



LITURGY PLANNER

for
FUNERAL MASS



St. Augustine
Catholic Church
and
St. Joseph
Catholic Church



INTRODUCTION

Funeral Mass Liturgy Planner



As Catholics, we look forward to the Kingdom of God. We live our earthly lives with hope that we may experience eternal life with God and our loved ones. We are called to pray for individuals who have gone before us that they may rest in peace. The Mass is the greatest prayer that God gives us, where we offer our loved ones to God in union with Jesus. By helping to plan a funeral liturgy as the Church envisions, we aid our family and friends in grieving with hope. More significantly, we aid the soul who has passed from this life.

We offer this Funeral Mass Liturgy Planner tool to assist you in making your wishes known to your family or those responsible for your care. *This document assists with planning funeral Mass liturgy only and is not a substitute or replacement for plans made with funeral homes.*

This planner is divided into three parts.

1. **Question and Answer Segment:** to help answer questions you may have (excerpts are taken from the Diocese of Duluth Funeral Guidelines document) which draws from official Church documents.
2. **Liturgy Planning Worksheets:** (3 pages) to note your choices of Mass readings and hymns; and to identify your choice of readers, gift bearers, etc. You are encouraged to keep these papers with your important documents. You should share a copy of your completed worksheets with your family, funeral home or caregiver.
3. **Lists of Scripture Readings, Psalms and Hymns:** from which you can choose, followed by the full Scripture passages for your reference.

This information and more is also posted on our parish website.

I hope that planning the funeral liturgy is a grace-filled experience for you.

Sincerely, Fr. Blake Rozier





QUESTIONS & ANSWERS

Regarding Funeral Planning and Christian Burial



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 signs, 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. With that in mind, we offer you this Questions and Answers segment to guide you.

Q: WHY SHOULD I HAVE A FUNERAL MASS?

A: Since the celebration of the Mass is a foretaste of the heavenly banquet in union with God that commemorates and makes present Christ's victory over death, funerals are principally and preferably celebrated with a Mass, our most profound way of expressing communion

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with the living and the dead. By offering Christ's sacrifice to the Father through the Mass, the Church pleads for God's mercy for the deceased and gives thanks for the hope of eternal life with God. In particular, when planning a funeral Mass, the final wishes of the deceased to have a funeral Mass should be respected, most especially when the deceased was a regular communicant and an active member of the parish community. It is important that you communicate your desire for a Catholic Mass of Christian Burial to your family or those responsible for your care.



Q: ARE THERE ALTERNATIVES TO A MASS?

A funeral without a Mass may be celebrated in a funeral home, cemetery chapel, or in another suitable place.

A: As an expression of faith and support by the local Catholic community, a funeral liturgy should occur in a church, the sacred place where the parish gathers to pray, celebrates the sacraments, and reserves and venerates the Body of Christ.

A funeral without a Mass may be celebrated in a funeral home, cemetery chapel, or in another suitable place.

Q: CAN ANYONE DO THE READINGS AT A FUNERAL MASS?

A: The readings chosen for funeral Masses are always to be taken from Scripture and are ordinarily proclaimed by a Catholic. In every celebration for the dead, the Church attaches great importance to the reading of the word of God. The readings proclaim to the assembly the paschal mystery, teach remembrance of the dead, convey the hope of being gathered together again in God's kingdom, and encourage the witness of Christian life.

...an opportunity to hear God speak to them in the midst of their grief

The Word of God is not merely read during the liturgy, it is proclaimed. It is appropriate for family members to assist the celebrant in choosing the texts from Sacred Scripture to be read at the funeral. This provides the family with an opportunity to hear God speak to them in the midst of their grief and also of correlating the many promises and consolations of God's Word to their particular experience. The family may opt to have the celebrant choose the readings. The Gospel reading is proclaimed by clergy.

Q: WHAT'S THE DIFFERENCE BETWEEN A HOMILY AND A EULOGY?

A: At the vigil service and/or the funeral liturgy, the priest or deacon will preach after the readings from Scripture. The purpose of this preaching—properly called a *homily*—is to “illumine the mystery of Christian death in the light of the risen Christ” as proclaimed in the readings. As Christians, we are challenged to be comforted by the truths of our faith, and the homily serves to direct our attention to these beliefs.



...a homily—is to “illumine the mystery of Christian death in the light of the risen Christ” as proclaimed in the readings.

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. A suitable place for a proper eulogy is, in order of preference: (1) at the conclusion of the vigil service; (2) at a reception following the funeral Mass; (3) before the funeral Mass begins; (4) following the prayers of committal at the cemetery.

The Order of Christian Funerals does permit (though not prefer) brief **words of remembrance** prior to the final commendation and farewell at a funeral Mass. 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 (5min or less) and can be delivered by one person only.

Q: WHAT KIND OF MUSIC CAN I CHOOSE FOR A FUNERAL?

A: Music at funerals should express our Catholic faith and be drawn from Scripture. Music is integral to the funeral rites. It allows the community to express convictions and feelings

...music is sung prayer...
It has the power to console and uplift the mourners and to strength the unity of the assembly in faith and love.

that words alone may fail to convey. It has the power to console and uplift the mourners and to strengthen the unity of the assembly in faith and love. The texts of the songs chosen for a particular celebration should express the paschal mystery of the Lord’s suffering, death, and triumph over death and should be related to the readings from Scripture. As in all Catholic liturgies, music is sung prayer and it plays an integral role in the funeral Mass. Because the Mass is the public, official prayer of the Church, the words we sing at Mass matter. Song choices must therefore be consistent with the meaning and purpose of the Mass as a whole.

For this reason, while favorite songs that are popular or secular may hold special meaning for the deceased and the family, this type of music is not appropriate for the Mass, nor is the use of recorded music. All music selections must be chosen from an approved Catholic hymnal to ensure the songs are in keeping with the principles of our faith. Due to the limited resources of individual parishes, however, not every selection—even from approved sources—can necessarily be accommodated.



Q: IS CREMATION OKAY?

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

Through the centuries, the Church has followed the practice of burial or entombment after the manner of Christ's own burial.

Through the centuries, the Church has followed the practice of burial or entombment after the manner of Christ's own burial. On March 21, 1997, the Holy See granted an indult giving special permission to U.S. bishops to allow the celebration of the funeral liturgy in the presence of cremated remains. This permission was granted on condition that cremation not be inspired by motives contrary to Christian teaching. If cremation occurs before the funeral liturgy "the cremated remains of the body are to be placed in a worthy vessel."

Trinkets, mementos, and other objects are not to be placed near the remains during a funeral liturgy as this distracts from the presence of the remains. In the liturgy, we treat cremated remains the same as we do a body, except where the rite specifies otherwise.

Q: DOES THE CHURCH STILL ENCOURAGE FULL BODY BURIAL?

A: Burial or interment of the full body has been the constant practice of the Church. It is a sign of her reverence for the human body and her belief in the Resurrection on the Last Day. As Christ's body was interred, so the Church prefers to bury/inter the bodies of the deceased while still intact. The Church follows the example of Christ in the hope that, like Christ, the dead will rise again.

...the human body serves as a symbol of the goodness of creation and an expression of the truths of our faith.

The Church strongly encourages its members to continue this venerable practice and avoid cremation unless it is necessary. In death, the human body serves as a symbol of the goodness of creation and an expression of the truths of our faith. We are called to have the courage to look on the bodies of our deceased through the eyes of hope and foresee the day when our bodies will be clothed with immortality.



Q: DO CREMATED REMAINS NEED TO BE BURIED?

A: Cremated remains are always to be buried or interred. Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places. When, for legitimate motives, cremation of

Did you know...

Early Christians chose the term ***cemeteries*** for their burial places, meaning sleeping rooms or resting places to remind them that they were asleep in Jesus Christ; awaiting the resurrection of their bodies.

the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the competent ecclesial authority. The conservation of the ashes of the departed in a domestic residence is not permitted. The ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation. In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects.

On October 26, 2016, the Vatican clarified that Catholics may be cremated but should not have their ashes scattered on land, at sea, or kept in urns at home.

The Church urges her members to reverence cremated remains just as we also reverence the body. In our tradition, we affirm both the uniqueness of each person and the bonds that unite us as the Body of Christ. Thus, we bury or inter the dead in cemeteries, which mark the lives of each individual, while serving as powerful, visual reminders of the community that remains after death. Furthermore, finality and closure are crucial elements of the natural grieving process. Failure to bury the dead, or the delay of a burial without cause, can prolong and impede the grieving process.

Q: CAN A NON-CATHOLIC HAVE A FUNERAL MASS?

A: Non-practicing Catholics may receive Catholic funerals. By our baptism we have been made equal in dignity before the Lord, and the Church, our Mother, bears the suffering of all those who became her sons and daughters through baptism. Thus, the Church offers funeral rites (including a funeral Mass) even for non-practicing Catholics and, under certain circumstances, for non-Catholic Christians.



...the Church longs for her separated children to share in Christ's blessings.

Although the deceased may not have participated fully in the life of the Church on earth, the Church longs for her separated children to share in Christ's blessings. She desires to pray for them and with their loved ones so that their sins may be forgiven and they may dwell forever in the presence of God in Heaven. If it is desired that a non-Catholic be given an ecclesiastical funeral, the Pastor must first seek the permission of the Diocesan Bishop or the Vicar General.



CATHOLIC FUNERAL MASS LITURGY PLANNER WORKSHEETS 1-3

WORKSHEET 1

Please use the following worksheets to plan portions of the Funeral Liturgy. You should share a copy of these documents with family members or those responsible for your care, to make your wishes known to them and place them with your important end of life documents.

I, _____, **desire a Catholic Funeral Mass.**
Print your name clearly on the above line.

Please note my desired choices for the Funeral Liturgy and share this information below with a Catholic priest.

Name: _____
 Funeral Home: _____
 Church: _____
 Cemetery: _____

SCRIPTURE READINGS AND HYMNS:

Please choose from the lists provided in this document.

Prelude(s): _____
 Processional Hymn: _____
 First Reading: _____
 Responsorial Psalm: _____
 Second Reading: _____
 Gospel Acclamation: Led by Cantor or Clergy
 Gospel Reading: _____
 Preparation of the Altar Hymn: _____
 Communion Hymn(s): _____
Choose 1-2 hymns for Communion.
 Final Commendation Hymn: "Song of Farewell" will be led by Cantor
 Recessional Hymn: _____



WORKSHEET 2

SCRIPTURE READERS:

Who will proclaim the 1st reading?

Name

Relationship to you

Who will proclaim the 2nd reading?

Name

Relationship to you

WORDS OF REMEMBRANCE:

Optional

One person may speak a few words highlighting the deceased's qualities (including their life of faith), and how these qualities can inspire the hearers. This is not a eulogy, which gives a recap of the deceased's life. We ask that the Words of Remembrance be no more than five minutes. Would you like someone to read Words of Remembrance? If yes, what is their name and their relationship to you? (You may list the names of more than one possible speaker here, realizing time changes who may be available to speak.)

Name

Relationship to you

Name of Alternate

Relationship to you

PALL BEARERS:

Consider sharing this information with the Funeral Home.



WORKSHEET 3

GIFT BEARERS: *Who will bring forward bread and wine?*

Optional

Name

Relationship to you

Name

Relationship to you

MUSICIANS:

Arranged with Music Director

INCENSE:

Please let us know if you would like incense.

Incense creates the ambiance of heaven. The Book of Revelation (Rv 8:3-4) describes the heavenly worship as follows:

"Another angel came in holding a censer of gold. He took his place at the altar of incense and was given large amounts of incense to deposit on the altar of gold in front of the throne, together with the prayers of all God's holy ones. From the angel's hand, the smoke of the incense went up before God, and with it the prayers of God's people.

Sometimes certain people may be allergic or sensitive to incense. Therefore, we ask the following question:

Would you like the priest to use incense? Yes No

SIGNATURE:

Signature

Date



LISTS OF HYMNS, SCRIPTURE READINGS AND PSALMS

OPTIONS FOR HYMNS:

Please choose at least four (4) hymns.

PLEASE NOTE:

- *Other choices for hymns may be available and must be approved by the Music Director or Pastor.*
- *All of these selections may not be available at the time of the funeral.*
- *Due to the limited resources of individual parishes, however, not every selection—even from approved sources—can necessarily be accommodated.*
- *No Alleluias sung during the Season of Lent.*

ST. AUGUSTINE CATHOLIC CHURCH | ST. JOSEPH CATHOLIC CHURCH

For reference, the number in parentheses is the song # in the green *Journey Songs 3* hymnal located at St. Joseph Catholic Church unless otherwise noted. These are general hymn choices for either St. Augustine or St. Joseph.

Amazing Grace (680)	Just a Closer Walk With Thee
Be Not Afraid (673)	Lord of All Hopefulness (647)
Come Home (Landry)	Lord, You Have Come (729)
Come to Me (695)	O God, You Search Me (678)
Eat This Bread	On Eagle's Wings (671)
Give Me Jesus (554)	Only in God (679)
Hail Mary: Gentle Woman (481)	Panis Angelicus (836)
Here I Am, Lord (818)	Prayer of St. Francis (702)
Hosea (529)	Precious Lord, Take My Hand (548)
How Great Thou Art (614)	River of Glory (517)
I Heard the Voice of Jesus (692)	Shepherd Me, O God
I Know That My Redeemer Lives (556)	Softly & Tenderly (530)
In Christ Alone (637)	Turn To Me (345)
In Every Age (696)	Worthy is the Lamb (754)
In the Garden	You Are Near (687)
Into Your Hands	



OPTIONS FOR THE FIRST READING – OLD TESTAMENT:

Please see Scripture Passage section of this document for detail.

Job (Jb 19:1, 23-27a)	Wisdom (Wis 3:1-9)-Long Form
Wisdom (Wis 3:1-6, 9)-Short Form	Wisdom (Wis 4:7-15)
Isaiah (Is 25:6a, 7-9)	Lamentations (Lam 3:17-26)
Daniel (Dn 12:1-3)	Maccabees (2 Mc 12:43-46)
Proverbs (Prov 31:10, 12, 17, 20, 25, 28, 30, 31)	Sirach (Sir 3:1-9a, 14-15a)

OPTIONS FOR RESPONSORIAL PSALM:

Sung

Psalm 27: “The Goodness of the Lord”
Psalm 27: “The Lord is My Light”
Psalm 23: “The Lord is My Shepherd”

OPTIONS FOR THE SECOND READING – NEW TESTAMENT:

Please see Scripture Passage section of this document for detail.

Acts of the Apostles (Acts 10:34-43)-Long Form	Acts of the Apostles (Acts 10:34-36, 42-43)-Short Form
Romans (Rom 5:5-11)	Romans (Rom 5:17-21)
Romans (Rom 6:3-9)-Long Form	Romans (Rom 6:3-4, 8-9)
Romans (Rom 8:14-23)	Romans (Rom 8:31b-35, 37-39)
Romans (Rom 14:7-9, 10c-12)	Corinthians (1 Cor 15:20-28)-Long Form
Corinthians (1 Cor 15:20-28)-Short Form	Corinthians (1 Cor 15:51-57)
Corinthians (2 Cor 4:14 - 5:1)	Corinthians (2 Cor 5:1, 6-10)
Philippians (Phil 3:20-21)	Thessalonians (1 Thes 4:13-18)
Timothy (2 Tm 2:8-13)	John (1 Jn 3:1-2)
John (1 Jn 3:14-16)	Revelation (Rv 14:13)
Revelation (Rv 20:11 - 21:1)	Revelation (Rv 21:1-5a, 6b-7)



OPTIONS FOR THE GOSPEL READING:

Please see Scripture Passage section of this document for detail.

Matthew (Mt 5:1-12a)	Matthew (Mt 11:25-30)
Matthew (Mt 25:1-13)	Matthew (Mt 25:31-46)
Mark (Mk 15:33-39, 16:1-6)-Long Form	Mark (Mk 15:33-39)
Luke (Lk 7:11-17)	Luke (Lk 12:35-40)
Luke (Lk 23:33, 39-43)	Luke (Lk 24:13-35)
Luke (Lk 23:44-46, 50, 52-53, 24:1-6a)-Long Form	Luke (Lk 24:13-16, 28-35)
Luke (Lk 23:44-46, 50, 52-53)-Short Form	John (Jn 5:24-29)
John (Jn 6:37-40)	John (Jn 11:17-27)-Long Form
John (Jn 11:21-27)-Short Form	John (Jn 11:32-45)
John (Jn 12:23-28)-Long Form	John (Jn 12:23-26)-Short Form
John (Jn 14:1-6)	John (Jn 17:24-26)
John (Jn 19:17-18, 25-39)	

Scripture passages are attached for your convenience.

The Bible translation used at the time of funeral will be from the Lectionary in use at that time. The version referred to in this document is from the:

Lectionary for Mass for Use in the Dioceses of the United States, second typical edition, Copyright © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine; Psalm refrain © 1968, 1981, 1997, International Committee on English in the Liturgy, Inc. All rights reserved.





SCRIPTURE PASSAGES

For the Liturgy of Christian Burial



You should choose three Scripture readings (as noted below) to be proclaimed at the Funeral Liturgy. The Gospel reading is proclaimed by clergy. On your Funeral Mass Liturgy Planner Worksheet(s) list the # of the reading and the book, chapter, and verses, (i.e., #5 Lam 3:17-26).

1. **First Reading:** Please choose from the Old Testament, from Passages 1–9.
2. **Second Reading:** please choose from the New Testament, from Passages 10–28.
3. **Gospel Reading:** Please choose from Passages 29–47.

OPTIONS FOR THE FIRST READING:

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 (Prov 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 (Sir 3:1-9a; 14-15a)

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 reading 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 (Acts 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 angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord. The word of the Lord.

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 reading 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 the 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 from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him." The Gospel of the Lord.



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 from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" The Gospel of the Lord.

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. The Gospel of the Lord.

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 our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them, who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread. The Gospel of the Lord.

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 our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them, who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread. The Gospel of the Lord.

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, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to the Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in



the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation. The Gospel of the Lord.

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 from 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 (Jn 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 him 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.



The Bible translation used at the time of funeral will be from the Lectionary in use at that time. The version referred to in this document is from the:

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IDI TURBAM MAGNAM QUAM DINUMERARE NEMO POTERAT EX OMNIBUS GENTIBUS ET TRIBUBUS ET POPULIS ET LINGUIS STANTES ANTE THRONUM ET IN CONSPECTU AGNI . . . Rev 7: 9



I SAW A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND TRIBES, AND PEOPLES, AND TONGUES, STANDING BEFORE THE THRONE, AND IN SIGHT OF THE LAMB . . . Rev 7: 9