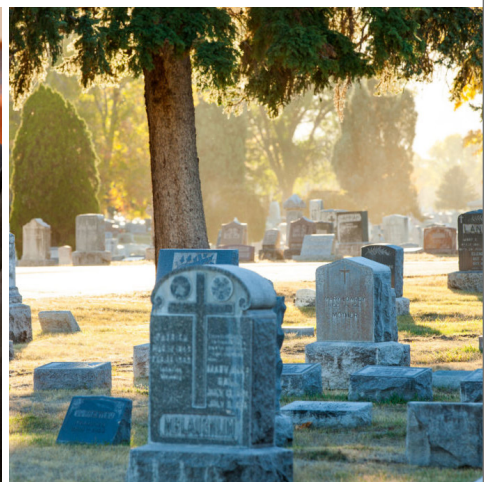




# CATHOLIC FUNERAL & CEMETERY SERVICES

## *Funeral Planning Guide Resource*

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ARCHDIOCESE OF DENVER  
**Catholic Funeral  
& Cemetery Services**

THIS PLANNING GUIDE INFORMATION IS FOR:

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ENTER NAME

## TABLE OF CONTENTS

Introduction.....	2
Catholic Funeral & Cemetery Services.....	3
Catholic Funeral Liturgy Readings and Music Selections.....	11
Funeral Readings.....	12
Suggested Music Selections for Catholic Funerals .....	28
Notes.....	30
For More Information.....	34

## INTRODUCTION

As Christians, what we believe about death highly influences how we live our everyday lives. We must carry life's crosses and bear incredible loss with hope in our hearts. We must gaze upon the bodies of our deceased loved ones and remember that "God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (*John 3:16*). Unlike many in our secular society, we do not turn away from death nor allow ourselves to believe that death is the end. Trusting that God will "wipe every tear" (*Revelation 21:4*), we stand before him in grief, but not despair.

Catholic Funeral & Cemetery Services (CFCS) knows that the loss of a loved one or planning your end-of-life wishes in advance is a difficult journey that isn't entered into lightly. Our goal is to provide you with unwavering support, education and resources to keep you strong and ease your stress throughout the entire process.

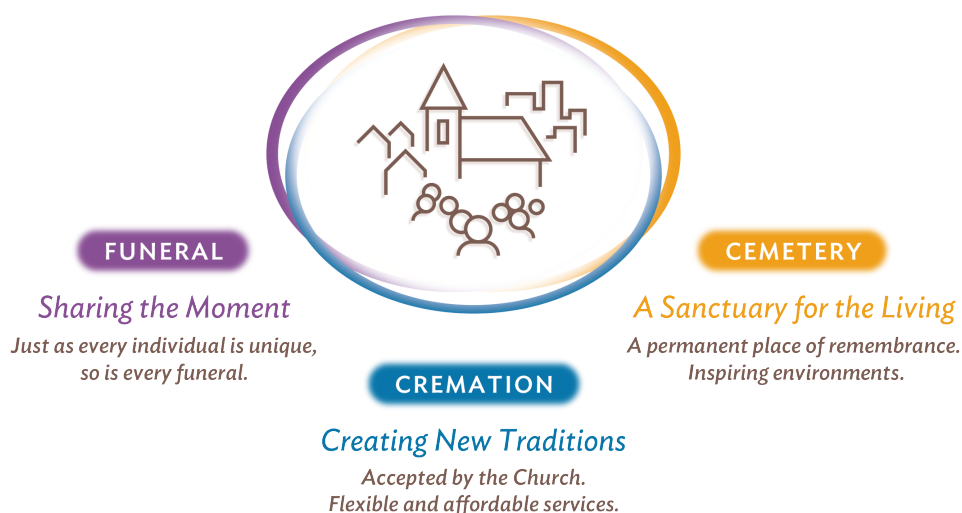
## CATHOLIC FUNERAL & CEMETERY SERVICES

*Caring for Families in Our Community.*

### Living Our Mission

Catholic Funeral & Cemetery Services (CFCS) is a charitable organization founded in faith and dedicated to providing education, support and professional services.

We are devoted to earning your trust as your community resource for today and tomorrow—at all times guided by faith, cultural traditions and your financial preferences.



*Following Our Faith.*

### Caring and Compassionate

The loss of a loved one is always difficult. Celebrating the gift of faith with family and friends is an essential part of the healing process. We walk with you through this most difficult moment ensuring that your wishes are fulfilled.

### Serving our Community

As a ministry, we have been a vital part of community life for more than 100 years. We continue to give back to the community, balancing the needs of families today with the needs of the community tomorrow. We are committed to providing assistance to families in need, and no family is ever turned away.

### The Benefits of Advanced Planning

Planning ahead is one of the most loving and responsible things you can do for your family. With the assistance of CFCS in planning for your family's funeral and cemetery needs, you can ensure your wishes are met, avoid emotional overspending, and provide peace of mind for yourself and your loved ones.

## **Connected by Faith**

Woven into the context of the funeral rites is an abundance of Catholic symbols and metaphors that convey the dramatic journey from baptism to redemption through Christ. Our locations' warm and welcoming environments provide a sanctuary for family and friends to join and reaffirm the belief that life has not ended.

## ***Personal Services***

As a ministry serving the community, we pride ourselves on providing quality services and personal attention to all families. We offer affordable, traditional and unique options, ensuring that the services chosen represent the life lived.

## ***Your Complete Resource***

CFCS proudly offers both funeral, mortuary and cemetery services, all under the guidance of the Catholic Church. Families can take care of all their needs in a single visit, with CFCS coordinating the arrangements with the Church, priest, staff, and family.

# FUNERAL

## ***Sharing the Moment***

The Catholic Funeral Rites in the Order of Christian Funerals are a celebration of faith that enable loved ones and the community to mourn by focusing on the promise of everlasting life and the hope of Resurrection in Christ.

Three distinct rites are provided at the time of the funeral. Each rite serves an important purpose in guiding our family and friends through loss, grief and the journey of healing:

### **Vigil & Visitation**

The Vigil is often the first time family, friends and members of the community gather for prayer and support, in remembrance of a treasured life.

### **Funeral Liturgy**

The Funeral Mass is the principle celebration of the Christian Funeral, where family and friends join to reaffirm that life has not ended. It is the memorial of Christ's sacrifice, and is a reminder that we are one with Christ in life, death and Resurrection.

### **Committal**

The Committal is the final service and time of interment. Here, family and friends gather to take their final leave with the comfort and promise of everlasting life in the Resurrection.

*Just as every individual,  
is unique, so is every funeral.*

## *Funeral Rites*

### **There are various ways of celebrating funerals**

A Catholic funeral traditionally includes three parts: a vigil (wake) service in the home or at a funeral home, the funeral Mass in the church, and committal prayers at the cemetery. The priest, deacon or lay ecclesial minister who assists in planning the funeral rites will work with the family to select the most appropriate liturgical format. At times, depending on circumstances, certain elements (for example, the vigil service) may be omitted.

Also, each stage of the funeral rites provides the celebrant and the family of the deceased with several options. The funeral rites contain a rich variety of scriptural readings and prayers from which to choose. Regardless of which specific options are chosen, a Catholic funeral is always a time to pause, to grieve, and to reflect on our eternal destiny in God. In a society that tends to accommodate less and less time for this important moment, Catholic funerals provide a much-needed spiritual reminder.

### **It is important to collaborate with the pastoral staff of a parish when planning a funeral**

When faced with the loss of a loved one, immediate planning of a funeral is a difficult and trying experience. Understandably, some families are reluctant to meet with the staff of their parish, who may be unfamiliar to them. For parish staff, especially the clergy, the death of a parishioner is a uniquely privileged and graced opportunity for the Church to initiate outreach to the family, to welcome and to minister to them, to evangelize, and, sometimes, to reconcile. Thus, those who mourn will find that the assistance of the dedicated clergy and laypersons who serve in parishes is invaluable. Parish staff can help expedite the task of planning the funeral rites and make the process less burdensome. Furthermore, the ordained members of a parish's pastoral team - priests and deacons - are especially called to be Christ's presence in such difficult times. By welcoming the ministry of the priest or deacon and by providing him with a better understanding of the life of the deceased, families will help to adapt and personalize the funeral rites in a way that meaningfully conveys the Church's consolation and prayer.

In many parishes, parishioners serve on a bereavement team that assists not only in the planning of the funeral, but also performs other ministries that take place during and after the funeral (i.e., readers, cantors/choirs/musicians, altar servers, greeters/ushers, extraordinary ministers of holy Communion, leaders of prayer in the home, at vigils, and at committals, hospitality ministers at post-funeral receptions, and pastoral caregivers who reach out to the family of the deceased). These ministries, when adapted to local circumstances and customs, are concrete reminders of the consolation that the Risen Lord offers to us through His Body, the Church. Whenever possible, parishes should strongly promote participation in these ministries by the lay faithful who are called to serve by virtue of their baptism.



## **The Church encourages the celebration of funerals with a Mass whenever possible**

Since the celebration of the Mass is a foretaste of the heavenly banquet in union with God that commemorates and makes present Christ's victory over death, funerals are principally and preferably celebrated with a Mass, our most profound way of expressing communion with the living and the dead. By offering Christ's sacrifice to the Father through the Mass, the Church pleads for God's mercy for the deceased and gives thanks for the hope of eternal life with God. In particular, when planning a funeral Mass, the wishes of the deceased should be respected, most especially when the deceased was a regular communicant and an active member of the parish community. Various reasons (including deference to the scheduled celebration of the Eucharist on Sundays/Saturday evenings, Holy Days of Obligation, and the Easter Triduum) may lead a priest to decide, in consultation with the family, to celebrate a funeral without a Mass. Nevertheless, the family always has the option to celebrate a funeral Mass (even in the absence of a body or cremated remains) at a later date. In this way, we recall that every member of the Christian faithful shares equally in Christ's death and Resurrection.

## **Funeral liturgies are normally celebrated in a parish church**

As an expression of faith and support by the local Catholic community, a funeral liturgy (especially with a Mass) should occur in a church, the sacred place where the parish gathers to pray, celebrates the sacraments, and reserves and venerates the Body of Christ. A funeral without a Mass may be celebrated in the home of the deceased, the funeral home, or the cemetery chapel.

## **A funeral includes a homily, not a eulogy**

At the vigil service and/or the funeral liturgy, the priest or deacon will preach after the readings from Scripture. The purpose of this preaching—properly called a homily—is to explain the readings and thereby highlight God's merciful love and the mystery of our redemption. As Christians, we are challenged to be comforted by the truths of our faith, and the homily serves to direct our attention to these beliefs.

At the end of the funeral liturgy in the church, the priest or deacon may permit one family member or friend to speak in remembrance of the deceased and his/her life of faith, virtue and good works. Although these words of remembrance are permitted, the priest or deacon has a duty to ensure that the Church's funeral rites are conducted in a dignified, respectful way. Families and friends are asked to be respectful of and to cooperate with the priest or deacon in preserving the sacred character of the Catholic funeral, in accord with the liturgical practices of the Church throughout the world. For this reason, the celebrant reserves the right to review the speaker's text or outline in advance of the funeral Mass. Words of remembrance are not to exceed five minutes in length. It also is important to note that words of remembrance are optional and that the most appropriate times for offering them are at the vigil/wake or the post-funeral reception.

A eulogy, which focuses praise on an individual, is neither appropriate nor permitted at Catholic funerals. During a funeral, our praise is directed toward God in gratitude for the Risen Christ and his promise of salvation.

## **Music at funerals should express our Catholic faith and be drawn from the Scriptures**

Because of the sacredness of the funeral and its focus on the Paschal Mystery with its promise of salvation, music should be carefully chosen to reflect our shared beliefs, especially as articulated in the Word of God. Ultimately, the purpose of music in the funeral rites is to offer praise and thanksgiving to God. Thus, each funeral is linked with the common prayer and musical tradition of the whole Church, especially the psalms, which have, throughout the ages, expressed the suffering and hope of all God's people. Secular music is not the appropriate accompaniment to the sacred liturgy because it cannot express fully these values of ultimate significance.

## **During a funeral liturgy, the pall which drapes the casket should never be replaced by an American flag or any other non-Christian covering**

In the United States, it is customary to place a pall (a large, white, rectangular cloth) over the casket as it is received into the church for the funeral liturgy. The pall is a reminder of the white garment with which every Christian is clothed on the day of baptism and is a testament to the dignity of the deceased as a member of the faithful.

American flags and other non-Christian (i.e., secular) symbols do not belong on the casket during the liturgy since they do not evoke the same meaning as the pall. Flags and other insignia may cover the casket before and after the funeral liturgy.

However, Christian symbols such as a crucifix, rosary beads, a Bible or a prayer book are permitted to be placed on the pall that covers the casket.

## **If cremation is desired for legitimate reasons, the Church prefers that the funeral liturgy occur before cremation**

As Christ's Church, we believe that the human body is a temple of the Holy Spirit, and that, like Christ, our bodies will one day rise from the dead. The physical presence of the body of a deceased member of the faithful is a very powerful symbol of this Christian mystery and belief. Through our bodies, we are called to glorify God throughout our earthly life, and we pray that on the Last Day, God will glorify our bodies forever in heaven. As the guiding text for the funeral rites recalls, "It is the body whose hands clothed the poor and embraced the sorrowing ... the body once washed in baptism, anointed with the oil of salvation, and fed with the Bread of Life" (*Appendix, Order of Christians Funerals, nos. 411-12*). The body of the deceased is a sign to the living of the goodness of God's creation and a foreshadowing of the new life to come.

Cremation is permitted, unless chosen for reasons that contradict Christian teaching, particularly on the dignity of and hope for the resurrection of the human body. However, in order to express the symbolism described above, cremation should occur after the celebration of the funeral liturgy. If this is neither possible nor advisable, priests and deacons may permit the celebration of the funeral rites in the presence of the cremated remains instead of the body. The presentation and placement of the urn for the funeral liturgy should be simple and solemn so as not to detract from the dignity of the body in its cremated form.

## **Non-practicing Catholics may receive Catholic funerals**

It is an unfortunate reality that many baptized Catholics no longer practice their faith and may consider themselves to have been away from the Church for too long to be ever welcomed again by the Church. Such individuals or their families may feel uncomfortable in a church and ultimately decide against having a Catholic funeral.

By our baptism, however, we have been made equal in dignity before the Lord, and the Church, our Mother, bears the suffering of all those who became her sons and daughters through baptism. Thus, the Church offers funeral rites (including a funeral Mass) even for non-practicing Catholics and, under certain circumstances, for non-Catholic Christians. Although the deceased may not have participated fully in the life of the Church on earth, the Church longs for her separated children to share in Christ's blessings. She desires to pray for them and with their loved ones so that their sins may be forgiven and they may dwell forever in the presence of God in Heaven.

## **Although cremation is permitted, the Church prefers the burial or interment of the body because of its symbolic value**

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

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

## **Cremated remains are always to be buried or interred**

In keeping with our hope in the resurrection of the body, the Church expects that cremated remains will be buried or interred in individual graves or columbaria. In our tradition, we affirm both the uniqueness of each person and the bonds that unite us as the Body of Christ. Thus, we bury or inter the dead in cemeteries, which mark the lives of each individual, while serving as powerful, visual reminders of the community that remains after death.

Burial or interment also serves to ensure that cremated remains will be treated with respect in the future. Until they are buried or interred, cremated remains have the potential of being lost, discarded, or mistreated. Other more secular practices—such as scattering, dividing remains, co-mingling remains of one person with another's, keeping remains at home, and fashioning remains into jewelry or other objects—have no symbolic meaning in our tradition and are never permitted.

Consequently, the Church urges her members to reverence cremated remains just as we also reverence the body. To best express our beliefs, cremated remains should be buried or interred in an appropriate vessel that befits the dignity of the human body as God's creation.

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## CATHOLIC VIGIL READINGS AND MUSIC SELECTIONS

### Catholic Vigil Readings Selections:

First Reading: \_\_\_\_\_ Name of Reader: \_\_\_\_\_

Gospel: \_\_\_\_\_ Name of Priest or Deacon: \_\_\_\_\_

### Catholic Vigil Music Selections:

Name of Musician: \_\_\_\_\_

Name of Soloist: \_\_\_\_\_

Opening Hymn: \_\_\_\_\_

Responsorial Psalm: \_\_\_\_\_

Closing Hymn: \_\_\_\_\_

## CATHOLIC FUNERAL LITURGY READINGS AND MUSIC SELECTIONS

### Catholic Funeral Liturgy Readings Selections:

First Reading: \_\_\_\_\_ Name of Reader: \_\_\_\_\_

Second Reading: \_\_\_\_\_ Name of Reader: \_\_\_\_\_

Gospel: \_\_\_\_\_ Name of Priest or Deacon: \_\_\_\_\_

### Catholic Funeral Liturgy Music Selections:

Name of Musician: \_\_\_\_\_

Name of Soloist: \_\_\_\_\_

Prelude: \_\_\_\_\_

Entrance Hymn: \_\_\_\_\_

Responsorial Psalm: \_\_\_\_\_

Preparation of the Gifts Hymn: \_\_\_\_\_

Communion Hymn: \_\_\_\_\_

Song of Farewell (Incensing of the Casket or Urn): \_\_\_\_\_

Recessional / Processional to the Place of Committal Hymn: \_\_\_\_\_

## FUNERAL READINGS

### FIRST READING: OLD TESTAMENT

14

A Reading from the Second Book of Maccabees (2 Maccabees 12:43-46) A 1	14
A Reading from the Book of Job (Job 19:1, 23-27a) A2	14
A Reading from the Book of Wisdom (Wisdom 3:1-9 (short form 3:1-6, 9)) A3	14
A Reading from the Book of Wisdom (Wisdom 4:7-15) A4	14
A Reading from the Book of the Prophet Isaiah (Isaiah 25:6a, 7-9) A5	15
A Reading from the Book of Lamentations (Lamentations 3:17-26) A6	15
A Reading from the Book of the Prophet Daniel (Daniel 12:1-3) A7	15

### FIRST READING: NEW TESTAMENT DURING THE SEASON OF EASTER

16

A Reading from the Acts of the Apostles (Acts 10:34-43 (short form 10:34-36, 42-43)) A8	16
A Reading from the Book of Revelation (Revelation 14:13) A9	16
A Reading from the Book of Revelation (Revelation 20:11-21:1) A10	16
A Reading from the Book of Revelation (Revelation 21:1-5a, 6b-7) A11	16

### SECOND READING: NEW TESTAMENT

17

A Reading from the Letter of Saint Paul to the Romans (Romans 5:5-11) B1	17
A Reading from the Letter of Saint Paul to the Romans (Romans 5:17-21) B2	17
A Reading from the Letter of Saint Paul to the Romans (Romans 6:3-9 (short form 6:3-4, 8-9)) B3	17
A Reading from the Letter of Saint Paul to the Romans (Romans 8:14-23) B4	18
A Reading from the Letter of Saint Paul to the Romans (Romans 8:31b-35, 37-39) B5	18
A Reading from the Letter of Saint Paul to the Romans (Romans 14:7-9, 10c-12) B6	18
A Reading from the First Letter of Saint Paul to the Corinthians (1 Corinthians 15:20-28 (short 15:20-23)) B7	19
A Reading from the First Letter of Saint Paul to the Corinthians (1 Corinthians 15:51-57) B8	19
A Reading from the Second Letter of Saint Paul to the Corinthians (2 Corinthians 4:14-5:1) B9	19
A Reading from the Second Letter of Saint Paul to the Corinthians (2 Corinthians 5:1, 6-10) B10	19
A Reading from the Letter of Saint Paul to the Philippians (Philippians 3:20-21) B11	20
A Reading from the First Letter of Saint Paul to the Thessalonians (1 Thessalonians 4:13-18) B12	20
A Reading from the Second Letter of Saint Paul to Timothy (2 Timothy 2:8-13) B13	20
A Reading from the First Letter of Saint John (1 John 3:1-2) B14	20
A Reading from the First Letter of Saint John (1 John 3:14-16) B15	20

## FUNERAL READINGS

### THE GOSPEL

21

A Reading from the Holy Gospel According to Matthew (Matthew 5:1-12a) C1	21
A Reading from the Holy Gospel According to Matthew (Matthew 11:25-30) C2	21
A Reading from the Holy Gospel According to Matthew (Matthew 25:1-13) C3	21
A Reading from the Holy Gospel According to Matthew (Matthew 25:31-46) C4	22
A Reading from the Holy Gospel According to Mark (Mark 15:33-39, 16:1-6 (short form 15:33-39)) C5	22
A Reading from the Holy Gospel According to Luke (Luke 7:11-17) C6	23
A Reading from the Holy Gospel According to Luke (Luke 12:35-40) C7	23
A Reading from the Holy Gospel According to Luke (Luke 23:33, 39-43) C8	23
A Reading from the Holy Gospel According to Luke (Luke 23:44-46, 50, 52-53; 24:1-6a (23:44-46, 50, 52-53)) C9	24
A Reading from the Holy Gospel According to Luke (Luke 24:13-35 (short form 24:13-16, 28-35)) C10	24
A Reading from the Holy Gospel According to John (John 5:24-29) C11	25
A Reading from the Holy Gospel According to John (John 6:37-40) C12	25
A Reading from the Holy Gospel According to John (John 6:51-58) C13	25
A Reading from the Holy Gospel According to John (John 11:17-27 (short form 11:21-27)) C14	26
A Reading from the Holy Gospel According to John (John 11:32-45) C15	26
A Reading from the Holy Gospel According to John (John 12:23-28 (short form 12:23-26)) C16	26
A Reading from the Holy Gospel According to John (John 14:1-6) C17	27
A Reading from the Holy Gospel According to John (John 17:24-26) C18	27
A Reading from the Holy Gospel According to John (John 19:17-18, 25-39) C19	27

## FIRST READING: OLD TESTAMENT

### A READING FROM THE SECOND BOOK OF MACCABEES (2 MACCABEES 12:43-46)

A 1

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 READING FROM THE BOOK OF JOB (JOB 19:1, 23-27a)

A 2

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.

### A READING FROM THE BOOK OF WISDOM (WISDOM 3:1-9 (SHORT FORM, 3:1-6, 9))

A 3

(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 READING FROM THE BOOK OF WISDOM (WISDOM 4:7-15)

A 4

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 READING FROM THE BOOK OF THE PROPHET ISAIAH (ISAIAH 25:6a, 7-9)****A 5**

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

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**A READING FROM THE BOOK OF LAMENTATIONS (LAMENTATIONS 3:17-26)****A 6**

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

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**A READING FROM THE BOOK OF THE PROPHET DANIEL (DANIEL 12:1-3)****A 7**

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.

## FIRST READING: NEW TESTAMENT DURING THE SEASON OF EASTER

### A READING FROM THE ACTS OF THE APOSTLES (ACTS 10:34-43 (SHORT FORM, 10:34-36, 42-43))

A 8

(Omit the words in brackets [ ] for the short form of this reading)

Peter proceeded to speak, saying: "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all, [what has happened all over Judea, beginning in Galilee after the baptism that John preached how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the Devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.] He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

The Word of the Lord

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### A READING FROM THE BOOK OF REVELATION (REVELATION 14:13)

A 9

I, John, heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," said the Spirit, "let them find rest from their labors, for their works accompany them."

The Word of the Lord

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### A READING FROM THE BOOK OF REVELATION (REVELATION 20:11-21:1)

A 10

I, John, saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life. The dead were judged according to their deeds, by what was written in the scrolls. The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds. Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.) Anyone whose name was not found written in the book of life was thrown into the pool of fire. Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.

The Word of the Lord.

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### A READING FROM THE BOOK OF REVELATION (REVELATION 21:1-5a, 6b-7)

A 11

I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The One who sat on the throne said, "Behold, I make all things new." I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son."

The Word of the Lord

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## SECOND READING: NEW TESTAMENT

### A READING FROM THE LETTER OF SAINT PAUL TO THE ROMANS (ROMANS 5:5-11)

B 1

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

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### A READING FROM THE LETTER OF SAINT PAUL TO THE ROMANS (ROMANS 5:17-21)

B 2

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

The Word of the Lord

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### A READING FROM THE LETTER OF SAINT PAUL TO THE ROMANS (ROMANS 6:3-9 (SHORT FORM, 6:3-4, 8-9))

B 3

(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.

**A READING FROM THE LETTER OF SAINT PAUL TO THE ROMANS (ROMANS 8:14-23)****B 4**

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

The Word of the Lord

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**A READING FROM THE LETTER OF SAINT PAUL TO THE ROMANS (ROMANS 8:31b-35, 37-39)****B 5**

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

The Word of the Lord.

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**A READING FROM THE LETTER OF SAINT PAUL TO THE ROMANS (ROMANS 14:7-9, 10c-12)****B 6**

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

**A READING FROM THE FIRST LETTER OF SAINT PAUL TO THE CORINTHIANS  
(1 CORINTHIANS 15:20-28 (SHORT FORM, 15:20-23))**

**B 7**

(Omit the words in brackets [ ] 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 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 has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will also be subjected to the one who subjected everything to him, so that God may be all in all.]

The Word of the Lord.

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**A READING FROM THE FIRST LETTER OF SAINT PAUL TO THE CORINTHIANS  
(1 CORINTHIANS 15:51-57)**

**B 8**

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.

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**A READING FROM THE SECOND LETTER OF SAINT PAUL TO THE CORINTHIANS  
(2 CORINTHIANS 4:14-5:1)**

**B 9**

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

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**A READING FROM THE SECOND LETTER OF SAINT PAUL TO THE CORINTHIANS  
(2 CORINTHIANS 5:1, 6-10)**

**B 10**

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

The Word of the Lord

**A READING FROM THE LETTER OF SAINT PAUL TO THE PHILIPPIANS (PHILIPPIANS 3:20-21) B 11**

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

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**A READING FROM THE FIRST LETTER OF SAINT PAUL TO THE THESSALONIANS  
(1 THESSALONIANS 4:13-18)**

**B 12**

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.

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**A READING FROM THE SECOND LETTER OF SAINT PAUL TO TIMOTHY (2 TIMOTHY 2:8-13) B 13**

Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.

The Word of the Lord.

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**A READING FROM THE FIRST LETTER OF SAINT JOHN (1 JOHN 3:1-2)**

**B 14**

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.

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**A READING FROM THE FIRST LETTER OF SAINT JOHN (1 JOHN 3:14-16)**

**B 15**

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.

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## THE GOSPEL

### A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW (MATTHEW 5:1-12a)

C 1

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

The Gospel of the Lord.

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### A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW (MATTHEW 11:25-30)

C 2

At that time Jesus answered: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him." "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

The Gospel of the Lord.

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### A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW (MATTHEW 25:1-13)

C 3

Jesus told his disciples this parable: "The Kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, 'Lord, Lord, open the door 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.



**A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW (MATTHEW 25:31-46)****C 4**

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

The Gospel of the Lord.

**A READING FROM THE HOLY GOSPEL ACCORDING TO MARK  
(MARK 15:33-39; 16:1-6 (SHORT FORM, 15:33-39))****C 5**

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

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

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

The Gospel of the Lord.



**A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE (LUKE 7:11-17)****C 6**

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.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE (LUKE 12:35-40)****C 7**

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

The Gospel of the Lord.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE (LUKE 23:33, 39-43)****C 8**

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.

**A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE  
(LUKE 23:44-46, 50, 52-53; 24:1-6a (SHORT FORM, 23:44-46, 50, 52-53))**

**C 9**

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

It was about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, went to Pilate and asked for the Body of Jesus. After he had taken the Body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

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

The Gospel of the Lord.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE  
(LUKE 24:13-35 (SHORT FORM, 24:13-16, 28-35))**

**C 10**

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

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

to Jerusalem where they found gathered together the Eleven and those with them, who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (JOHN 5:24-29)**

**C 11**

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.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (JOHN 6:37-40)**

**C 12**

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.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (JOHN 6:51-58)**

**C 13**

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

The Gospel of the Lord.

**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (11:17-27 (SHORT FORM, 11:21-27) C 14**

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

[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.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (JOHN 11:32-45)**

**C 15**

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?" So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to the crowd, "Untie him and let him go." Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

The Gospel of the Lord.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN  
(JOHN 12:23-28 (SHORT FORM, 12:23-26))**

**C 16**

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

Jesus said to his disciples: "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life will lose it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me. ["I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again."]

The Gospel of the Lord.

**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (JOHN 14:1-6)****C 17**

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

The Gospel of the Lord.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (17:24-26)****C 18**

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.

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**A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN (19:17-18, 25-39)****C 19**

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 one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately Blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: Not a bone of 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.

## SUGGESTED MUSIC SELECTIONS FOR CATHOLIC FUNERALS

The Catholic Funeral Liturgy is patterned after the Sunday Liturgy. The assembly is called to actively participate in the readings and songs. Music is sung prayer. Due to the sacredness of the funeral, secular music is not allowed, nor do we use pre-recorded music.

Below are a list of hymns and songs that are appropriate for a funeral liturgy. It is recommended that you consult with the Music Director and musician at your parish to assist in choosing the appropriate hymns for the service.

### FUNERAL AND VIGIL SERVICE MUSIC SUGGESTIONS

Alleluia, Sing to Jesus (Hyfrydol)  
Amazing Grace (Newton)  
Amazing Grace (My Chains Are Gone)  
Anima Christi (Schaal)  
Ave Maria (Bach/Gounod)  
Ave Maria (Schubert)  
Behold the Lamb (Willett)  
Be Not Afraid (Dufford)  
Be Thou My Vision (Traditional)  
Because He Lives (Gaither)  
Beyond the Sunset (Brock)  
Breathe (Barnett)  
City of God (Schutte)  
Come to Jesus (Rice)  
Covenant Hymn (Daigle/Cooney)  
Eye Has Not Seen (Haugen)  
Fly Again (Phelps)  
Fly Like a Bird (Canedo)  
Gift of Finest Wheat (Kreutz)  
Give Me Jesus (Spiritual)  
Go In Peace (Hart/Liles)  
Going Home (Dvorak)  
Hail Mary: Gentle Woman (Landry)  
Here I Am Lord (Schutte)  
Holy Darkness (Schutte)  
Holy God We Praise Thy Name (Traditional)  
Hosea (Norbert)  
How Great Thou Art (Hine)  
Hymn of Promise (Sleeth)  
I Am the Bread of Life (Talbot)  
I Am the Bread of Life (Toolan)  
I Can Only Imagine (Millard)  
I Have loved You (Joncas)  
I Heard the Voice of Jesus Say (Kingsfold)

I Know that My Redeemer Lives (Duke Street)  
I Know that My Redeemer Lives (Soper)  
In Every Age (Whitaker)  
In the Garden (Miles)  
In the Shadow of Your Wings (Morgan)  
I Will Rise (Tomlin)  
Jesus, Remember Me (Berthier)  
Just a Closer Walk with Thee (Morris)  
Just As I Am (Elliott)  
Let There Be Peace on Earth (Jackson)  
Lord of All Hopefulness (Traditional)  
May the Roads Rise Up (Ellis/Lynch)  
Morning Has Broken (Traditional)  
Mother Beloved (Traditional)  
Mother Dear O Pray For Me (Traditional)  
Mother Dearest (Traditional)  
Nearer My God to Thee (Adams)  
One Bread, One Body (Foley)  
On Eagles Wings (Joncas)  
On This Day O Beautiful Mother (Traditional)  
Only a Shadow (Landry)  
Only In God (Talbot)  
Only This I Want (Schutte)  
Open My Eyes (Manibusan)  
Panis Angelicus (Franck)  
Pastures of the Lord (Stephan)  
Praise to the Lord (Traditional)  
Prayer of St. Francis (Temple)  
Precious Child (Taylor/Goode)  
Precious In Your Sight (Raffa)  
Precious lord Take My Hand (Dorsey)  
Remember Your Love (Ducote/Daigle)  
Sacred Silence (Booth/Pixler)  
Seed, Scattered and Sown (Feiten)



## **FUNERAL AND VIGIL SERVICE MUSIC SUGGESTIONS (CONT.)**

Seek Ye First (Lafferty)  
Shelter Me, O God (Hurd)  
Shepherd Me O God (Haugen)  
Shepherd of My Heart (O'Brien)  
Shepherd of My Heart (Tunney/Baldwin)  
Sing a New Song (Schutte)  
Softly and Tenderly (Traditional)  
Take and Eat (Joncas)  
Taste and See (Moore)  
The King of Love My Shepherd Is (Traditional)  
The Strife Is O'er (Traditional)  
The Supper of the Lord (Rosania)  
The Old Rugged Cross (Bennard)  
We Remember (Haugen)  
We Walk by Faith (Haugen)  
What Wondrous Love Is This (Walker)  
Ye Watchers and Ye Holy Ones (Riley)  
You Are Near, revised text (Schutte)

## **SONGS OF FAREWELL**

In Paradisum/May Angels Guide You  
Songs of the Angels (Dufford)  
May the Angels Be Your Guide (McAller)  
Song of Farewell (Old Hundredth)

## **PSALM RESPONSES**

Psalms 23 - Shepherd Me O God  
Psalm 23 - The Lord Is My Shepherd  
Psalm 25 - Remember Your Mercies O Lord  
Psalm 25 - I Lift Up My Soul  
Psalm 25 - To You, O Lord I Lift My Soul  
Psalm 27 - The Lord Is My Light and My Salvation  
Psalm 27 - I Believe That I Shall See the Good Things of the Lord In the Land of the Living  
Psalm 42 - Like a Deer That Longs For Running Streams, My Soul Longs For You My God  
Psalm 103 - Loving and Forgiving Are You O Lord  
Psalm 103 - The Lord Is Kind and Merciful  
Psalm 116 - You Are My Inheritance O Lord  
Psalm 116 - I Will Walk Before the Lord In the Land of the Living  
Psalm 122 - Let Us Go Rejoicing to the House of the Lord

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## FOR MORE INFORMATION

### **Catholic Funeral & Cemetery Services of Colorado**

12801 W. 44th Avenue  
Wheat Ridge, CO 80033  
(720) 943-6975  
cfcscolorado.org

## LOCATIONS

### **Mount Olivet Catholic Cemetery**

12801 W. 44th Avenue  
Wheat Ridge, CO 80033

### **Saint Simeon Catholic Cemetery**

22001 E. State Highway 30  
Aurora, Colorado 80018

### **Archdiocese of Denver Funeral Home at Mount Olivet**

12801 W. 44th Avenue  
Wheat Ridge, CO 80033

### **Archdiocese of Denver Funeral Home at Saint Simeon**

22001 E. State Highway 30  
Aurora, Colorado 80018

### **Archdiocese of Denver Funeral Home at Caldwell-Kirk**

2101 N. Marion St.  
Denver, Colorado 80205

### **Archdiocese of Denver Funeral Home at Saint Thomas More**

8035 S. Quebec St.  
Centennial, Colorado 80112



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