Readings and Hymns for a Funeral



Corpus Christi Catholic Church,
Brixton Hill

THE FUNERAL LITURGY

The funeral liturgy can be celebrated in two ways:

1. Within Mass [service in Church and then Cemetery or Crematorium]
2. Without Mass [service at Cemetery or Crematorium only]

STRUCTURE OF LITURGY

Below you will see the different elements of the liturgy in chronological order to help assist in your preparation of an Order of Service. The elements which you need to choose are indicated and it is stated if those elements are optional.

1. <u>Within Mass</u>

Greeting

Sprinkling with Holy Water

Entrance Hymn [family to choose]

Opening Prayer

First Reading [family to choose / read]

Responsorial Psalm [family to choose / read]

Second Reading (optional) [family to choose / read]

Gospel [family to choose]

Sermon

Bidding Prayers [family to choose / read]

Offertory Hymn (optional) [family to choose]

Eucharistic Prayer

Our Father

Communion Hymn [family to choose]

Final Prayer

Eulogy (optional)	[family member to read]
Final Commendation	
Recessional Hymn	[family to choose]

2. Without Mass

Greeting	
Sprinkling with Holy Water	
Entrance Hymn	[family to choose]
Opening Prayer	
First Reading	[family to choose / read]
Responsorial Psalm	[family to choose / read]
Second Reading (optional)	[family to choose / read]
Gospel	[family to choose]
Sermon	
Bidding Prayers	[family to read]
Our Father	
Final Prayer	
Eulogy (optional)	[family member to read]
Final Commendation	
Recessional Hymn	[family to choose]

What follows are suggested readings and hymns. If you wish to choose alternatives please discuss this with the priest when you meet with him.

READINGS FOR A FUNERAL

You will need to choose:

- A first reading, from either the Old or New Testament
- A Responsorial Psalm
- A Gospel reading

A second reading from the New Testament is optional.

FIRST READINGS FROM THE OLD TESTAMENT

OT 1 **A reading from the book of Maccabees** (12:43-45)
This I know: that my Avenger lives.

'He acted very well and honourably, taking account of the resurrection.'
A reading from the Book of Maccabees.

In those days: Judas, the leader of Israel
took up a collection, man by man,
to the amount of two thousand drachmas of silver
and sent it to Jerusalem to provide for a sin offering.
In doing this he acted very well and honourably,
taking account of the resurrection.
For if he were not expecting
that those who were fallen would rise again,
it would have been superfluous and foolish to pray for the dead.
But if he was looking to the splendid reward
that is laid up for those who fall asleep in godliness,
it was a holy and pious thought.
Therefore he made atonement for the dead,
that they might be delivered from their sin.

OT 2 **A reading from the book of Job** (19:1, 23-27a)
I know that my Redeemer lives

Job said,
'Oh that my words were written!
Oh that they were inscribed in a book!
Oh that with an iron pen and lead
they were engraved in the rock for ever!
For I know that my Redeemer lives,
and at the last he will stand upon the earth.
And after my skin has thus been destroyed,
yet in my flesh I shall see God,

whom I shall see for myself,
and my eyes shall behold, and not another.'

OT3 **A reading from the book of Wisdom** (3:1-9)
Like a sacrificial whole burnt offering he accepted them.

The souls of the righteous are in the hand of God,
and no torment will ever touch them.
In the eyes of the foolish they seemed to have died,
and their departure was thought to be an evil thing,
and their going from us to be their destruction;
but they are at peace.
For though in the sight of men they were punished,
their hope is full of immortality.
Having been disciplined a little, they will receive great good,
because God tested them and found them worthy of himself;
like gold in the furnace he tried them,
and like a sacrificial whole burnt offering he accepted them.
In the time of their visitation they will shine forth
and will run like sparks through the stubble.
They will govern nations and rule over peoples,
and the Lord will reign over them for ever.
Those who trust in him will understand truth,
and the faithful will abide with him in love,
because grace and mercy are upon his holy ones,
and he watches over his chosen.

OT4 **A reading from the book of Wisdom** (3:1-6, 9)
Like a sacrificial whole burnt offering he accepted them.

The souls of the righteous are in the hand of God,
and no torment will ever touch them.
In the eyes of the foolish they seemed to have died,
and their departure was thought to be an evil thing,
and their going from us to be their destruction;
but they are at peace.
For though in the sight of men they were punished,
their hope is full of immortality.
Having been disciplined a little, they will receive great good,
because God tested them and found them worthy of himself;
like gold in the furnace he tried them,
and like a sacrificial whole burnt offering he accepted them.
Those who trust in him will understand truth,
and the faithful will abide with him in love,
because grace and mercy are upon his holy ones,

and he watches over his chosen.

OT5 **A reading from the book of Wisdom** (4:7-15)
A blameless life is ripe old age

The righteous man, though he die early, will be at rest.
For old age is not honoured for length of time
or measured by number of years;
but understanding is grey hairs for human beings,
and a blameless life is ripe old age.
There was one who pleased God and was loved by him,
and while living among sinners he was taken up.
He was caught up lest evil change his understanding,
or guile deceive his soul.
For the fascination of wickedness obscures what is good,
and roving desire perverts the innocent mind.
Being perfect in a short time, he fulfilled long years;
for his soul was pleasing to the Lord,
therefore he took him quickly from the midst of wickedness.
Yet the peoples saw and did not understand
or take such a thing to heart,
that God's grace and mercy are with his elect,
and he watches over his holy ones.

OT6 **A reading from the prophet Isaiah** (25:6a, 7-9)
The Lord will swallow up death forever.

On that day:
On this mountain the Lord of hosts will make for all peoples
a feast of rich food.
And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.
He will swallow up death for ever;
and the Lord God will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the Lord has spoken.
It will be said on that day,
'Behold, this is our God;
we have waited for him, that he might save us.
This is the Lord; we have waited for him;
let us be glad and rejoice in his salvation.'

OT7 **A reading from the second book of Lamentations** (3:17-26)
It is good that one should wait quietly for the salvation of the Lord.

My soul is bereft of peace;
I have forgotten what happens is;
so I say, 'My endurance has perished;
so has my hope from the Lord.'
Remember my affliction and my wanderings,
the wormwood and the gall!
My soul continually remembers it
and is bowed down within me.

But this I call to mind,
and, therefore, I hope:
The steadfast love of the Lord never ceases;
his mercies never come to an end;
they are new every morning;
great is your faithfulness.
'The Lord is my portion,' says my soul,
'therefore I will hope in him.'
The Lord is good to those who wait for him,
to the soul who seeks him.
It is good that one should wait quietly
for the salvation of the Lord.

OT8 **A reading from the prophet Daniel** (12:1-3)

Those who sleep in the dust of the earth shall awake

In those days: I, Daniel, was mourning
and heard the voice of the Lord
'At that time shall arise Michael,
the great prince who has charge of your people.
And there shall be a time of trouble,
such as never has been since there was a nation till that time.
But at that time your people shall be delivered,
everyone whose name shall be found written in the book.
And many of those who sleep in the dust of the earth shall awake,
some to everlasting life,
and some to shame and everlasting contempt.
And those who are wise shall shine
like the brightness of the sky above;
and those who turn many to righteousness,
like the stars for ever and ever.'

FIRST / SECOND READINGS FROM THE NEW TESTAMENT

Readings 1- 5 are intended for use as the First Reading during the season of Easter,
Readings 6-19 are for use at any time of the year.

NT1 **A reading from the Acts of the Apostles** (10:34-43)

In those days:
Peter opened his mouth and said:
'Truly I understand that God shows no partiality,
but in every nation anyone who fears him and does what is right
is acceptable to him.
As for the word that he sent to Israel,
preaching good news of peace through Jesus Christ –
he is Lord of all –
you yourselves know what happened through all Judea,
beginning from Galilee after the baptism that John proclaimed:
how God anointed Jesus of Nazareth
with the Holy Spirit and with power.
He went about doing good
and healing all who were oppressed by the devil,
for God was with him.
And 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,
but God raised him on the third day and caused him to appear,
not to all the people
but to us who had been chosen by God as witnesses,
who ate and drank with him after he rose from the dead.
And he commanded us to preach to the people
and to testify that he is the one appointed by God
to be judge of the living and the dead.
To him all the prophets bear witness
that everyone who believes in him
receives forgiveness of sins in his name.'

NT2 **A reading from the Acts of the Apostles** (10:34-36)

In those days:
Peter opened his mouth and said:
'Truly I understand that God shows no partiality,
but in every nation anyone who fears him and does what is right
is acceptable to him.
As for the word that he sent to Israel,
preaching good news of peace through Jesus Christ –

he is Lord of all.
Jesus commanded us to preach to the people
and to testify that he is the one appointed by God
to be judge of the living and the dead.
To him all the prophets bear witness
that everyone who believes in him
receives forgiveness of sins in his name.'

NT3 **A reading from the book of Revelation** (14:13)

I, John, heard a voice from heaven saying,
'Write this:
Blessed are the dead who die in the Lord from now on.'
'Blessed indeed,' says the Spirit,
'that they may rest from their labours,
for their deeds follow them!'

NT4 **A reading from the book of Revelation** (20:11-21:1)

I, John, saw a great white throne and him who was seated on it.
From his presence earth and sky fell away,
and no place was found for them.
And I saw the dead, both great and small,
standing before the throne,
and books were opened.
Then another book was opened, which is the Book of Life.
And the dead were judged by what was written in the books,
according to what they had done.
And the sea gave up the dead who were in it,
Death and Hades gave up the dead who were in them,
and they were judged, each one of them according to what they had done.
Then Death and Hades were thrown into the lake of fire.
This is the second death, the lake of fire.
And if anyone's name was not found written in the Book of Life,
he was thrown into the lake of fire.
Then I saw a new heaven and a new earth,
for the first heaven and the first earth had passed away,
and the sea was no more.

NT5 **A reading from the Book of Revelation** (21:1-5a, 6b-7)

I, John, saw a new heaven and a new earth,
for the first heaven and the first earth had passed away,
and the sea was no more.
And I saw the holy city, new Jerusalem,

coming down out of heaven from God,
prepared as a bride adorned for her husband.
And I heard a loud voice from the throne saying,
'Behold, the dwelling place of God is with man.
He will dwell with them, and they will be his people,
and God himself will be with them as their God.
He will wipe away every tear from their eyes,
and death shall be no more,
neither shall there be mourning, nor crying, nor pain any more,
for the former things have passed away.'
And he who was seated on the throne said,
'Behold, I am making all things new.
I am the Alpha and the Omega, the beginning and the end.
To the thirsty I will give from the spring of the water of life
without payment.
The one who conquers will have this heritage,
And I will be his God and he will be my son.'

NT6 **A reading from the letter of St Paul to the Romans** (5:5-11)

Brothers and sisters:
Hope does not put us to shame,
because God's love has been poured into our hearts
through the Holy Spirit who has been given to us.
For while we were still weak,
at the right time Christ died for the ungodly.
For one will scarcely die for a righteous person –
though perhaps for a good person one would dare even to die –
but God shows his love for us in that while we were still sinners,
Christ died for us.
Since, therefore, we have now been justified by his blood,
much more shall we be saved by him from the wrath of God.
For if while we were enemies
we were reconciled to God by the death of his Son,
much more, now that we are reconciled,
shall we be saved by his life.
More than that,
we also rejoice in God though our Lord Jesus Christ,
through whom we have now received reconciliation.

NT7 **A reading from the letter of St Paul to the Romans** (5:17-21)

Brothers and sisters:
If, because of one man's trespass,
death reigned through that one man;

much more will those who receive the abundance of grace
and the free gift of righteousness
reign in life through the one man Jesus Christ.
Therefore, as one trespass led to condemnation for all men,
so one act of righteousness leads to justification for all men.
For as by one man's disobedience the many were made sinners,
so by one man's obedience the many will be made righteous.
Now the law came in to increase the trespass,
but where sin increased, grace abounded all the more,
so that, as sin reigned in death,
grace also might reign through righteousness
leading to eternal life through Jesus Christ our Lord.

NT8 **A reading from the letter of St Paul to the Romans** (6:3-9)

Brothers and sisters:
Do you not know that all of us
who have been baptised into Christ Jesus
were baptised into his death?
We were buried therefore with him by baptism into death,
in order that, just as Christ was raised from the dead
by the glory of the Father,
we too might walk in newness of life.
For if we have been united with him in a death like his,
we shall certainly be united with him in a resurrection like his.
We know that our old self was crucified with him
in order that the body of sin might be brought to nothing,
so that we would no longer be enslaved to sin.
For one who has died has been set free from sin.
Now if we have died with Christ,
we believe that we will also live with him.
We know that Christ, being raised from the dead,
will never die again;
death no longer has dominion over him.

NT9 **A reading from the letter of St Paul to the Romans** (6:3-4, 8-9)

Brothers and sisters:
Do you know that all of us
who have been baptised into Christ Jesus
were baptised into his death?
We were buried therefore with him by baptism into death,
in order that, just as Christ was raised from the dead
by the glory of the Father,
we too might walk in newness of life.

Now if we have died with Christ,
we believe that we will also live with him.
We know that Christ, being raised from the dead,
will never die again;
death no longer has dominion over him.

NT10 **A reading from the letter of St Paul to the Romans** (8:14-23)

Brothers and sisters:
All who are led by the Spirit of God are sons of God.
For you did not receive the spirit of slavery to fall back into fear,
but you have received the Spirit of adoption as sons,
by whom we cry, 'Abba! Father!'
The spirit himself bears witness to our spirit
that we are children of God,
and if children, then heirs –
heirs of God and fellow heirs with Christ,
provided we suffer with him
in order that we may also be glorified with him.
For I consider that the sufferings of the present time
are not worth comparing with the glory that is to be revealed to us.
For the creation waits with eager longing
for the revealing of the sons of God.
For the creation was subjected to futility, not willingly,
but because of him who subjected it,
in hope that the creation itself will be set free
from its bondage to corruption,
and obtain the freedom of the glory of the children of God.
For we know that the whole creation has been groaning together
in the pains of childbirth until now.
And not only the creation, but we ourselves,
who have the first fruits of the Spirit,
groan inwardly as we wait eagerly for adoption as sons,
the redemption of our bodies.

NT11 **A reading from the letter of St Paul to the Romans** (8:31b-35, 37-39)

Brothers and sisters:
If God is for us, who can be against us?
He who did not spare his own Son but gave him up for us all,
how will he not also with him graciously give us all things?
Who shall bring any charge against God's elect?
It is God who justifies.
Who is to condemn?
Christ Jesus is the one who died –

more than that, who was raised –
who is at the right hand of God,
who indeed is interceding for us.
Who shall separate us from the love of Christ?
Shall tribulation, or distress, or persecution,
or famine, or nakedness, or danger, or sword?
No, in all these things we are more than conquerors
through him who loved us.
For I am sure that neither death nor life, nor angels nor rulers,
nor things present nor things to come, nor powers,
nor height nor depth, nor anything else in all creation,
will be able to separate us from the love of God
in Christ Jesus our Lord.

NT12 **A reading from the letter of St Paul to the Romans** (14:7-9, 10c-12)

Brothers and sisters:
None of us lives to himself, and none of us dies to himself.
For if we live, we live to the Lord,
and if we die, we die to the Lord.
So then, whether we live or whether we die,
we are the Lord's.
For to this end Christ died and lived again,
that he might be Lord both of the dead of the living.
How will he not also with him graciously give us all things?
For we will all stand before the judgement seat of God;
for it is written,
'As I live, says the Lord, every knee shall bow to me,
and every tongue shall confess to God.'
So then, each of us will give an account of himself to God.

NT13 **A reading from the first letter of St Paul to the Corinthians** (15:20-24a, 25-28)

Brothers and sisters:
Now Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.
For as by a man came death,
by a man has come also the resurrection of the dead.
For as in Adam all die,
so also in Christ shall all be made alive.
But each in his own order:
Christ the firstfruits,
then at his coming those who belong to Christ.
Then comes the end,

when he delivers the kingdom to God the Father.
For he must reign until he has put all his enemies under his feet.
The last enemy to be destroyed is death.
For 'God has put all things in subjection under his feet.'
But when it says, 'all things are put in subjection',
it is plain that he is excepted
who put all things in subjection under him.
When all things are subjected to him,
then the Son himself will also be subjected to him
who put all things in subjection under him,
that God may be all in all.

NT14 **A reading from the first letter of St Paul to the Corinthians** (15:20-23)

Brothers and sisters:
Now Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.
For as by a man came death,
by a man has come also the resurrection of the dead.
For as in Adam all die,
so also in Christ shall all be made alive.
But each in his own order:
Christ the firstfruits,
then at his coming those who belong to Christ.

NT15 **A reading from the first letter of St Paul to the Corinthians** (15:51-57)
He will transfigure these wretched bodies of ours into copies of his glorious body

Brothers and sisters:
Behold! I tell you a mystery.
We shall not all sleep, but we shall all be changed,
in a moment, in the twinkling of an eye,
at the last trumpet.
For the trumpet will sound,
and the dead will be raised imperishable,
and we shall be changed.
For this perishable body must put on the imperishable,
and this mortal body must put on immortality.
When the perishable puts on the imperishable,
and the mortal puts on immortality,
then shall come to pass the saying that is written:

'Death is swallowed up in victory.'
'O death, where is your victory?
O death where 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.

NT16 **A reading from the Second letter of St Paul to the Corinthians** (4:14-5:1)

Brothers and sisters:
We know that he who raised the Lord Jesus
will raise us also with Jesus
and bring us with you into his presence.
For it is all for your sake,
so that as grace extends to more and more people
it my increase thanksgiving, to the glory of God.
So we do not loose heart.
Though our outer self is wasting away,
our inner self is being renewed day by day.
For this light momentary affliction is preparing for us
an eternal weight of glory beyond all comparison,
as we look not to the things that are seen
but to the things that are unseen.
For the things that are seen are transient,
but the things that are unseen are eternal.
For we know that if the tent that is our earthly home is destroyed,
we have a building from God, a house not made with hands,
eternal in the heavens.

NT17 **A reading from the second letter of St Paul to the Corinthians** (5:1-6:10)

Brothers and sisters:
We know that if the tent that is our earthly home is destroyed,
we have a building from God,
a house not made with hands, eternal in the heavens.
We are always of good courage.
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.
Yes, we are of good courage,
and we would rather be away from the body
and at home with the Lord.
So whether we are at home or away,
we make it our aim to please him.
For we must all appear before the judgement seat of Christ,
so that each one may receive what is due
for what he has done in the body,
whether good or evil.

NT18 **A reading from the letter of St Paul to the Philippians** (3:20-21)
We shall see him as he really is.

Our citizenship is in heaven,
and from it we await a Saviour, the Lord Jesus Christ,
who will transform our lowly body to be like his glorious body,
by the power that enables him even to subject all things to himself.

NT19 **A reading from the First letter of St Paul to the Thessalonians** (4:13-18)

Brothers and sisters:
We do not want you to be uninformed, brothers and sisters,
about those who are asleep,
that you may not grieve as others do who have no hope.
For since we believe that Jesus died and rose again,
even so, through Jesus,
God will bring with him those who have fallen asleep.
For this we declare to you by a word from the Lord,
that we who are alive, who are left until the coming of the Lord,
will not precede those who have fallen asleep.
For the Lord himself will descend from heaven
with a cry of command,
with the voice of an archangel,
and with the sound of the trumpet of God.
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,
and so we will always be with the Lord.
Therefore encourage one another with these words.

NT20 **A reading from the Second letter of St Paul to Timothy** (2:8-13)

Beloved:
Remember Jesus Christ, risen from the dead,
the offspring of David, as preached in my gospel,
for which I am suffering, bound with chains as a criminal.
But the word of God is not bound!
Therefore I endure everything for the sake of the elect,
that they also may obtain the salvation
that is in Christ Jesus with eternal glory.
The saying is trustworthy, for:
if we have died with him, we will also live with him;
if we endure, we will also reign with him;
if we deny him, he also will deny us;

if we are faithless, he remains faithful –
for he cannot deny himself.

NT21 **A reading from the first letter of St John** (1 John 3:1-2)

Beloved:
See what kind of love the Father has given to us,
that we should be called children of God; and so we are.
The reason why the world does not know us
is that it did not know him.
Beloved, we are Gods children now,
and what we will be has not yet appeared;
but we know that when he appears we shall be like him,
because we shall see him as he is.

NT22 **A reading from the first letter of St John** (1 John 3:14-16)

Beloved:
We know that we have passed out of death into life,
because we love the brothers and sisters.
Whoever does not love abides in death.
Everyone who hates his brother is a murderer,
and you know that no murderer has eternal life abiding in him.
By this we know love, that he has laid down his life for us,
and we ought to lay down our lives for the brothers and sisters

RESPONSORIAL PSALMS

RP1 **Psalm 22(23)**

℟ **The Lord is my shepherd: there is nothing I shall want.**
or
℟ **Though I should walk in the valley of the shadow of death, no evil would I fear, for you are with me.**

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me,
he revives my soul. ℟

He guides me along the right path;
for the sake of his name.

If I should walk in the valley of the shadow of death
no evil would I fear, for you are with me.
Your crook and your staff will give me comfort. ℟

You have prepared a table before me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. ℟

Surely goodness and mercy shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for length of days unending. ℟

RP2 **Psalm 25:6, 7cd. 17-18. 20-21**

℟ **To you, O Lord, I lift up my soul.**
or
℟ **Those who hope in you, O Lord, will not be put to shame.**

Remember your compassion, O Lord,
and your merciful love,
for they are from of old.
In your merciful love remember me,
because of your goodness, O Lord. ℟

Relieve the anguish of my heart,
and set me free from my distress.
See my lowliness and suffering,
and take away all my sins. ℟

Preserve my life and rescue me.
Let me not be put to shame,
for in you I take refuge.
May integrity and virtue protect me,
for I have hoped in you, O Lord. ℟

RP3 **Psalm 26(27)**

℟ The Lord is my light and my salvation.
or
℟ I believe I shall see the Lord's goodness
in the land of the living.

The Lord is my light and my salvation;
whom shall I fear?
The Lord is the stronghold of my life;
whom should I dread? ℟

There is one thing I ask of the Lord,
only this do I seek,
to live in the house of the Lord,
all the days of my life,
to gaze on the beauty of the Lord,
to enquire at his temple. ℟

O Lord, hear my voice when I call;
have mercy and answer me.
It is your face, O Lord, that I seek;
hide not your face from me. ℟

I am sure I shall see the Lord's goodness
in the land of the living.
Wait for the Lord; be strong.
be stout-heart, and wait for the Lord! ℟

RP4 **Psalm 42:2. 3. 5b-d; Psalm 43:3. 4. 5.**

℟ My soul is thirsting for the living God.

Like the deer that yearns
for running streams,
so my soul is yearning
for you, my God. ℟

My soul is thirsting for God,
the living God;
when can I enter and appear
before the face of God? ℟

For I would go to the place
of your wondrous tent,
all the way to the house of God,
amid cries of gladness and thanksgiving. ℟

O send forth your light and your truth;
they will guide me on.
They will bring me to your holy mountain,

to the place where you dwell. ℟

And I will come to the altar of God,
to God, my joy and gladness.
To you will I give thanks on the harp
O God, my God. ℟

Why are you cast down, my soul;
why groan within me?
Hope in God; I will praise him yet again,
my saving presence and my God. ℟

RP5 **Psalm 63:2. 3-4. 5-6. 8-9.**

℟ My soul is thirsting, O Lord my God.

O God, you are my God; at dawn I seek you;
for you my soul is thirsting.
For you my flesh is pining,
like a dry, weary land without water. ℟

I have come before you in the sanctuary,
to behold your strength and your glory.
Your loving mercy is better than life;
my lips will speak your praise. ℟

I will bless you all my life;
in your name I will lift up my hands.
My soul shall be filled as with a banquet;
with joyful lips, my mouth shall praise you. ℟

For you have been my strength;
in the shadow of your wings I rejoice.
My soul clings fast to you;
your right hand upholds me. ℟

RP6 **Psalm 103:8, 10, 13-14. 15-16. 17-18.**

℟ The Lord is compassionate and gracious.
or
℟ The salvation of the upright comes from the Lord.

The Lord is compassionate and gracious,
slow to anger and rich in mercy.

He does not treat us according to our sins,
nor repay us according to our faults. ℟

As a father has compassion on his children,
the Lord's compassion is on those who fear him.
For he knows of what we are made;
but he remembers that we are dust. ℟

Man, his days are like grass;
he flowers like the flowers of the field.
The wind blows, and it is no more,
and its place never sees it again. ℟

But the mercy of the Lord is everlasting
upon those who hold him in fear,
upon children's children his justice,
for those who keep his covenant,
and remember to fulfil his commands. ℟

RP7 **Psalm 116:5-6, 10-11, 15-16ac**

℟ I will walk in the presence of the Lord in the land of the living.
or
℟ Alleluia.

How gracious is the Lord, and just;
our God has compassion.
The Lord protects the simple;
I was brought low, and he saved me. ℟

I trusted, even when I said,
'I am solely afflicted,'
and when I said in my alarm,
'These people are all liars.' ℟

How precious in the eyes of the Lord
is the death of his faithful.
Your servant, Lord, your servant am I,
You have loosened my bonds. ℟

RP8 **Psalm 122:1-2. 4-5. 6-7. 8-9**

℟ I rejoiced when they said to me, 'Let us go to the house of the Lord'.
or

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

I rejoiced when they said to me,
'Let us go to the house of the Lord.'
And now our feet are standing
within your gates, O Jerusalem. ℟

It is there that the tribes go up,
the tribe of the Lord
as it is decreed for Israel,
to give thanks to the name of the Lord.
There were set thrones for judgement,
the thrones of the house of David. ℟

For the peace of Jerusalem pray,
'May they prosper, those who love you.'
May peace abide in your walls,
and security be in your towers. ℟

For the sake of my family and friends,
let me say, 'Peace upon you.'
For the sake of the house of the Lord, our God,
I will seek good things for you. ℟

RP9 **Psalm 130:1-2. 3-4. 5-6b. 6c-8**

℟ Out of the depths I cry to you, O Lord.
or
℟ I wait for the Lord; I hope in his word.

Out of the depths I cry to you, O Lord;
Lord, hear my voice!
O let your ears be attentive
to the sound of my pleadings. ℟

If you, O lord, should mark iniquities,
Lord, who could stand?
But with you is found forgiveness,
that you may be revered. ℟

I long for you, O Lord,
my soul longs for his word.
My soul awaits the Lord
more than watchmen for daybreak. ℟

More than watchmen for daybreak,
let Israel hope for the Lord.
For with the Lord there is mercy,
in him is plentiful redemption.
It is he who will redeem Israel
from all its iniquities. ℟

RP10 **Psalm 143:1-2. 5-6. 7ab. 8ab. 10**

℟ Listen, O Lord, to my prayer.

Listen, O Lord, to my prayer;
turn your ear to my appeal.
You are faithful, you are just; give answer.
Do not call your servant to judgement,
for no one is righteous in your sight. ℟

I remember the days that are past;
I ponder all your works.
I muse on what your hand has wrought,
and to you I stretch out my hands.
My soul is like a parched land before you. ℟

O Lord, make haste to answer me,
for my spirit fails within me.
In the morning, let me hear your loving mercy,
for in you I place my trust. ℟

Teach me to do your will,
for you are my God.
Let your good spirit guide me
upon ground that is level. ℟

GOSPEL READINGS

G1 **A reading from the holy Gospel according to Matthew** (5:1–12a)

At that time:
Seeing the crowds, Jesus went up on the mountain,
and when he sat down, his disciples came to him.
And he opened his mouth and taught them, saying:
'Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.
Blessed are the merciful, for they shall receive mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.
Blessed are you when others revile you and persecute you
and utter all kinds of evil against you falsely on my account.
Rejoice and be glad, for your reward is great in heaven.'

G2 **A reading from the holy Gospel according to Matthew** (11:25–30)

At that time Jesus declared,
'I thank you, Father, Lord of heaven and earth,
that you have hidden these things
from the wise and understanding
and revealed them to little children;
yes, Father, for such was your gracious will.
All things have been handed over to me by my Father,
and no one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son chooses to reveal him.
Come to me, all who labour and are heavy laden,
and I will give you rest.
Take my yoke upon you, and learn from me,
for I am gentle and lowly in heart,
and you will find rest for your souls.
For my yoke is easy, and my burden is light.'

G3 **A reading from the holy Gospel according to Matthew** (25:1–13)
The bridegroom is here! Go out and meet him.

At that time: Jesus told his disciples this parable,
'The kingdom of heaven will be like ten virgins
who took their lamps and went to meet the bridegroom.
Five of them were foolish, and five were wise.
For when the foolish took their lamps, they took no oil with them,
but the wise took flasks of oil with their lamps.
As the bridegroom was delayed, they all became drowsy and slept.
But at midnight there was a cry,
"Here is the bridegroom! Come out to meet him."
Then all those virgins rose and trimmed their lamps.
And the foolish said to the wise,

"Give us some of your oil, for our lamps are going out."
But the wise answered, saying,
"Since there will not be enough for us and for you,
go rather to the dealers and buy for yourselves."
And while they were going to buy, the bridegroom came,
and those who were ready went in with him to the marriage feast,
and the door was shut.
Afterwards the other virgins came also,
Saying, "Lord, lord, open to us."
But he answered, "Truly, I say to you, I do not know you."
Watch therefore, for you know neither the day nor the hour.'

G4 **A reading from the holy Gospel according to Matthew** (25:31–46)
Come, you whom my Father has blessed.

At that time: Jesus said to his disciples,
'When the Son of Man comes in his glory,
and all the angels with him,
then he will sit on his glorious throne.
Before him will be gathered all the nations,
and he will separate people one from another
and as a shepherd separates the sheep from the goats.
And he will place the sheep on his right, but 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,
I was a stranger and you welcomed me,
I was naked and you clothed me,
I was sick and you visited me,
I was in prison and you came to me."
Then the righteous will answer him, saying,
"Lord, when did we see you hungry and feed you,
or thirsty and give you drink?
And when did we see you a stranger and welcome you
or naked and clothe you?
And when did we see you sick or in prison and visit you?"
And the King will answer them,
"Truly, I say to you,
as you did it to one of the least of these my brothers and sisters,
you did it to me."
Then he will say to those on his left,
"Depart from me, you cursed,

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,
I was a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me."
Then they will also answer, saying,
"Lord, when did we see you hungry or thirsty
or a stranger or naked or sick or in prison,
and did not minister to you?"
'Then he will answer them, saying,
"'Truly, I say to you,
as you did not do it to one of the least of these,
you did not do it to me."
And these will go away into eternal punishment,
but the righteous into eternal life.'

G5 **A reading from the holy Gospel according to Mark** (15:33–39; 16:1-6)

When the sixth hour had come,
there was darkness over the whole land until the ninth hour.
And at the ninth hour Jesus cried with a loud voice,
'Eloi, Eloi, lema sabachthani?'
which means, 'My God, my God, why have you forsaken me?'
And some of the bystanders hearing it said,
'Behold, he is calling Elijah.'
And someone ran and filled a sponge with sour wine,
put it on a reed and gave it to him to drink, saying,
'Wait, let us see whether Elijah will come to take him down.'
And Jesus uttered a loud cry and breathed his last.
And the curtain of the Temple was torn in two, from top to bottom.
And when the centurion, who stood facing him,
saw that in this way he breathed his last,
he said, 'Truly this man was the Son of God!'
When the Sabbath was past,
Mary Magdalene, Mary the mother of James,
and Salome bought spices,
so that they might go and anoint Jesus.
And very early on the first day of the week,
when the sun had risen, they went to the tomb.
And they were saying to one another,
'Who will roll away the stone for us
from the entrance to the tomb?'
And looking up, they saw that the stone had been rolled back –
it was very large.

And entering the tomb,
they saw a young man sitting on the right side,
dressed in a white robe, and they were alarmed.
'Do not be alarmed. You seek Jesus of Nazareth, who was crucified,
He has risen; he is not here. See the place where they laid him.'

G6 **A reading from the holy Gospel according to Mark** (15:33-39)

When the sixth hour had come,
there was darkness over the whole land until the ninth hour.
And at the ninth hour Jesus cried with a loud voice,
'Eloi, Eloi, lema sabachthani?'
which means, 'My God, my God, why have you forsaken me?'
And some bystanders hearing it said,
'Behold, he is calling Elijah.'
And someone ran and filled a sponge with sour wine,
put it on a reed and gave it to him to drink, saying,
'Wait, let us see whether Elijah will come to take him down.'
And Jesus uttered a loud cry and breathed his last.
And the curtain of the Temple was torn in two,
from top to bottom.
And when the centurion, who stood facing him,
saw that in this way he breathed his last,
he said, 'Truly this man was the Son of God!'

G7 **A reading from the holy Gospel according to Luke** (7:11–17)

At that time:
Jesus went to town called Nain,
and his disciples and a great crowd went with him.
As he drew near to the gate of the town,
behold, a man who had died was being carried out,
the only son of his mother, and she has a window,
and a considerable crowd from the town was with her.
And when the Lord saw her, he had compassion on her
and said to her, 'Do not weep.'
Then he came up and touched the bier,
and the bearers stood still.
And he said, 'Young man, I say to you, arise.'
And the dead man sat up and began to speak,
and Jesus gave him to his mother.
Fear seized them all, and they glorified God, saying,
'A great prophet has arisen among us!'
and 'God has visited his people!'
And this report about him spread through the whole of Judea

and all the surrounding country.

G8 **A reading from the holy Gospel according to Luke** (12:35–40)

At that time: Jesus said to his disciples,
'Stay dressed for action and keep your lamps burning,
and be like men who are waiting for their master to come home
from the wedding feast,
so that they may open the door to him at once
when he comes and knocks.
Blessed are those servants whom the master finds awake
when he comes.
Truly, I say to you, he will dress himself for service,
and have them recline at table, and he will come and serve them.
If he comes in the second watch or the third,
and finds them awake,
blessed are those servants!
But know this, that if the master of the house had known
at what hour that the thief was coming,
he would not have left his house to be broken into.
You also must be ready,
for the Son of Man is coming at an hour you do not expect.'

G9 **A reading from the holy Gospel according to Luke** (23:33. 39–43)

When the soldiers came to the place that is called The skull,
there they crucified Jesus,
and the criminals, one on his right and one on his left.
One of the criminals who were hanged
railed at Jesus, saying,
'Are you not the Christ? Save yourself and us!'
But the other rebuked him, saying,
'Do you not fear God,
since you are under the same sentence of condemnation?
And we indeed justly,
for we are receiving the due reward of our deeds;
but this man has done nothing wrong.'
And he said,
'Jesus, remember me when you come into your kingdom.'
And he said to him,
'Truly, I say to you, today you will be with me in paradise.'

G10 **A reading from the holy Gospel according to Luke** (23:44–46 50. 52–53; 24:1-6a)

It was about the sixth hour,
and there was darkness over the whole land until the ninth hour,
while the sun's light failed.
And the curtain of the Temple was torn in two.
Then Jesus, calling out with a loud voice, said,
'Father, into your hands I commit my spirit!'
And having said this he breathed his last.
Now there was a man named Joseph,
from the Jewish town of Arimathea.
He was a member of the council, a good and righteous man.
This man went to Pilate and asked for the body of Jesus.
Then he took it down, and wrapped it in a linen shroud,
and laid him in a tomb cut in stone,
where no one had ever yet been laid.
On the first day of the week, at early dawn,
the women went to the tomb, taking the spices they had prepared.
And they found the stone rolled away from the tomb,
but when they went in they did not find the body
of the Lord Jesus.
While they were perplexed about this,
behold, two men stood by them in dazzling apparel.
And as they were frightened and bowed their faces to the ground,
the men said them,
'Why do you seek the living among the dead?
He is not here, but has risen.'

G11 **A reading from the holy Gospel according to Luke** (23:44–46 50. 52–53)

It was about the sixth hour,
and there was darkness over the whole land until the ninth hour,
while the sun's light failed.
And the curtain of the Temple was torn in two.
Then Jesus, calling out with a loud voice, said,
'Father, into your hands I commit my spirit!'
And having said this he breathed his last.
Now there was a man named Joseph,
from the Jewish town of Arimathea.
He was a member of the council, a good and righteous man.
This man went to Pilate and asked for the body of Jesus.
Then he took it down, and wrapped it in a linen shroud,
and laid him in a tomb cut in stone,
where no one had ever yet been laid.

G12 **A reading from the holy Gospel according to Luke** (24:13–35)

On the first day of the week,
two of the disciples of Jesus were going to a village named Emmaus,
about seven miles from Jerusalem,
and they were talking with each other
about all these things that had happened.
While they were talking and discussing together,
Jesus himself drew near and went with them.
But their eyes were kept from recognising him.
And he said to them,
'What is this conversation that you are holding with each other
as you walk?'
And they stood still, looking sad.
Then one of them, named Cleopas, answered him,
'Are you the only visitor to Jerusalem
who does not know the things
that have happened there in these days?'
And he said to them, 'What things?'
And they said to him, 'Concerning Jesus of Nazareth,
a man who was a prophet mighty and deed and word
before God and all the people,
and how our chief priests and rulers delivered him up
to be condemned to death, and crucified him.
But we had hoped that he was the one to redeem Israel.
Yes, and besides this,
it is now the third day since these things happened.
Moreover, some women of our company amazed us.
They were at the tomb early in the morning,
and when they did not find his body,
they came back saying that they had even seen a vision of angels,
who said that he was alive.
Some of those who were with us went to the tomb
and found it just as the women had said, but him they did not see.'
And he said to them,
'O foolish one, and slow of the heart to believe all
that the prophets have spoken!
Was it not necessary that the Christ should suffer these things
and enter into his glory?'
And beginning with Moses and all the Prophets,
be interpreted to them in all the scriptures
the things concerning himself.
So they drew near to the village to which they were going.
He acted as if he were going farther,
but they urged him strongly, saying,
'Stay with us, for it is towards evening and the day is now far spent.'
So he went in to stay with them.

When he was at table with them,
he took the bread, and blessed, and broke it, and gave it to them.
And their eyes were opened and they recognised him.
And he vanished from their sight.
They said to each other,
'Did not our hearts burn within us
while he talked with us on the road,
while he opened to us the scriptures?'
And they rose that same hour and returned to Jerusalem.
And they found the Eleven and those who were with them
gathered together,
saying, 'The Lord has risen indeed, and has appeared to Simon!'
Then they told what happened on the road,
and how he was known to them in the breaking of the bread.

G13 **A reading from the holy Gospel according to Luke** (24:13-16, 28-35)

On the first day of the week,
two of the disciples of Jesus were going to a village named Emmaus,
About seven miles from Jerusalem,
and they were talking with each other
about all these things that had happened.
While they were talking and discussing together,
Jesus himself drew near and went with them.
But their eyes were kept from recognising him.
So they drew near to the village to which they were going.
He acted as if he were going farther,
but they urged him strongly, saying,
'Stay with us, for it is towards evening and the day is now far spent.'
So he went in to stay with them.
When he was at table with them,
he took the bread, and blessed and broke it, and gave it to them.
And their eyes were opened and they recognised him.
And he vanished from their sight.
They said to each other,
'Did not our hearts burn within us
while he talked with us on the road,
while he opened us to the scriptures?'
And they rose that same hour and returned to Jerusalem.
And they found the Eleven and those who were with them
gathered together,
saying, 'The Lord has risen indeed, and has appeared to Simon!'
Then they told what happened on the road,
and how he was known to them in the breaking of the bread.

G14 **A reading from the holy Gospel according to John** (5:24–29)

At that time: Jesus answered the Jews,
'Truly, truly, I say to you,
whoever hears my word
and believes him who sent me
has eternal life.
He does not come into judgement,
but has passed from death to life.
Truly, truly, 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 as the Father has life in himself,
so he has granted the Son also to have life in himself.
And he has given him authority to execute judgement,
because he is the Son of Man.
Do not marvel at this, for the hour is coming
when all who are in the tombs will hear his voice
and come out,
those who have done good to the resurrection of life,
and those who have done evil to the resurrection of judgement.'

G15 **A reading from the holy Gospel according to John** (6:37–40)

At that time: Jesus answered the Jews,
'All that the Father gives me will come to me,
and whoever comes to me I will never cast out.
For I have come down from heaven,
not to do my own will, but the will of him who sent me.
And this is the will of him who sent me,
that I should lose nothing of all that he has given me,
but raise it up on the last day.
For this is the will of my Father,
that everyone who looks on the Son
and believes in him
should have eternal life,
and I will raise him up on the last day.'

G16 **A reading from the holy Gospel according to John** (6:51–58)

At that time: Jesus said to the crowd,
'I am the living bread that came down from heaven.
If anyone eats of this bread, he will live for ever.
And the bread that I will give for the life of the world is my flesh.'

The Jews then disputed among themselves, saying,
'How can this man give us his flesh to eat?'
So Jesus said to them,
'Truly, truly, I say to you,
unless you eat the flesh of the Son of Man and drink his blood,
you have no life in you.
Whoever feeds on my flesh and drinks my blood has eternal life,
and I will raise him up on the last day.
For my flesh is true food, and my blood is true drink.
Whoever feeds on my flesh and drinks my blood abides in me,
and I in him.
As the living Father sent me, and I live because of the Father,
so whoever feeds on me, he also will live because of me.
This is the bread that came down from heaven,
not like the bread the fathers ate, and died.
Whoever feeds on this bread will live for ever.'

G17 **A reading from the holy Gospel according to John** (11:17–27)

When Jesus came to Bethany,
he found that Lazarus had already been in the tomb four days.
Bethany was near Jerusalem, about two miles off,
and many of the Jews had come to Martha and Mary
to console them concerning their brother.
So when Matha heard that Jesus was coming,
she went and met him,
but Mary remained seated in the house.
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 from God,
God will give you.'
Jesus said to her, 'Your brother will rise again.'
Martha said to him,
'I know that he will rise again in the resurrection on the last day.'
Jesus said to her,
'I am the resurrection and the life.
Whoever believes in me, though he die, yet shall he live,
and everyone who lives and believes in me shall never die.
Do you believe this?'
She said to him,
'Yes, Lord; I believe that you are the Christ, the Son of God,
who is coming into the world.'

G18 **A reading from the holy Gospel according to John** (11:21-27)

At that time:
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 from God,
God will give you.'
Jesus said to her, 'Your brother will rise again.'
Martha said to him,
'I know that he will rise again in the resurrection on the last day.'
Jesus said to her,

'I am the resurrection and the life.
Whoever believes in me, though he die, yet shall he live,
and everyone who lives and believes in me shall never die.
Do you believe this?'
She said to him,
'Yes, Lord; I believe that you are the Christ, the Son of God,
who is coming into the world.'

G19 **A reading from the holy Gospel according to John** (11:32–45)

At that time:
When Mary, the sister of Lazarus,
came to where Jesus was and saw him,
she fell at his feet, saying 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 also weeping,
he was deeply moved in his spirit and greatly troubled.
And he said, 'Where have you laid him?'
They said to him, 'Lord, come and see.'
Jesus wept.
So the Jews said, 'See how he loved him!'
But some of them said,
'Could not he who opened the eyes of the blind man
also have kept this man from dying?'
Then Jesus, deeply moved again, came to the tomb.
It was a cave, and a stone lay against it.
Jesus said, 'Take away this stone.'
Martha, the sister of the dead man, said to him,
'Lord, by this time there will be a smell,
for he has been dead four days.'
Jesus said to her,
'Did I not tell you that if you believed
you would see the glory of God?'
So they took away the stone.

And Jesus lifted up his eyes and said,
'Father, I thank you that you have heard me.
I knew that you would always hear me,
but I said this on account of the people standing around,
that they may believe that you sent me.'
When he had said these things,
he cried out with a loud voice,
'Lazarus, come out.'
The man who had died came out,
his hands and feet bound with linen strips,
and his face wrapped with a cloth.
Jesus said to them,
'Unbind him, and let him go.'
Many of the Jews therefore,
who had come with Mary and had seen what he did,
believed in him.

G20 **A reading from the holy Gospel according to John** (12:23–28)

'If a grain of wheat falls into the earth and dies, it bears much fruit.'
A reading from the holy Gospel according to John.
At that time: Jesus said to his disciples,
'The hour has come for the Son of Man to be glorified.
Truly, truly, I say to you,
unless a grain of wheat falls into the earth and dies,
it remains alone;
but if it dies, it bears much fruit.
Whoever loves his life loses it.
and whoever hates his life in this world will keep it for eternal life.
If anyone serves me, he must follow me;
and where I am there will my servant be also.
If anyone serves me, the Father will honour him.
'Now is my soul troubled. And what shall I say?
"Father, save me from this hour?"
But for this purpose I have come to this hour.
Father, glorify your name.'
Then a voice came from heaven:
'I have glorified it, and I will glorify it again.'

G21 **A reading from the holy Gospel according to John** (12:23–26)

At that time: Jesus said to his disciples,
'The hour has come for the Son of Man to be glorified.
Truly, truly, I say to you,
unless a grain of wheat falls into the earth and dies,

it remains alone;
but if it dies, it bears much fruit.
Whoever loves his life loses it,
and whoever hates his life in this world will keep it for eternal life.
If anyone serves me, he must follow me;
and where I am, there will my servant be also.
If anyone serves me, the Father will honour him.'

G22 **A reading from the holy Gospel according to John** (14:1–6)

At that time: Jesus said to his disciples,
'Let not your heart be troubled.
Believe in God, believe also in me.
In my Father's house are many rooms.
If it were not so,
would I have told you that I go to prepare a place for you?
And if I go and prepare a place for you,
I will come again and will take you to myself,
that where I am you may be also.
And you know the way to where I am going.'
Thomas said to him,
'Lord, we do not know where we 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.'

G23 **A reading from the holy Gospel according to John** (17:24–26)

At that time: Jesus lifted up his eyes to heaven, and praying and said,
'Father, I desire that they also, whom you have given me,
may be with me where I am,
to see my glory that you have given me
because you loved me before the foundation of the world.
O righteous Father, even though the world does not know you,
I know you, and these know that you have sent me.
I made known to them your name,
and I will continue to make it known,
that the love with which you have loved me may be in them,
and I in them.'

G24 **A reading from the holy Gospel according to John** (19:17–18b. 25–39)

At that time:
Jesus went out, bearing his own cross,

to the place called the Place of the Skull,
which in Aramaic is called Golgotha.
There they crucified him,
and with him two others, one either side,
and Jesus between them.
Standing by the cross of Jesus were his mother
and his mother's sister, Mary the wife of Clopas,
and Mary Magdalene.
When Jesus saw his mother
and the disciple whom he loved standing nearby,
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 to his own home.
After this, Jesus, knowing that all was now finished,
said (to fulfil the Scripture), 'I thirst.'
A full jar of sour wine stood there,
so they put a sponge full of the sour wine on a hyssop branch
and held it to his mouth.
When Jesus had received the sour wine, he said,
'It is finished,'
and he bowed his head and gave up his spirit.
Since it was the day of Preparation,
and so that the bodies would not remain on the cross
on the Sabbath
(for that Sabbath was a high day),
the Jews asked Pilate that their legs might be broken
and that they might be taken away.
So the soldiers came and broke the legs of the first,
and of the other who had been crucified with him.
But they came to Jesus and saw that he was already dead,
they did not break his legs.
But one of the soldiers pierced his side with a spear,
and at once there came out blood and water.
He who saw it has borne witness –
his testimony is true, and he knows that he is telling the truth –
that you also may believe.
For these things took place that the Scripture might be fulfilled:
'Not one of his bones will be broken.'
And again another Scripture says,
'They will look on him whom they have pierced.'
After these things Joseph of Arimathea,
who was a disciple of Jesus, but secretly for fear of the Jews,
asked Pilate that he might take away the body of Jesus,
and Pilate gave him permission,
So he came and took away his body.

Nicodemus also,
who earlier had come to Jesus by night,
came bringing a mixture of myrrh and aloes,
about thirty-five kilograms in weight.

Copyright:
Scripture readings are taken from *The English Standard Version of the Bible, Catholic Edition* © 2017 by *SPCK Publishing*.

HYMNS FOR A FUNERAL

The following hymns are suggested as appropriate for a funeral. Speak with the priest for advice on where in the service they should be sung.

Traditional Hymns

Abide with Me

All Creatures of Our God and King

All Glory Laud and Honour

All My Hope on God Is Founded

Alleluia Sing to Jesus

All Things Bright and Beautiful

Amazing Grace

As I Kneel Before You

As the Deer Pants for the Water

Ave Maria (Charles Gounod / J.S. Bach)

Ave Maria (Franz Schubert)

Ave Maria (César Franck)

Ave Maria (Caccini [Vavilov])

Be Not Afraid

Be Still for the Presence of the Lord

Be Thou My Vision

Blessed Assurance

Christ Be Beside Me

Christ Be Our Light

Colours of Day (Light up the Fire)

Come Holy Ghost Creator Come

Day Is Done But Love Unfailing

Dear Lord and Father of Mankind

Do Not Be Afraid

Eternal Father Strong to Save

Faith of Our Fathers

Firmly I Believe and Truly

For All the Saints

God Be in My Head

God of Mercy and Compassion

Going Home

Great Is Thy Faithfulness

Guide Me O Thou Great Redeemer (Cwm Rhondda)

Hail Glorious Saint Patrick

Here I Am Lord

Holy God We Praise Thy Name

Holy Holy Holy Lord God Almighty

How Great Thou Art

I Am the Bread of Life

I Heard the Voice of Jesus Say

I Watch the Sunrise

Immortal Invisible God Only Wise

In Christ Alone

In Paradisum

In the Sweet By and By

Jerusalem

Jerusalem the Golden

Jesus Remember Me

Lead Kindly Light

Lead Me Lord

Let There Be Peace on Earth

Lord of All Hopefulness

Lord of the Dance

Love Divine All Loves Excelling

Lux Aeterna

Make Me a Channel of Your Peace

May the Choirs of Angels Come to Greet You

May the Road Rise to Meet You

Morning Has Broken

Nearer My God to Thee

Now Thank We All Our God

Now the Green Blade Riseth

O the Love of My Lord is the Essence

O God Our Help in Ages Past

O Jesus I Have Promised

On Eagle's Wings

One Bread One Body

Peace Perfect Peace

Praise My Soul the King of Heaven

Praise to the Holiest in the Height

Salve Regina

Shine Jesus Shine

Soul of My Saviour

Sweet Sacrament Divine

The Day of Resurrection

The Day Thou Gavest Lord Is Ended

The King of Love My Shepherd Is

The Lord Is My Shepherd (Crimond)

The Old Rugged Cross

The Servant Song (Brother Sister Let Me Serve You)

Thine Be the Glory

This Is My Body Broken for You

Unless a Grain of Wheat Shall Fall

When I Survey the Wondrous Cross

When Peace Like a River (It Is Well with My Soul)

MUSIC AT THE CEMETERY CHAPEL OR CREMATORIUM

You can choose several pieces of music to be played through speakers at the Cemetery or Crematorium. Please ask the undertaker for advice on the available options.

Music can be played in three places:

1. The beginning - as the coffin enters the chapel
2. The middle - before or after the bidding prayers
3. The end - at the conclusion of the service