

FUNERAL MASS AND VIGIL PLANNING HANDBOOK



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“And Jesus wept.” (John 11:35)

“And Jesus wept,” is the shortest verse in the entire Bible. Yet, it captures the compassion of Jesus, as no other verse can.

When someone cries, we know they are moved from within. When Jesus cries, we know that God is truly with us!

Jesus loved Martha, Mary, and their brother, Lazarus, very much. He loves you, too! In their time of loss, he cried, he comforted, and he promised resurrection! He does the same for you, too!

The Rites of Christian Burial in the Catholic Church are meant to show Jesus’ very presence to you in your moment of grief.

The Vigil or “Wake”, allows you and your family and friends to tell stories about your deceased loved one, to pray together, and relax in the loving presence of Jesus.

The Mass of Christian Burial commends your loved one to Almighty God, united to the one sacrifice of Jesus on the Cross, and offers us Holy Communion, even now, as a foretaste of the banquet feast of Heaven.

The Rite of Committal or burial, returns your loved one to the earth from which humans were formed to await the glorious day of resurrection when death will be no more.

Please know that the Our Lady of the Visitation Catholic Church will continue to pray for and support you through Mass intentions for your loved one, All Souls’ Day liturgies, and counseling services. If you would like a visit from the parish, please contact us at (303) 646-4964.

This booklet has been designed to help you understand the church’s teaching on funerals and vigils, in the event you are called to plan a funeral for a loved one. We will schedule a time to talk with you individually and go over everything in the planning process. You are not expected to plan the funeral alone.

From the early history of the Catholic Church, the reverence given to the body of the beloved deceased reflects our hope in the resurrection. We believe that in death, life is not ended, but merely changed and our prayers continue for those who walked with us on our pilgrimage of life and faith on earth.

When a family member or friend becomes seriously ill, please notify the parish office, as soon as possible, at (303) 646-4964. It is important that the Sacrament of Anointing be available to the sick person. All sacraments are for the living and are to be administered when one has the capacity to receive the strength, grace, and blessings they offer.

The time immediately following death is often one of shock and bewilderment for those who were close to the deceased. Again, please notify the parish office, as soon as possible, at (303) 646-4964. In the face of death, the Church confidently proclaims that God has created each person for eternal life, and that Christ, by His death and resurrection, has broken the chains of sin and death that bound humanity.

After the death of a Christian, whose life began in the waters of Baptism and strengthened at the Eucharistic table, the Church celebrates the funeral rites. Enclosed in this booklet is a liturgy planning checklist (along with suggested readings, music, etc.) for the immediate family to consider and return to the parish.

Pages 10-12 contain detailed instructions regarding the checklist's completion.

Through these funeral rites, the Church:

1. Prays and intercedes on behalf of the deceased;
2. Offers worship and thanksgiving to God for the gift of a Life, which has now been returned to God, the author of life and hope of the just;
3. Consoles the mourning and sorrow with the Word of God and the Holy Eucharist;
4. Commends the dead to God's merciful love; and
5. Recognizes the spiritual bond that still exists between the living and the dead; until that day when all the faithful will be united and death will be no more.

The death and burial of Christians has always had a deeply religious and spiritual meaning. Inspired by the description of the burial and resurrection of the Lord in the Gospels, the early Church buried its dead with proper care, reverence, and prayer. With faith in the Risen Savior, the Christian community honored the body of the dead and took part in the prayers and Mass offered for the deceased member.

The Mass, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral.

Funeral Arrangements:

The pastoral minister(s) of the parish should be consulted before any liturgical arrangements are made with the funeral director. This provides the opportunity to have a clear understanding of the meaning and significance of the rites, as well as for family members to participate in the rites themselves.

The arrangements will then need to be confirmed with the funeral director. In making advanced arrangements for the type of funeral one would like to have, this same order of coordination, discussion and procedure is to be followed.

FUNERAL RITES OF THE CHURCH

1. Vigil Service:

At the Vigil Service, usually conducted in the funeral home or at the Church on the eve (night before) of the Funeral Mass, the faithful keep watch with the family in prayer to the God of mercy and find strength in Christ's presence. The Vigil is a Scripture or Evening Prayer Service. The Rosary, or part of the Rosary, may be prayed as well, but generally not as a replacement of/for the Vigil. This service is often the first gathering of the faithful and friends with the family, and some, who cannot attend the Funeral Mass because of work or other time commitments or reasons will attend. Prepared (written) **eulogies** of the deceased are to be done during this service.

2. Funeral Mass:

The tradition of the Church has always been the celebration of the Mass **with the body present**. Christians respect and honor the body of the dead, which in Baptism, becomes the Temple of the Holy Spirit. The Funeral Mass includes: the reception of the body; the Liturgy of the Word; the Liturgy of the Eucharist; and the Final Commendation and Farewell. We are reminded of Christ's Own words, "*Whoever eats my flesh and drinks my blood shall live forever.*" (John 6:55) Note, if there is no scheduled Vigil, prepared eulogies (written) are to be delivered before (not during) the Funeral Mass begins.

3. **Rite of Committal:**

For the final disposition of the body, it is the ancient Christian custom to bury or entomb the bodies of the dead in a cemetery, which means a final “resting place.” The Rite of Committal is the conclusion of the Funeral Rite and may be celebrated beside the open grave, niche or place of burial. The faithful express the hope that with all those who have gone before us marked with the sign of faith, the deceased awaits the glory of the resurrection and passes into the welcoming company of those who see God face-to-face.

Cremation:

Because of the sacred tradition of awaiting the resurrection of the body, the Church does not encourage, but permits cremation. Cremation should not to be viewed as the norm. If cremation is chosen, the Funeral Mass with the body present should precede the cremation. However, when circumstances prevent the presence of the body at the Funeral Liturgy, it is appropriate that the urn containing the cremated remains of the body be present for the Funeral Rites, including the Vigil for the Deceased; the Funeral Liturgy; and the Rite of Committal. The Funeral Liturgy should always be celebrated in a church. The cremated remains of the body are to be reverently buried or entombed in a cemetery or columbarium in a timely manner, rather than scattered or kept at home on a fireplace mantle, etc.

The bishop’s published liturgical norm, within the Diocese of Colorado Springs, is that a Funeral Mass or Funeral Service of the Word may not be scheduled, if there is any question or expressed intention not to bury the deceased person’s remains in a very timely manner. (i.e., if there is no planned burial, the funeral within the parish may not be scheduled until one is established.)

As Catholics, we believe in the communion of saints and the resurrection of the dead. We pray for the dead, and we pray to be prepared for death, whenever it comes. Like St. Francis of Assisi, may we befriend death, little-by-little. Let us meditate on this hymn based on his writings:



*And you, most kind and gentle death,
waiting to hush our final breath,
you lead to heaven the child of God,
where Christ our Lord the way has trod.*

Helpful Hints regarding a “Eulogy” (it’s not an obituary)

By definition, a “eulogy” is a favorable and positive tribute of who has died and is being remembered—most notably during the Funeral Vigil within a Catholic Church.

There is a clear distinction between an obituary and a eulogy. An **obituary** is a written/published notice or announcement of a person’s death, which includes a brief biography of them. A **eulogy** is a brief speech given during a Funeral Vigil, which focuses attention on the positive aspects of the decedent’s life.

A eulogy is a piece of written work (generally only 3-5 minutes in duration) from someone, who is acknowledging a loved one who has passed away and remembering them in a special way.

There is no one, single way of writing a eulogy. Generally speaking, the eulogist must make sure that the eulogy is clear and understandable—after all, you want the assembly to understand and remember what you are saying. “I remember when” and “I can remember” are commonly used in eulogies.

Some important guidelines are: (a) In your eulogy, you should always acknowledge the person you are writing about in a ***positive*** manner; (b) Pay your final respects and tribute to this person in a loving manner; (c) Eulogies are best written out and help the reader to maintain a clear message and line of thought.

When writing the eulogy, provide the necessary details and elements, but when you’re reading your eulogy, “talk” to the assembled people as though you were talking to a friend. Get the audience involved in what you are telling them—make them laugh, make them cry, make them happy to be part of this final tribute to this person. Make your eulogy memorable.

Vigil/Visitation Planning Checklist Instructions

Vigil Service/Visitation: The planning checklist’s first seven or so questions are self-explanatory. The Vigil’s date and time are generally determined by coordination between the family, the Church, and the funeral home. Since the Vigil and/or Rosary can be performed in the funeral home or the church, please specify where you would like to have it occur.

If you desire a member of the clergy to preside at this/these events, please specify. If you would like the parish priest or deacon to preside, please note that in the “Who?” block.

Generally, during the visitation portion of the vigil, calming and prayerful meditation music is played. If you desire to provide and play a particular religious CD or a select song, that was special for your departed loved one, please coordinate that with the parish beforehand; otherwise the parish has its own appropriate musical selections for such occasions. In that this is a religious gathering, secular songs/music are not permitted.

Is there a family member or friend who would like to proclaim the first scriptural passage? If so, please tell us who it will be.

The Roman Catholic Church specifies the appropriate liturgical celebration in which eulogies can be presented is during the Vigil. If there are members of the family and/or friends who wish to offer eulogies, please let us know their names. Please refer to page #9 for helpful hints regarding eulogies.

During the Vigil Service, there are three times in which songs are typically sung. Please refer to page #65-66 for a suggested list of appropriate music selections. Note: The parish has its own musician(s)/vocalist(s), who can assist your needs.

Funeral Mass Planning Checklist Instructions

Funeral/Memorial Mass: The planning checklist’s first five or so questions are self-explanatory. The funeral date and time are generally determined by coordination between the family, the Church, and the funeral home.

If you desire the parish priest or deacon to preside, please note that in the “Presider’s?” block. If you desire the same member of the clergy to be preside at the burial/inurnment, please specify this also in the appropriate section(s) also.

Immediately following the funeral Mass and before the burial or inurnment, the parish community may be able to provide a reception meal at the church, if you desire. Please advise us of approximately how many people you believe will attend the reception so we can plan accordingly.

Note: If there is a planned audio/video (e.g., PowerPoint) presentation to be given during the reception, the immediate family is responsible for providing the laptop computer and media and set-up of the equipment will be at least one hour prior to the funeral or vigil.

In the Liturgy of the Word portion of the Mass, there will be three scriptural readings (one from the Old Testament, one from the New Testament, and one from the Gospel. Are there family members or friends who would like to proclaim these OT and NT scriptural passages? If so, please tell us who they will be. The Gospel is always proclaimed by a priest or deacon.

Funeral Mass Planning Checklist Instructions

(Continued)

The Roman Catholic Church in its Rite/Order of Christian Funerals, specifies that the appropriate liturgical celebration in which eulogies can be presented is during the Vigil.

Within the Diocese of Colorado Springs, if there is no Vigil however, provisions can be made to present one eulogy before the Mass begins; at the presiding priest’s option.

If there is more than one member of the family and/or friends who wish to offer eulogies, please consider offering the eulogies at a reception or time following the funeral liturgy.

Additionally, please refer to page #9 for helpful hints regarding eulogies.

During the Funeral Mass, there are five times in which songs are typically sung. Please refer to page #65-66 for a suggested list of appropriate selections. Note: The parish has its own musician(s)/vocalist(s), who can assist your needs.

Please select one Old Testament, one New Testament,
and one Gospel reading from each section.

OLD TESTAMENT READINGS



(www.mrdowling.com)

NT Readings (Pages 19 – 35)
Gospel Readings (Pages 37 – 60)

(13)

Old Testament Readings

1. A Reading from the Second Book of Maccabees

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 of 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 sin.

The Word of the Lord.

(Thanks be to God)

(2 Maccabees 12: 43-46)

(14)

Old Testament Readings

2. **A Reading from the Book of Job**

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.

(Thanks be to God)

(Job 19: 1, 23-27a)

(15)

Old Testament Readings

3a. **A Reading from the Book of Wisdom**

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.

(Thanks be to God)

(Long Version: Wisdom 3: 1-9)

(16)

Old Testament Readings

3b. **A Reading from the Book of Wisdom**

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

But they are in peace.
For if before men, indeed they be punished,
yet is their hope full of immortality;
chastised a little, they shall be greatly blessed,
because God tried them
and found them worthy of Himself.

As gold in the furnace, He proved them,
and as sacrificial offerings, He took them to Himself.
Those who trust in Him shall 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.

(Thanks be to God)

(Short Version: Wisdom 3: 1-6, 9)

Old Testament Readings

4. **A Reading from the Book of Wisdom**

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 of 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.

(Thanks be to God)

(Wisdom 4: 7-15)

Old Testament Readings

5. **A Reading from the Book of the Prophet Isaiah**

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.

(Thanks be to God)

(Isaiah 25: 6a, 7-9)

(19)

Old Testament Readings

6. **A Reading from the Book of Lamentations**

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.

(Thanks be to God)

(Lamentations 3: 17-26)

(20)

Old Testament Readings

7. **A Reading from the Book of the Prophet Daniel**

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.

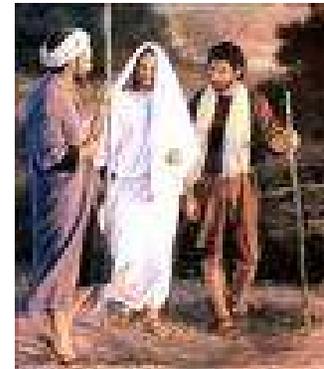
Many of those who sleep in the dust of the earth shall
awake;
some shall live forever,
others shall be an everlasting horror and disgrace.
But the wise shall shine brightly
like the splendor of the firmament,
and those who lead the many to justice
shall be like the stars forever.

The Word of the Lord.

(Thanks be to God)

(Daniel 12: 1-3)

NEW TESTAMENT READINGS



(www.owensboroemmaus.com)

New Testament Readings

1. **A Reading from the Letter of Saint Paul to the Romans**

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, 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.

(Thanks be to God)

(Romans 5: 5-11)

(23)

New Testament Readings

2. **A Reading from the Letter of Saint Paul to the Romans**

Brothers and Sisters:

If, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as though 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, graced 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.

(Thanks be to God)

(Romans 5: 17-21)

(24)

New Testament Readings

3a. **A Reading from the Letter of Saint Paul to the Romans**

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.

(Thanks be to God)

(Long Version: Romans 6: 3-9)

New Testament Readings

3b. **A Reading from the Letter of Saint Paul to the Romans**

Brothers and Sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into His death? We were indeed buried with Him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

If, then, we have died with Christ, we believe that we shall also live with Him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

The Word of the Lord.

(Thanks be to God)

(Short Version: Romans 6: 3-4, 8-9)

New Testament Readings

4. **A Reading from the Letter of Saint Paul to the Romans**

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 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 the adoption, the redemption of our bodies.

The Word of the Lord.

(Romans 8: 14-23)

(Thanks be to God)

(27)

New Testament Readings

5. **A Reading from the Letter of Saint Paul to the Romans**

Brothers and Sisters:

If God is for us, who can be against us? He did not spare His own Son but handed him over for us all; will He not also give 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.

(Thanks be to God)

(Romans 8: 31b-35, 37-39)

(28)

New Testament Readings

6. **A Reading from the Letter of Saint Paul to the Romans**

Brothers and Sisters:

No one lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God; for it is written:

As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God.

So then each of us shall give an accounting of himself to God.

The Word of the Lord.

(Thanks be to God)

(Romans 14: 7-9, 10c-12)

(29)

New Testament Readings

7a. **A Reading from the First Letter of Saint Paul to the Corinthians**

Brothers and Sisters:

Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order; Christ the firstfruits; then, at His coming, those who belong to Christ; 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 was subjected, it is clear that it excludes the one who subjected everything to Him. When everything is subjected to Him, then the Son himself will also be subjected to the one who subjected everything to Him, so that God may be all in all.

The Word of the Lord.

(Thanks be to God)

(Long Version: 1 Corinthians 15: 20-28)

(30)

New Testament Readings

7b. **A Reading from the First Letter of Saint Paul to the Corinthians**

Brothers and Sisters:

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

The Word of the Lord.

(Thanks be to God)

(Short Version: 1 Corinthians 15: 20-23)

(31)

New Testament Readings

8. **A Reading from the First Letter of Saint Paul to the Corinthians**

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 cloth 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.

(Thanks be to God)

(1 Corinthians 15: 51-57)

(32)

New Testament Readings

9. **A Reading from the Second Letter of Saint Paul to the Corinthians**

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.

(Thanks be to God)

(2 Corinthians 4: 14 – 15:1)

New Testament Readings

10. **A Reading from the Second Letter of Saint Paul to the Corinthians**

Brothers and Sisters:

We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.

We are always courageous, although we know that while we are at home in the body, we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous and we would rather leave the body and go home to the Lord. Therefore, we aspire to please Him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil.

The Word of the Lord.

(Thanks be to God)

(2 Corinthians 5: 1, 6-10)

New Testament Readings

11. **A Reading from the Letter of Saint Paul to the Philippians**

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.

(Thanks be to God)

(Philippians 3: 20-21)

New Testament Readings

12. **A Reading from the First Letter of Saint Paul to the Thessalonians**

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.

(Thanks be to God)

(1 Thessalonians 4: 13-18)

New Testament Readings

13. **A Reading from the Second Letter of Saint Paul to Timothy**

Beloved:

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

If we have died with him,
we shall also live with Him;
if we persevere
we shall also reign with Him.
But if we deny Him
He will deny us.
If we are unfaithful
He remains faithful,
for He cannot deny Himself.

The Word of the Lord.

(Thanks be to God)

(2 Timothy 2: 8-13)

(37)

New Testament Readings

14. **A Reading from the First Letter of Saint John**

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.

(Thanks be to God)

(1 John 3: 1-2)

(38)

New Testament Readings

15. **A Reading from the First Letter of Saint John**

Beloved:

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

The Word of the Lord.

(Thanks be to God)

(1 John 3: 14-16)

GOSPEL READINGS



(www.pro-gospel.org)

Gospel Readings

1. **A Reading from the Holy Gospel according to Matthew**

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to Him. He began to teach them, saying:

“Blessed are the poor in spirit,
for theirs is the Kingdom of Heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger and thirst for
righteousness, for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called the children of God.
Blessed are they who are persecuted for the sake
of righteousness,
for theirs is the Kingdom of Heaven.
Blessed are you when they insult you and
persecute you and utter every kind of
evil against you falsely because of me.
Rejoice and be glad,
for your reward will be great in heaven.”

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Matthew 5: 1-12a)

(41)

Gospel Readings

1. **A Reading from the Holy Gospel according to Matthew**

At that time Jesus answered, “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned, you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal Him.”

“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am weak and humble of heart; and you will find rest for yourselves. For my yoke is easy and my burden light.”

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Matthew 11: 25-30)

(42)

Gospel Readings

3. **A Reading from the Holy Gospel according to Matthew**

Jesus told his disciples this parable:

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

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Matthew 25: 1-13)

(43)

Gospel Readings

4. **A Reading from the Holy Gospel according to Matthew**

Jesus said to his disciples: “When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’ Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison and no minister to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ And these will go off to eternal punishment, but the righteous to eternal life.”

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Matthew 25: 31-46)

(44)

Gospel Readings

5a. A Reading from the Holy Gospel according to Mark

At noon, darkness came over the whole land until three in the afternoon. And at three o'clock, Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last, he said, "Truly this man was the Son of God!"

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

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Long version: Mark 15: 33-39, 16: 1-6)

(44)

Gospel Readings

5b. A Reading from the Holy Gospel according to Mark

At noon, darkness came over the whole land until three in the afternoon. And at three o'clock, Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last, he said, "Truly this man was the Son of God!"

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Short version: Mark 15: 33-39)

(46)

Gospel Readings

6. **A Reading from the Holy Gospel according to Luke**

Jesus journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Luke 7: 11-17)

(47)

Gospel Readings

7. **A Reading from the Holy Gospel according to Luke**

Jesus said to his disciples:

"Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You must be prepared, for at an hour you do not expect, the Son of Man will come."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Luke 12:35-40)

(48)

Gospel Readings

8. **A Reading from the Holy Gospel according to Luke**

When the soldiers came to the place called the Skull, they crucified Jesus and the criminals there, one on his right, the other on his left.

Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Christ? Save yourself and us." The other man, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your Kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Luke 23: 33, 39-43)

(49)

Gospel Readings

9a. **A Reading from the Holy Gospel according to Luke**

It was about noon and darkness came over the whole land until three in the afternoon, because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit" and when he said this, he breathed his last.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, went to Pilate and asked for the Body of Jesus. After he had taken the Body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

At daybreak on the first day of the week, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the Body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but has been raised."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Long version: Luke 23: 44-46, 50, 52-53; 24: 1-6a)

(50)

Gospel Readings

9b. **A Reading from the Holy Gospel according to Luke**

It was about noon and darkness came over the whole land until three in the afternoon, because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit" and when he said this, he breathed his last.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, went to Pilate and asked for the Body of Jesus. After he had taken the Body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Short version: Luke 23: 44-46, 50, 52-53)

(51)

Gospel Readings

10. **A Reading from the Holy Gospel according to Luke**

That very day, the first day of the week, two of the disciples of Jesus were going to a village called Emmaus, seven miles from Jerusalem, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visit to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, Jesus interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, Jesus gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that, their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures for us?" So they set out at once and returned to Jerusalem where they found gathered the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Long version: Luke 24: 13-35)

(52)

Gospel Readings

11. **A Reading from the Holy Gospel according to Luke**

That very day, the first day of the week, two disciples of Jesus were going to a village called Emmaus, seven miles from Jerusalem, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them, who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he had made known to them in the breaking of the bread.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Short version: Luke 24: 13-16, 28-35)

Gospel Readings

12. **A Reading from the Holy Gospel according to John**

Jesus answered the Jews and said to them:

"Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to the Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 5: 24-29)

Gospel Readings

13. **A Reading from the Holy Gospel according to John**

Jesus said to the crowds:

“Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will, but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him, may have eternal life, and I shall raise him on the last day.”

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 6: 37-40)

Gospel Readings

14. **A Reading from the Holy Gospel according to John**

Jesus said to the crowds:

“I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my Flesh for the life of the world.”

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

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 6: 51-59)

Gospel Readings

15a. **A Reading from the Holy Gospel according to John**

When Jesus arrived in Bethany, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. Many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Long version: John 11: 17-27)

Gospel Readings

15b. **A Reading from the Holy Gospel according to John**

Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Short version: John 11: 21-27)

Gospel Readings

16. A Reading from the Holy Gospel according to John

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God.?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to the crowd, "Untie him and let him go." Now many of the Jews who had come to Mary and had seen what he had done began to believe in him.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 11: 32-45)

(59)

Gospel Readings

17a. A Reading from the Holy Gospel according to John

Jesus said to his disciples:

"The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life will lose it, and whoever hates his life in this world will preserve it for eternal life. Whoever severs me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me."

"I am troubled now. Yet what should I say? Father, save me from this hour? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again."

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Long version: John 12: 23-28)

(60)

Gospel Readings

17b. **A Reading from the Holy Gospel according to John**

Jesus said to his disciples:

“The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life will lose it, and whoever hates his life in this world will preserve it for eternal life. Whoever severs me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.”

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(Short version: John 12: 23-26)

Gospel Readings

18. **A Reading from the Holy Gospel according to John**

Jesus said to his disciples:

“Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am, you also may be. Where I going you know the way.” Thomas said to him, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me.”

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 14: 1-6)

Gospel Readings

19. **A Reading from the Holy Gospel according to John**

Jesus raised his eyes to heaven and said:

“Father, those whom you gave me are your gift to me. I wish that where I am, they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 17: 24-26)

(63)

Gospel Readings

20. **A Reading from the Holy Gospel according to John**

So they took Jesus and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Standing by the cross of Jesus were his mother and his mother’s sister, Mary, the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved, he said to his mother, “Woman, behold your son.” Then he said to the disciple, “Behold, your mother.” And from that hour, the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, “I thirst.” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the Spirit. Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other who were crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately Blood and water flowed out. An eyewitness has testified and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: “Not a bone of it will be broken.” And again, another passage says: “They will look upon him whom they have pierced.” After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the Body of Jesus. And Pilate permitted it. So he came and took his Body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds.

The Gospel of the Lord.

(Praise to you Lord, Jesus Christ)

(John 19: 17-18, 25-39)

(64)

MUSIC FREQUENTLY SELECTED

Please contact us regarding music and musicians for the liturgies. The parish normally provides a vocalist and accompanist for a fee of generally \$125.00 for each person. If you are interested in having someone else sing or play, please contact the parish office. Below is a list of frequently selected music. You are asked to make appropriate selections from each of the following sections. If you select other appropriate liturgical music please coordinate it through our music director.

GATHERING HYMN:

Be Not Afraid	Blest Are They
Because the Lord is My Shepherd	Come to Me
I Know That My Redeemer Lives	Here I am
Here I am Lord	On Eagle's Wings
Amazing Grace	Old Rugged Cross

RESPONSORIAL PSALM: (Between the OT/NT Readings)

Shepherd Me, O God	Behold the Lame
It is Well with My Soul	We Will Rise Again
My Soul is Thirsting	Send Us Your Spirit
The Lord is Kind and Merciful	

OFFERTORY HYMN:

Just a Closer Walk with Thee	Prayer of St Francis
Blest Are They	Shelter Me O God
Eye Has Not Seen	There Is a Longing
Hail Mary, Gentle Woman	This Alone
Like a Shepherd	You are Near
Precious Lord, Take My Hand	Only This I Want
One Day at a Time Sweet Jesus	Lord You Have Come

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COMMUNION HYMNS:

(to be sung during the Eucharistic Communion)

Bread of Life
I am the Bread of Life
My Soul is Thirsting
One Bread, One Body
Peace is Flowing like a River
Prayer of St Francis
The Supper of the Lord
Pan de Vida

MEDITATION:

Panis Angelicus
Amazing Grace
Ave Maria

SONG OF FAREWELL:

May the Angels Be Your Guide
Song of Farewell (Old One Hundredth)

RECESSIONAL HYMN:

Amazing Grace
For All the Saints
Holy God We Praise Thy Name
How Great Thou Art
Jesus, Remember me
Lead Me Lord
On Eagle's Wings
Shall We Gather At the River
City of God
Surely the Presence of the Lord is in This Place

(66)

REFERENCES

Ave Maria Catholic Church, Parish Funeral Procedures,
01/30/2008, Parker, CO.

Our Lady of the Visitation Catholic Church, Parish Funeral
Procedures, 07/07/2015, Kiowa, CO.

Champlin, Joseph M., Preparing to Celebrate the Funeral
Mass: Through Death to Life, @1986,
Ave Maria Press Inc., Notre Dame, IN.

MAY THE
constant love
caring OF friends
SOFTEN YOUR SADNESS
MAY
cherished
memories
BRING YOU
moments of comfort
MAY
lasting peace
SURROUND YOUR
GRIEVING HEART



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