



Blessings,

The Word of God is a source of encouragement and consolation for the faithful of God.

In our tradition we recognize that readings from the scripture are not just readings, still less just words. When the Scriptures are proclaimed in church, when we gather for prayer, Jesus himself is sacramentally present. Even when we read these readings to ourselves privately, we are invited to listen for the voice of the Lord of Life.

This booklet contains a variety of the readings which are approved for use at Catholic funerals services. The booklet is provided to assist people preparing for a funeral service - and some specific guidance for that is provided on the next page. But it can also serve as a source of spiritual reading in the days and weeks that follow the funeral service.

It is most natural to return in prayer to those readings used at the service itself, to continue to draw nourishment from them. But there is much to learn and much to gain from the other readings here too.

The Word of God and Funeral Services.

How many readings are there at a Funeral?

There are a variety of forms for funeral service. These include

- Vigil for the Deceased (which can include the reception of the body at the church)
- The principal funeral service - which maybe the Funeral Mass or a Funeral Liturgy outside of Mass at the Funeral Home.
- The Rite of Committal (at the cemetery or crematorium)
- (When the Committal is at a crematorium) the Rite for the Burial of Cremated Ashes is used.

At any other Funeral Service there can be as few as one reading - always a gospel reading. At the principal funeral service there will always be two or three, including a gospel reading, which the priest or deacon may choose at his discretion.

- If there is only one reading, that reading is always a Gospel reading.
- If there are two then one is from the Old Testament the second from the New Testament, and the third is the Gospel reading.

The bereavement ministry team guided by the priest or deacon who is celebrating the Funeral Liturgy will approve with the family which form of service will take place, and which readings are to be used. He will want to ensure that those decisions are reserved which will best meet your needs but respect the traditions of the Catholic Church.



Who reads them?

The Gospel reading is read by the priest or deacon only. The other reading(s) may be read by family members or friends. Please be sure to choose a reader who is able to read clearly and audibly, so that your guests will be able to hear the reading you have chosen.

If you feel that family members or friends will not be able to read, then please let the bereavement minister or priest know, and they will happily arrange for someone else to read the chosen readings.

Selecting the readings

The following pages contain a selection of readings, approved by the Catholic Church for use at the Funeral of Christian Burial.

It may well be that among these readings you will find a favorite reading, or a reading that has been previously used at a family funeral and that you decide to choose this reading for use on this occasion too. On the other hand, it may be that none of the readings offered are very familiar to you. One of the Bereavement Ministry members will be happy to assist you and your family.

We do recommend that you take your time to read through the various readings offered. Each one has something to say to us about the experience of death and the life of the faithful deceased. It would be a good thing to let this reading of the scriptures, listening to God's word, be a part of your spiritual preparation for the funeral, and begin to heal spiritually with the death of a loved one.

Consider what these readings have to say about faith, about death, and about the mystery of the Resurrection. Meditate on the readings and your response to them in your prayer. It can be helpful too, to discuss the readings that you have chosen to have at the funeral service with family members or friends.

Advising the priest of the reading(s) you choose.
Be sure to make certain that you let the bereavement minister, priest or deacon know of the reading or readings you have chosen when you meet to prepare the funeral liturgy.

1 Old Testament Readings

1. A reading from the book of Job 19:1. 23–27

This I know: that my Avenger lives.

Job said:

‘Ah, would that these words of mine were written down,
inscribed on some monument
with iron chisel and engraving tool,
cut into the rock forever.

This I know: that my Avenger lives,
and he, the last, will take his stand on earth.

After my awaking, he will set me close to him,
and from my flesh I shall look on God.

He whom I shall see will take my part:
these eyes will gaze on him and find him not aloof.’

2. A reading from the book of Wisdom 3:1–9

He accepted them as a holocaust.

The souls of the virtuous are in the hands of God,
no torment shall ever touch them.

In the eyes of the unwise, they did appear to die,
their going looked like a disaster,
their leaving us, like annihilation;
but they are in peace.

If they experienced punishment as men see it,
their hope was rich with immortality;
slight was their affliction, great will their blessings be.

God has put them to the test
and proved them worthy to be with him;
he has tested them like gold in a furnace
and accepted them as a holocaust.

When the time comes for his visitation they will shine out;
as sparks run through the stubble, so will they.

They shall judge nations, rule over peoples,
and the Lord will be their king forever.

They who trust in him will understand the truth,
those who are faithful will live with him in love;
for grace and mercy await those he has chosen.

A shorter form of this reading is also permitted

A reading from the book of Wisdom 3:1–6. 9

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God has put them to the test
and proved them worthy to be with him;
he has tested them like gold in a furnace
and accepted them as a holocaust.
They who trust in him will understand the truth,
those who are faithful will live with him in love;
for grace and mercy await those he has chosen.

3. A reading from the book of Wisdom 4:7–15

Untarnished life, this is ripe old age.

The virtuous man, though he dies before his time, will find rest.
Length of days is not what makes age honorable,
nor number of years the true measure of life;
understanding, this is man's grey hairs,
untarnished life, this is ripe old age.
He has sought to please God, so God has loved him;
as he was living among sinners, he has been taken up.
He has been carried off so that evil may not warp his understanding
or treachery seduce his soul;
for the fascination of evil throws good things into the shade,
and the whirlwind of desire corrupts a simple heart.
Coming to perfection in so short a while, he achieved long life;
his soul being pleasing to the Lord,
he has taken him quickly from the wickedness around him.
Yet people look on, uncomprehending;
it does not enter their heads
that grace and mercy await the chosen of the Lord,
and protection, his holy ones.



4. A reading from the prophet Isaiah. 25:6–9

The Lord will destroy Death for ever.

On this mountain,
the Lord of hosts will prepare for all peoples
a banquet of rich food.

On this mountain he will remove
the mourning veil covering all peoples,
and the shroud enwrapping all nations,
he will destroy Death for ever.

The Lord will wipe away the tears from every cheek;
he will take away his people's shame
everywhere on earth,
for the Lord has said so.

That day, it will be said: See, this is our God
in whom we hoped for salvation;
the Lord is the one in whom we hoped.

We exult and we rejoice
that he has saved us

5. A reading from the book of Lamentations 3:17–26

It is good to wait in silence for the Lord to save.

My soul is shut out from peace;
I have forgotten happiness.

And now I say, 'My strength is gone,
that hope which came from the Lord'.
Brooding on my anguish and affliction
is gall and wormwood.

My spirit ponders it continually
and sinks within me.

This is what I shall tell my heart,
and so recover hope:
the favours of the Lord are not all past,
his kindnesses are not exhausted;
every morning they are renewed;
great is his faithfulness.

'My portion is the Lord' says my soul
'and so I will hope in him.'

The lord is good to those who trust him,
to the soul that searches for him.

It is good to wait in silence
for the Lord to save.

6. A reading from the prophet Daniel 12:1-3

Those who lie sleeping in the dust will awake.

I, Daniel, was doing penance

when I received this message from the Lord:

‘At that time Michael will stand up, the great prince who mounts guard over your people. There is going to be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be spared, all those whose names are found written in the book. Of those who lie sleeping in the dust of the earth many will awake, some to everlasting life, some to shame and everlasting disgrace. The learned will shine as brightly as the vault of heaven, and those who have instructed many in virtue, as bright as stars for all eternity.’

7. A reading from the second book of Maccabees 12:43-45

A fine and noble action, in which he took account of the resurrection.

Judas, the leader of the Jews, took a collection from the people individually, amounting to nearly two thousand drachmae, and sent it to Jerusalem to have a sacrifice for sin offered, an altogether fine and noble action, in which he took full account of the resurrection. For if he had not expected the fallen to rise again it would have been superfluous and foolish to pray for the dead, whereas if he had in view the splendid recompense reserved for those who make a pious end, the thought was holy and devout. This was why he had this atonement sacrifice offered for the dead, so that they might be released from their sin.



RESPONSORIAL PSALMS: FROM THE BOOK OF PSALMS

Please choose one of the following

1. Psalm 23:1-3, 4, 5, 6

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

The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose;
Beside restful waters he leads me; he refreshes my soul.
He guides me in right paths
for his name's sake. **Response**

Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage. **Response**

You spread the table before me in the sight of my foes;
You anoint my head with oil; my cup overflows. **Response**

Only goodness and kindness follow me all the days of my life;
And I shall dwell in the house of the Lord for years to come. **Response**

2. Psalm 27:1, 4, 7 and 8b and 9a, 13-14

Response: The Lord is my light and my salvation.

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

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

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

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

3. Psalm 42:2, 3, 5cdef; 43:3, 4, 5

Response: My soul is thirsting for the living God

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

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

I went with the throng and led them in procession to the house of God.
Amid loud cries of joy and thanksgiving,
with the multitude keeping festival. **Response**

Send forth your light and your fidelity; they shall lead me on
And bring me to your holy mountain,
to your dwelling-place. **Response**

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

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

4. Psalm 63:2, 3-4, 5-6, 8-9

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

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

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

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

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

5. Psalm 103:8 and 10, 13-14, 15-16, 17-18

Response: The Lord is kind and merciful.

Merciful and gracious is the Lord,
slow to anger, and abounding in kindness.

Not according to our sins does he deal with us,
nor does he requite us according to our crimes. **Response**

As a father has compassion on his children,
so the Lord has compassion on those who fear him.

For he knows how we are formed,
he remembers that we are dust. **Response**

Man's days are like those of grass;
like a flower of the field he blooms;

The wind sweeps over him and he is gone,
and his place knows him no more. **Response**

But the kindness of the Lord is from eternity, to eternity toward those who fear him,

And his justice toward children's children
among those who keep his covenant
and remember to fulfill his precepts. **Response**

6. Psalm 116:5, 6, 10-11, 15-16ac

Response: I will walk in the presence of the Lord in the land of the living.

Gracious is the Lord and just;
yes, our God is merciful. **Response**

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

I believed, even when I said, "I am greatly afflicted";
I said in my alarm,
"No man is dependable." **Response**

Precious in the eyes of the Lord
is the death of his faithful ones.
O Lord, I am your servant,
you have loosed my bonds. **Response**

7. Psalm 122:1-2, 4-5, 6-7, 8-9

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

I rejoiced because they said to me,
"We will go up to the house of the Lord."
And now we have set foot
within your gates, O Jerusalem. **Response**

To it the tribes go up,
the tribes of the Lord.
According to the decree for Israel,
to give thanks to the name of the Lord.
In it are set up judgment seats,
seats for the house of David. **Response**

Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls,
prosperity in your buildings. **Response**

Because of my relatives and friends
I will say "Peace be within you!"
Because of the house of the Lord, our God, I will pray for your good. **Response**

8. Psalm 130:1-2, 3-4, 5-6ab, 6c-7, 8

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

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

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

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

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

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

II New Testament Readings

(Readings 1- 4 are intended for use as the First Reading during the season of Easter, Readings 5-19 are for use at any time of the year)

1. **A reading from the Acts of the Apostles 10:34–43**

God has appointed him to judge everyone, alive or dead.

Peter addressed Cornelius and his household:

‘The truth I have now come to realise,’ he said, ‘is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

‘It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ—but Jesus Christ is Lord of all men. You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses—we have eaten and drunk with him after his resurrection from the dead—and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.’



A shorter form of this reading is also permitted

A reading from the Acts of the Apostles 10:34–36. 42–43

God has appointed Jesus to judge everyone, alive or dead.

Peter addressed Cornelius and his household: ‘The truth I have now come to realize,’ he said, ‘is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

‘It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ — but Jesus Christ is Lord of all men, and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.’

2. A reading from the book of the Apocalypse 14:13

Happy are those who die In the Lord!

I, John, heard a voice from heaven say to me, 'Write down: Happy are those who die in the Lord! Happy indeed, the Spirit says; now they can rest for ever after their work, since their good deeds go with them.'

3. A reading from the book of the Apocalypse 20:11–21:1

The dead were judged according to what they had done in their lives.

I, John, saw a great white throne and the One who was sitting on it. In his presence, earth and sky vanished, leaving no trace. I saw the dead, both great and small, standing in front of his throne, while the book of life was opened, and other books opened which were the record of what they had done in their lives, by which the dead were judged.

The sea gave up all the dead who were in it; Death and Hades were emptied of the dead that were in them; and every one was judged according to the way in which he had lived. Then Death and Hades were thrown into the burning lake. This burning lake is the second death; and anybody whose name could not be found written in the book of life was thrown into the burning lake.

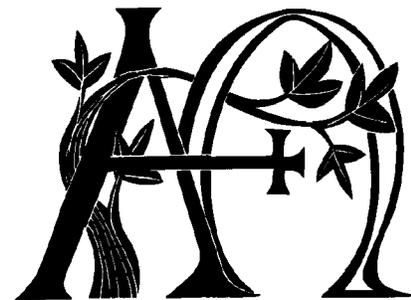
Then I saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea.

4. A reading from the book of the Apocalypse 21:1–7

There will be no more death.

I, John, saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, 'You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God; his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone.'

Then the One sitting on the throne spoke: 'Now I am making the whole of creation new,' he said. 'I will give water from the well of life free to anybody who is thirsty; it is the rightful inheritance of the one who proves victorious; and I will be his God and he a son to me.'



5. A reading from the letter of St Paul to the Romans 5:5–11

Having died to make us righteous, is it likely that he would now fail to save us from God's anger?

Hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us. We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man — though of course for someone really worthy, a man might be prepared to die — but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

6. A reading from the letter of St Paul to the Romans 5:17–21

However great the number of sins committed, grace was even greater.

If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. When law came, it was to multiply the opportunities of falling, but however great the number of sins committed, grace was even greater; and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life thanks to the righteousness that comes through Jesus Christ our Lord.



7. A reading from the letter of St Paul to the Romans 6:3–9

Let us live a new life.

When we were baptized in Christ Jesus we were baptized in his death; in other words, when we were baptized, we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realize that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him anymore.

A shorter form of this reading is also permitted

A reading from the letter of St Paul to the Romans 6:3–4.8–9

Let us live a new life.

When we were baptized in Christ Jesus we were baptized in his death; in other words, when we were baptized we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him anymore.

8. A reading from the letter of St Paul to the Romans 8:14–23

We wait for our bodies to be set free.

Everyone moved by the Spirit is a Son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first--fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

9. A reading from the letter of St Paul to the Romans 8:31–35. 37–39

Nothing can come between us and the love of Christ.

With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us — he rose from the dead, and there at God's right hand he stands and pleads for us.

Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. These are the trials through which we triumph, by the power of him who loved us.

For I am certain of this: neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.



10. A reading from the letter of St Paul to the Romans 14:7–12

Alive or dead, we belong to the Lord.

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living. We shall all have to stand before the judgement seat of God; as scripture says: By my life — it is the Lord who speaks — every knee shall bend before me, and every tongue shall praise God. It is to God, therefore, that each of us must give an account of himself.

11. A reading from the first letter of St Paul to the Corinthians 15:20-28

All men will be brought to life in Christ.

Christ has been raised from the dead, the first--fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order; Christ as the first--fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet. —Though when it is said that everything is subjected, this clearly cannot include the One who subjected everything to him. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

A shorter form of this reading is also permitted

A reading from the first letter of St Paul to the Corinthians 15:20-23

All men will be brought to life in Christ.

Christ has been raised from the dead, the first--fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first--fruits and then, after the coming of Christ, those who belong to him.

12. A reading from the first letter of St Paul to the Corinthians 15:51-57

Death is swallowed up in victory.

I will tell you something that has been secret: that we are not all going to die, but we shall all be changed. This will be instantaneous, in the twinkling of an eye, when the last trumpet sounds. It will sound, and the dead will be raised, imperishable, and we shall be changed as well, because our present perishable nature must put on imperishability and this mortal nature must put on immortality.

When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed up in victory. Death, where is your victory? Death, where is your sting? Now the sting of flesh is sin, and sin gets its power from the Law. So, let us thank God for giving us the victory through our Lord Jesus Christ.

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

Visible things last only for a time, but the invisible are eternal.

We know that he who raised the Lord Jesus to life will raise us with Jesus in our turn and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God.

That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal.

For we know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

14. A reading from the second letter of St Paul to the Corinthians 5:1. 6–10

We have an everlasting home in heavens.

We know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

We are always full of confidence, then, when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight — we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad.

15. A reading from the letter of St Paul to the Philippians 3:20–21

He will transfigure these wretched bodies of ours into copies of his glorious body

For us, our homeland is in heaven, and from heaven comes the savior we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe.

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

We shall stay with the Lord forever.

We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven;; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So, we shall stay with the Lord forever. With such thoughts as these you should comfort one another.

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

If we die with him, then we shall live with him.

Remember the Good News that I carry, 'Jesus Christ risen from the dead, sprung from the race of David'; it is on account of this that I have my own hardships to bear, even to being chained like a criminal—but they cannot chain up God's news. So, I bear it all for the sake of those who are chosen so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on:

If we have died with him, then we shall live with him.

If we hold firm, then we shall reign with him.

If we disown him, then he will disown us.

We may be unfaithful, but he is always faithful,
for he cannot disown his own self.

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

We shall see him as he really is.

Think of the love that the Father has lavished on us,
by letting us be called God's children;
and that is what we are.

Because the world refused to acknowledge him,
therefore it does not acknowledge us.

My dear people, we are already the children of God
but what we are to be in the future has not yet been revealed;
all we know is, that when it is revealed
we shall be like him because we shall see him as he really is.

19. A reading from the first letter of St John 3:14-16

We have passed out of death and into life because we love our brothers.

We have passed out of death and into life,
and of this we can be sure
because we love our brothers.
If you refuse to love, you must remain dead;
to hate your brother is to be a murderer,
and murderers, as you know, do not have eternal life in them.
This has taught us love —
that he gave up his life for us;
and we, too, ought to give up our lives for our brothers.

■ Gospel Readings

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

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

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

‘How happy are the poor in spirit;
theirs is the kingdom of heaven.
Happy the gentle:
they shall have the earth for their heritage.
Happy those who mourn:
they shall be comforted.
Happy those who hunger and thirst for what is right:
they shall be satisfied.
Happy the merciful:
they shall have mercy shown them.
Happy the pure in heart:
they shall see God.
Happy the peacemakers:
they shall be called sons of God.
Happy those who are persecuted in the cause of right:
theirs is the kingdom of heaven.

‘Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.’

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

Come to me, and I will give you rest.

Jesus exclaimed, ‘I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

‘Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.’

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

The bridegroom is here! Go out and meet him.

Jesus spoke this parable to his disciples:

‘The kingdom of heaven will be like this; Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep. But at midnight there was a cry. “The bridegroom is here! Go out and meet him.” At this, all those bridesmaids woke up and trimmed their lamps, and the foolish ones said to the sensible ones, “Give us some of your oil: our lamps are going out”. But they replied, “There may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves”. They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed. The other bridesmaids arrived later. “Lord, Lord,” they said, “open the door for us.” But he replied, “I tell you solemnly, I do not know you”. So, stay awake, because you do not know either the day or the hour.’

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

Come, you whom my Father has blessed.

Jesus said to his disciples: ‘When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, “Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry, and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made

me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.” Then the virtuous will say to him in reply, “Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?” And the King will answer, “I tell you solemnly,

in so far as you did this to one of the least of these brothers of mine, you did it to me.” Next he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.”

Then it will be their turn to ask, “Lord when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?” Then he will answer, “I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.” And they will go away to eternal punishment, and the virtuous to eternal life.’



5. A reading from the holy Gospel according to Mark 15:33–39;16:1–6

Jesus gave a loud cry and breathed his last.

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’ which means, ‘My God, My God, why have you deserted me?’ When some of those who stood by heard this, they said, ‘Listen, he is calling on Elijah.’ Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink saying, ‘Wait and see if Elijah will come to take him down.’ But Jesus gave a

loud cry and breathed his last. And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said, ‘In truth this man was a son of God.’

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, ‘Who will roll away the stone for us from the entrance to the tomb?’ But when they looked, they could see that the stone which was very big had already been rolled back.

On entering the tomb, they saw a young man in a white robe seated on the right-hand side, and they were struck with amazement. But he said to them, ‘There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him.’

A shorter form of this reading is also permitted

A reading from the holy Gospel according to Mark 15:33–39

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

Young man, I tell you to get up.

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with her. When the Lord saw her, he felt sorry for her. 'Do not cry,' he said. Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up'. And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people'. And this opinion of him spread throughout Judaea and all over the countryside.

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

Stand ready.

Jesus said to his disciples: 'See that you are dressed for action and have your lamps lit. Be like men waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. Happy those servants whom the master finds awake when he comes. I tell you solemnly, he will put on an apron, sit them down at table and wait on them. It may be in the second watch he comes, or in the third, but happy those servants if he finds them ready. You may be quite sure of this, that if the householder had known at what hour the burglar would come, he would not have let anyone break through the wall of his house. You too must stand ready, because the Son of Man is coming at an hour you do not expect.'

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

Today you will be with me in paradise.

When the soldiers reached the place called The Skull, they crucified Jesus there and the two criminals also, one on the right, the other on the left.

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case, we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he



said, 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied, 'today you will be with me in paradise.'

9. **A reading from the holy Gospel according to Luke 23:44-46. 50. 52-53. 24:1-**

6

Father, into your hands I commend my spirit.

It was about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit'. With these words he breathed his last.

Then a member of the council arrived, an upright and virtuous man named Joseph. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid.

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side.

Terrified, the

women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen.'



A shorter form of this reading is also permitted

A reading from the holy Gospel according to Luke 23:44-46 50. 52-53

Father, into your hands I commend my spirit.

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Jesus had cried out in a loud voice, he said, 'Father into your hands I commit my spirit'. With these words he breathed his last.

Then a member of the council arrived, an upright and virtuous man named Joseph. This man went to Pilate and asked for the body of Jesus.

He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid.

10. A reading from the holy Gospel according to Luke 24:13-35

Was it not ordained that the Christ should suffer and enter into his glory?

On the first day of the week, two of the disciples were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognizing him. He said to them, 'What matters are you discussing as you walk along?' They stopped short; their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth,' they answered, 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened: and some women from our group have astounded us;; they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening,' they said, 'and the day is almost over.' So, he went in to stay with them. Now while he was with them at table, he took the bread and said



the blessing; then he broke it and handed it to them. And their eyes were opened and they recognized him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?' They set out that instant and returned to Jerusalem. There they found the eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognized him at the breaking of bread.

A shorter form of this reading is also permitted

A reading from the holy Gospel according to Luke 24:13-16. 28-35

Was it not ordained that the Christ should suffer and so enter into his glory?

On the first day of the week, two of the disciples were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognizing him.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening,' they said, 'and the day is almost over.' So, he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened, and they recognized him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognized him at the breaking of bread.

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

Whoever listens to my words and believes has passed from death to life.

Jesus said to the Jews: I tell you most solemnly, whoever listens to my words, and believes in the one who sent me has eternal life; without being brought to judgement he has passed from death to life. I tell you most solemnly, the hour will come — in fact it is here already — when the dead will hear the voice of the Son of God, and all who hear it will live. For the Father, who is the source of life,



has made the Son the source of life; and,
because he is the Son of Man, has
appointed him supreme judge.

Do not be surprised at this, for
the hour is coming when the
dead will leave their graves at
the sound of his voice; those
who did good will rise again to
life; and those who did evil, to
condemnation. I can do
nothing by myself; I can only
judge as I am told to judge,
and my judging is just,
because my aim is to do not
my own will, but the will of him
who sent me.'

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

*Whoever believes in the Son has eternal life,
and I shall raise him up on the last day.*

Jesus said to the crowd:
'All that the Father gives me will come to
me, and whoever comes to me
I shall not turn him away;
because I have come from
heaven, not to do my own will,
but to do the will of the one who sent me.
Now the will of him who sent
me is that I should lose nothing
of all that he has given to me,
and that I should raise it up on the last day.
Yes, it is my Father's will
that whoever sees the Son and
believes in him shall have eternal
life,
and that I shall raise him up on the last day.'

13. A reading from the holy Gospel according to John 6:51-58

*Anyone who eats this bread has eternal life,
and I shall raise him up on the last day.*

Jesus said to the crowd:
'I am the living bread which has come down from heaven. Anyone
who eats this bread will live forever;
and the bread that I shall give
is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give
us his flesh to eat?' they said. Jesus replied:

‘I tell you most solemnly,
if you do not eat the flesh of the Son of Man
and drink his blood,
you will not have life in you.
Anyone who does eat my flesh and drink my blood
has eternal life,
and I shall raise him up on the last day.
For my flesh is real food
and my blood is real drink.
He who eats my flesh and drinks my blood
lives in me and I live in him.
As I, who am sent by the living Father,
myself draw life from the Father,
so, whoever eats me will draw life from
me. This is the bread come down from
heaven; not like the bread our ancestors
ate: they are dead, but anyone who eats
this bread will live forever.’

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

I am the resurrection and the life.

On arriving at Bethany, Jesus found that Lazarus had been in the tomb for four days already. Bethany is only about two miles from Jerusalem, and many Jews had come to Martha and Mary to sympathize with them over their brother. When Martha heard that Jesus had come, she went to meet him. Mary remained sitting in the house. Martha said to Jesus, ‘If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you’. ‘Your brother,’ said Jesus to her, ‘will rise again.’ Martha said, ‘I know he will rise again at the resurrection on the last day’. Jesus said:

‘I am the resurrection and the life.
If anyone believes in me, even though he dies he will
live, and whoever lives and believes in me
will never die.
Do you believe this?’

‘Yes, Lord,’ she said, ‘I believe that you are the Christ, the Son of God, the one who was to come into this world.’

A shorter form of this reading is also permitted

A reading from the holy Gospel according to John 11:21-27

I am the resurrection and the life.

Martha said to Jesus, ‘If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you’. ‘Your brother,’ said Jesus to her, ‘will

rise again.' Martha said, 'I know he will rise again at the resurrection on the last day'.

Jesus said:
'I am the resurrection and the life.
If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said, 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'



15. A reading from the holy Gospel according to John 11:32-45

Lazarus come out.

Mary the sister of Lazarus went to Jesus, and as soon as she saw him she threw herself at his feet, saying, 'Lord, if you had been here, my brother would not have died.' At the sight of her tears, and those of the Jews who followed her, Jesus said in great distress, with a sigh that came straight from the heart, 'Where have you put him?' They said, 'Lord, come and see'. Jesus wept; and the Jews said, 'See how much he loved him!'

But there were some who remarked, 'He opened the eyes of the blind man, could he not have prevented this man's death?' Still sighing, Jesus reached the tomb: it was a cave with a stone to close the opening. Jesus said, 'Take the stone away.' Martha said to him, 'Lord, by now he will smell; this is the fourth day.' Jesus replied, 'Have I not told you that if you believe you will see the glory of God?' So they took away the stone. Then Jesus lifted up his eyes and said:

'Father, I thank you for hearing my prayer. I knew new indeed that you always hear me, but I speak for the sake of all these who stand round me, so that they may believe it was you who sent me.'

When he had said this, he cried in a loud voice, 'Lazarus, here! Come out!' The dead man came out, his feet and hands bound with bands of stuff and a cloth round his face. Jesus said to them, 'Unbind him, let him go free.'

Many of the Jews who had come to visit Mary and had seen what he did believed in him.

16. A reading from the holy Gospel according to John 12:23–28

If a wheat grain dies, it yields a rich harvest.

Jesus said to his disciples:

‘Now the hour has come for the Son of Man to be glorified.
I tell you, most solemnly, unless a wheat grain falls on the ground and dies,
it remains only a single grain;
but if it dies, it yields a rich harvest.
Anyone who loves his life loses it;
anyone who hates his life in this
world will keep it for the eternal life.
If a man serves me, he must follow me,
wherever I am my servant will be there
too.
If anyone serves me, my Father will honor him.
Now my soul is troubled.
What shall I say: Father, save me from this hour?
But it is for this very reason that I have come to this hour.
Father, glorify your name!’
A voice came from heaven, ‘I have glorified it, and I will glorify it
again.’

A shorter form of this reading is also permitted

A reading from the holy Gospel according to John 12:23–26

If a wheat grain dies, it yields a rich harvest.

Jesus said to his disciples:

‘Now the hour has come
for the Son of Man to be glorified.
I tell you, most solemnly,
unless a wheat grain falls on the ground and
dies, it remains only a single grain;
but if it dies,
it yields a rich harvest.
Anyone who loves his life loses it;
anyone who hates his life in this
world will keep it for the eternal life.
If a man serves me, he must follow me,
wherever I am, my servant will be there
too.
If anyone serves me, my Father will honour him.’

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

There are many rooms in my Father’s house.

Jesus said to his disciples:

‘Do not let your hearts be
troubled. Trust in God still, and
trust in me.

There are many rooms in my Father’s
house; if there were not, I should have told
you.

I am going now to prepare a place for you,
and after I have gone and prepared you a
place, I shall return to take you with me;
so that where I
am you may be
too.

You know the way to the place where I am going.’

Thomas said, ‘Lord, we do not know where you are going, so how
can we know the way?’

Jesus said:

‘I am the Way, the Truth and the Life.

No one can come to the Father except through me.’

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

I want them to be with me where I am.

Jesus raised his eyes to heaven and said:

‘Father,

I want those you have given
me to be with me where I am,
so that they may always see the
glory you have given me
because you loved me
before the foundation of the world.

Father, Righteous One,
the world has not known
you, but I have known you,
and these have known
that you have sent me.

I have made your name known to
them and will continue to make it
known

so that the love with which you loved me may be in them, and so that I may be in them.'

19. A reading from the holy Gospel according to John 19:17–18.25–30

Bowing his head, he gave up his spirit

Carrying his own cross, Jesus went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son'. Then to the disciple he said, 'This is your mother'

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

'I am thirsty'.

A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up his spirit.



It was Preparation Day, and to prevent the bodies remaining on the cross during sabbath—since that sabbath was a day of special solemnity—the Jews asked Pilate to have the legs broken and the bodies taken away.

Consequently, the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water.

This is the evidence of one who saw it—trustworthy evidence, and he knows he speaks the truth—and he gives it so that you may believe as well.

Because all this happened to fulfil the words of scripture:
Not one bone of his will be broken; and again, in another place scripture says:
They will look on the one whom they have pierced.

After this, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because he was afraid of the Jews - asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away.

Nicodemus came as well, the same one who had first come to Jesus at night-time and he brought a mixture of myrrh and aloes weighing about a hundred pounds.

REPAST INSTRUCTIONS:

The Repast allows time for fellowship, consolation and strengthening of family bonds and ties of friendship and also another time to share stories of the deceased. *The Church Hall may be used depending on its availability.*

Following Archdiocesan guidelines, the **OLPH Lazarus Bereavement Ministry Committee**, who has “Food Certified Licensed Supervisors and/or Managers” will purchase, prepare the food, and oversee the setup and cleanup of the Church Hall.

FUNERAL REPAST DONATION: PARISHIONERS

If the deceased is a **Registered Parishioner** (meaning a census form has been filed within the past five (5) years on file in the Rectory) and/or a **Contributing Parishioner** (meaning that they have and use church envelopes) the Bereavement Ministry Committee will prepare food for 100 people if they are doing the catering. If the family anticipates more than 100 people, they must pay the extra money at \$5.00 per plate **in cash**. (**Basic menus:** Fried and/or baked chicken, green beans, macaroni & cheese **or** parsley potatoes; rolls, iced tea and/or lemonade and/or coffee, plus all paper products and utensils **or** Spaghetti and Meatball Dinner with Garden Salad, Garlic Bread, iced tea and/or lemonade.) Other menus may be negotiable.

We do not prepare desserts. Please encourage your family and friends to bring the desserts.

FUNERAL REPAST DONATION: NON-PARISHIONERS

If the deceased is **not** a registered member of OLPH, a licensed insured caterer can prepare the food. If requested, Bereavement members are available to assist with serving and clean-up as a part of their Ministry. If you want the Bereavement Ministry Committee to prepare the food, the donation will be **\$6.00 per person**. (Includes the tables with decorations, salt and pepper, ice).

Note: Parishioners can also use licensed insured caterers.

FUNERAL DONATIONS: PARISHIONERS

Registered Parishioner (meaning a census form has been filed within the past five (5) years on file in the Rectory) and/or a **Contributing Parishioner** (meaning that they have and use church envelopes)

The minimal suggested donation for use of the Church is **\$250.00**.

The minimal donation for use of the Church Hall is **\$250.00**.

FUNERAL DONATIONS: NON-PARISHIONERS

Non-Registered Member (meaning a census form **has not** been filed within the past five (5) years on file in the Rectory) and/or **not** a **Contributing Member** (meaning that they **don't** use church envelopes)

The minimal suggested donation for use of the Church is **\$350.00**.

The minimal donation for use of the Church Hall is **\$350.00**.

Finances MUST be paid **IN ADVANCE** of the funeral day in **CASH or a MONEY ORDER** made payable to: Our Lady of Perpetual Help Church. Finances may be given to the Pastor, Parochial Vicar, Pastoral Associates, Bereavement Chair, or Parish Secretary and a receipt will be issued for the money received.

The **Funeral Director or Representative** is given a card with the Church Hall phone number and calls when the family is departing the cemetery. Food is served **PROMPTLY** upon the return of the **IMMEDIATE FAMILY**. After the family has been served, **Eating and Fellowship time is normally ONE hour**.

GUIDELINES FOR THE RECEPTION OF COMMUNION

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FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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(You are invited and encouraged to place this page within your program).

Instruction *Ad resurgendum cum Christo* regarding the burial of the deceased and the conservation of the ashes in the case of cremation

1. To rise with Christ, we must die with Christ: we must “be away from the body and at home with the Lord” (2 Cor 5:8). With the Instruction *Piam et Constantem* of 5 July 1963, the then Holy Office established that “all necessary measures must be taken to preserve the practice of reverently burying the faithful departed”, adding however that cremation is not “opposed per se to the Christian religion” and that no longer should the sacraments and funeral rites be denied to those who have asked that they be cremated, under the condition that this choice has not been made through “a denial of Christian dogmas, the animosity of a secret society, or hatred of the Catholic religion and the Church”.¹ Later this change in ecclesiastical discipline was incorporated into the Code of Canon Law (1983) and the Code of Canons of Oriental Churches (1990). During the intervening years, the practice of cremation has notably increased in many countries, but simultaneously new ideas contrary to the Church’s faith have also become widespread. Having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous Episcopal Conferences and Synods of Bishops of the Oriental Churches, the Congregation for the Doctrine of the Faith has deemed opportune the publication of a new Instruction, with the intention of underlining the doctrinal and pastoral reasons for the preference of the burial of the remains of the faithful and to set out norms pertaining to the conservation of ashes in the case of cremation.

2. The resurrection of Jesus is the culminating truth of the Christian faith, preached as an essential part of the Paschal Mystery from the very beginnings of Christianity: “For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve” (1 Cor 15:3-5). Through his death and resurrection, Christ freed us from sin and gave us access to a new life, “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rm 6:4). Furthermore, the risen Christ is the principle and source of our future resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep [...] For as in Adam all die, so also in Christ shall all be made alive” (1 Cor 15:20-22). It is true that Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. In Baptism, actually, we are immersed in the death and resurrection of Christ and sacramentally assimilated to him: “You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead” (Col 2:12). United with Christ by Baptism, we already truly participate in the life of the risen Christ (cf. Eph 2:6). Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: “Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven”. By death the soul is separated from the body, but in the resurrection, God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: “The confidence of Christians is the resurrection of the dead; believing this we live”.

3. Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places.⁴ In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death, burial is above all the most fitting way to express faith and hope in the resurrection of the body. The Church who, as Mother, has accompanied the Christian during his earthly pilgrimage, offers to the Father, in Christ, the child of her grace, and she commits to the earth, in hope, the seed of the body that will rise in glory. By burying the bodies of the faithful, the Church confirms her faith in the resurrection of the body and intends to show the great dignity of the human body as an integral part of the human person whose body forms part of their identity. She cannot, therefore, condone attitudes or permit rites that involve erroneous ideas about death, such as considering death as the definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration, or as the definitive liberation from the “prison” of the body. Furthermore, burial in a cemetery or another sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed who through Baptism have become temples of the Holy Spirit and in which “as instruments and vessels the Spirit has carried out so many good works”.

Tobias, the just, was praised for the merits he acquired in the sight of God for having buried the dead, and the Church considers the burial of dead one of the corporal works of mercy. Finally, the burial of the faithful departed in cemeteries or other sacred places encourages family members and the whole Christian community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints. Through the practice of burying the dead in cemeteries, in churches or their environs, Christian tradition has upheld the relationship between the living and the dead and has opposed any tendency to minimize, or relegate to the purely private sphere, the event of death and the meaning it has for Christians.

4. In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased's body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. Thus cremation, in and of itself, objectively negates neither the Christian doctrine of the soul's immortality nor that of the resurrection of the body. The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, "unless it was chosen for reasons contrary to Christian doctrine". In the absence of motives contrary to Christian doctrine, the Church, after the celebration of the funeral rite, accompanies the choice of cremation, providing the relevant liturgical and pastoral directives, and taking particular care to avoid every form of scandal or the appearance of religious indifferentism.

5. When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the competent ecclesial authority. From the earliest times, Christians have desired that the faithful departed become the objects of the Christian community's prayers and remembrance. Their tombs have become places of prayer, remembrance and reflection. The faithful departed remain part of the Church who believes "in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church". The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventuality is possible, most especially once the immediately subsequent generation has too passed away. Also, it prevents any unfitting or superstitious practices.

6. For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. Only in grave and exceptional cases dependent on cultural conditions of a localized nature, may the Ordinary, in agreement with the Episcopal Conference or the Synod of Bishops of the Oriental Churches, concede permission for the conservation of the ashes of the departed in a domestic residence. Nonetheless, the ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.

7. In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation.

8. When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law. *The Sovereign Pontiff Francis, in the Audience granted to the undersigned Cardinal Prefect on 18 March 2016, approved the present Instruction, adopted in the Ordinary Session of this Congregation on 2 March 2016, and ordered its publication.*