

Preparation  
for  
A Funeral

*I*

am  
the  
resurrection  
and  
the  
life

ROMAN CATHOLIC PARISH  
LITURGY BOOKLET

**Written and Edited by Fr. Carl D. Johnson**

If you are reading this, you probably have experienced a death in your family or that of a close friend. The family of your parish church extends to you and your family our deepest condolences.

The Funeral Mass of Christian Burial is a special liturgy that you probably have never had to prepare for personally. In the midst of your sorrow and grief, you may find it a wonderful source of solace to spend this time with Sacred Scripture and take the opportunity to choose those passages which are most meaningful to you personally for inclusion in the liturgy taken from the Holy Bible.

This Mass is also the opportunity for the Catholic members of your family and friends to receive Holy Communion. We respectfully ask that those not of our Roman Catholic Faith not receive Holy Communion, since, unfortunately, all Christian churches are not in full communion with us. Christians and non-Christians are always welcome in our Church and at our Mass, but we ask them to respect this rule.

Of course, if one isn't properly prepared to receive Holy Communion, it can be a moment of grace to examine one's conscience and return to the sacraments. If you need to go to Confession, we ask that you make arrangements with a priest as soon as possible by calling the parish office. If you have forgotten the formula, do not let that stop you from going to the Sacrament of Reconciliation, as it is printed toward the end of this booklet.

Your parish can help you now or afterwards with Mass Cards, Special Intentions or Holy Souls Remembrances. As it says in the Book of Maccabees about Judas, the ruler of the Israelites, "In doing this he acted in a very excellent and noble way . . . Thus he made atonement for the dead that they might be freed from sin." Your funeral director sometimes can also provide Mass Cards. They are very much aware of everything you are reading in this booklet and are competent to discuss any questions that come up.

This short booklet will help you involve members of your family, friends or associates in the Holy Sacrifice of the Mass, offering prayers for the repose of the soul of your loved one and to ease your own grief. The priest, deacon or funeral director will say prayers at the cemetery. This may be an appropriate time for a member of the family to read a favorite verse from scripture, a poem or a letter that reflects your loved one's life.

Of course, you do not have to do any of this. Only do what you feel comfortable doing and the priest celebrating the Mass will arrange for anything else.

## *How to Use This Booklet*

Printed below is an outline of the liturgy of the Catholic Burial Rite and Mass of Requiem. The areas you may choose to become involved with are printed in boldfaced type:

Rite at the Church Entrance  
Opening prayers of the Mass  
**Liturgy of the Word:**      **First Reading**  
   **Responsorial Psalm**  
   **Second Reading**  
   **Gospel**  
   **Prayer of the Faithful**  
Liturgy of the Eucharist: **Offertory Procession**  
Communion Rite  
**Eulogy** (optional)

Using the form from the facing page, read the scripture selections on the following pages. If you have two family members or friends who wish to participate, choose one Old Testament passage as the First Reading for one person, and one New Testament Epistle passage as the Second Reading for the other person.

You may involve other willing family members and/or friends by choosing a Responsorial Psalm, a Prayer of the Faithful and/or designating 2, 3 or 4 people to bring up the gifts of *Wine and Water* and the *Hosts* during the offertory.

Although the Gospel is read by the Priest Celebrant or Deacon of the Mass, or the priest who is preaching, you may also wish to suggest a specific Gospel from the selections provided.

If you would like someone to say something personal about the deceased, please have that person speak to the Pastor or the celebrant of the Mass. The person speaking the eulogy should always write down what they are going to say and even show it to Father beforehand.

During this time of intense grieving, it may be very difficult emotionally for an immediate family member or close personal friend to do a public reading or a eulogy. They may not be able to “get through it.” Kindly consider this when thinking about whom to ask.

Once again, please know that you do not have to do any part of this. Any area(s) you would rather not become involved in will be arranged for by the priest celebrating the Mass.

One final note: If any friends or family are thinking about purchasing vestments, chalices or memorials instead of flowers, it is helpful to consult with the parish to whom the donation might be made. Many parishes have all the white vestments for Mass that they need. However sometimes they need to add to a concelebrant’s set where the new vestments would have to match an existing chausable. Again, your Funeral Director understands this and can also advise you.

**First Reading:** *Choice No.* \_\_\_\_\_

To be read by: \_\_\_\_\_

Relationship to deceased: \_\_\_\_\_

**Responsorial Psalm:** *Choice No.* \_\_\_\_\_ (*usually sung*)

To be read by: \_\_\_\_\_

Relationship to deceased: \_\_\_\_\_

**Second reading:** *Choice No.* \_\_\_\_\_

To be read by: \_\_\_\_\_

Relationship to deceased: \_\_\_\_\_

**Gospel suggestion:** *Choice No.* \_\_\_\_\_

**Prayer of the Faithful:** From booklet? \_\_\_\_\_ will write our own? \_\_\_\_\_

To be read by: \_\_\_\_\_

Relationship to the deceased: \_\_\_\_\_

**Gift bearers:** (may have two, three, or four people) \_\_\_\_\_

Water and Wine brought to altar by (one or two people):

Name/relationship to deceased \_\_\_\_\_

Name/relationship to the deceased \_\_\_\_\_

Ciborium and Hosts brought to the Altar by (one or two people):

Name/relationship to the deceased \_\_\_\_\_

Name/relationship to the deceased \_\_\_\_\_

**Eulogy:** To be delivered by: \_\_\_\_\_

Relationship to deceased: \_\_\_\_\_

*(Duplicate copy enclosed for the priest celebrant)*

*Before you begin reading the selections of Holy Scripture from the Bible, say the following prayer to the Holy Spirit of God, to help you in this time of acute separation:*

Dear Holy Spirit;

Help me, my family and friends in this time of separation from (*name*). Assist us in our grief and speed (*name*) to Your side. Guide me in choosing the Scriptural Word to be proclaimed, that Your love may shine through to those in attendance and guide them deeper into Your truth and love.

I ask this through Christ, Our Lord, Amen.

## *First Reading/Old Testament Choices*

*There are four scripture passages in this section. Choose the one which speaks most readily to your heart.*

**First Reading Choice No. 1** (L 789. 2)

**Wis. 3:1-9**

*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.*



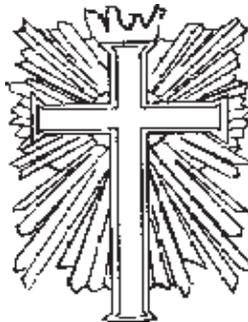


First Reading *Choice No. 2 (L 789-3)* Wis. 4:7-14

*A reading from the book of Wisdom  
(A blameless life is a ripe old age)*

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 Daniel  
(Of those who lie sleeping in the dust of the earth many will awake)*

I, Daniel, mourned and I 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.*

*A reading from the second book of Maccabees  
(It is good and holy to think of the dead rising again)*

Judas the ruler of Israel then 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.*

## Responsorial Psalm

Next is the Responsorial Psalm, taken from the Book of Psalms. This part of Hebrew Scripture is a collection of some 150 religious songs, covering nearly every condition and human emotion from which one cries out to God. In the Mass, the Responsorial Psalm may be spoken (in which case you would need to designate a reader), or the Psalm may be sung; in which case the Music Ministry would sing the verses and lead those in the congregation in the response. There is a selection of six possible Psalms to choose from.

**Responsorial Psalm Choice No. 1 (L 791.1)**

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

**Reader: The response is:**

*Though I walk in the valley of darkness,  
I fear no evil, for you are with me.*

**All Respond:** *Though I walk in the valley of darkness,  
I fear no evil, for you are with me.*

**Reader:** The Lord is my shepherd; I shall not want.  
In verdant pastures He gives me repose;  
Beside restful waters He leads me;  
He refreshes my soul.

**All Respond:** *Though I walk in the valley of darkness,  
I fear no evil, for you are with me.*

**Reader:** He guides me in right paths for his name's sake.  
Even though I walk in the dark valley  
I fear no evil; for you are at my side  
With your rod and your staff that give me courage.

**All Respond:** *Though I walk in the valley of darkness,  
I fear no evil, for you are with me.*

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

**All Respond:** *Though I walk in the valley of darkness,  
I fear no evil, for you are with me.*

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

**All Respond:** *Though I walk in the valley of darkness,  
I fear no evil, for you are with me.*

*Reader: The response is: To you, O Lord, I lift my soul.*

*All respond: To you, O Lord, I lift my soul.*

*Reader:* Remember that your compassion, O Lord,  
and your kindness are from of old.  
In your kindness remember me,  
because of your goodness, O Lord.

*All respond: To you, O Lord, I lift my soul.*

*Reader:* Relieve the troubles of my heart,  
and bring me out of my distress.  
Put an end to my affliction and my suffering,  
and take away all my sins.

*All respond: To you, O Lord, I lift my soul.*

*Reader:* Preserve my life, and rescue me;  
let me not be put to shame, for I take refuge in you.  
Let integrity and uprightness preserve me,  
because I wait for you, O Lord.

*All respond: To you, O Lord, I lift my soul.*



*Reader: The response is:*

*The Lord is my light and my salvation.*

*All respond: The Lord is my light and my salvation.*

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

*All respond: The Lord is my light and my salvation.*

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

*All respond: The Lord is my light and my salvation.*

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

*All respond: The Lord is my light and my salvation.*

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

*All respond: The Lord is my light and my salvation.*



*Reader: The response is:*

My soul is thirsting for the living God:  
when shall I see him face to face?

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

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

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

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

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

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

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

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

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

*Reader:* Then will I go in to the altar of God,  
the God of my gladness and joy;  
Then will I give you thanks upon the harp,  
O God, my God!

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

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

*All respond: My soul is thirsting for the living God  
when shall I see him face to face?*

## *The Second Reading*

*The scriptural passages for the second reading are drawn from the Epistles, or letters, written by the Apostles and Disciples of Jesus to the newly formed Christian Churches. They deal with questions of faith; offering instruction, clarification, direction, correction, encouragement and praise to those struggling to understand and live out Christ's teachings within the circumstances of their daily lives. There are nine passages from which to select. Allow the Holy Spirit to guide you in selecting the one most meaningful for you, your family, and friends.*

### **Second Reading Choice No. 1 (L 790.3)**

**Rom. 5:17-21**

A reading from the letter of Paul to the Romans

*(However great the number of sins committed, grace was even greater)*

If death began its reign through one man because of his offense, much more shall those who receive the overflowing grace and gift of justice live and reign through the one man, Jesus Christ.

To sum up, then: just as a single offense brought condemnation to all men, a single righteous act brought all men acquittal and life. Just as through one man's disobedience all became sinners, so through one man's obedience all shall become just

The law came in order to increase offenses; but despite the increase of sin, grace has far surpassed it, so that, as sin reigned through death, grace may reign by way of justice leading to eternal life, through Jesus Christ our Lord.

*The Word of the Lord.*

### **Second Reading Choice No. 2 (L 790.2)**

**Rom. 5:5-11**

A reading from the letter of Paul to the Romans

*(Having been justified by his blood, we will be saved from God's anger through him)*

Hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us. At the appointed time, when we were still powerless Christ died for us godless men. It is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die. It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that we shall be saved from

God's wrath. For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation.

*The Word of the Lord.*

**Second Reading** *Choice No. 3 (L 790.4)*

**Rom. 6:3-9**

A reading from the letter of Paul to the Romans  
*(Death to sin, life in God)*

Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life.

If we have been united with him through likeness to his death, so shall we be through a like resurrection. This we know: Our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A man who is dead has been freed from sin. If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him.

*The Word of the Lord.*

**Second Reading** *Choice No. 4 (L 790.7)*

**Rom. 14:7-9, 10-12**

A reading from the letter of Paul to the Romans  
*(Alive or dead, we belong to the Lord)*

None of us lives as his own master and none of us dies as his own master. While we live we are responsible to the Lord, and when we die we die as his servants. Both in life and in death we are the Lord's. That is why Christ died and came to life again, that he might be Lord of both the dead and the living. We shall all have to appear before the judgment seat of God. It is written, "As surely as I live, says the Lord, every knee shall bend before me and every tongue shall give praise to God." Every one of us will have to give an account of himself to God.

*The Word of the Lord.*

**Second Reading** *Choice No. 5 (L 790.8)*

**1 Cor. 15:20-24, 25-28**

A reading from the letter of Paul to the Corinthians

*(All men will be brought to life in Christ)*

Christ has been raised from the dead, the first fruits of those who have fallen asleep. Death came through a man, hence the resurrection of the dead comes through a man also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority, and power, he will hand over the kingdom to God the Father.

Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. Scripture reads that God “has placed all things under his feet.” But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.

*The Word of the Lord.*



**Second Reading** *Choice No. 6 (L 790.10)*

**2 Cor. 5:1, 6-10**

A reading from the second letter of Paul to the Corinthians

*(We have an everlasting home in heaven)*

We know that when the earthly tent in which we dwell is destroyed we have a dwelling provided for us by God, a dwelling in the heavens, not made by hands but to last forever.

Therefore we continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord. This being so, we make it our aim to please him whether we are with him or away from him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive his recompense, good or bad, according to his life in the body.

*The Word of the Lord.*

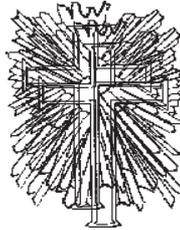
**Second Reading** *Choice No. 7 (L 790.14)*

**I John 3:1-2**

A reading from the first letter of John  
*(We shall see him as he really is)*

See what love the Father has bestowed on us  
in letting us be called children of God!  
Yet that is what we are.  
The reason the world does not recognize us  
is that it never recognized the Son.  
Dearly beloved,  
we are God's children now;  
what we shall later be has not yet come to light.  
We know that when it comes to light  
we shall be like him,  
for we shall see him as he is.

*The Word of the Lord.*



**Second Reading** *Choice No. 8 (L 790.18)*

**Rev. 21:1-5, 6-7**

A reading from the book of Revelation  
*(There will be no more death)*

I, John, saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. I heard a loud voice from the throne cry out: "This is God's dwelling among men. He shall dwell with them and they shall be his people and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away."

The One who sat on the throne said to me, "See, I make all things new! I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts; I will be his God and he shall be my son."

*The Word of the Lord.*

**Second Reading** *Choice No. 9 (L 790.12)*

**I Thes. 4:13-18**

A reading from the first letter of Paul to the Thessalonians

*(We shall stay with the Lord for ever)*

We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring forth with him from the dead those also who have fallen asleep believing in him. We say to you, as if the Lord himself had said it, that we who live, who survive until his coming, will in no way have an advantage over those who have fallen asleep. No, the Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice and God's trumpet; and those who have died in Christ will rise first. Then we, the living, the survivors, will be caught up with them in the clouds to meet the Lord in the air. Thenceforth we shall be with the Lord unceasingly. Console one another with this message.

*The Word of the Lord.*



**Second Reading** *Choice No. 10 (L 790.16)*

**Rev. 14:13**

A reading from the book of Revelation

*(Happy are those who die in the Lord)*

I, John, heard a voice from heaven say to me: "Write this down: Happy now are the dead who die in the Lord!"

The Spirit added, "Yes, they shall find rest from their labors, for their good works accompany them."

*The Word of the Lord.*

A reading from the second letter of Paul to Timothy  
*(If we have died with Him, then we shall live with Him)*

Remember that Jesus Christ, a descendant of David, was raised from the dead. This is the gospel I preach; in preaching it I suffer as a criminal, even to the point of being thrown into chains — but there is no chaining the word of God! Therefore I bear with all of this for the sake of those whom God has chosen, in order that they may obtain the salvation to be found in Christ Jesus and with it eternal glory.

You can depend on this:

If we have died with him  
we shall also live with him;  
If we hold out to the end  
we shall also reign with him.

But if we deny him he will deny us. If we are unfaithful he will still remain faithful; for he cannot deny himself.

*The Word of the Lord.*



## *Gospel Reading*

*The Gospels are next. Usually the celebrant or homilist chooses the Gospel, but you may certainly recommend whichever one of the following Gospel passages you hear God's loving consolation in.*

**Gospel Choice No. 1** (L 793.1)

**Matthew 5:1-12**

† A reading from the Holy Gospel according to Matthew  
*(Rejoice and be glad, for your reward will be great in heaven)*

When Jesus saw the crowds he went up on the mountainside. After he had sat down, his disciples gathered around him, and he began to teach them:

“How blest are the poor in spirit: the reign of God is theirs

Blest too are the sorrowing; they shall be consoled.

Blest are the lowly; they shall inherit the land.

Blest are they who hunger and thirst for holiness;  
they shall have their fill.

Blest are they who show mercy; mercy shall be theirs.

Blest are the single-hearted, for they shall see God.

Blest too the peacemakers; they shall be called sons of God.

Blest are those persecuted for holiness' sake;  
the reign of God is theirs.

Blest are you when they insult you and persecute you  
and utter every kind of slander against you because of me.

Be glad and rejoice, for your reward is great in heaven.”

*The Gospel of the Lord.*



**Gospel Choice No. 2** (L 793.2)

**Matthew 11:25-3**

† A reading from the Holy Gospel according to Matthew  
*(You have hidden these things from the learned  
and have revealed them to children)*

On one occasion Jesus spoke thus: “Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so. Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son — and anyone to whom the Son wishes to reveal him.

“Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle, and humble of heart. Your souls will find rest, for my yoke is easy and my burden light.”

*The Gospel of the Lord.*



**Gospel Choice No. 3 (L 793,4)**

**Matthew 25:31-46**

† A reading from the Holy Gospel according to Matthew

*(Come, you whom my Father has blessed)*

Jesus said to his disciples: “When the Son of Man comes in his glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: “Come. You have my Father’s blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.”

“Then the just will ask him: “Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?”

“The king will answer them: “I assure you, as often as you did it for one of my least brothers, you did it for me.”

“Then he will say to those on his left: “Out of my sight, you condemned, into that everlasting fire prepared for the devil and his angels! I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was away from home and you gave me no welcome, naked and you gave me no clothing. I was ill and in prison and you did not come to comfort me.”

“Then they in turn will ask. “Lord, when did we see you hungry or thirsty or away from home or naked or ill or in prison and not attend you in your needs?”

“He will answer them: “I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me.”

“These will go off to eternal punishment and the just to eternal life.”

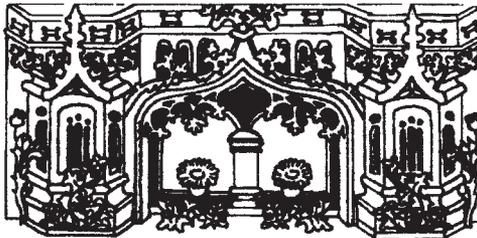
*The Gospel of the Lord.*

†A reading from the Holy Gospel according to John  
*(Whoever believes in Jesus has eternal life,  
and I will raise him up on the last day)*

Jesus said to the crowd:

“All that the Father gives me shall come to me;  
no one who comes will I ever reject,  
because it is not to do my own will  
that I have come down from heaven  
but to do the will of him who sent me.  
It is the will of him who sent me  
that I should lose nothing of what he has given me;  
rather, that I should raise it up on the last day.  
Indeed, this is the will of my Father,  
that everyone who looks upon the Son  
and believes in him  
shall have eternal life.  
Him I will raise up on the last day.”

*The Gospel of the Lord.*



† A reading from the Holy Gospel according to John  
*(Anyone who eats this bread will live for ever  
and I will raise him up on the last day)*

Jesus told the crowd:

“I myself am the living bread  
come down from heaven.  
If anyone eats this bread  
he shall live forever;  
the bread I will give  
is my flesh, for the life of the world.”

At this the Jews quarreled among themselves, saying,  
“How can he give us his flesh to eat?”

Thereupon Jesus said to them:

“Let me solemnly assure you,  
if you do not eat the flesh of the Son of Man  
and drink his blood  
you have no life in you.  
He who feeds on my flesh  
and drinks my blood  
has life eternal,  
and I will raise him up on the last day.  
For my flesh is real food  
and my blood real drink.  
The man who feeds on my flesh  
and drinks my blood  
remains in me, and I in him.  
Just as the Father who has life sent me  
and I have life because of the Father,  
so the man 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 died nonetheless  
the man who feeds on this bread shall live forever.”

*The Gospel of the Lord.*



† A reading from the Holy Gospel according to John  
(*The raising of Lazarus*)

When Jesus arrived at Bethany, he found that Lazarus had already been in the tomb four days. The village was not far from Jerusalem, just under two miles, and many Jewish people had come to console Martha and Mary over their brother. When Martha heard that Jesus was coming she went to meet him, while Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would never have died. Even now, I am sure that God will give you whatever you ask of him."

"Your brother will rise again," Jesus assured her.

"I know he will rise again," Martha replied, "in the resurrection on the last day."

Jesus told her:

"I am the resurrection and the life:  
whoever believes in me,  
though he should die, will come to life;  
and whoever is alive and believes in me will never die.

Do you believe this?"

"Yes, Lord," she replied. "I have come to believe that you are the Messiah, the Son of God: he who is to come into the world."

*The Gospel of the Lord.*



† A reading from the Holy Gospel according to John  
(*If a grain of wheat falls on the ground and dies, it yields a rich harvest*)

Jesus told his disciples:

"The hour has come for the Son of Man to be glorified.  
I solemnly assure you,  
unless the grain of wheat falls to the earth and dies,  
it remains just a grain of wheat.  
But if it dies,  
it produces much fruit.  
The man who loves his life loses it,  
while the man who hates his life in this world  
preserves it to life eternal.

If anyone would serve me;  
where I am, there will my servant be.  
If anyone serves me,  
him the Father will honor.”

*The Gospel of the Lord.*



Gospel Choice No. 8 (L 793.16)

John 14:1-6

† A reading from the Holy Gospel according to John  
(*There are many rooms in my Father's house*)

Jesus said to his disciples:

“Do not let your hearts be troubled.  
Have faith in God  
and faith in me.

In my Father's house there are many dwelling places;  
otherwise, how could I have told you  
that I was going to prepare a place for you?  
I am indeed going to prepare a place for you,  
and then I shall come back to take you with me,  
that where I am you also may be.

You know the way that leads where I go.”

“Lord,” said Thomas, “we do not know where you are going. How can we know the way?”

Jesus told him:

“I am the way, and the truth, and the life;  
no one comes to the Father but through me.”

*The Gospel of the Lord.*

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*A brief homily ordinarily follows; it usually expresses praise and gratitude to God for His gifts, particularly the gifts of a Christian life, of the deceased person. The homily also relates Christian death to the paschal mystery of the Lord's death and resurrection and to the hope of eternal life. Next follows the General Intercessions or Prayer of the Faithful.*

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## *Prayer of the Faithful*

*The Prayer of the Faithful is an excellent time to include intercessions for the living and the repose of the soul of the deceased. The following petitions are given as an example of this prayer:*

*Priest:* God, the almighty Father, raised Christ His Son from the dead; with confidence we ask Him to save His people, living and dead:

*Reader:* Our brother (sister), N., was given the promise of eternal life in baptism; Lord, give him (her) communion with Your saints forever. We pray,

*All: Lord, hear our prayer.*

*Reader:* N. ate the bread of eternal life, the body of Christ; raise him (her) up, Lord, at the last day. We pray,

*All: Lord, hear our prayer.*

*Reader:* We pray for our brothers and sisters, our relatives, for all who were close to us and good to us; Lord, give them the reward of their goodness. We pray,

*All: Lord, hear our prayer.*

*Reader:* We pray for all who have died in the hope of rising again; welcome them, Lord, into the light of Your presence. We pray,

*All: Lord, hear our prayer.*

*Reader:* We pray for all who have gathered here to worship in faith; Lord, make us one in your kingdom. We pray,

*All: Lord, hear our prayer.*

## *Closing Prayer of Priest*

You may choose to write your own *Prayer of the Faithful*, perhaps including a petition particular to the deceased. For example, if he/she worked in a hospital or was in the care of a hospital or nursing home during a long illness, you may wish to name the facility.

“For all those in the health care professions, particularly \_\_\_\_\_ (title of job of the deceased), for their perseverance, skill and compassion in helping the sick and infirm. We pray to the Lord.”

As we do in our usual Sunday Mass, you may wish to include petitions for the Pope, Bishop, government leaders, and the Church. If you choose to write your own *Prayer of the Faithful*, please show it to the celebrant of the Mass beforehand.

*This concludes the section on liturgical choices for the Mass. The final section of this booklet provides information on the Sacrament of Reconciliation for those who wish to go to confession prior to the Funeral Mass.*

*If the funeral is on a Monday, be aware that the parishes usually have regularly scheduled confessions on Saturday afternoon. Otherwise arrangements may be made by calling the rectory or parish office.*

*Instructions before Confession: Before going to confession, make an examination of conscience, referring to the Ten Commandments and the Seven Precepts of the Church, listed below. If you have not been attending Mass or practicing your Catholic Faith, this is the time to commit yourself again to Christ Jesus through His Church.*

## THE TEN COMMANDMENTS

1. I am the Lord your God,  
You shall not have other gods besides me.
2. You shall not take the name of the Lord your God in vain.
3. Observe the sabbath day, to keep it holy.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

*(Exodus 20:1-17)*

## PRECEPTS OF THE CHURCH

*The Church lists seven precepts, or laws, of the Church. These laws help to guide Catholic Christians as to their minimal duties as members of the Church. They are:*

1. To keep the Lord's Day holy, and to worship God by participating in Mass every Sunday and every holy day of obligation.
2. To lead a sacramental life: to receive holy Communion frequently and the sacrament of reconciliation regularly.
3. To study Catholic teaching in preparation for the sacrament of confirmation; to be confirmed, and then to continue to study and advance the cause of Christ.
4. To observe the marriage laws of the Church.
5. To strengthen and give support to the Church.
6. To do penance, including abstaining from meat and fasting from food on the appointed days.
7. To join in the missionary spirit and apostolate of the Church.



## *Rite of Reconciliation*

*Kneel or sit* across from the priest hearing your confession.

*Make the Sign of the Cross:* “ In the name of the Father, . . . ”

*Say aloud:* “Bless me Father for I have sinned, it has been \_\_\_\_ (length of time) since my last confession. I am \_\_\_\_ (present state in life: parent, widowed, student, single etc.) and have committed the following sins:

*(Only serious sins must be confessed and the frequency with which they were committed.)*

Father will give you a penance of prayers and/or actions to perform and ask you to say an *Act of Contrition* in your own words or one of the following forms:

1. “Lord, Jesus Christ, Son of the living God, have mercy on me, a sinner. Amen.”
2. “O my God, I am heartily sorry for having offended You. I detest all of my sins because I dread the loss of heaven and the pains of hell. But, most of all, because they offend You, my God, Who are all good and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and to avoid the near occasions of sin. Amen.”

Father will then extend his hand over you or place his hand lightly on your head as he says the Prayer of Absolution in forgiveness of your sins.

Father may end by saying, “Give thanks to the Lord for He is good.”

You reply: “His love Is everlasting.”

Leave the Room of Reconciliation

Say your Penance

Use this new found grace to assist you in this difficult time.



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*If you or someone has a question about any of this, please see your Funeral Director or speak to a priest or a deacon.*

# *Guidelines for Receiving Communion*

## **FOR CATHOLICS**

Catholics fully participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly disposed to receive Communion, communicants should not be conscious of having committed grave sin, have fasted for an hour, and seek to live in charity and love with their neighbors. Persons conscious of having committed grave sin must first be reconciled with God and the Church through the sacrament of Penance. A frequent reception of the sacrament of Penance is encouraged for all.

## **FOR OTHER CHRISTIANS**

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Catholics believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

## **FOR THOSE NOT RECEIVING COMMUNION**

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

## **FOR NON-CHRISTIANS**

We also welcome to this celebration those who do not share our faith in Jesus. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

*National Conference of Catholic Bishops  
Washington, DC  
November 8, 1986*



# Notes

# Notes



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