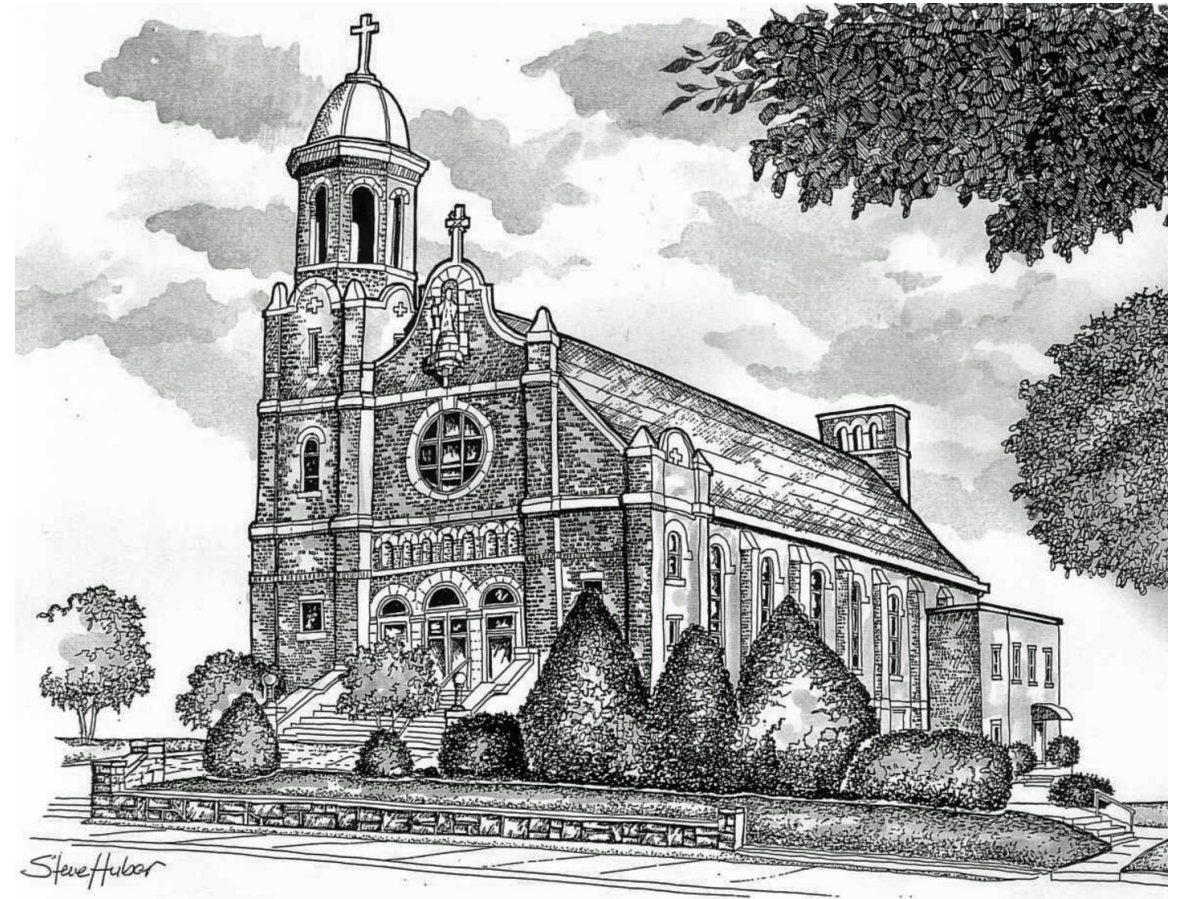




*“At the death of a Christian, whose life of faith
Was begun in the waters of baptism
And strengthened at the Eucharistic table,
The Church intercedes on behalf of the deceased
Because of its confident belief that death is not the end
Nor does it break the bonds forged in life.
The Church also ministers to the sorrowing
And consoles them in the funeral rites
With the comforting word of God
And the sacrament of the Eucharist.”*
(Order of Christian Funerals, #4)



NOTES

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St. Mary of the Immaculate Conception Parish

527 Beall Avenue

Wooster, OH 44691

(330) 264-8824

Rev. Stephen P. Moran, Pastor

Whether you are reading this because a loved one has just died—or as part of advance planning on behalf of yourself or a loved one—I wish to extend from the heart, my prayer that it will provide not only information but actually serve as a resource of hope and consolation.

Given the many details that call for your attention, we have set up this booklet to lay out clearly the core elements of the Mass and other times of prayer that accompany the event of a funeral. It will guide you in selecting readings from Scripture and music, and allow you to identify members of your family and others to be involved (for example, as a reader or bearer of the gifts of bread and wine).

St. Paul reminds us that whenever one member of the Body of Christ suffers, the whole suffers (cf. 1 Cor. 12:26). This speaks to our conviction that we are not meant to “go it alone” in our grieving. In other words, as Christians we respect each person’s needs on this journey while also standing united as children of a loving God.

We hope this booklet, together with a personal meeting with a member of our bereavement team, will allow you and your family to share more fully in the liturgy and to express your abiding love and care for the deceased.

Please be assured of the ongoing prayers and concern of St. Mary Parish for you and your family during this time of loss and grief.

Peace in Jesus Christ,
2/8/87

General Information

Catholic Funerals

From the moment of conception to death, human life is sacred. The joy of a new life coming into the world is openly discussed and celebrated, yet we often shun the topic of death. Death, however, when openly embraced as a natural part of the life continuum, can be one of the most beautiful and spiritual moments of our lives.

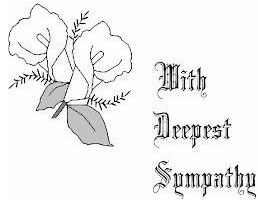
Jesus presented us with the finest model of how to confront death with dignity, fortitude and hope. Throughout his life, he taught us how to understand death in the context of love, compassion, forgiveness, peace and the assurance of eternal life. As followers of Jesus Christ, we are called upon to imitate Christ when we comfort the sick and dying, walk with those who are grieving, embrace our own mortality and prepare for our own journey home to God.

The deceased and those who mourn their loss need a funeral. The funeral rites are for both the deceased and for the living. The Church responds to this need through the Order of Christian Funeral (OCF). The Order itself uses different rituals for different stations of the funeral and grieving process. Each ritual or rite comprises prayer, scripture, song, gesture, and sacrament that help to express and proclaim the death and resurrection hope that is ours in Jesus Christ the Lord.

In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity.

When Death Occurs

When a loved one dies, the family should call the funeral home. Your funeral director will in turn contact the parish office to arrange the day and time for the funeral and the cemetery for the burial.



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Bereavement Ministry

*“And after you have suffered for a little while,
The God of all grace, who called you to his eternal glory in Christ,
Will himself restore, support, strengthen and establish you.”*

Mary's Tears Grief Support Group

After loss—Putting the Pieces Back Together

Grief is a natural reaction to loss. The normal grieving process may include physical, emotional and spiritual changes in the grieving person. There is no one right way to grieve. Each person does what he/she needs to do.

In the book *On Death and Dying*, Elizabeth Kubler-Ross describes five stages of grief that are present when we are faced with the dying process: denial, anger, bargaining, resignation/depression, and acceptance. It is important to understand that these stages are normal and healthy and that God accompanies us through them.

Mary's Tears Grief Support Group, a multi-session program, offers spiritual support and the healing comfort of God to all who mourn a loss through death. The facilitators for this ministry have received training through the Diocese of Cleveland. A member of Mary's Tears will contact you prior to the next series.

Cremation

The Roman Catholic position concerning the practice of cremation underwent significant change in 1963. The absolute restriction was changed not to condemn the actual practice but to focus upon the reasons that may underlie the practice. Church law now states that: “Funeral rites are to be granted to those who have chosen cremation, unless there is evidence that their choice was indicated by anti-Christian motives.” (Ordo Exsequiarum, #15)

The Church's decision to allow cremation recognizes the fact that sometimes cremation best meets the needs of the family. It is not however the preferred burial option. The Catholic Church has always had the utmost respect and reverence for the human body, therefore, the cremains should be interred in a grave or entombed in a mausoleum. The practice of scattering cremains or keeping them at home in an urn are not the reverent disposition that the Church requires.

Times for Funeral Masses

According to diocesan guidelines, funeral Masses can be held on any day of the year except a Sunday, a Holy Day or during the Sacred Triduum (Holy Thursday, Good Friday, Holy Saturday) The usual time for funerals at St. Mary is 10:00AM.

Mass Program Booklets

Funeral programs are not necessary since most hymns selected for funerals may be found in our missalettes. However, should you desire to develop and print a program you are welcome to do so. In this case, please contact us with regard to copyright requirements.

Hospitality

If you wish to have a meal after the Funeral Mass in the Parish Hall, feel free to arrange a caterer.

Liturgical Ministers

Family members are invited to participate in the rituals of the Order of Christian Funerals in a variety of ways. The degree of participation, however, is left up to your family. For the most part, family members have found that actively participating in the various rites, has been a source of grace and consolation to them. Although many do find this helpful, others find it is more than they can manage. If that be the case, allow the pastor and the parish’s bereavement team to minister for you. They are there to serve you so that you may mourn in the way that is best for you.

If you do not choose to have a family member or friend serve as a lector (reader) for the scripture readings and intercessions (petitions), we will automatically have these ministers serve at your funeral Mass.

Stipends

Typically, a portion of the fees paid to the funeral home is used to cover the services of the musician and the church.

Memorial Masses

Masses for the intention of the deceased can be requested, based on availability, through our parish office. The usual Mass offering (stipend) for these Masses is \$10.00.

Memorial Offerings

You may also honor your loved one by making a donation to the church, school, liturgical fund or parish endowment fund. Your consideration and donation is a beautiful way to express your love for the faithful departed by honoring them with a gift for the parish in their memory.

You may also wish to encourage family and friends to make memorial gifts to St. Mary Church too. These gifts are received in the name of the one who has died, and the immediate family is notified of these gifts.

Music Suggestions for the Funeral Mass

Below are listed the titles for some of the many songs that are appropriate for funeral liturgies. Secular music is not permitted during the sacred liturgy, but may be used at a fitting time during the wake. Again, if you do not wish to select all the music, our music director will provide appropriate songs for Mass.

Gathering/Closing Songs

- All Creatures of Our God & King *
- Alleluia! Sing to Jesus *
- Amazing Grace
- Be Not Afraid
- Here I Am, Lord
- Holy God, We Praise Thy Name
- How Great Thou Art
- I Know That My Redeemer Lives
- In Christ Alone
- Joyful, Joyful, We Adore You
- Lead Me, Lord
- Lord of All Hopefulness
- O God, Our Help In Ages Past
- On Eagle’s Wings
- River of Glory
- Sing A New Song
- The King of Love My Shepherd Is
- The Strife Is O’er*
- Other: _____

Presentation of the Gifts

- Instrumental Music
- Center of My Life
- I Know That My Redeemer Lives
- In Every Age
- Isaiah 49
- O God, You Search Me
- Prayer of St. Francis
- Other: _____

Communion Songs

- Behold the Lamb
- Eat This Bread
- Gift of Finest Wheat
- I Am the Bread of Life
- One Bread, One Body
- Rain Down
- The Supper of the Lord
- We Remember
- Other: _____

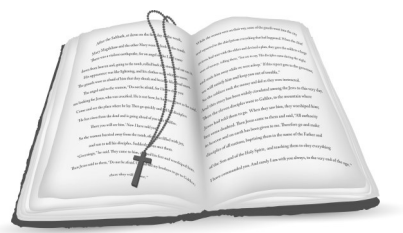


*Indicates hymn is not appropriate during the season of Lent

Gospel Readings

These Gospel accounts are the very words of Jesus Christ to us. They are his teachings about God’s promise of resurrection to those who believe in Him.

- Matthew 5: 1-12 Blessed are those who mourn; they shall be consoled.
- Matthew 11:25-30 Come to me, all who are weary and I will refresh you.
- 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.
- John 11: 17-27 I am the Resurrection and the Life.
- John 11: 32-45 The raising of Lazarus; Jesus wept.
- John 12: 23-28 Unless a grain of wheat fall and die it will not produce fruit.
- John 14: 1-6 Do not let your hearts be troubled; there are many rooms in my Father’s house.
for our brothers. The Word of the Lord.



The Order of Christian Funerals

A Christian funeral is celebrated in three separate, yet sequential stations of prayer in which the faith community gathers together to pray for the deceased, comfort those who mourn, bury the deceased’s body and commend their soul to the Lord: *The Vigil for the Deceased* (commonly called the wake), *The Funeral Liturgy* (usually Mass, but not always), and *The Rite of Committal* (or burial).

All these stations and rites may be adapted in light of the circumstances surrounding the death of the person and the situation of the family.

The Vigil of the Deceased

The vigil or wake takes place at the funeral home usually the day or evening before the burial. The wake is a special time for family, friends, and the community to gather together to honor, remember and say goodbye to the deceased. Through the Order of Christian Funerals, it is also a time to pray, to read scripture, to remember, and to comfort.

Traditionally, it has been our custom to pray with the family ahead of the formal beginning of visitation. In the event that the deceased has been a member of a particular group – such as the Catholic Daughters or the Knights of Columbus – the recitation of the Rosary can be requested.

The Funeral Liturgy

The funeral liturgy begins as the body of our loved one is brought into church. Just as they were welcomed at the church door on the day of baptism, washed free of sin in the font and clothed in the white robe of redemption, so now we carry out the ritual of sprinkling the casket with holy water and clothe it in the white cloth (pall) – a reminder of the baptismal garment.



The Paschal candle stands in prominence as a sign of honor to the body of the deceased, which became a temple of the Holy Spirit at Baptism. The candle reminds us of the Lord’s victory over death and the Lord’s continued presence in our midst. Additionally, incense is used during the Final Commendation. It serves as a gesture of reverence for the body and it conveys a sense of our prayers rising to God, as we pray that the soul of our loved one ascends to God.

The Rite of Committal

The final station of the Order of Christian Funerals is the Rite of Committal which usually takes place at the cemetery. Following the funeral liturgy, the body is taken in procession to the place of interment. This is the faith community’s last act in caring for the body of the deceased. Special prayers and readings are celebrated committing the body to the earth and the life of the deceased person to God. Through this rite, we express our hope that those marked with the sign of faith in baptism will indeed experience the glory of the resurrection.



**(C-14) A reading from the second Letter of Saint Paul to the Corinthians
(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 home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil. The Word of the Lord.

**(C-15) A reading from the Letter of Saint Paul to the Philippians
(Philippians 3: 20-21)**

Brothers and sisters: Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself. The Word of the Lord.

(C-16) A reading from the first Letter of Saint John (1 John 3: 14-16)

Beloved: We know that we have passed from death to life because we love our brothers. Whoever does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him. The way we come to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers. The Word of the Lord.

**(C-12) A reading from the first Letter of St. Paul to the Corinthians
(1 Corinthians 15: 20-28) (short form 15: 20-23)**

***Omit the words in bracket [] for the short form of this reading.**

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 like, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; [then comes the end, when he hands over the Kingdom to his God and Father. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for "he subjected everything under his feet." But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, the Son himself will also be subjected to the one who subjected everything to him, so that God may be all in all.]
The Word of the Lord.

**(C-13) A reading from the second Letter of Saint Paul to the Corinthians
(2 Corinthians 4: 14-5:1)**

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.
The Word of the Lord.

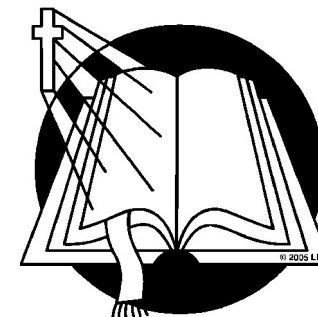
Conclusion

St. Mary Parish seeks to comfort and console those who mourn the death of a loved one. We celebrate the gift of the deceased's life and pray in intercession. It is a time of great emotion and requires that appropriate rites be celebrated. Our culture and society influences aspects of our lives and at times conflict with our beliefs and practices as Catholic Christians. We earnestly desire that all understand our funeral rites and seek to assist you in understanding any conflicts. The richness of the liturgy provides us with the opportunity to adapt the rites so that they may speak a message of consolation to those who mourn and to praise God for the gift of life.

By facing death, and preparing for it physically, emotionally and spiritually, we can live out our days in peace. As followers of Jesus Christ, we give testimony to his life and death and find our hope by trusting in his resurrection. Then, with a sense of peace, we are able to live fully, even while we are facing death, because we realize the truth of the prayer of St. Francis of Assisi, "that it is in dying that we are born to eternal life."

**"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."**

— John 11:25



Planning the Mass of Christian Burial

Funeral Liturgy

Introductory Rites

Greeting and Sprinkling with Holy Water

Placing of the Pall

Entrance Procession

(Placing of Christian Symbols)

Opening Prayer



Liturgy of the Word

Reading I

Responsorial Psalm (Organist/Cantor & Funeral Choir)

Reading II

Gospel and Homily (Presiding Priest)

General Intercessions/Petitions

Liturgy of the Eucharist

Presentation of the Offertory Gifts

Prayer over the Gifts

Eucharistic Prayer

Communion Rite

Prayer after Communion

Final Commendation

Invitation to Prayer

Song of Farewell

Prayer of Commendation

Procession to the Place of Committal

The areas denoted in gold face are moments in the liturgy that family members and friends may minister at Mass. This is optional and if not chosen, St. Mary will normally schedule and provide altar servers, lector/reader, organist/cantor, funeral choir and communion ministers.

(C-10) A reading from the Book of Revelation (Revelation 21: 1-7)

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." Then he said, "Write these words down, for they are trustworthy and true." He said to me, "They are accomplished. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son." The Word of the Lord.

(C-11) A reading from the Letter of Saint Paul to the Romans (Romans 5: 17-21)

Brothers and sisters: If by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so through the obedience of the one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord. The Word of the Lord.

(C-7) A reading from the First Letter of St. Paul to the Thessalonians

(1 Thessalonians 4: 13-18,) (short form 4: 13-14, 18)

***Omit the words in brackets [] for the short form of this reading.**

We do not want you to be unaware, brothers and sisters, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep. [Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord.] Therefore, console one another with these words. The Word of the Lord.

(C-8) A reading from the Second Letter of St. Paul to Timothy

(2 Timothy 2: 8-13)

Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.

This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.

(C-9) A reading from the First Letter of St. John (1 John 3: 1-2)

Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him, Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. The Word of the Lord.

Eulogy

The Catholic Funeral Mass is structured so that as at any other Mass, the deacon or priest preaches a homily. This differs significantly from eulogies, which are individual and often extended tributes or reminiscences by family and friends. Those desiring to deliver eulogies are most welcome to do so:

- a) at the funeral home, during calling hours or just prior to departing to church for the Mass
- b) at the cemetery, as part of the prayers of Committal
- c) during the meal in the parish hall (a microphone can be provided)

Please know that you are also welcome to convey to the Celebrant, by way of the bereavement minister or directly, details of the deceased loved one and his or her life, which will ensure a sense of the personal within the homily.

Scripture Readings for Funeral Mass

Although any scripture passage may be chosen, the following suggestions are particularly appropriate for expressing the Christian meaning of death. If you do not wish to select all the readings, the pastor will provide appropriate scriptures for Mass.

First Reading (Old Testament)

These readings reflect the destruction of mortal life, whether in youth or old age, and the reassurance and comfort that come from faith in God's promise of eternal life.

(A-1) A reading from the Book of Wisdom (Wisdom 3: 1-9) (short form, 3: 1-6)

***Omit the words in brackets [] for the short form of this reading.**

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace.

For if before men, indeed they be punished, yet is their hope full of immortality; Chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. [In the time of their visitation they shall shine, and shall dart about as sparks through stubble; They shall judge nations and rule over peoples, and the LORD shall be their King forever.] Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his elect. The Word of the Lord.

(A-2) A reading from the Book of the Prophet Isaiah (Isaiah 25: 6a, 7-9)

On this mountain the Lord of hosts will provide for all peoples. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord God will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth; for the Lord has spoken.

On that day it will be said: "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us!" The Word of the Lord.

(A-3) A reading from the Book of the Prophet Isaiah (Isaiah 49: 8-16)

Thus says the Lord: In the time of favor I answer you, on the day of salvation I help you, I form you and set you as a covenant for the people, To restore the land and allot the devastated heritages, To say to the prisoners: Come out! To those in darkness: Show yourselves! Along the ways they shall find pasture, on every bare height shall their pastures be. They shall not hunger or thirst, nor shall the scorching wind or the sun strike them; for God who has compassion for them leads them and guides them beside springs of water.

Sing out, O heavens and rejoice, O earth break forth into song, you mountains. For the Lord comforts his people and shows mercy to his afflicted. But Zion said, "The Lord has forsaken me; my Lord has forgotten me." Can a mother forget her infant or the child within her womb? Even if she should forget, I will

**(C-5) A reading from the Letter of St. Paul to the Romans
(Romans 14: 7-9, 10-12)**

Brothers and sisters: No one lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God; for it is written: *As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God.* So then each of us shall give an accounting of himself to God.

**(C-6) A reading from the First Letter of St. Paul to the Corinthians
(1 Corinthians 15: 51-57)**

Brothers and sisters: Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be 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. The Word of the Lord.

(C-3) A reading from the Letter of St. Paul to the Romans (Romans 8: 14-23)

Brothers and sisters: Those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, *Abba*, “Father!” The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

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

(C-4) A reading from the Letter of St. Paul to the Romans (Romans 8: 31b-35, 37-39)

Brothers and sisters: If God is for us, who can be against us? He did not spare his own Son but handed him over for the sake of 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. The Word of the Lord.

(A-4) A reading from the Book of Lamentations (Lamentations 3: 17-26)

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the Lord. The thought of my homeless poverty is wormwood and gall; remembering it over and over leaves my soul downcast within me.

But I will call this to mind, as my reason to have hope: The favors of the Lord are not exhausted, his mercies are not spent; they are renewed each morning, so great is his faithfulness. My portion is the Lord, says my soul; therefore will I hope in him. Good is the Lord to one who waits for him, to the soul that seeks him; it is good to hope in silence for the saving help of the Lord. The Word of the Lord.

(A-5) A reading from the Book of Ecclesiastes (Ecclesiastes 3: 1-14)

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

A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down and a time to build up. A time to weep, and a time to laugh; a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; and a time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose; a time to keep and a time to cast away. A time to rend, and a time to sew; a time to be silent, and a time to speak. A time to love and a time to hate; a time of war and a time of peace.

What advantage has the worker from their toil? I have considered the task which God has appointed for humanity to be busied about. God has made everything appropriate to its time, and has put the timeless into their hearts, without our ever discovering it, from beginning to end, the work which God has done. I recognize that there is nothing better than to be glad and to do well during life.

For everyone to eat and drink and enjoy the fruits of their labor is a gift from God. I recognize that whatever God does will endure forever; there is no adding to it or taking from it. Thus has God done that God may be revered.
The Word of the Lord.

(A-6) A reading from the second Book of Maccabees (2 Maccabees 12: 43-46)

Judas, the ruler of Israel, took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin.
The Word of the Lord.

(A-7) A reading from the Book of Job (Job 19:1, 23-27a)

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



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(C-1) A reading from the Letter of St. Paul to the Romans (Romans 5: 5-11)

Brothers and sisters: Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation. The Word of the Lord.

**(C-2) A reading from the Letter of St. Paul to the Romans (Romans 6: 3-9)
(short form, 3: 1-6, 9)**

***Omit the words in brackets [] for the short form of this reading.**

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. [For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin.] If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.
The Word of the Lord.

Responsorial Psalm

- (B-1) Psalm 23: The Lord is my shepherd; there is nothing I shall want.
- (B-2) Psalm 25: To you, O Lord, I lift my soul.
- (B-3) Psalm 27: The Lord is my light and my salvation.
- (B-4) Psalm 63: My soul is thirsting for you, O Lord my God.
- (B-5) Psalm 103: The Lord is kind and merciful.
- (B-6) Psalm 122: I rejoiced when I heard them say: let us go to the house of the Lord.

Second Reading (New Testament)

These readings reflect how God's promise of eternal life has been fulfilled in Jesus Christ and the hope and grace that come to us who believe in Him.



(A-8) A reading from the Book of Wisdom (Wisdom 4: 7-15)

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

(A-9) A reading from the Book of the Prophet Daniel (Daniel 12: 1-3)

In those days, I, Daniel, mourned and heard this word of the Lord: At that time there shall arise Michael, the great prince, guardian of your people; It shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake; Some shall live forever, others shall be an everlasting horror and disgrace. But the wise shall shine brightly like the splendor of the firmament. And those who lead the many to justice shall be like the stars forever. The Word of the Lord.

