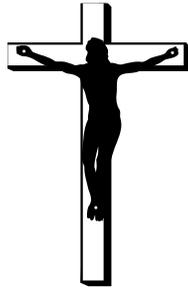


ST. PETER CHURCH, CHILLICOTHE
FUNERAL PREPARATION SHEET



Funeral Liturgy of: _____
First Middle Last Nickname

Address: _____
Street / PO Box City State Zip Code

Date of Birth: _____ Date of Death: _____

Nearest Living Relative: _____ Phone: _____

Contact Person: _____ Phone: _____

Date of Funeral: _____ Time: _____ Place: _____

Vigil Place & Time: _____

Location of Burial: _____

Presider (s): _____

Deacon (s): _____

Altar Servers: _____

Organist: _____

Cantor: _____

Family would like Bereavement luncheon: Yes _____ No _____

Number of People Expected: _____

FUNERAL SERVICE

I. INTRODUCTORY RITES:

A. Greeting

B. Sprinkling with Holy Water

C. Placing of Pall

D. Entrance Song:

Hymn No: _____

E. Opening Prayer

II. LITURGY OF THE WORD

A. Reading 1 (choose from light green sheets): No. _____
(Scripture Passage)

Read By: _____

B. Responsorial Psalm (choose from yellow sheet): No. _____
(Scripture Passage)

Sung: _____ Read _____ By: _____

C. Reading II (choose from purple sheet): No. _____
(Scripture Passage)

Read By: _____

D. Gospel Acclamation

E. Gospel (choose from blue sheet): No. _____

(Scripture Passage)

F. Homily

G. General Intercessions

FOR FUNERALS WITH MASS

III. LITURGY OF THE EUCHARIST

A. Presentation of the Gifts by: _____

Offertory Song: _____

Hymn No. _____

B. Prayer Over the Gifts

C. Preface

D. Eucharistic Prayer

E. Communion Rite

Eucharistic Ministers: _____

Communion Hymn: _____

Hymn No: _____

IV. FINAL COMMENDATION

A. Concluding Prayer

B. Song of Farewell

C. Prayer of Commendation

V. PROCESSION TO THE PLACE OF COMMITMENT

Song During Procession: _____

Hymn No: _____

APPROPRIATE SONGS FOR MASS OF CHRISTIAN BURIAL

Hymns, songs and music serve an important part in Catholic liturgy, worship and devotional life. There are many acclamations and songs that are presumed to be always sung such as the Holy, Holy, the Memorial Acclamation, the Great Amen, and the Lamb of God.

There are four hymns that may be chosen from a wide variety of choices, keeping in mind the sacredness and solemnity of the sacred rites:

1. Entrance Hymn
2. Song during the Preparation of the Gifts
3. Communion Hymn
4. Recessional

Below are a number of suggested hymns. Some hymns may be more appropriate for particular parts of the Mass, such as Communion.

TRADITIONAL SONGS:

Amazing Grace	430
How Great Thou Art	569
O God, Our Help in Ages Past	661
The Strife is O'er	787
Ave Maria	
Lord of All Hopefulness	622
What Wondrous Love is This	828
There's a Wideness in God's Mercy	791
All Creatures of Our God and King	410
For All the Saints	523
The King of Love My Shepherd Is	784
Lord, Who at They First Eucharist	624
Nearer My God to Thee	637

ADVENT SEASON:

O Come, O Come Emmanuel	652
Creator of the Stars of Night	497
O Come, Divine Messiah	651
On Jordan's Bank	699

LENTEN SEASON:

Because of the solemnity and penitential nature of this season, hymns for funerals should not contain the word *Alleluia*.

OTHER SONGS:

Here I am Lord	
On Eagle's Wings	698
All Who Seek a Comfort Sure	422
Be Not Afraid	450
Psalm 23: The Lord is my Shepherd	
Blest Are They	
Prayer of St. Francis	724
Be Still, My Soul	451
Be Thou My Vision	452
Jerusalem, My Happy Home	587
Spirit Seeking Light & Beauty	761
Jesus, Lord Have Mercy	592

CHRISTMAS SEASON:

Hark! The Herald Angels Sing	558
Good Christians, All, Rejoice	545

EASTER SEASON:

Jesus Christ is Risen Today	589
Christ the Lord is Risen Today	474
Ye Sons and Daughters	837
Jesus is Risen	
Alleluia! Alleluia!	424

FIRST READING FROM THE OLD TESTAMENT

1

A Reading from the book of Job (Job 19:1, 23-27)

Job answered 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.

This is the word of the Lord.

2

A Reading from the book of Wisdom (Wisdom 3:1-9)

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.

This is the word of the Lord.

3

A Reading from the book of Wisdom (Wisdom 4:7-15)

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

This is the word of the Lord.

4

A Reading from the book of the prophet Isaiah (Isaiah 25:6a, 7-9)

On this mountain the Lord of hosts will provide for all peoples. On this mountain he will destroy the veil that veils all peoples, The web that is woven over all nations; he will destroy death forever. The Lord God will wipe away the tears from all faces; The reproach of his people he will remove from the whole earth; for the Lord has spoken. On that day it will be said; "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us!"

This is the Word of the Lord.

5

A Reading from the book of Lamentations (Lamentations 3:17-26)

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the Lord. The thought of my homeless poverty is wormwood and gall; Remembering it over and over leaves my soul downcast within me. But I will call this to mind, as my reason to have hope: The favors of the Lord are not exhausted, his mercies are not spent; They are renewed each morning, so great is his faithfulness. My portion is the Lord 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.

This is the Word of the Lord.

6

A Reading from the book of the prophet Daniel (Daniel 12:1-3)

I, Daniel, mourned and I heard this word of the Lord: "At this 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."

This is the Word of the Lord.

7

A Reading from the second book of Maccabees (Maccabees 12:43-46)

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.

This is the Word of the Lord.

RESPONSORIAL PSALMS

1

Psalm 23

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

OR

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

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. R.

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. R.

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

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

2

Psalm 25

R. To you, O lord, I life my soul.

OR

R. No one who waits for you, O Lord, will ever be put to shame.

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

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. R.

Preserver my life, and rescue me; let me not be put to shame, for I take refuge in you. Let integrity and uprightness preserver me, because I wait for you, O Lord. R.

3

Psalm 27

R. The Lord is my light and my salvation.

OR

R. I believe that I shall see the good things of the Lord in the land of the living.

The Lord is my light and my salvation; whom should I fear? The Lord i my life's refuge; of whom should I be afraid? R.

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. R.

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. R.

I believe that I shall see the bounty of the Lord in the land of the living. Wait for the Lord wi th courage; be stouthearted and wait for the Lord. R.

4

Psalm 42 and 43

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

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

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

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

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! R.

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 Saviour and my God. R.

5

Psalm 63

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

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

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

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

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

6

Psalm 103

R. The Lord is kind and merciful.

OR

R. The salvation of the just comes from the Lord.

Merciful and gracious is the Lord, slow to anger and abounding in kindness. Not according to our sins does he deal with us, nor does he requite us according to our crimes. R.

As a father has compassion on his children, so the Lord has compassion on those who fear him, For he knows how we are formed; he remembers that we are dust. R.

Man's days are like those of grass; like a flower of the field he blooms; The wind sweeps over him and he is gone, and his place knows him no more. R.

But the kindness of the Lord is from eternity to eternity toward those who fear him, And his justice toward children's children among those who keep his covenant and remember to fulfill his precepts. R.

7

Psalm 116

R. I will walk in the presence of the Lord in the land of the living.

OR

R. Alleluia.

Gracious is the Lord and just; yes, our God is merciful. The Lord keeps the little ones; I was brought low, and he saved me. R.

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

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

8

Psalm 122

R. I rejoiced when I heard them say; let us go to the house of the Lord.

OR

R. Let us go rejoicing to the house of the Lord.

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

Jerusalem, built as a city with compact unity. To it the tribes go up, the tribes of the Lord. R.

According to the decree for Israel, to give thanks to the name of the Lord. In it are set up judgment seats, seats for the house of David. R.

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

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

9

Psalm 130

R. Out of the depths, I cry to you, Lord.

OR

R. I hope in the Lord, I trust in his word.

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

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

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

For with the Lord is kindness and with him is plenteous redemption; And he will redeem Israel from all their iniquities. R.

R. O Lord, hear my prayer.

O Lord, hear my prayer; hearken to my pleading in your faithfulness; in your justice answer me. And enter not into judgment with your servant, for before you no living man is just. R.

I remember the days of old; I meditate on all your doings, the works of your hands I ponder. I stretch out my hands to you; my soul thirsts for you like parched land. R.

Hasten to answer me, O Lord, for my spirit fails me. At dawn let me hear of your kindness, for in you I trust. R.

Teach me to do your will, for you are my God. May your good spirit guide me on level ground. R.

SECOND READING FROM THE NEW TESTAMENT

1

A Reading from the Acts of the Apostles (Acts 10:34-43)

Peter proceeded to address the people in these words: "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 Israelites 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, 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."

This is the Word of the Lord.

2

A Reading from the letter of Paul to the Romans (Romans 5:5-11)

Hope does not disappoint, because the love of God has been poured out in to our hearts through the holy Spirit that has been given to us. For Christ, while we were still helpless, yet 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.

This is Word of the Lord.

3

A Reading from the letter of Paul to the Romans (Romans 5:17-21)

If, by the transgression of one person, 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 person Jesus Christ.

In conclusion, just as though one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person that many were made sinners, so through the obedience of 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.

This is the Word of the Lord.

4

A Reading from the letter of Paul to the Romans (Romans 6:3-9)

Are you aware 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.

This is the Word of the Lord.

5

A Reading from the letter of Paul to the Romans (Romans 6:3-4,8-9)

Those who are led by the Spirit of God are children 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.

This is the Word of the Lord.

6

A Reading from the letter of Paul to the Romans (Romans 8:31b-35, 37-39)

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how 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.

This is the Word of the Lord.

7

A Reading from the letter of Paul to the Romans (Romans 14:7-9, 10b-12)

None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we dies, 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. 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 account of himself to God.

This is the Word of the Lord.

8

A Reading from the first letter of Paul to the Corinthians (1 Corinthians 15:20-23,24b-28)

Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. 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.

This is the Word of the Lord.

9

A Reading from the first letter of Paul to the Corinthians (1 Corinthians 15:51-57)

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 immortality. And when that which is corruptible clothes itself with incorruptibility and that 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.

This is the Word of the Lord.

10

A Reading from the second letter of Paul to the Corinthians (2 Corinthians 4:14- 5:1)

We know 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.

This is the Word of the Lord

11

A Reading from the second letter of Paul to the Corinthians (2 Corinthians 5:1, 6-10)

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.

So 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 one may receive recompense, according to what he did in the body, whether good or evil.

The Word of the Lord

12

A Reading from the letter of Paul to the Phillipians (Phillippians 3:20-21)

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

13

A Reading from the first letter of Paul to the Thessalonians (1 Thessalonians 4:13-18)

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

14

A Reading from the second letter of Paul to the Timothy (2 Timothy 2:8-13)

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

15

A Reading from the first letter of John (1 John:3:1-2)

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

16

A Reading from the first letter of John (1 John 3:14-16)

We know that we have passed from death to life because we love our brothers and sisters. 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 and sisters.

This is the Word of the Lord

17

A Reading from the book of Revelation (Revelation 14:13)

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."

This is the Word of the Lord

18

A Reading from the book of Revelation (Revelation 20:11-21:1)

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.

This is the Word of the Lord

19

A Reading from the book of Revelation (Revelation 21:1-5a, 6b-7)

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. 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."

This is the Word of the Lord

GOSPEL READING SELECTIONS

1

A Reading from the holy gospel according to Matthew (Matthew 5:1-12a)

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."

This the Gospel of the Lord.

2

A Reading from the holy gospel according to Matthew (Matthew 11:25-30)

On one occasion Jesus spoke thus: "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."

This is the Gospel of the Lord.

3

A Reading from the holy gospel according to Matthew (Matthew 25:1-13)

Jesus told his disciples this parable: "Then 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."

This is the Gospel of the Lord

4

A Reading from the holy gospel according to Matthew (Matthew 25:31-46)

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."

This is the Gospel of the Lord.

5

A Reading from the holy gospel according to Mark (Mark 15:33-39, 16:1-6)

(Long Form)

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."

This is the Gospel of the Lord.

OR (Mark 15:33-39)

(Short Form)

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!"

This is the gospel of the Lord.

6

A Reading from the holy gospel according to Luke (Luke 7:11-17)

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.

This is the gospel of the Lord.

7

A Reading from the holy gospel according to Luke (Luke 12:35-40)

Jesus told 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."

This is the gospel of the Lord.

8

A Reading from the holy gospel according to Luke (Luke 23:33, 39-43)

When they came to the place called the Skull, they crucified him 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 Messiah? Save yourself and us." The other, 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."

This is the gospel of the Lord.

9

A Reading from the holy gospel according to Luke (Luke 23:44-46; 50, 52-53 24:1-6a)

(Long Form)

It was now 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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

But at daybreak on the first day of the week they 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.

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

It was now 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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

The gospel of the Lord.

10

A reading from the holy gospel according to Luke (Luke 24:13-35)

(Long Form)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, 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 Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The gospel of the Lord.

OR (Luke: 24:13-16, 28-35)

(Short Form)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, 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. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they

said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The gospel of the Lord.

11

A reading from the holy gospel according to John (John 5:24-29)

"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 his 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.

12

A reading from the holy gospel according to John (John 6:37-40)

Jesus said to the crowd: "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.

13

A reading from the holy gospel according to John (John 6:51-58)

Jesus told the crowd: "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.

14

A reading from the holy gospel according to John (John 11:17-27)

(Long Form)

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And 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 Messiah, the Son of God, the one who is coming into the world."

The gospel of the Lord.

OR (John 11:21-27)

(Short Form)

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 Messiah, the Son of God, the one who is coming into the world."

The gospel of the Lord.

15

A reading from the holy gospel according to John (John 11:32-45)

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 them, "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.

16

A reading from the holy gospel according to John (John 12:23-28)

(Long Form)

Jesus told 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 loses 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 crowd there heard it and said it was thunder; but others said, "An angel has spoken to him."

The gospel of the Lord.

OR (John 12:23-26)

(Short Form)

Jesus told 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 loses 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.

The gospel of the Lord.

17

A reading from the holy gospel according to John (John 14:1-6)

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.

18

A reading from the holy gospel according to John (John 17:24-26)

Jesus raised his eyes to heaven and said: "Father, they 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.

19

A reading from the holy gospel according to John (John 19:17-18, 25-30)

Jesus carrying the cross himself 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 of Magdala. When Jesus saw his mother and the disciple there 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.

GUIDELINES FOR RECEIVING HOLY COMMUNION

US Conference of Catholic Bishops

For Catholics

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

For our fellow Christians

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

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

For those not receiving Holy Communion

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

For non-Christians

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