Whoever honors his father atones for sins, and whoever glorifies his mother is like the one who lays up treasure. Whoever honors his father will be gladdened by his own children; and when he prays he will be heard. Whoever glorifies his father will have a long life, and whoever obeys the Lord will refresh his mother; he will serve his parents as his masters. Honor your father by word and deed, that a blessing from him may come upon you. For a father’s blessing strengthens the houses of his children…Kindness to a father will not be forgotten, and against your sins it will be credited to you; in the day of your affliction it will be remembered in your favor.   
**The word of the Lord.**

**OPTIONS FOR THE SECOND READING:**

**[Please choose one from 10-28]**

Long Form

**10a. A reading from the Acts of the Apostles (Acts 10, 34-43)**

Peter proceeded to speak, saying: “In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the Devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”   
**The word of the Lord.**

Short form

**10b. A reading from the Acts of the Apostles (10, 34-36, 42-43)**

Peter proceeded to speak, saying: “In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”   
**The word of the Lord.**

**11. A reading from the letter of Paul to the Romans (Rom 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.**

**12. A reading from the letter of Paul to the Romans (Rom 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.**

Long Form

**13a. A reading from the letter of Paul to the Romans (Rom 6, 3-9)**  
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.**

Short Form

**13b. A reading from the letter of Paul to the Romans (Rom 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. 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.**

**14. A reading from the letter of Paul to the Romans (Rom 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 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.**

**15. A reading from the Letter of Paul to the Romans (Rom 8, 31b-35. 37-39)**  
Brothers and sisters: If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him? Who will bring a charge against God’s chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or 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 angles, 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.**  
  
**16. A reading from the letter of Paul to the Romans (Rom 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 accounting of himself to God.   
**The word of the Lord.**  
  
Long Form

**17a. A reading from the first Letter of Paul to the Corinthians (1 Cor 15, 20-28)**  
Brothers and sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through a man. For just as in Adam all die, so too in Christ shall all be brought to life, but each 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.**  
  
Short Form

**17b. A reading from the first Letter of Paul to the Corinthians (1 Cor 15, 20-23)**  
Brothers and sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through a man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ.   
**The word of the Lord.**  
  
**18. A reading from the first letter of Paul to the Corinthians (1 Cor 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 change. 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.**  
  
**19. A reading from the second letter of Paul to the Corinthians (2 Cor 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.**  
  
**20. A reading from the second letter of Paul to the Corinthians (2 Cor 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 human hands, eternal in heaven. We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.   
**The word of the Lord.**  
  
**21. A reading from the letter of Paul to the Philippians (Phil 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.**

**22. A reading from the first letter of Paul to the Thessalonians (1 Thes 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.**  
  
**23. A reading from the second letter of Paul to Timothy (2 Tm 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.**  
  
**24. A reading from the first letter of John (1 Jn 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.**  
  
**25. A reading from the first letter of John (1 Jn 3, 14-16)**  
Beloved,: We know that we have passed from death to life because we love our brothers. Whoever does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him. The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers.   
**The word of the Lord.**  
  
**26. A reading from the book of Revelation (Rv 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.**

**27. A reading from the book of Revelation (Rv 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.**  
  
**28. A reading from the book of Revelation (Rv 21, 1-5a. 6b-7)**  
I, John saw new heavens 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

**OPTIONS FOR THE GOSPEL READING**

**[Please choose one from 29-47]:**

**29. A reading from the holy gospel according to Matthew (Mt 5, 1-12a)**  
When Jesus saw the crowds he went up on 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**.

**30. A reading from the holy gospel according to Matthew (Mt 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**.

**31. A reading from the holy gospel according to Matthew (Mt 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 to door to 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**.

**32. A reading from the holy gospel according to Matthew ( Mt 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**.

Long Form

**33a. A reading from the holy gospel according to Mark (Mk 15:33-39, 16:1-6)**  
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 form 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**.

Short Form

**33b. A reading from the holy gospel according to Mark (Mk 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 form top to bottom. When the centurion who stood facing him saw how he breathed his last he said, “Truly this man was the Son of God!”   
**The Gospel of the Lord**.

**34. A reading from the holy gospel according to Luke (Lk 7, 11-17)**Jesus went to a town 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**.

**35. A reading from the holy gospel according to Luke (Lk 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**.

**36. A reading from the holy gospel according to Luke (Lk 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, and 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**.

Long Form

**37a. A reading from the holy gospel according to Luke (Lk 23:44-46, 50, 52-53, 24:1-6a)**  
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**.

Short Form

**37b. A reading from the holy gospel according to Luke (Lk 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.

Long Form

**38a. A reading from the holy gospel according to Luke (Lk 24, 13-35)**  
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 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 further. 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 out 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**.

Short Form

**38b. A reading from the holy gospel according to Luke (Lk 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. As they approached the village to which they were going, Jesus gave the impression that he was going on further. 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 out 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**.

**39. A reading from the holy gospel according to John (Jn 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, to 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**.

**40. A reading from the holy gospel according to John (Jn 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**.

**41. A reading from the holy gospel according to John (Jn 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 form heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”   
**The Gospel of the Lord**.

Long Form

**42a. A reading from the holy gospel according to John (Jn 11, 17-27)**  
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**.

Short Form

**42b. A reading from the holy gospel according to John (Jn 11, 21-27)**  
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**.

**43. 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 the Jews who had come to Mary and seen what he had done began to believe in him.   
**The Gospel of the Lord**.

Long Form

**44a. A reading from the holy gospel according to John (Jn 12, 23-28)**  
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**.

Short Form

**44b. A reading from the holy gospel according to John (Jn 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.”   
**The Gospel of the Lord**.

**45. A reading from the holy gospel according to John (Jn 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 the truth and the life. No one comes to the Father except through me.”   
**The Gospel of the Lord**.

**46. A reading from the holy gospel according to John (Jn 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**.

**47. 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 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**.