

## *Planning Guide for Funerals and Memorial Masses*



*May the angels lead you into paradise;  
may the martyrs come to welcome you  
and take you to the holy city,  
the new and eternal Jerusalem.*

*May the choirs of angels welcome you  
and lead you to the bosom of Abraham;  
and where Lazarus is poor no longer  
may you find eternal rest.*

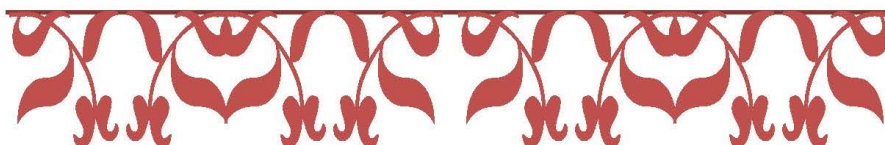
*Text: In paradisum and Chorus angelorum; Latin, 11<sup>th</sup> cent*

*October 2023*



**DIVINE MERCY PARISH**

SACRED HEART CHURCH · ST. PHILIP THE APOSTLE CHURCH



2.

Dear friends: Our prayers and condolences are with you as you gather to plan and prepare this most important liturgy.

We thank you for allowing us to assist you in this most difficult time as we walk together in our journey of faith. Know of our prayers for you, your family, and your beloved.

To review this information online, please go to:

**[www.divinemercymusic.org/funeral-rites](http://www.divinemercymusic.org/funeral-rites)**

Rev. Steven M. Lanza, *Pastor*  
Rev. Robert Heinz, *Retired Resident*  
Rev. Kenneth Kiepura, *Retired Resident*  
Mr. Michael McNulty, *Senior Deacon*  
Mr. Gerald Keenan, *Deacon*  
Mr. Robert Puhala, *Deacon*

Mr. Ron Vanasdlen, *Director of Liturgy and Music*  
lupusgrex@gmail.com  
(847) 630-7486

Liz McGown, *Director of Pastoral Care*  
lmcgowen@divinemercynorthshore.org  
(847) 446-0856 ext. 108

*I believe the words of the wise, that is, that every fair and God-beloved soul, when it leaves here and is set free from the bonds of the body, at once enjoys a sense and perception of the blessings that await.*

Saint Gregory of Nazianzus (*On His Brother Caesarius*, Oration, 7.21, in *Ancient Christian Doctrine*, vol 5, p 257, ed., Angelo Di Berardino, IVP Academic, Downers Grove, IL, 2010)

## FUNERAL AND MEMORIAL LITURGY INFORMATION AT DIVINE MERCY PARISH

---

### SCHEDULING

Scheduling of a Funeral or a Memorial Mass may be done by calling the parish office (847) 446-0856.

Funeral Masses are celebrated Monday through Saturday, based upon the parish calendar and daily Mass schedule, except for:

- 1) Solemnities that are Holy Days of Obligation  
All Sundays of the year, January 1, August 15,  
November 1, December 8 and December 25
- 2) Ash Wednesday (see table) and All Souls' Day (November 2)
- 3) Observances of the Sacred Triduum –  
Thursday of Holy Week (Holy Thursday)  
Good Friday, and Holy Saturday

ASH WEDNESDAY	SACRED TRIDUUM	EASTER TIME
February 14, 2024	March 28 – 31, 2024	March 31, 2024– May 19, 2024
March 5, 2025	April 17 – April 20, 2025	April 20, 2025 – June 8, 2025
February 18, 2026	April 2 – April 5, 2026	April 5, 2026 – May 24, 2026

### Daily Mass Schedule:

Monday: 8 a.m. Sacred Heart  
 Tuesday: 8 a.m. St. Philip the Apostle  
 Wednesday: 8 a.m. Sacred Heart (8:30 a.m. during the School Year)  
 Thursday: 8 a.m. Sacred Heart  
 Friday: 8 a.m. St. Philip the Apostle  
 Saturday: 5 p.m. Sacred Heart

**The usual funeral time is 10 a.m. at both Sacred Heart and St. Philip the Apostle however, visitation is permitted in the church one hour before the scheduled Funeral Mass Monday through Saturday at either worship site, Sacred Heart or St. Philip the Apostle. Divine Mercy Parish does not have Funeral Masses on Sundays.**

CONTENTS

Funeral and Memorial Liturgy Information at Divine Mercy Parish..... 5

*The letter in the first column indicates the section of this booklet where you will find lists from which to choose:*

Scripture Readings for Funerals and Memorial Masses .....11

B	First Readings.....	11
	First Readings (during Easter Time).....	15
C	Responsorial Psalms .....	17
D	Second Readings.....	19
E	Gospel Proclamations .....	25
F	Universal Prayer.....	32

Music Selections for Funerals and Memorial Masses ..... 35

A	Entrance Hymns/Songs.....	25
G	Offertory Hymns/Songs .....	25
MS	Mass Settings.....	36
H	Communion Hymns/Songs .....	36
I	Songs of Farewell.....	36
J	Sending Hymns/Songs .....	36

Vigil Liturgy ..... 37

Rite of Committal..... 39



## THE REALITY OF DEATH

The death of a loved one is wrenching. Grief and tears fill the days. Heavy hearts ache and we can think of nothing else except the one we love is gone from this world.

Grief is appropriate. But so is Christian hope.

## THE BONDS OF LOVE

Death is not the end. Death does not break the bonds of love forged in this life. There is more to life than meets the eye. Faith informs us that there is much more to life than this world. Because God loves us and makes all our human loving possible, we celebrate Christian funeral rites to offer worship, praise and thanksgiving to God for the gift of a life that has now been returned to God who is the author of life and the hope of the just (cf. Order of Christian Funerals 5).

When a Christian believer dies we gather as a

For believers do not grieve as people without hope. Heaven is our true home and it awaits us all. Friends of God look beyond this world to heaven. It is with this profound hope—along with our prayers, sympathy and support—that we offer this resource for funeral preparations.

faithful people to intercede on behalf of our beloved deceased, confident that God will hear our prayers and that those prayers will assist our loved one as they approach the divine throne of mercy and grace.

The celebration of a Christian Funeral thus brings hope and consolation to the living. The funeral acknowledges that there truly is a spiritual bond between the living and the dead, a bond made possible by the Passion, Death and Resurrection of Jesus Christ.

## rites at the death of a christian

Three interconnected liturgies mark the passage of a Christian from this world to the next:

*The Vigil for the Deceased*, or Wake, is usually held at a funeral home, although it can be observed in the gathering space or church at Sacred Heart. At St. Philip the Apostle the John Paul II Room is available as well as the church.

This is the beginning rite of the funeral. The celebration of the wake service is the time for the Christian community to offer both prayer and consolation to the family of the one who has died. The wake service is usually led by a priest or deacon. The priest or deacon will gather everyone together in prayer and then share a reading(s) from Scripture. They will then offer a brief homily on the reading(s) and prayers for the one who has died and for all those who mourn their loss. Everyone will then pray the Our Father together and the priest will offer a concluding prayer and a blessing.

*The Funeral Mass or the Funeral Outside of Mass* (a non-Eucharistic liturgy) The Funeral (with or without a Mass) is the primary celebration of the funeral rites. This Mass

celebrates our belief, as Christians, that death is a passage to a new life and, ultimately, to resurrection and eternal union with God. The resurrection is the theme that is reflected in the readings, the hymns/songs and prayers. As an expression of our faith in Jesus Christ everyone in attendance is encouraged to actively participate in this Mass. The parish clergy and staff members will help the family select the readings, hymns/songs and prayers that are appropriate for the Funeral Mass. Family members or friends of the deceased can serve as pall bearers, place the pall on the casket, read sacred scripture, offer prayer intentions and present the gifts during the Mass. A family member or friend who is an active Extraordinary Minister of Holy Communion may ask to participate in the Mass. The Funeral Mass/Memorial Mass is usually held in church, although a Funeral Liturgy (Outside of Mass) may be celebrated at a funeral home (whereas a Mass cannot be celebrated at the funeral home).

*The Rite of Committal – Interment* (burial) is held at the cemetery.

The Rite of Committal is celebrated at the place of burial or interment. In the committal of the body to its place of rest, we express our hope that the deceased will experience the glory of the resurrection. The committal must be celebrated immediately following the funeral unless a good pastoral reason dictates otherwise such as travel to a distant cemetery. The Church directs that the cremated remains of the deceased must be interred in a consecrated burial site.

*A Memorial Mass*, to pray for the deceased, is celebrated at some time following the Committal.

## LITURGICAL ELEMENTS OF THE FUNERAL (MEMORIAL) MASS

Information in this guide will assist families and loved ones in preparing the details of the Funeral/Memorial Mass, whether the funeral takes place with the body or the cremated remains or takes place following interment.

### FIRST: Choose the readings for the liturgy and designate readers

First Reading	Gospel (proclaimed only by a deacon or a priest)
Responsorial Psalm (sung by Psalmist)	Universal Prayer
Second Reading (always optional)	

### SECOND: Choose the liturgical music sung by the assembly

Entrance	Song of Farewell
Offertory (optional Assembly song)	Sending
Communion	

### THIRD: Choose ministers/participants

Placing of the Pall	Intercessor (for the Universal Prayer)
First Reader	Presenters of the Eucharistic Gifts
Second Reader	

### FOURTH: Information about Your Loved One

Information about your loved one is shared with the priest presider or with the deacon who will give the homily. The priest or deacon is interested in knowing some information about your loved one that might be included in the homily. These questions may help with information to share. Also, consider reflection about the selected scripture readings in notes about your loved one and how she or he modeled their life in their Christian belief.

How would your loved one like to be remembered?

How would you describe their faith journey?

What would he/she be most proud of from their personal life?

What was she/he most passionate about?

What were his/her most positive traits or characteristics?

Is there a particular story or incident that would exemplify their life?

How would she/he be described by their closest family and friends?

Did he/she have any personal interests that reflect what kind of person they were?

## FIFTH: Eulogy or Words of Remembrance

In the Order of Christian Funerals, the speaking in remembrance normally occurs following the Prayer after Communion and before the Final Commendation. In the case of a true pastoral necessity, the presider may direct that the sharing occur before the reception of the body or the cremated remains at the Church (if the reception has not already occurred) or before the Collect/Opening Prayer of the Funeral Liturgy by way of introduction. If the sharing occurs at the beginning of the Funeral Mass, another sharing should not be given after Communion.

*For a Funeral Outside of Mass or a Memorial Mass, the Words of Remembrance may be offered before the Blessing and Dismissal.*

The sharing in remembrance of the deceased is not a biography. In keeping with Church

tradition, only **one** member or friend of the family should speak in remembrance of the deceased at the Funeral Mass. The pastor or presider of the Funeral Liturgy may determine otherwise, but the number who will speak must be determined before the liturgy.

The Vigil or wake is the more appropriate time for sharing informal stories about the deceased. Though not mentioned in the *Order of Christian Funerals*, a sharing might also be given at the burial or interment of the deceased.

The sharing is not a time to philosophize about death, but to recall with gratitude the blessings of God for one loved by God and now returned to God. **The sharing should not take more than 3 minutes.**

### Words in Remembrance—Crafting What You'd Like to Say

The Catholic funeral rites permit someone to speak words in remembrance at the vigil for the deceased and at the funeral Mass. Many families want someone—or several persons—to speak to the assembled mourners. The liturgy of the church permits one.

Less is more. These words are a very small part of the entire funeral liturgy, and they should not divert the attention of the faithful from the common prayers being shared. For the sake of the funeral liturgy, if someone is speaking at Mass, that person should come prepared and aware of the purpose of these words within the flow of the entire service.

If you are going to make some remarks, you have a noble opportunity to help people through their grief.

Here are some tips to bear in mind:

- Write out what you want to say. And stick to your script when you speak.
- Keep it short. If you go over 500 words, you are in danger of drawing more attention to yourself and less to Christ, who is the center of the funeral liturgy.
- You will stand at the ambo, the place from where the scriptures are read, following the

Prayer after Communion. Come forward as the priest asks everyone to be seated.

- Whether you are speaking at the vigil for the deceased or at the funeral Mass, your remarks may come near the end of the liturgy.
- Remember that people are going to hear a lot of words at the funeral. They will hear prayers carefully prepared by the Catholic Church for such occasions. They will hear a homily that the priest has prepared. They will sing songs that will touch their hearts. Most importantly, they will hear passages of Sacred Scripture. Although you have some dear memories to share, the Scriptures bear the primary responsibility for forming lives.
- You are not responsible for giving a complete biography. If you have more than 500 words you want to share, perhaps you could post it as a video on the web. That will actually broaden your audience beyond those who can attend the funeral. And your words will last a much longer time. Ask about having a link printed in a funeral booklet or on the parish website.
- Pray about what you will say, and let your words come from a heart of faith. You will contribute to the overall memories forged by those who attend a Catholic funeral.

## ENVIRONMENT

Special environmental elements for liturgical seasons during

Advent,

Lent,

Christmas,

Easter Time

**remain in church for funeral celebrations.** Additional flowers, however, can be added.

## SYMBOLS USED AT THE FUNERAL LITURGY

A Catholic funeral liturgy celebrates the Passion, Death and Resurrection of Christ and how, through Baptism, the deceased shares in the life of Christ. At a Catholic funeral liturgy many symbols are used to express the dignity of the deceased as a child of God.

The funeral liturgy begins with the reception of the body when the presider sprinkles the coffin or urn with holy water as a remembrance that in the waters of baptism Christians receive the pledge of eternal life. Then the coffin is covered with a funeral pall, a cloth which drapes the casket during the liturgy. The pall symbolizes the white baptismal garment that the deceased received on the day of their baptism when they, as St. Paul tells us, "Put on Christ". The pall is a sign of the Christian dignity of the person and that all are equal in the eyes of God. Family members are invited to place the pall on the casket.

Draped with the pall, the coffin is now moved to the base of the sanctuary where the paschal

candle stands. The paschal candle represents Christ, the Light of the World.

The paschal candle reminds us of Jesus' victory over sin and death and of our participation in Christ's victory because of our baptism. It reminds us, too, of our own baptism when we received a baptismal candle which was lit from the paschal candle and told that we have been enlightened by Christ and are to always walk as a child of the light. The priest wears white vestments when celebrating a funeral liturgy because this color is associated with resurrection.

At some point during the funeral liturgy, usually at the end, the coffin or the cremated remains is incensed. Incense is used as a sign of honor to the body of the deceased, which through baptism became a temple of the Holy Spirit. Incense is also used as a sign of the community's prayers for the deceased rising to the throne of God and as a sign of farewell.

## MILITARY HONORS

Retirees and veterans of war deserve the gratitude and respect of the community. Many of them, proud to have served their country, want the national flag close to their remains. A flag may drape the coffin for its arrival at the church and cemetery; however, inside the church the funeral pall will replace the flag. They are to be removed when the coffin arrives and may be replaced when it leaves. Still, if a table has been established for photos and other mementos of the deceased, a folded national flag would fittingly rest there.

*Traditionally, we believe that our bodies are temples of the Holy Spirit, the funeral liturgy is celebrated by bringing the body to church for the Funeral Mass. However, in 1997 the Holy See granted permission for Funeral Masses in the United States to be celebrated with cremated remains being brought to church in a worthy vessel containing the ashes. Following the liturgy, the committal takes place in a grave, mausoleum or columbarium.*

***In this liturgical rite, we commend our beloved  
to Almighty God, and we console one another with the promise of eternal life  
revealed to us through Jesus Christ.***

## FUNERAL LITURGY (MASS)

### *Introductory Rites*

Greeting

Sprinkling with Holy Water

*The sprinkling with holy water is a reminder of baptism.*

Placing of the Pall

*The pall represents our white garment, given to us on the day of baptism.*

Entrance Hymn or Song

Collect (Opening Prayer)

### *Liturgy of the Word*

First Reading \*

Responsorial Psalm

Second Reading \*

Gospel Acclamation

Gospel Reading

Homily

Universal Prayer \*

### *Liturgy of the Eucharist*

Offertory Hymn or Song

Preparation of the Gifts

Eucharistic Prayer with Acclamations

The Lord's Prayer

Communion Hymn or Song (s)

### *Final Commendation*

*The Final Commendation is our final farewell to a member of our faith community. This act of respect for one of our members, entrusts them to the tender and merciful embrace of God.*

Song of Farewell

Processional to the Place of Committal

(Sending Hymn or Song)

*The Paschal Easter Candle is lit which is a symbol of the risen Christ. This candle, blessed at the Easter Vigil, recalls Jesus' victory over sin and death and burns as a sign of the promise of new life given to all Christians.*

## FUNERAL LITURGY (OUTSIDE OF MASS)

### *Introductory Rites*

Greeting

Sprinkling with Holy Water

Placing of the Pall

Entrance Hymn or Song

Collect (Opening Prayer)

### *Liturgy of the Word*

First Reading \*

Responsorial Psalm

Second Reading \*

Gospel Acclamation

Gospel Reading

Homily

Universal Prayer \*

The Lord's Prayer

### *Final Commendation*

Song of Farewell

Processional to the Place of Committal

(Sending Hymn or Song)

**\* You are welcome to have family members or friends to read these selections.**

*Please note: if an urn is present then the Placing of the Pall is omitted.*

V. Requiem aeternam dona eis, Domine.

**R. Et lux perpetua luceat eis.**

Fidelium animae, per misericordiam Dei, requiescant in pace.

**Amen.**

V. Eternal rest grant unto them, O Lord.

**R. And let the perpetual light shine upon them.**

And may the souls of all the faithful departed, through the mercy of God, rest in peace. **Amen.**

*From the Enchiridion of Indulgences #46 and the Raccolta #582 (S. C. Ind., Feb. 13, 1908; S. P. Ap., May 17, 1927)*

MEMORIAL MASS

MEMORIAL LITURGY  
(OUTSIDE OF MASS)

*Introductory Rites*

Entrance Hymn or Song  
Greeting  
Penitential Act  
Collect (Opening Prayer)

*Liturgy of the Word*

First Reading  
Responsorial Psalm  
Second Reading  
Gospel Acclamation  
Gospel Reading  
Homily  
Universal Prayer

*Liturgy of the Eucharist*

Offertory Hymn or Song  
Preparation of the Gifts  
Eucharistic Prayer with Acclamations  
The Lord's Prayer  
Communion Hymn or Song (s)

*Concluding Rites*

Blessing  
Dismissal  
Sending Hymn or Song

*Introductory Rites*

Entrance Hymn or Song  
Greeting  
Penitential Act  
Collect (Opening Prayer)

*Liturgy of the Word*

First Reading  
Responsorial Psalm  
Second Reading  
Gospel Acclamation  
Gospel Reading  
Homily  
Universal Prayer  
The Lord's Prayer

*Concluding Rites*

Blessing  
Dismissal  
Sending Hymn or Song

**Scripture Readings for Funerals and Memorial Masses**

*The reading of the word of God is an essential element of the celebration of the funeral liturgy. The readings proclaim 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. Above all, the readings tell of God's design for a world in which suffering, and death will relinquish their hold on all whom God has called his own.* - Order of Christian Funerals, 137

*Please indicate your selections on the downloadable planning form.*

First Reading..... 11

First Reading During Easter Time..... 15

Responsorial Psalms ..... 17

Second Readings..... 19

Gospel Proclamations..... 25

Universal Prayer..... 32

*CL indicates readings which may be considered for a child's funeral*



B1	Job 19:1, 23-27a	<i>I know that my Vindicator lives.</i>
B2	Proverbs 3:1-14	<i>Confidence in God leads to prosperity.</i>
B3	Proverbs 31:10-31	<i>The woman who fears the Lord is to be praised.</i>
B4	Ecclesiastes 3:1-13	<i>There is time for everything under the heavens.</i>
B5	Isaiah 12:1-4	<i>A Song of Thanksgiving</i>
B6	Isaiah 25:6a, 7-9 (CL)	<i>He will destroy death forever.</i>
B7	Isaiah 42:1, 6; 43:1, 4, 10-11, 21	<i>Promises of redemption and restoration.</i>
B8	Isaiah 55:6-9	<i>An invitation to grace.</i>
B9	Isaiah 60:1-3, 4-5, 19-20	<i>The dawning of divine glory.</i>
B10	Lamentations 3:17-26	<i>It is good to hope in silence for the saving help of the Lord.</i>
B11	Ezekiel 34:11-16	<i>Parable of the Shepherds</i>
B12	Wisdom 3:1-6, 9	<i>As sacrificial offerings he took them to himself.</i>
B13	Wisdom 4:7-15	<i>An unsullied life, the attainment of old age.</i>
B14	2 Maccabees 12:43-46	<i>He acted in an excellent and noble way as he had the resurrection of the dead in view.</i>
B15	Sirach 3:1-9a	<i>Responsibility to parents.</i>
B16	Daniel 12:1-3	<i>Many of those who sleep in the dust of the earth shall awake.</i>

## The Readings

The variety of readings available for funerals reflects the variety of individuals and circumstances of death that require attention. There follows a commentary on most of the readings from the Lectionary's Masses for the Dead, detailing the Church's beliefs and a scriptural background.

## FIRST READINGS

(Outside of Easter Time)

### B1 Job 19:1, 23-27a

*I know that my Vindicator lives.*

Job answered and said: Oh, would that my words were written down!

Would that they were inscribed in a record: That with an iron chisel and with lead they were cut in the rock forever!

But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust; Whom I myself shall see: my own eyes,

not another's, shall behold him;

And from my flesh I shall see God; my inmost being is consumed with longing.

*Beliefs:* Catholics believe in the resurrection of the body and the second coming of Christ. In this passage Job foreshadows these beliefs when he says, "from my flesh I shall see God," and that his vindicator (redeemer) will come "at last."

*Commentary:* Satan has wagered with God that Job will lose faith if he loses his family, health, and possessions. God accepts the deal, and in passages like this, the suffering Job shows the unchanging strength of his faith.

12.

**B2 Proverbs 3:1-4**

*Confidence in God leads to prosperity.*

My son, forget not my teaching, keep in mind my commands; for many day, and years of life, and peace, will they bring you.

Let not kindness and fidelity leave you; bind them around your neck;

Then will you win favor and good esteem in the sight of God and people.

**B3 Proverbs 31:10-31**

*The woman who fears the Lord is to be praised.*

Who can find a capable wife?

She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

She does him good, and not harm all the days of her life. She seeks wool and flax, and works with willing hands...

She rises while it is still night and provides food for her household.

She considers a field and buys it; with the work of her hands she plants a vineyard.

She opens her hands to the poor, and reaches out her hand to the needy.

Her husband is known in the city gates, taking his seat among the elders of the land.

Strength and dignity are her clothing, she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue.

She looks well to the ways of her household, and does not eat the bread of idleness.

Her children rise up and call her blessed; her husband too, and he praises her: "Many women have done excellently, but you surpass them all."

Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised.

**B4 Ecclesiastes 3:1-13**

*There is time for everything under the heavens.*

There is a season for everything: a time for every occupation under heaven.

A time for giving birth, a time for dying; a time for planting, a time for uprooting what has been planted.

A time for killing, a time for healing; a time for knocking down, a time for building.

A time for tears, a time for laughter; a time for mourning, a time for dancing.

A time for embracing, a time to refrain from embracing.

A time for searching, a time for losing; a time for keeping, a time for discarding.

A time for tearing, a time for sewing; a time for keeping silent, a time for speaking.

A time for loving, a time for hating; a time for war, and a time for peace.

And when we eat and drink and find happiness in all our achievements, this is a gift from God.

**B5 Isaiah 12:1-4**

*A Song of Thanksgiving*

On that day you will say: I give you thanks, O Lord; though you have been angry with me, your anger has abated, and you have consoled me.

God indeed is my savior; I am confident and unafraid.

My strength and my courage is the Lord, and he has been my savior.

With joy you will draw water at the fountain of salvation, and say on that day:

Give thanks to the Lord, acclaim his name!

**B6 (CL) Isaiah 25:6a, 7-9**

*He will destroy death forever.*

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!"

*Beliefs:* We believe that God is more powerful than death. Death is the common lot of all humanity, "the web that is woven over all nations," but Isaiah prophesies that God will "destroy death forever."



*Commentary:* To a people suffering oppression and warfare, Isaiah sends a message of hope. It may appear that death is all around, but “on this mountain”—Jerusalem—God will wipe away tears and remove “the reproach of his people.” Prophesying the second coming of Christ, Isaiah looks forward to a day when God will come and people will recognize him as the Savior.

**B7** **Isaiah 42:1, 6; 43:1, 4, 10-11, 21**

*Promises of redemption and restoration.*

Here is my servant whom I uphold, my chosen one with whom I am pleased:

I have formed you and I have grasped you by the hand.

Do not be afraid, for I have called you by your name and you are mine.

You are precious in my eyes; you are honored and I love you.

You are my witness, my servant whom I have chosen, that people may know and believe me and understand that it is I.

I am the Lord, there is no other savior but me.

I have formed you for myself, to sing my praises, and I am your God.

**B8** **Isaiah 55:6-9**

*An invitation to grace.*

Seek the Lord while he may be found, call him while he is near.

Let the scoundrel forsake his way, and the wicked his thoughts;

Let him turn to the Lord for mercy, to our God who is generous in forgiving.

For my thoughts are not your thoughts, nor are your ways my ways, says the Lord.

As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

**B9** **Isaiah 60:1-3, 4-5, 19-20**

*The dawning of divine glory.*

Arise, Jerusalem, rise clothed in light; your light has come and the glory of the Lord shines over you. For, though darkness covers the earth and dark night the nations, the Lord shall shine upon you and over you shall his glory appear.

*Lift up your eyes and look all around: they flock together, all of them, and come to you; your*

*sons also shall come from afar, your daughters walking beside them leading the way. Then shall you see, and shine with joy, hen your heart shall thrill with pride; the riches of the sea shall be lavished upon you and you shall possess the wealth of nations.*

The sun shall no longer be your light by day, nor the moon shine on you when evening falls; the Lord shall be your everlasting light, your God shall be your glory. Never again shall the sun set nor the moon withdraw her light; but the Lord shall be your everlasting light and the days of your mourning shall be ended.

**B10** **Lamentations 3:17-26**

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

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.

*Beliefs:* The value of life is not measured by one's trials. Even in the face of poverty and loss, “the favors of the Lord are not exhausted.” God offers “saving help” to those who hope in the silence of death.

*Commentary:* This is a song of sorrow bewailing the destruction of Jerusalem and its temple in 587 BC. The singer has “forgotten what happiness is” but still believes that God's mercies “are renewed each morning, / so great is his faithfulness.”

**B11** **Ezekiel 34:11-16**

*Parable of the Shepherds*

Thus says the Lord God: I myself will look after and tend my sheep.

As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep.

I will rescue them from every place where they were scattered when it was cloudy and dark.

I will lead them out from among the peoples and gather them back from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel in the land's ravines and all its inhabited place.

In good pastures will I pasture them, and the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel.

I myself will pasture my sheep: I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal, but the sleek and the strong I will destroy, shepherding them rightly.

**B12****Wisdom 3:1-6, 9**

*As sacrificial offerings he took them to himself.*

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.

*Beliefs:* This Old Testament passage foreshadows the Christian belief in life after death. It challenges the viewpoint of unbelievers.

*Commentary:* This passage acknowledges two schools of thought about death: one that it is "an affliction" and "utter destruction," the other that it represents "peace" and "immortality." To believers, those who suffer before they die are merely "chastised a little" and are tested "as gold in the furnace." (The short form eliminates some of the images in order to tighten the message.)

**B13****Wisdom 4:7-15**

*An unsullied life, the attainment of old age.*

But the righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age.

There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls.

For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord. Therefore, God took them quickly from the midst of wickedness.

Yet the people saw and did not understand, or take such a thing to heart.

*Beliefs:* Life is a precious gift even for those who die young. Some people achieve greatness in only a few years. The value of human life is not measured by its length of days.

*Commentary:* This passage grapples with the mystery of those who die young. It says that an honorable age is not "measured in terms of years" but by "understanding" and "an unsullied life." These traits are just as good as the white hair ("hoary crown") that represents "the attainment of old age." Those who die young are "snatched away" from the wickedness of this world and have become "perfect in a short while."

**B14****2 Maccabees 12:43-46**

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

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.

*Beliefs:* The Catholic custom of praying for the dead has biblical foundations in this passage. Even though this passage was written before Christ, it demonstrates a clear belief in life after death and the value of having the living pray for the dead.

*Commentary:* Judas Maccabeus was a Judean leader who organized a revolt against foreign invaders. Many of his soldiers died in the resistance, and he honored them by collecting contributions toward a sacrificial offering for the forgiveness of their sins. Unbelievers would have thought this foolish, but he expected the fallen to rise again.

**B15** **Sirach 3:1-9a**  
*Responsibility to parents.*

Children, listen to me, your father; act accordingly, that you may be safe.

For the Lord sets a father in honor over his children and confirms a mother's authority over her sons.

Those who honor their father atone for sins; they store up riches who respect their mother. Those who honor their father will have joy in their own children, and when they pray they are heard.

Those who respect their father will live a long life; those who obey the Lord honor their mother.

Those who fear the Lord honor their father,

and serve their parents as masters.

In word and deed honor your father, that all blessings may come to you.

A father's blessing gives a person firm roots.

**B16** **Daniel 12:1-3**  
*Many of those who sleep in the dust of the earth shall awake.*

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.

*Beliefs:* We believe that Christ will come at the end of time to render universal judgment on the living and the dead. "Some shall live forever, / others shall be an everlasting horror and disgrace."

*Commentary:* A terrible persecution of Jews occurred in the second century BC. Daniel prophesies a message of hope that God will render a final judgment in favor of those who have suffered much for their faith. This passage gave birth to the tradition that Michael the archangel would stand guard at the final judgment.

***Between Easter Sunday and Pentecost Sunday the Church requires that the First Reading be from the following section.***

<b>B17</b>	<b>Acts 10:34-43</b>	<b><i>He is the one appointed by God as</i></b>
<b>B18</b>	<b>Revelation 14:13</b>	<b><i>Blessed are the dead who die in the Lord.</i></b>
<b>B19</b>	<b>Revelation 20:11-21:1</b>	<b><i>The dead were judged according to their deeds.</i></b>
<b>B20</b>	<b>Revelation 21:1-5a, 6b-7</b>	<b><i>There shall be no more death.</i></b>

**B17** ***Easter Time*** **Acts 10:34-43**  
*He is the one appointed by God as judge of the living and the dead.*

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."

*Beliefs:* Jesus rose from the dead and is appointed by God as judge of the living and the dead. During Easter time, we reflect on the resurrection of Jesus, which made possible our own resurrection from the dead. (The shorter version of this reading emphasizes the judgment.)

*Commentary:* Peter is visiting the house of Cornelius, a Gentile who has summoned him and asked him to instruct his household. Peter details the highlights of Jesus' life and ministry and then explains that the apostles have been commissioned to preach and testify to him. In this context, Peter says things that comfort the bereaved today: Jesus is risen, and he will return as judge..

**B18 Easter Time                      Revelation 14:13**

*Blessed are the dead who die in the Lord.*

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."

*Beliefs:* Those who die in the Lord rest with him. God rewards those who have faith and act upon it. During Easter Time we glimpse the eternal life that God has prepared for us in Christ.

*Commentary:* In a vision, John sees a great multitude worshipping the Lamb. Three angels arrive with messages about those who are re-deemed—and those who are not. Afterward, John hears a voice blessing those who die in the Lord, and the Spirit says they will find rest from their labors, for their works—their good deeds—accompany them.

**B19 Easter Time                      Revelation 20:11-21:1**

*The dead were judged according to their deeds.*

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.

**B20 Easter Time                      Revelation 21:1-5a, 6b-7**

*There shall be no more death.*

I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying,

"Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God.

"He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away."

The One who sat on the throne said, "Behold, I make all things new. I am the Alpha and the Omega, the beginning and the end.

"To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son."

*Beliefs:* At the end of time, there shall be no more death. A new heaven and a new earth will be established. During Easter time we celebrate the rising of Christ and the promise of eternal life.

*Commentary:* This reading comes from the last chapter of the last book of the Bible. The book of Revelation has many vivid and violent images, but it closes with a vision of peace. The old world is passed. A new world comes. There will be no more tears. God makes all things new.



## RESPONSORIAL PSALMS

**You may listen to each option from this guide  
on our website:**

***divinemicmusic.org/funeral-rites***

**C1 -- Ps. 23:1-3, 4, 5, 6 CL**

*The Lord is my shepherd, there is nothing I shall want.*

*or—I Shall Live in the House of the Lord.*

*bilingual: El Señor es mi pastor, nada me falta.*

© 1970, 1972, Conferencia Episcopal Española

*Beliefs:* God will guide the faithful through the dark valley of death to the green pastures of eternal life. God has the power as well as the desire to care for us.

*Commentary:* Possibly written by a shepherd who understood the imagery, this psalm imagines that God is the shepherd and the author is the sheep. The psalm proclaims a message of God's provident care of whatever threatens the security of those who pray this text. It is perhaps the most popular psalm in the Bible, and it provides exceptional comfort at the time of death.

**C2 -- Ps. 25:6, 7, 17-18, 20-21 CL**

*To you, O Lord, I lift my soul.*

*Beliefs:* After our death, our souls enter eternal life. We lift them to the Lord. Those who await redemption while asleep in death will not be put to shame.

*Commentary:* The psalm is prayed by a person who is suffering troubles of the heart, distress, and affliction. This person has faith that God can come to the rescue, and begs for that favor. Although this prayer was written about the concerns of the living, it can be heard as the soul's plea for redemption.

**C3 -- Ps. 27:1, 4, 7, 8b, 9a, 13-14**

*The Lord is my light and my salvation, of whom should I be afraid?*

*Beliefs:* God offers salvation to those who seek it. The faithful yearn to spend all the days of their lives with God. They will see the good things of the Lord in the land of the living.

*Commentary:* The psalmist has experienced the beauty of the temple and taken comfort there. The temple has become a symbol of the desire to dwell in God's house forever. At the time of death, the brightness of a loved one's life is ended, but Christians believe that God offers eternal light and everlasting life in a heavenly dwelling place.

**C4 -- Ps. 42: 2, 3, 5; 43:3, 4, 5 CL**

*As the deer longs for running streams, so I long for you.*

*Beliefs:* Our souls are on a pilgrimage toward God, and we long to see him face to face. Those who are burdened with cares are consoled by the presence of God.

*Commentary:* This psalm was composed for pilgrims to sing on their way to the temple. They are thirsty from their travel, but the excitement of reaching the destination keeps them going. We Christians believe we are on a pilgrimage toward God's temple in heaven. Our thirst for the living God will be satisfied at the end of our days when we see him face to face.

**C5 -- Ps. 63:2, 3-4, 5-6, 8-9**

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

*Beliefs:* Our souls yearn to be one with God as much as the hungry and thirsty yearn for food and drink. God's right hand upholds those who cling to him.

*Commentary:* This psalm was written for those who spend time praying to God in a holy place. They believe in God's power, and they believe that God's goodness is like feeding the hungry with a rich banquet. The psalm was written for the living who hunger for greater union with God, but it expresses our belief that our souls can find ultimate union with God after death.

**C6 -- Ps. 103:8, 10, 13-14, 15-16, 17-18**

*The Lord is kind and merciful.*

*Beliefs:* God is good, and God will care for us in eternity in spite of our unworthiness. Our days are brief, like those of grass or flowers, but God's love is eternal.

*Commentary:* The psalm is a prayer by those who realize that God gives more than we deserve to receive. God does not deal with us according to our sins, but rather with the love that parents extend to children. At funerals we seek the consolation that God will forgive the sins of the deceased and offer them kindness, mercy, and salvation.

**C7 -- Ps. 116: 5, 6, 10, 11, 15-16a**

*In the land of the living, I will walk with God all my days.*

*Beliefs:* God is merciful toward those who suffer. The death of the faithful is precious in God's eyes, and they will walk in the presence of the Lord "in the land of the living."

*Commentary:* The psalmist has been inhibited by "bonds," has been "greatly afflicted," and has realized with some alarm that no one is dependable. But God remains merciful. Christians are especially taken by the prophetic words that the death of the faithful is precious in God's eyes, and

18.

that after death the Lord loosens the bonds of the faithful so that they may walk forever with God in the land of the living.

**C8 -- Ps. 121:1-8**

*Our help is from the Lord, the maker of heaven and earth.*

**C9 -- Ps. 122:1-2, 4-5, 6-7, 8-9**

*Let us go rejoicing to the house of the Lord.*

*Beliefs:* The Christian life can be compared to a pilgrimage to Jeru-salem, where the faithful may live forever with joy in God's house.

*Commentary:* This is a song written for pilgrims to sing on their way to Jerusalem. They rejoice as they enter the gates, see others stream-ing toward the same goal, and behold judgment seats. Prayers for peace are spoken. When Christians reach the end of their earthly journey, they rejoice to enter the gates of heaven.

**C10 -- Ps. 130:1-2, 3-4, 5-6ab, 6c, 7-8**

*With the Lord there is mercy, and fullness of redemption.*

**or** *Out of the depths I cry to you, O Lord.*

*Beliefs:* At the end of our lives we cry out to God for mercy. We ac-knowledge that we are sinners, but we trust that God will forgive. Our souls cry to God "out of the depths" of death, yet we hope and trust in his Word.

*Commentary:* The singer of this psalm is in a situation so desperate that this prayer has to rise "out of the depths." Mindful of personal sin, the psalmist relies on God's forgiveness and mercy. This text was written about a dire situation being faced in life, but Christians pray this psalm as if it were spoken by the souls of the faithful de-parted. After death our souls will "wait for the Lord / more than sentinels wait for the dawn." We wait with hope that God will redeem us.

*CL indicates Psalm text appropriate for  
Children's Funerals.*



## SECOND READINGS

(A second reading is not required)

D1	Romans 5:5-11	<i>Since we are now justified by his Blood, we will be saved</i>
D2	Romans 5:17-21	<i>Where sin increased,</i>
D3	Romans 6:3-4, 8-9	<i>We too might live in newness of life.</i>
D4	Romans 8:14-23	<i>We also groan within ourselves as we wait for adoption,</i>
D5	Romans 8:31b-35, 37-39	<i>What will separate us from the love of Christ?</i>
D6	Romans 14:7-9, 10c-12 (CL)	<i>Whether we live or die, we are the Lord's.</i>
D7	1 Corinthians 15:20-28 (CL)	<i>So too in Christ shall all be brought to life.</i>
D8	1 Corinthians 15:51-57	<i>Death is swallowed up in victory.</i>
D9	<u>2 Corinthians 4:14 - 5:1</u>	<i>What is seen is transitory,</i>
D10	2 Corinthians 5:1, 6-10	<i>We have a building from God, eternal in heaven.</i>
D11	Philippians 3:20-21	<i>He will change our lowly bodies</i>
D12	Philippians 4:4-9	<i>Do these things and the God of peace will be with you.</i>
D13	1 Thessalonians 4:13-18	<i>Thus we shall always be with the Lord.</i>
D14	2 Timothy 2:8-13	<i>If we have died with him</i>
D15	2 Timothy 4:1-8	<i>I am already being poured out and the crown of righteous-</i>
D16	1 John 3:1-2	<i>We shall see him as he is.</i>
D17	1 John 3:14-16	<i>We know that we have passed from death to life because</i>

*These readings may also be considered for a Second Reading outside of Easter Time.  
Please see page 15 for the text.*

B17	Acts 10:34-36, 42-43	<i>He is the one appointed by God as judge of the living and</i>
B18	Revelation 14:13	<i>Blessed are the dead who die in the Lord.</i>
B19	Revelation 20:11 - 21:1	<i>The dead were judged according to their deeds.</i>
B20	Revelation 21:1-5a, 6b-7	<i>There shall be no more death.</i>

## SECOND READINGS

*A Second Reading is always optional.*

### D1 **Romans 5:5-11**

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

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.

*Beliefs:* Christ died for us that we might be saved. Even though we are sinners, God loves us. We have hope in eternal life, and hope does not disappoint.

*Commentary:* Saint Paul is explaining the deep love that God has for us. You might lay down your life for a family member, a close friend, or a good person, but Christ died for us while we were still sinners. If God loved us enough to do that, surely God will save us through the life of his Son.

### D2 **Romans 5:17-21**

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

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.

*Beliefs:* Sin entered the world through Adam, but grace entered through Christ Jesus, and grace is more powerful than sin. Eternal life is more powerful than death.

*Commentary:* Paul contrasts the roles of Adam and Christ. Adam's actions affected us all: they brought sin and death into the world. But Christ's actions also affected us all: They brought grace and eternal life to us.

### D3 **Romans 6:3-4, 8-9**

*We too might live in newness of life.*

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.

*Beliefs:* In baptism we share in the death and resurrection of Christ. As Christ was raised from the dead, we too may live in newness of life.

*Commentary:* Paul explains the implications of the resurrection of Jesus. He died and rose from the dead. We participate in the mystery of his death and resurrection when we are baptized. Our baptism is a promise that we who have died with Christ may also be raised with him. (The short form focuses the primary images of this passage.)

### D4 **Romans 8:14-23**

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

Brothers and sisters: Those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself



bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies

*Beliefs:* We are children of God. We suffer that we might be glorified. We await the redemption of our bodies.

*Commentary:* Paul explains that the Holy Spirit has made us children of God, joint-heirs with Christ—through suffering—to eternal glory. Our sufferings are nothing compared to the glory that is to come. All of creation eagerly awaits renewal. As labor pains precede birth, so our suffering precedes our redemption.

**D5** **Romans 8:31b-35, 37-39**  
*What will separate us from the love of Christ?*

Brothers and sisters: If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things, we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

*Beliefs:* God loves us, even when others oppose us. Christ died, was raised, and intercedes for us. Nothing will sepa-

rate us from the love of Christ—not even death.

*Commentary:* Paul explains how God defends those who belong to him. He handed his own Son over for us, so we can expect God to forgive us even when others condemn us. Nothing can separate us from the love of God in Christ Jesus our Lord.

**D6/CL** **Romans 14:7-9, 10c-12**  
*Whether we live or die, we are the Lord's.*

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.

*Beliefs:* We belong to the Lord in life and in death. Christ died for this reason. We shall all give an accounting of ourselves for the judgment of God.

*Commentary:* We have a tendency to judge our neighbor, but it is we who shall be judged. Paul reminds us that we belong to God whether we live or die, and he will judge us at the end of time. We should live not to judge another but for the glory of God.

**D7/CL** **1 Corinthians 15:20-23**  
*So too in Christ shall all be brought to life.*

Brothers and sisters: Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ.

*Beliefs:* Christ has been raised from the dead. He will come again and will present to God those who belong to him.

*Commentary:* Saint Paul explains the second coming of Christ. He affirms the resurrection of Christ, who is the "firstfruits" of those who have died. God will bring to life those who have followed Christ. All things—even death—are subject to Christ. (The short form of this reading retains the principal points of Paul's presentation.)

**D8 1 Corinthians 15:51-57***Death is swallowed up in victory.*

Brothers and sisters: Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: *Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?* The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

*Beliefs:* When Christ comes again, he will raise the dead and rescue those who are still living. The faithful shall live incorruptible and immortal.

*Commentary:* Paul offers consolation to those concerned about eternal life. Some Christians were dying before Christ returned; the living did not want the dead to miss out on the promises of the resurrection. Paul says Christ will rescue the living and the dead. Death is swallowed up in the victory of Christ.

**D9 2 Corinthians 4:14 - 5:1***What is seen is transitory, but what is unseen is eternal.*

Brothers and sisters: Knowing that the One who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal. For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.

*Beliefs:* God, who raised Jesus from the dead, will raise up the faithful with him. Our bodies may suffer, but our af-

flictions produce glory beyond comparison.

*Commentary:* Paul affirms the resurrection and places suffering in context. He explains that the “outer self” may waste away, but our “inner self” is renewed each day. Suffering is a “momentary light affliction” when compared with the glory that awaits us. We dwell in temporary housing; we await an eternal home in heaven.

**D10 2 Corinthians 5:1, 6-10***We have a building from God, eternal in heaven.*

Brothers and sisters: We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.

*Beliefs:* We await an eternal dwelling in heaven. We try to please God, for we will appear before the judgment seat of Christ.

*Commentary:* Saint Paul offers consolation to those who realize how short this life is compared with the eternal life that awaits us. He says we may be at home in the body, but “we are away from the Lord.” We courageously look forward to going home to the Lord. Christ will judge our actions, so we try to please him while we live.

**D11 Philippians 3:20-21***He will change our lowly bodies to conform to his glory*

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.

*Beliefs:* Jesus our savior will come again. He will change us to be like his body in glory.

*Commentary:* Saint Paul tells the Philippians about their future glory in heaven. Although they live in earthly cities, they are—first of all—citizens of the heavenly city. Christ has subjected all things to himself, and with this power he can change our mortal bodies to be like his in glory.

**D12** **Philippians 4:4-9**

*Do these things and the God of peace will be with you.*

Brothers and sisters: Rejoice in the Lord always. I will say it again: Rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and mind in Christ Jesus.

Finally, sisters and brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

**D13/CL** **1 Thessalonians 4:13-18**

*Thus we shall always be with the Lord.*

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.

*Beliefs:* Jesus has risen from the dead. The faithful who have died shall rise again.

*Commentary:* Some people believe that those who die are gone for-ever, but St. Paul disagrees. The Lord Jesus will come again. When he does, those who are alive will meet him together with those who have died to live with him for ever.

**D14** **2 Timothy 2:8-13**

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

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.

*Beliefs:* If we have died with Christ, we shall also live with him. If we persevere through our sufferings, we shall reign with him.

*Commentary:* Saint Paul writes to Timothy from prison. His enemies can chain him, but they cannot chain God's word. Paul is confident in this saying: if we have died with Christ we shall also live with him.

**D15** **2 Timothy 4:1-8**

*I am already being poured out and the crown of righteousness awaits me which the lord will award to me.*

Beloved: I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry. For I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance.

**D16** **1 John 3:1- 2**

*We shall see him as he is.*

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.

*Beliefs:* We are children of God. One day we shall be like God, for we shall see him as he is.

*Commentary:* Saint John tells about the unique relationship we have with God. Others in the world do not know God. But we are God's children now, and "what we shall be has not yet been revealed." But we shall be like God when we see him as he is.

## D17

## 1 John 3:14-16

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

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.

*Beliefs:* In love, Jesus laid down his life for us. To love is to participate in God's life.

*Commentary:* John talks about the relationship between love and eternal life. If we love others, we pass from death to life. Christ laid down his life for us and showed us how to love. We ought to lay down our lives for others.

---

*I believe the words of the wise, that is, that every fair and God-beloved soul, when it leaves here and is set free from the bonds of the body, at once enjoys a sense and perception of the blessings that await.*

Saint Gregory of Nazianzus (*On His Brother Caesarius*, Oration, 7.21, in *Ancient Christian Doctrine*, vol 5, p 257, ed., Angelo Di Berardino, IVP Academic, Downers Grove, IL, 2010)

---



## GOSPEL PROCLAMATIONS

Only a priest or deacon may read the selection at a Funeral/Memorial Mass  
or Liturgy Outside of Mass.

E1	Matthew 5:1-12a	<i>Rejoice and be glad, for your reward will be great in heaven.</i>
E2	Matthew 11:25-30 (CL)	<i>Come to me and I will give you rest.</i>
E3	Matthew 25:1-13	<i>Behold the bridegroom! Come out to him!</i>
E4	Matthew 25:31-46	<i>Come, you who are blessed by my Father.</i>
E5	Mark 15:33-39; 16:1-6 (long form)	<i>Jesus gave a loud cry and breathed his last.</i>
E6	Mark 15:33-39 (short form)	<i>Jesus gave a loud cry and breathed his last.</i>
E7	Luke 7:11-17	<i>Young man, I tell you, arise!</i>
E8	Luke 12:35-40	<i>You also must be prepared.</i>
E9	Luke 23:33, 39-43	<i>Today you will be with me in Paradise.</i>
E10	Luke 23:44-46, 50, 52-53; 24:1-6a (long form)	<i>Father, into your hands I commend my spirit.</i>
E11	Luke 23:44-46, 50, 52-53 (short form)	<i>Father, into your hands I commend my spirit.</i>
E12	Luke 24:13-35 (long form)	<i>Was it not necessary that the Christ should suffer these things and enter into his glory?</i>
E13	Luke 24:13-16, 28-35 (short form)	<i>Was it not necessary that the Christ should suffer these things and enter into his glory?</i>
E14	John 5:24-29	<i>Whoever hears my word and believes has passed from death to life.</i>
E15	John 6:37-40 (CL)	<i>Everyone who sees the Son and believes in him may have eternal life and I shall raise him on the last</i>
E16	John 6:51-58 (CL)	<i>Whoever eats this bread will live forever. I will raise them up on the last day.</i>
E17	John 11:21-27	<i>I am the resurrection and the life.</i>
E18	John 11:32-45 (CL)	<i>Lazarus, come out!</i>
E19	John 12:23-26	<i>If it dies, it produces much fruit.</i>
E20	John 14:1-6	<i>In my Father's house there are many dwellings.</i>

### E1 **Matthew 5:1-12a**

*Rejoice and be glad, for your reward will be great in heaven.*

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are

the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you

when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

*Beliefs:* Those who live a virtuous life are blessed, and their reward will be great in heaven.

*Commentary:* This passage is commonly known as the Beatitudes, one of the most beautiful and memorable sayings of Jesus. It marks the beginning of the Sermon on the Mount, a speech in which he helps his disciples discern how to live. In the Beatitudes Jesus identifies the virtues that make people good disciples, even as he cautions that they will suffer persecution because of him.

## E2/CL

### Matthew 11:25-30

*Come to me and I will give you rest.*

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."

*Beliefs:* God reveals hidden things to those who are childlike. We come to know God through Jesus, his Son.

*Commentary:* During the Sermon on the Mount, Jesus addresses words of praise to his Father and words of comfort to his disciples. Jesus praises the Father for revealing himself to Jesus and to the disciples. He invites those who are burdened to come to him and find rest. "My yoke is easy, and my burden light."

## E3

### Matthew 25:1-13

*Behold the bridegroom! Come out to him!*

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 bride-

groom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, 'Lord, Lord, open the door for us!' But he said in reply, 'Amen, I say to you, I do not know you.' Therefore, stay awake, for you know neither the day nor the hour."

*Beliefs:* God rewards those who are wise and prepared. Those who act foolishly miss out on heaven's blessings. We do not know the day or the hour when Christ will come for us.

*Commentary:* Jesus tells this parable near the end of his life. Shortly before his death, he indicates that he will return. He expects that some will be ready to meet him; others will not. He reveals this in an unsettling parable.

## E4

### Matthew 25:31-46

*Come, you who are blessed by my Father.*

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."

*Beliefs:* Christ expects us to take care of the needy. He will come again in judgment to reward those who cared for others.

*Commentary:* Near the end of his life, Jesus tells this parable about the king who returns and separates people as a shepherd separates sheep from goats. He rewards those who feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, tend the sick, and visit prisoners. He punishes those who do not.

## E5 **Mark 15:33-39; 16:1-6** (Long Form)

*Jesus gave a loud cry and breathed his last.*

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.

*Beliefs:* Jesus died on the cross for us. He is risen from the dead.

*Commentary:* Mark tells the story of the death and resurrection of Jesus. This is probably the oldest narrative of the event. Even in his agony, Jesus quotes from the psalms. Signs and wonders convince a centurion that he is the Son of God. Women carrying spices to the tomb discover that it is empty except for a mysterious figure who announces that Jesus has been raised. (The short version tells only of the death of Jesus.)

## E6 **Mark 15:33-39** (Short Form)

*Jesus gave a loud cry and breathed his last.*

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!"

## E7 **Luke 7:11-17**

*Young man, I tell you, arise!*

Jesus journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you,

arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.

*Beliefs:* Jesus has power over life and death. He demonstrated this by raising the dead to life. God can still raise the dead to eternal life.

*Commentary:* Jesus is moved by the sorry situation of a widow whose only son has died. He commands the young man to "arise"—fore-shadowing his own resurrection. The people realize that Jesus is a great prophet, and word of him spreads.

E8

Luke 12:35-40

*You also must be prepared.*

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."

*Beliefs:* Jesus will come again when people do not expect him. He will reward those servants who await his return.

*Commentary:* Jesus urges his disciples to be constantly faithful, for they do not know when he will come again. Those who have served others will find that Jesus will be waiting on them instead.

E9

Luke 23:33, 39-43

*Today you will be with me in Paradise.*

When the soldiers came to the place called the Skull, they crucified Jesus and the criminals there, one on his right, the other on his left. Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Christ? Save yourself and us." The other man, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemna-

tion? 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."

*Beliefs:* Jesus was crucified for us. He forgives the sinner and offers eternal salvation.

*Commentary:* Saint Luke is the only writer who reports the conversation between Jesus and the criminals crucified with him. One criminal recognizes that Jesus is innocent and calls him by his first name. Jesus promises that this man will be with him in paradise.

E10

Luke 23:44-46, 50, 52-53; 24:1-6a

**(Long Form)**

*Father, into your hands I commend my spirit.*

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."

*Beliefs:* Jesus died on the cross for us and rose from the dead.

*Commentary:* Saint Luke says an eclipse of the sun darkened the earth from noon to 3 p.m. on the day Jesus died. He tells of Joseph, who took the body down and laid it in a new tomb. Women bringing spices the next day discovered the tomb was empty. Two men announced to them that Jesus had been raised. (The short version tells only of the death of Jesus.)



**E11** **Luke 23:44-46, 50, 52-53**  
(Short Form)

*Father, into your hands I commend my spirit.*

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.

**E12** **Luke 24:13-35**  
(Long Form)

*Was it not necessary that the Christ should suffer these things and enter into his glory?*

That very day, the first day of the week, two of the disciples of Jesus were going to a village called Emmaus, seven miles from Jerusalem, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those

with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, Jesus interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, Jesus gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them, who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

*Beliefs:* Jesus rose from the dead and appeared to his disciples. We continue to experience his presence in the Eucharist.

*Commentary:* On the evening of the day Jesus rose from the dead, two disciples walk to Emmaus. Jesus joins them, but they do not recognize him. He explains the Scriptures to them. They ask him to stay with them. When he breaks bread, they recognize him—and he vanishes from their sight. (The short version abridges the story.)

**E13** **Luke 24:13-16, 28-35**  
(Short Form)

*Was it not necessary that the Christ should suffer these things and enter into his glory?*

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 farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them, who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

**E14****John 5:24-29**

*Whoever hears my word and believes  
has passed from death to life.*

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."

*Beliefs:* Those who believe in Jesus have eternal life. The dead will hear the voice of the Son of God, and they will live.

*Commentary:* In a controversy with fellow Jews, Jesus reveals the message of the resurrection: those who believe will rise from death to life. They will hear the voice of the son of Man and come up out of the tombs.

**E15/CL****John 6:37-40**

*Everyone who sees the Son and believes in him may have eternal life and I shall raise him on the last day.*

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."

*Beliefs:* Jesus came down from heaven to raise us up on the last day. All those who believe in the Son of God have eternal life.

*Commentary:* Jesus begins his discourse on the bread of life with remarks about his mission. God has sent him for the purpose of salvation. Those who believe in him shall have eternal life, and he will raise them on the last day.

**E16/CL****John 6:51-59**

*Whoever eats this bread will live forever. I will raise them up on  
the last day.*

Jesus said to the crowds: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my Flesh for the life of the world." The Jews quarreled among themselves, saying, "How can this man give us his Flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink his Blood, you do not have life within you. Whoever eats my Flesh and drinks my Blood has eternal life, and I will raise him on the last day. For my Flesh is true food, and my Blood is true drink. Whoever eats my Flesh and drinks my Blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever who eats this bread will live forever."

*Beliefs:* Jesus is the living bread come down from heaven. Those who share the Eucharist will live forever.

*Commentary:* Jesus reveals the mystery of the Eucharist in a discourse to the crowds. He came down from heaven for

them, just as manna came from heaven for their ancestors in the desert. Jesus will remain with those who eat his flesh and drink his blood.

**E17** **John 11:21-27**

*I am the resurrection and the life.*

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."

*Beliefs:* Jesus is the resurrection and the life. Those who believe in him will live.

*Commentary:* At the death of Lazarus, Jesus visits with Martha and Mary. Before he raises Lazarus from the dead, he reveals to them the mystery of death and life: that he is Lord of all, and that those who believe will never die. (The short form compresses the conversation.)

**E18/CL** **John 11:32-45**

*Lazarus, come out!*

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 hear-

ing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!"

The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth.

So Jesus said to the crowd, "Untie him and let him go." Now many of Jews who had come to Mary and seen what he had done began to believe in him.

*Beliefs:* Jesus has power over life and death. He showed this by raising Lazarus from the dead.

*Commentary:* Shortly before his passion, Jesus learns of the death of his friend Lazarus. He goes to the home of Martha and Mary to console them, to instruct them, and to startle the crowd by raising Lazarus from the dead. Many came to believe in him because he demonstrated his authority over death.

**E19** **John 12:23-26**

*If the grain of wheat dies, it produces much fruit.*

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."

*Beliefs:* Death leads to life, as surely as buried grain becomes wheat. Those who live for Christ preserve themselves for eternal life.

*Commentary:* Shortly before his passion begins, Jesus helps the disciples understand about resurrection. He says a grain of wheat produces fruit only if it dies. He will rise again, and so will his followers. "Where I am, there also will my servant be." (The short form of this reading omits references to Jesus' hour and the Father's glory.)

**E20** **John 14:1-6**

*In my Father's house there are many dwellings.*

Jesus said to his disciples: "Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you,

I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way." Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me."

*Beliefs:* Jesus died to prepare a place for his followers. He will come back again and take them to himself. Jesus is the way, the truth, and the life.

*Commentary:* Seated with his disciples at the Last Supper, Jesus gives a final instruction about his mission. He will die, but he is going to prepare a place for those who follow him. When Thomas asks him the way, he says, "I am the way and the truth and the life."

*Scripture texts taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the New American Bible may be reproduced in any form without permission in writing from the copyright owner.*

## UNIVERSAL PRAYER

*As at any Mass, the Universal Prayer invites the priestly people of God to exercise their responsibility and pray for the needs of the church and the world. They were commonly called the Prayer of the Faithful. The Missal favors "universal prayer." The prayer is not general, but universal in its scope.*

*Other petitions may be added or substituted.*

*A family member or friend may read the petitions.*

*Following the homily, the presider will invite those offering the intentions of the Universal Prayer to the Ambo.*

*At Sacred Heart Church please use the ramp to enter and depart the sanctuary.*

*Like the readings, the intentions are in the Ambo Binder.*

*The priest introduces and concludes the Universal Prayer. Following the prayer, all may be seated.*

### F1

#### **Priest's Introduction:**

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

**Reader:** In Baptism **N.** was given the light of Christ. Scatter the darkness now and lead him (her) over the waters of death. We pray: **R.** Lord, hear our prayer.

**Reader:** Our brother (sister) **N.** was nourished at the table of the Savior. Welcome him (her) into the halls of the heavenly banquet. We pray. **R.** Lord, hear our prayer.

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

**Reader:** The family and friends of **N.** seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. We pray. **R.** Lord, hear our prayer.

**Reader:** We are assembled here in faith and confidence to pray for our brother (sister) **N.** Strengthen our hope so that we may live in the Lord. We pray. **R.** Lord, hear our prayer.

#### **Priest's Prayer:**

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

**R.** Amen.



## F2

**Priest's Introduction:** God, the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead:

**Reader:** For **N.** who in Baptism was given the pledge of eternal life, that he (she) may now be admitted to the company of the Saints. We pray. **R.** Lord, hear our prayer.

**Reader:** For our brother (sister) who ate the Body of Christ, the Bread of life, that he (she) may be raised up on the last day. We pray. **R.** Lord, hear our prayer.

**Reader:** For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. We pray. **R.** Lord, hear our prayer.

**Reader:** For all those have fallen asleep in the hope of rising again, that they may see God face to face. We pray. **R.** Lord, hear our prayer.

**Reader:** For the family and friends of our brother (sister) **N.**, that they may be consoled in their grief by the Lord, who wept at the death of his friend Lazarus. We pray. **R.** Lord, hear our prayer.

**Priest's Prayer:**

May the prayer of those who cry to you benefit the souls of your servants, O Lord: free them, we pray, from all their sins and make them sharers in your redemption. Through Christ our Lord.

**R.** Amen.

## F3

**Priest's Introduction:**

Let us in faith call upon God the almighty Father, who raised Christ his Son from the dead, as we pray for the salvation of the living and the dead.

**Reader:** That God may establish the Christian people in faith and unity. We pray: **R.** Lord, hear our prayer.

**Reader:** That God may rescue the entire world from all the evils of war. We pray: **R.** Lord, hear our prayer.

**Reader:** That God may be pleased to show himself a father to our brothers and sisters who lack work, food or housing. We pray: **R.** Lord, hear our prayer.

**Reader:**

**A.** That God may be pleased to admit for ever to the company of the Saints his deceased servant **N.**, who once through Baptism received the seed of eternal life. We pray: **R.** Lord, hear our prayer.

**B.** That on the last day God may raise up **N.**, who fed on the Body of Christ, the Bread of eternal life. We pray: **R.** Lord, hear our prayer.

**C.** That God may grant to the souls of our brothers and sisters, friends, and benefactors the reward of their labors. We pray: **R.** Lord, hear our prayer.

**D.** That God may welcome into the light of his face all who have fallen asleep in the hope of the resurrection. We pray: **R.** Lord, hear our prayer.

**E.** That God may graciously help and comfort our brothers and sisters who are suffering affliction. We pray: **R.** Lord, hear our prayer.

**F.** That God may be pleased to gather into his glorious Kingdom all who have gathered here in faith and devotion. We pray: Lord, hear our prayer.

**Priest's Prayer:**

May the prayer of those who cry to you benefit the souls of your servants, O Lord: free them, we pray, from all their sins and make them sharers in your redemption. Through Christ our Lord.

## *Music Selections for Funerals and Memorial Masses*

The songs and hymnody for funerals are chosen from our Christian repertoire since their purpose is to express our faith in the context of the liturgy. When appropriate, a Sending Song may be chosen from secular music.

With respect to the song selections outlined on subsequent pages, these songs are suggested at the appropriate points in the Mass. However, some of them could also be shifted to other points as well. For example, Psalmody is very appropriate during the Entrance and Communion Processions. Many of the Entrance and Sending hymns/songs are also interchangeable. Secular music is not permitted within the context of either a Funeral/Memorial Mass or a Liturgy Outside of Mass celebration. Hymns and songs that contain "Alleluia" are not sung during the Lenten Season.

Psalmists and Song Leaders must be active in this ministry at our parish or another Catholic parish. Soloist (family members, friends and/or non-active Catholic cantors) are most welcome to sing a Prelude, Offertory Song or a Communion Meditation.

As worshipers gather in the church to begin the Mass, a moment of music may be offered before the Entrance Song. You may suggest a Prelude that the music ministry might sing or play before the liturgy begins. If no suggestion is made the music director may decide on either an appropriate instrumental or vocal selection.

The Responsorial Psalms are based on the lectionary from the *Rite of Christian Funerals* Composers' settings which are interpretations of the lectionary text are included in the Hymns and Songs and may not be used for the Psalm. *Shepherd Me, O God* is an example of a song, based on Psalm 23, however, does not follow the biblical, i.e., lectionary text, and is more appropriately sung during Communion.

*The following parts of the Mass are required for the Assembly and is not substituted with a vocalist:*

- 1 Entrance, 2 Responsorial Psalm, 3 Communion and \*
- 4 Song of Farewell (Commendation) Hymns or Songs

(\* *The Commendation Song is not used during a Memorial Mass*).

*The following parts of the Mass are optional for the Assembly and a vocal solo is permitted:*

- 1 Offertory (if not a hymn/song it is instrumental)
- 2 Sending (if not a hymn/song it is instrumental)

Music appropriate for **Military Honors** are included with the Sending Songs.

Music that is appropriate for the various liturgical Seasons of the Church Year are appropriate. Please discuss your requests with the Director of Liturgy and Music.

The parish music office maintains a list of qualified music ministers (song leaders and instrumentalists) who have prayed with us in song throughout the year. You are welcome to invite your own instrumentalists/soloist from either family or friends. There is an extra stipend request for each instrumentalist and/or vocalist which may include rehearsal time.

If you wish a bagpiper to be present, you may contact the player of your choice, or the music office can assist you. Typically, the piper escorts the family to and from the hearse. The piper cannot play in the church, but rather, begins and ends the procession in the church narthex/gathering area.

Music that is not within the parish repertoire will be considered, however, the family needs to provide adequate copies of the music and the applicable copyright fee for the worship aid. Typically, one copy for each music minister is required. Following the liturgy, the music will be returned to the

family, or it may be donated to the parish music library.

The music in this guide is not exhaustive. You may always request alternate hymns and songs based on family favorites and tradition. As long as we have copyright permission to use such music, we will strive to find resources for the music to include in your worship.

You may listen to each song selection from this guide on our website:

[www.divinemercymusic.org/funeral-rites](http://www.divinemercymusic.org/funeral-rites)

The introduction to the *Order of Christian Funerals* devotes four paragraphs to the question of Music in the Funeral liturgy (numbers 30-34).

*Music is integral to the Funeral rites. It allows the community to express convictions and feelings that word 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.*

Thus, while Funeral music may express "convictions and feelings," its subject must always be the paschal mystery and it must be related to the readings from Scripture.

Rather than adopting popular secular songs which are inappropriate to a liturgical setting, we should seek out good liturgical music on a paschal theme which can "support, console, and uplift participants and help to create in them a spirit of hope in Christ's victory over death and in the Christian's share in that victory."

*Order of Christian Funerals, number 31*

## ENTRANCE HYMS/SONGS

- A1 Amazing Grace
- A2 Be Still, My Soul
- A3 Childrens of the Heavenly Father
- A4 Here I Am, Lord
- A5 Holy God, We Praise Thy Name
- A6 Hosea
- A7 How Great Thou Art
- A8 I Call You to My Father's House
- A9 I Heard the Voice of Jesus Say
- A10 I, the Lord
- A11 Jesus, Remember Me
- A12 Joyful, Joyful, We Adore Thee
- A13 Lord of All Hopefulness
- A14 Lord of the Dance
- A15 The Lord's My Shepherd
- A16 Morning Has Broken
- A17 O God beyond All Praising
- A18 Praise to the Lord, the Almighty
- A19 Sing a New Song
- A20 Sing with all the Saints in Glory
- A21 Though the Mountains May Fall
- A22 10,000 Reasons (Bless the Lord)
- A23 Amazing Grace
- A24 An Now My Lifesong Sings

## OFFERTORY HYMNS/SONGS

- G1 All I Ask of You
- G2 Be Not Afraid
- G3 Down to the River to Pray
- G4 Eye Has Not Seen
- G5 God Will Wipe the Tears
- G6 Hail Mary: Gentle Woman
- G7 I Have Loved You
- G8 I Will Be with You
- G9 Keep in Mind
- G10 Let There Be Peace on Earth
- G11 Nearer My God to Thee
- G12 O God, You Search Me
- G13 Parable
- G14 Prayer of St. Francis  
*Make Me a Channel of Your Peace*
- G15 Precious Lord, Take My Hand
- G16 Shelter Me, O God
- G17 Softly and Tenderly
- G18 The Servant Song
- G19 There Is a Place
- G20 You Are Near

*The Offertory may be a soloist only.*

## MASS SETTINGS

At Divine Mercy Parish we use four Mass Settings during the Eucharist.

Each Mass Setting includes the Preface Acclamation (Holy), Memorial Acclamation (Mystery of Faith), Amen, and the Lamb of God.

MS1 – Mass of Creation

MS3 – Missa Pacem (Mass of Peace)

MS 2 – Mass of Christ the Savior

MS4 – Mass of St. Ann

**You may listen to each option from this guide on our website:**

[www.divinemercymusic.org/funeral-rites](http://www.divinemercymusic.org/funeral-rites)

## COMMUNION HYMS/SONGS

- H1 Go Rest on that Mountain
- H2 Bread of Life
- H3 Come, All You Blessed Ones
- H4 Come to Me
- H5 Gift of Finest What  
*You Satisfy the Hungry Heart*
- H6 Hidden Here before Me  
*Adoro de devote*
- H7 How Beautiful
- H8 I Am the Bread of Life
- H9 I Receive the Living God
- H10
- H11 One Bread, One Body
- H12 Pan de Vida
- H13 Panis Angelicus—Lambilotte
- H14 Shepherd Me, O God
- H15 Taste and See—Haugen
- H16 Taste and See—Moore
- H17 Unless a Grain of Wheat
- H18 We Remember
- H19 Give Me Jesus
- H20 Healing Rain

## SONGS OF FAREWELL

*This song is sung by the assembly during the Final Commendation. During the song incense is used to honor our beloved.*

*Please note that a Song of Farewell is not sung during a Memorial Mass, however, any of these songs may be used for the Entrance, Offertory, Communion or Sending selections*

- I1 Celtic Song of Farewell
- I2 Come to His/Her Aid
- I3 Dying You Destroyed Our Death!
- I4 Go Now in Peace
- I5 Go, Silent Friend
- I6 How Bright Is the Day
- I7 I Know that My Redeemer Lives

- I8 In paradisum  
*May Angels Guide You*
- I9 Jesus, Remember Me
- I10 May Holy Angels
- I11 May the Angels Be Your Guide
- I12 May the Choir of Angels
- I13 O Loving God
- I14 Saints of God
- I15 The Hand of God Shall Hold You

## SENDING HYMNS/SONGS

- J1 Alleluia! Alleluia! (outside Lent)
- J2 Alleluia! Sing to Jesus (outside Lent)
- J3 City of God
- J4 Dwellers in the Holy City
- J5&J6 Eternal Father, Strong to Save
- J7 For All the Saints
- J8 God Bless America
- J9 God of Our Fathers
- J10 Grant Them Eternal Rest (Alstott)
- J11 Grant Them Eternal Rest (Tietze)
- J12 I Know that My Redeemer Lives
- J13 (An) Irish Blessing
- J14 Jerusalem, My Happy Home
- J15 Jesus Christ Is Risen Today (outside Lent)
- J16 Jesus, Lord, Have Mercy
- J17 Lead, Me Lord
- J18 May God Keep and Bless You
- J19 Mine Eyes Have Seen (outside Lent)
- J20 New Jerusalem
- J21 Now Thank We All Our God
- J22 O Lord, You Died That All Might Live
- J23 On Eagle's Wings
- J24 Shall We Gather at the River
- J25 Soon and Very Soon
- J26 We Walk by Faith
- J27 When the Saints Go Marching In
- J28 Where My Father Lives.



## VIGIL

*The first of the three traditional liturgies for our loved one is the vigil for the deceased, commonly called the wake service. Typically this liturgy takes place in the funeral home. The time before or after the vigil provides an occasion and setting for friends to share condolences with the grieving family. In practice, the vigil could either begin or conclude the period of visitation. Some like it at the beginning to set the tone for what follows. Others like it at the end to gather people in prayer and send them on their way.*

## GREETING

May the Father of mercies, the God of all consolation, be with you. **R. And with your spirit.**

*A lay minister invokes God's blessing and signs him/herself with the sign of the cross, saying:*

In the name of the Father, and of the Son, and of the Holy Spirit. **R. Amen.**

## OPENING SONG (optional)

## INVITATION TO PRAYER

My sisters and brother, we believe that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death. Confident that God always remembers the good we have done and forgives our sins, let us pray, asking God to gather **N.** to himself:

## OPENING PRAYER

O God, glory of believers and life of the just, by the death and resurrection of your Son, we are redeemed: have mercy on your servant **N.**, and make him/her worthy to share the joys of paradise, for he/she believed in the resurrection of the dead. Through Christ our Lord. **R. Amen.**

## FIRST READING

**2 Corinthians 5:1, 6-10**

Brothers and sisters: We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.

## RESPONSORIAL PSALM

**Psalm 27**

**R. The Lord is my light and my salvation.**

The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; before whom shall I shrink? **R.**

There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life, to savor the sweetness of the Lord, to behold his temple. **R.**

O Lord, hear my voice when I call; have mercy and answer. It is your face, O Lord, that I seek; hide not your face. **R.**

I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord. **R.**

## GOSPEL     Luke 12:35-40

A reading from the holy Gospel according to Luke

**R. Glory to you, O Lord.**

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

**R. Praise to you, Lord, Jesus Christ.**

## HOMILY or REFLECTION

### UNIVERSAL PRAYER

Leader: Let us turn to Christ Jesus with confidence and faith in the power of his Cross and Resurrection.

Risen Lord, pattern of our life for ever: Lord, have mercy.

**R. Lord, have mercy.**

Promise and image of what we shall be: Lord, have mercy.

**R. Lord, have mercy.**

Son of God who came to destroy sin and death: Lord, have mercy.

**R. Lord, have mercy.**

Word of God who delivered us from the fear of death: Lord, have mercy.

**R. Lord, have mercy.**

Crucified Lord, forsake in death, raised in glory: Lord, have mercy.

**R. Lord, have mercy.**

Lord Jesus, gentle Shepherd who bring rest to our souls,  
give peace to **N.** for ever: Lord, have mercy.

**R. Lord, have mercy.**

Lord Jesus, you bless those who mourn and are in pain.

Bless **N.'s** family and friends who gather around him/her today:  
Lord, have mercy.

**R. Lord, have mercy.**

### THE LORD'S PRAYER

Friends, our true home is heaven. Therefore let us pray to our heavenly Father as Jesus taught us.  
**Our Father...**

### CONCLUDING PRAYER

Lord, God, you are attentive to the voice of our pleading. Let us find in your Son comfort in our sadness, certainty in our doubt, and courage to live through his hour. Make our faith strong through Christ our Lord. **R. Amen.**

Blessed are those who have died in the Lord;  
let them rest from their labor for their good deeds go with them

Eternal rest grant unto him/her, O Lord. **R. and let perpetual light shine upon him/her.**

May he/she rest in peace. **R. Amen.**

May his/her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.  
**R. Amen.**

*A lay minister invokes God's blessing and signs him/herself with the sign of the cross, saying:*

May the love of God and the peace of the Lord Jesus Christ bless and console us and gently wipe every tear from our eyes: in the name of the Father, and of the Son, and of the Holy Spirit. **R. Amen.**

*The vigil may conclude with a song or a few moments of silent prayer or both.*

## THE RITE OF COMMITTAL

*The Rite of Committal, the final part of the funeral liturgy, is the prayer of the Church at graveside.*

Our sister/brother has gone to her/his rest in the peace of Christ. May the Lord now welcome her/him to the table of God's children in heaven. With faith and hope in eternal life, let us assist her/him with our prayers.

Let us pray to the Lord also for ourselves. May we who mourn be reunited one day with our sister/brother, together may we meet Christ Jesus when he who is our life appears in glory.

### SCRIPTURE VERSE

We read in sacred Scripture:

Come, you who are blessed by my Father, says the Lord, inherit the kingdom prepared for you from the foundation of the world. Matthew 25:34

This is the will of the one who sent me, says the Lord, that I should not lose anything of what he gave me, but that I should raise it on the last day. John 6:39

Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ.

Philippians 3:20

Jesus Christ is the first born of the dead; to him be glory and power forever and ever. Amen.

Revelation 1:5-6

### PRAYER OVER THE PLACE OF COMMITTAL

Lord Jesus Christ, by your own three days in the tomb, you hallowed the graves of all who believe in you and so made the grave a sign of hope that promises resurrection even as it claims our mortal bodies.

Grant that our sister/brother may sleep here in peace until you awaken her/him to glory, for you are the resurrection and the life. Then she/he will see you face to face and in your light will see light and know the splendor of God, for you live and reign for ever and ever. Amen.

### COMMITTAL

So because God has chosen to call our sister/brother from this life to himself, we commit her/his body to its final resting place. For we are dust and unto dust we shall return. But the Lord Jesus Christ will change our mortal bodies to be like his in glory, for he is risen, the firstborn from the dead. So let us commend our sister/brother to the Lord, that the Lord may embrace her/him in peace and raise her/his body on the last day.

### INTERCESSIONS

I invite you to respond *Lord, hear our prayer* to each of the intercessions.

Lord, you consoled Martha and Mary in their distress; draw near to us who mourn for our sister/brother and dry the tears of those who weep. We pray: **R. Lord, hear our prayer.**

You wept at the grave of Lazarus, your friend; comfort us in our sorrow.

We pray: **R. Lord, hear our prayer.**

You raised the dead to life; give to our sister/brother eternal life. We pray: **R. Lord, hear our prayer.**

Our sister/brother was washed in baptism and anointed with the Holy Spirit; give her/him fellowship with all your saints. We pray: **R. Lord, hear our prayer.**

She/He was nourished with your Body and Blood; grant her/him a place at your heavenly table.

We pray: **R. Lord, hear our prayer.**

Comfort us in our sorrow at the death of our sister/brother; let our faith be our consolation, and eternal life our hope. We pray: **R. Lord, hear our prayer.**

### THE LORD'S PRAYER

With longing for the coming of God's kingdom, let us pray:

**Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

### CONCLUDING PRAYER

Almighty God, through the death of your Son on the Cross, you destroyed our death; through his rest in the tomb, you hallowed the graves of all who believe in you; and through his rising again you restored us to eternal life.

God of the living and the dead, accept our prayers for those who have died in Christ and are buried with him in the hope of rising again. Since they were true to your name on earth, let them praise you for ever in the joy of heaven. Through Christ our Lord. **R. Amen.**

### PRAYER OVER THE PEOPLE

Merciful Lord, you know the anguish of the sorrowful, you are attentive to the prayers of the humble. Hear your people who cry out to you in their need and strengthen their hope in your lasting goodness. **R. Amen.**

Eternal rest grant to her/him, O Lord; **R. and let light perpetual shine upon her/him.**

May she/he rest in peace. **R. Amen.**

May her/his soul, and the souls of all the departed, through the mercy of God, rest in peace.

**R. Amen.**

May the peace of God, which is beyond all understanding, keep your hearts and minds in the knowledge and love of God and of his Son, our Lord Jesus Christ.

May almighty God bless us who are gathered here, the Father, and the Son, ✠ and the Holy Spirit.

**R. Amen.**

*(Minister sprinkles the casket/urn with holy water.)*

### DISMISSAL

Go in the peace of Christ. **R. Thanks be to God.**

---

*If, then, we have died with Christ,  
we believe that we shall also live with him.*

---

(Romans 6:8)



*All the sacraments, and principally those of Christian initiation, have as their goal the last Passover of the child of God which, through death, leads [the deceased one] into the life of the Kingdom. Then what [we] confessed in faith and hope will be fulfilled: "I look for the resurrection of the dead, and the life of the world to come."*

*(Catechism of the Catholic Church, n 1680)*

**Divine Mercy Parish  
at Sacred Heart Church  
1077 Tower Road, Winnetka, IL  
(847) 446-0856**

**at St. Philip the Apostle Church  
1962 Old Willow Road, Northfield, IL  
[www.divinemercynorthshore.org](http://www.divinemercynorthshore.org)**