

# *Saints John and Paul Parish*

*Roman Catholic Church  
Archdiocese of Detroit*

*The Catholic funeral is a  
“bridge” between death  
and new life...  
... everlasting life.*



## **PLANNING A CATHOLIC FUNERAL**

**THE ORDER OF CHRISTIAN FUNERALS**

*A GUIDE FOR THE LITURGICAL RITES OF THE  
ROMAN CATHOLIC CHURCH AT THE TIME OF  
DEATH OF A LOVED ONE.*

7777 28 Mile Road • Washington Township, MI 48094 • (586) 781-9010

*Dearly Beloved,*

*May the peace of the risen Christ, be with you and your family! Just recently, we learned that a member of your family had passed away. My first and heartfelt message to you is one of sincere condolences. I want you to know how sorry I am for your loss on behalf of the Catholic Community of SS. John and Paul. The tasks and routines involved in mourning, remembering, accepting, and affirming a loss are heavy and long-lasting. If there is anything I can do to help you personally, or if the SSJP community as a whole can do anything at all, we're here for you. I'm deeply sorry for your family's loss.*

*You are probably seeing this letter because you have already started making arrangements with our Pastoral Associate or Director of Worship to hold a fitting funeral mass for your loved one. In this time of need, SSJP is proud to be here and ready to assist you.*

*In most cases, the first thing you should do is set up a meeting with the Pastoral Associate. At this time, we will inform you of the pastoral and other forms of support that are available to you, and we will also begin making arrangements for the funeral service.*

*While we are dedicated to helping you through this difficult time and will be there to guide you as you plan a fitting memorial or burial ceremony, our first concern is for the long-term health of your family as a whole while you mourn the loss of a loved one. The Pastoral Associate, the Director of Worship, or anyone else on staff is here to help you and your loved ones. Please know that I am here for you whenever you have a pastoral or personal need, both now and in the future.*

*With prayerful best wishes, I remain,*

*Sincerely in Christ and Mary,*

**Fr. Festus Ejimadu**  
Pastor

## **IN CONCLUSION**

*Each of us will grieve the loss of someone we love in our own way. The Catholic approach to the reality of death and mourning tries to surround whatever else we are doing at the time of someone's death with structured moments of prayer, allowing the faith of the community, its rituals and support to help us during those early moments of grief.*

*The Catholic community's practice has a great deal of wisdom and tradition behind it. There is a profound respect for the person who has died, for the body which is a visible symbol of all that the person has experienced, and for the powerful reality of grief and its effect on us.*

*The Church's funeral rites connect us through words, symbols and actions to the faith community's unshakeable trust that God is truly a God of life. Death, even when it is unexpected and unwanted, never has the final say. Our loving God does.*

*Please do not hesitate to call with any questions.*



## OUTLINE OF FUNERAL MASS

### Introductory Rites

Greeting  
Sprinkling of the casket with holy water  
Placing of the funeral pall on the casket  
Opening Prayer

### Liturgy of the Word

First Reading from the Old Testament  
Responsorial Psalm  
Second Reading from the New Testament  
Gospel Acclamation  
Gospel Reading  
Homily  
Prayers of the Faithful

### Liturgy of the Eucharist

Eucharistic Prayer  
Consecration of the bread and wine  
The Lord's Prayer  
Sign of Peace  
Breaking of the Consecrated Host  
Distribution of Holy Communion

### Final Commendation

Invitation to prayer  
Song of Farewell while casket is incensed  
Prayer of Commendation  
Final Blessing

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## FUNERALS IN THE ROMAN CATHOLIC CHURCH

The Catholic Funeral Rites in the Order of Christian Funerals (1989) are celebrations that enable the Christian community to mourn as well as to hope by focusing on the mystery of the death and resurrection of Christ. The Funeral Mass is ordinarily the central element of Catholic funerals. The Funeral Mass is a prayer for God's mercy for the deceased and a solace for the living, including the entire faith community. The Church encourages the burial of Catholics in Catholic cemeteries (Canon 1180.1). Burial in the consecrated ground of a Catholic cemetery is a sign of baptismal commitment and gives witness, even in death, to faith in Christ's resurrection.

## THE VIGIL

The Vigil is often the first time family, friends and members of the parish community gather in remembrance of the deceased, for prayer and support. The Vigil may be celebrated in the home of the deceased, in the funeral home, or in the church. During the wake, the Vigil for the Deceased is the principal rite celebrated by the Church in the time following death and before the Funeral Liturgy. The practice of scheduling a specific hour for the Vigil for the Deceased is encouraged in order for more of the faithful to participate in this liturgy. The Vigil for the Deceased may provide a chance to take part in the funeral rites for those unable to participate in the Funeral Mass or Rite of Committal. Since eulogies are not permitted during the funeral Mass, the Vigil is the appropriate time for remembrances. After the Prayer of Intercession or at some other suitable time during the Vigil, it is appropriate for a family member or a friend to speak in remembrance of the deceased should they wish to (Order of Christian Funerals #62).

## GENERAL INTERCESSIONS

- 6) **Can a family member or a friend offer their musical talents during the funeral mass?**  
Any outside musicians must contact the Director of Music and Worship, Raymond Staroscik. The general rule is that if the guest musician is well-trained and is able to confidently perform, there *typically should not* be a problem. However, the guest musician must contact Raymond at least one day in advance to schedule a rehearsal time.
- 7) **Does the church provide a “worship aid” or program for mass?**  
For a minimal fee of \$50 a detailed program will be printed. Within this program, the following is printed: the order of mass, the selected readings and hymns. Also, a color photograph of the deceased along with an obituary is printed on the back cover. A notice of 48 hours is required. Should you wish to generate your own, there is a general outline of the funeral liturgy on page 26 of this book.
- 8) **How many floral arrangements are permitted at church? What happens to them following the mass?**  
Including the casket spray, 3 arrangements are permitted. The two accompanying piece will be displayed in the gathering room during the in-state visitation. Prior to the start of mass, they can be moved to the altar. Following mass, the casket spray and any additional flowers are transported to the cemetery. However, if you would prefer, you can leave the flowers at church and one of the volunteers will arrange them accordingly throughout the campus, providing decorations for the offices and sanctuary.
- 9) **How long is the funeral mass?**  
The typical funeral mass is 1 hour and 5 minutes long. If you are trying to arrange for a “meal time” at a restaurant, please consult with the funeral director because of other circumstances (funeral procession, cemetery services, etc.)

## FREQUENTLY ASKED QUESTIONS

- 1) **Can we have a funeral luncheon at SSJP?**  
Yes. Our funeral team will set up the social hall with placemats and flowers, prepare tables for the caterer, and provide and serve beverages. Hiring and paying the caterer is your responsibility.
- 2) **Can we set up picture easels or digitally display them?**  
Yes. We will provide 2 easels for a photo board. This will be set up in the gathering space prior to the mass. Also, if you bring a flash drive with photos, we are happy to show them during the in-state visitation period.
- 3) **What is the “Book of Remembrance?”**  
At the end of the funeral mass, the priest will ask you to write the name of your loved one in this book. This is a tangible reminder to you that we will continue to pray for your loved one throughout the year. It will also be displayed during the Month of All Soul’s (November).
- 4) **What is the “Mass of Remembrance?”**  
You and your family are invited to return to SSJP on November 2 at 7:00pm to join our parish family during the All Soul’s Day Mass. During this mass, your loved one will be remembered as their name is chanted, their picture is projected in the church, and a candle is lit in their memory. A formal invitation will be mailed to you in October.
- 5) **Are family members allowed to participate in the Funeral Mass?**  
Yes! Family members are encouraged to proclaim the Word of God and the General Intercessions. This means that up to three people can read those specific readings. Also, two or three family members are allowed to carry the gifts of bread and wine during the offertory procession.

## THE FUNERAL RITES

At SS. John and Paul Parish, the funeral mass is typically celebrated at 11:00am Monday – Friday. Saturday funerals are scheduled in consultation with the parish office and clergy and are scheduled at 10:00am. There are no funerals permitted on Sundays and Church holy days. The Eucharist is the heart of the Paschal reality of Christian death (Catechism of the Catholic Church #1689). In the celebration of the Eucharist, the Church most perfectly expresses her communion with those who have died. The celebration of the Eucharist at the funeral is an opportunity for the community of the faithful, and for the family, to “learn to live in communion with the one who has ‘fallen asleep in the Lord,’ by communicating the Body of Christ of which he is a living member and, then, by praying for him and with him” (CCC #1689)

## THE FUNERAL LITURGY OUTSIDE OF MASS

The Funeral Liturgy outside Mass (OCF #177-203) is celebrated when a Mass is not possible or not deemed appropriate. It is ordinarily celebrated in the parish church, but it may also be celebrated in the funeral home, the home of the deceased or cemetery chapel (OCF #179).

- Please seek pastoral advice of the parish priest or deacon in determining what is appropriate.

Music is an essential element of this form of celebration, which includes the entrance or gathering song, the responsorial psalm, the gospel acclamation, and especially the song of farewell at the final commendation.

## THE RITE OF COMMITTAL

The Rite of Committal is celebrated at the place of burial or interment and never in the church. The Rite of Committal, whether at an interment chapel, at a mausoleum or at a grave side, is a gathering of the faithful for prayer. Military services and certain cultural or social rites are permissible and appropriate at the cemetery. These other services should be arranged in advance with the parish priest or deacon and coordinated in such a way that they do not disrupt or distract from the integrity of the liturgical committal service. Funeral directors are called upon to assist in the coordination of these elements, and to safeguard the integrity of the Church's liturgy at the Rite of Committal.

## EULOGIES

The Vigil for the Deceased is a more fitting time for individuals to share remembrances of the deceased. Only a priest or deacon may preach the homily at the funeral liturgy. A eulogy is not appropriate where a homily is prescribed (OCF, #27), although examples from the person's life may be used in the homily. The literary genre of eulogy is not a homiletic form and therefore generally does not have place in the celebration of the Mass. The homily is to "illuminate the mystery of Christian death in the light of the risen Christ." (CCC, #1688) as proclaimed in the readings.

## GENERAL INTERCESSIONS

Reader says: Our Response is: Hear our prayer

- 1) In baptism \_\_\_\_\_ received the light of Christ. Scatter the darkness now and lead him/her over the waters of death. Let us pray to the Lord...
- 2) Our sister/brother, \_\_\_\_\_ was nourished at the table of the Savior. Welcome her into the halls of the heavenly banquet. Let us pray to the Lord...
- 3) Many friends and members of our families have gone before us and await the kingdom. Grant them an everlasting home with your Son. Let us pray to the Lord...
- 4) Many people die by violence, war and famine each day. Show your mercy to those who suffer so unjustly these sins against your love, and gather them to the eternal kingdom of peace. Let us pray to the Lord...
- 5) Those who trusted in the Lord now sleep in the Lord. Give refreshment, rest and peace to all whose faith is known to you alone. Let us pray to the Lord...
- 6) We are assembled here in faith and confidence to pray for our brother/sister \_\_\_\_\_. Strengthen our hope so that we may live in the expectation of your Son's coming. Let us pray to the Lord...

**B**Revelation 20:11—21:1

The dead were judged according to their deeds.

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.

**C**Revelation 21:1-5a, 6b-7

*There shall be no more death.*

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

**CREMATION**

The practice of cremation has grown and become more commonplace in the United States, and it is often presented as a more affordable alternative to traditional burial. What is often overlooked is the Church's teaching regarding the respect and honor due to the human body. The Order of Christian Funerals' Appendix on Cremation states: "Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites" (no. 413).

If a family chooses cremation, the cremation would take place at some time after the Funeral Mass, so that there can be an opportunity for the Vigil for the Deceased in the presence of the body (during "visitation" or "viewing" at a church or funeral home). This allows for the appropriate reverence for the sacredness of the body at the Funeral Mass: sprinkling with holy water, the placing of the pall, and honoring it with incense. The Rite of Committal then takes place after cremation (see Appendix, nos. 418-421). Funeral homes offer several options in this case. One is the use of "cremation caskets," which is essentially a rental casket with a cardboard liner that is cremated with the body. Another is a complete casket that is cremated (this casket contains minimal amounts of non-combustible material such as metal handles or latches).

When cremation takes place before the Funeral Mass, and the diocesan bishop permits the presence of cremated remains at the Funeral Mass, the Appendix provides adapted texts for the Sprinkling with Holy Water, the Dismissal for use at the Funeral Mass (or the Funeral Liturgy outside Mass), and the Committal of Cremated Remains. The introduction provides further specific details about how the funeral rites are adapted. In all, the rite notes:

*The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, and the care and attention to appropriate placement and transport, and the final disposition. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains on the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. (no. 417)*

## MUSIC REQUIRMENTS

The parish will provide liturgical music at all Funeral Masses. Music selected for the Order of Christian Funerals should be appropriate for Christian prayer and conform to liturgical directives. The texts of the music should express the paschal mystery of Christ's passion, death, and resurrection. This is especially important for the Song of Farewell.

- Popular non-religious songs are not to be used in the liturgy.

The same liturgical norms applied to music at any Mass apply to the Funeral Mass. There are three standards of judgment proposed in Music in Catholic Worship.

- The liturgical judgment: is the music's text, form, placement and style congruent with the nature of the liturgy?
- The musical judgment: is the music technically, aesthetically and expressively good irrespective of musical idiom or style?
- The pastoral judgment: will it help this assembly to pray?

Certain musical texts are primary and are sung at the Funeral Mass: the responsorial psalm, the gospel acclamation, the three acclamations of the Eucharistic Prayer, the "Lamb of God" litany, and the "Song of Farewell." These are not to be sung by cantor, choir, or soloist alone. Rather, they belong to the assembly.

Music is preeminent among the signs expressed by the participants in any liturgy. *Therefore, recorded music is not to be used within the liturgy to replace the congregation, the choir, the organist, cantor, or other musicians.*

## CHURCH DONATIONS & STIPENDS

It is customary for a family to make a donation to the church in honor of the deceased. In addition to a church donation, a honorarium is often provided for the priest. The musician requires a stipend. Because many are required, the following information to assist in your giving:

- Church Donation: Free Will Donation
- Clergy (Priest) Honorarium: Free Will Donation
- Musician/Organist: \$150.00 (required)

## OLD TESTAMENT READING

**ONLY THESE READINGS MAY BE  
SELECTED AS THE FIRST READING  
DURING EASTER TIME.**

**~ SELECT ONE (1) ~**

### **A** Acts 10:34-43

He is the one appointed by God as judge of the living and the dead.

Peter proceeded to speak, saying:

"In truth, I see that God shows no partiality.

Rather, in every nation whoever fears him and acts uprightly is acceptable to him.

You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power.

He went about doing good and healing all those oppressed by the Devil, for God was with him.

We are witnesses of all that he did both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.

He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead.

To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."



**M**1 John 3:1-2*We shall see him as he is.*

Beloved:

See what love the Father has bestowed on us  
that we may be called the children of God.

Yet so we are.

The reason the world does not know us  
is that it did not know him.

Beloved, we are God's children now;  
what we shall be has not yet been revealed.

We do know that when it is revealed we shall be like him,  
for we shall see him as he is.

**N**1 John 3:14-16*We know that we have passed from death to life  
because we love our brothers.*

Beloved:

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

Whoever does not love remains in death.

Everyone who hates his brother is a murderer,  
and you know that no murderer has eternal life remaining in him.

The way we came to know love  
was that he laid down his life for us;  
so we ought to lay down our lives for our brothers.

**SCRIPTURE READINGS**

Readings are provided in The Order of Christian Funerals to give grieving families an opportunity to hear God speak to them in their fears and in their sorrows, offering hope in the midst of their pain.

*The biblical readings may never be replaced by non-biblical readings.*

The Word proclaimed is God's way of speaking to us and can never be replaced by conventional wisdom or poetry. If the family wishes to use additional readings that are not contained within The Order of Christian Funerals, they can do so at the conclusion of the Vigil for the Deceased, at the conclusion of the Rite of Committal, or during the funeral meal.

Two readings may be selected for use during the Funeral Liturgy. These readings are to be chosen from the approved Funeral Readings by the USCCB.

The first reading is taken from the Old Testament and the second is selected from the New Testament options.

The Gospel will be selected by the Presider. The Gospel may only be proclaimed by a priest or deacon. Only those priests or deacons in good standing, who have been granted faculties by the Archdiocese of Detroit may celebrate, concelebrate, or preach at a funeral liturgy.

The General Intercessions are to be taken from The Order of Christian Funerals. There may be an addition of one or two personal petitions to the prescribed set, if approved by the Pastor prior to the day of the funeral.

## OLD TESTAMENT READING

~ SELECT ONE (1) ~

### **A** 2 Maccabees 12:43-46

*He acted in an excellent and noble way as he had the resurrection of the dead in view.*

Judas, the ruler of Israel,  
took up a collection among all his soldiers,  
amounting to two thousand silver drachmas,  
which he sent to Jerusalem to provide for an expiatory sacrifice.  
In doing this he acted in a very excellent and noble way,  
inasmuch as he had the resurrection of the dead in view;  
for if he were not expecting the fallen to rise again,  
it would have been useless and foolish to pray for them in death.  
But if he did this with a view to the splendid reward  
that awaits those who had gone to rest in godliness,  
it was a holy and pious thought.  
Thus he made atonement for the dead  
that they might be freed from this sin.

### **B** Job 19:1, 23-27a

*I know that my Vindicator lives.*

Job answered Bildad the Shuhite and said:  
Oh, would that my words were written down!  
Would that they were inscribed in a record:  
That with an iron chisel and with lead  
they were cut in the rock forever!  
But as for me, I know that my Vindicator lives,  
and that he will at last stand forth upon the dust;  
Whom I myself shall see:  
my own eyes, not another's, shall behold him;  
And from my flesh I shall see God;  
my inmost being is consumed with longing.

### **K** 1 Thessalonians 4:13-18

*Thus we shall always be with the Lord.*

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.

### **L** 2 Timothy 2:8-13

If we have died with him we shall also live with him.

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

## **I** 2 Corinthians 5:1, 6-10

We have a building from God, eternal in heaven.

Brothers and sisters:

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

We are always courageous,  
although we know that while we are at home in the body  
we are away from the Lord,  
for we walk by faith, not by sight.

Yet we are courageous,  
and we would rather leave the body and go home to the Lord.

Therefore, we aspire to please him,  
whether we are at home or away.

For we must all appear before the judgment seat of Christ,  
so that each may receive recompense,  
according to what he did in the body, whether good or evil.

## **J** Philippians 3:20-21

*He will change our lowly bodies to conform to his glory.*

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:

Our citizenship is in heaven,  
and from it we also await a savior, the Lord Jesus Christ.  
He will change our lowly body  
to conform with his glorified Body  
by the power that enables him also  
to bring all things into subjection to himself.

## **C** Wisdom 3:1-9

*As sacrificial offerings he took them to himself.*

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.

## **D** Wisdom 4:7-15

*An unsullied life, the attainment of old age.*

The just man, though he die early,  
shall be at rest.

For the age that is honorable comes not  
with the passing of time,  
nor can it be measured in terms of years.

Rather, understanding is the hoary crown for men,  
and an unsullied life, the attainment of old age.

He who pleased God was loved;  
he who lived among sinners was transported—  
Snatched away, lest wickedness pervert his mind  
or deceit beguile his soul;

For the witchery of paltry things obscures what is right  
and the whirl of desire transforms the innocent mind.

Having become perfect in a short while,  
he reached the fullness of a long career;  
for his soul was pleasing to the LORD,  
therefore he sped him out of the midst of wickedness.

But the people saw and did not understand,  
nor did they take this into account.

**E** [Isaiah 25:6a, 7-9](#)

*He will destroy death forever.*

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!"

**F** [Lamentations 3:17-26](#)

*It is good to hope in silence for the saving help of the Lord.*

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

**G** [1 Corinthians 15:51-57](#)

*Death is swallowed up in victory.*

Brothers and sisters:  
Behold, I tell you a mystery.  
We shall not all fall asleep, but we will all be changed,  
in an instant, in the blink of an eye, at the last trumpet.  
For the trumpet will sound,  
the dead will be raised incorruptible,  
and we shall be changed.  
For that which is corruptible must clothe itself with incorruptibility,  
and that which is mortal must clothe itself with immortality.  
And when this which is corruptible clothes itself with incorruptibility  
and this which is mortal clothes itself with immortality,  
then the word that is written shall come about:  
*Death is swallowed up in victory.  
Where, O death, is your victory?  
Where, O death, is your sting?*  
The sting of death is sin,  
and the power of sin is the law.  
But thanks be to God who gives us the victory  
through our Lord Jesus Christ.

**H** [2 Corinthians 4:14—5:1](#)

What is seen is transitory, but what is unseen is eternal.

Brothers and sisters:  
Knowing that the One who raised the Lord Jesus will raise us also  
with Jesus and place us with you in his presence.  
Everything indeed is for you, so that the grace bestowed in  
abundance on more and more people may cause the thanksgiving  
to overflow for the glory of God.  
Therefore, we are not discouraged; rather, although our outer self is  
wasting away, our inner self is being renewed day by day.  
For this momentary light affliction is producing for us an eternal  
weight of glory beyond all comparison, as we look not to what is  
seen but to what is unseen; for what is seen is transitory, but what  
is unseen is eternal.  
For we know that if our earthly dwelling, a tent, should be destroyed,  
we have a building from God, a dwelling not made with hands,  
eternal in heaven.

## **E** Romans 8:31b-35, 37-39

*What will separate us from the love of Christ?*

Brothers and sisters:

If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones?

It is God who acquits us. Who will condemn?

It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.

What will separate us from the love of Christ?

Will anguish, or distress or persecution, or famine, or nakedness, or peril, or the sword?

No, in all these things, we conquer overwhelmingly 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.

## **F** 1 Corinthians 15:20-28

*So too in Christ shall all be brought to life.*

Brothers and sisters:

Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

For since death came through a man, the resurrection of the dead came also through man.

For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who 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 the one who subjected everything to him, so that God may be all in all.

## **G** Daniel 12:1-3

*Many of those who sleep in the dust of the earth shall awake.*

In those days, I, Daniel, mourned and heard this word of the Lord:

At that time there shall arise Michael, the great prince, guardian of your people;

It shall be a time unsurpassed in distress since nations began until that time.

At that time your people shall escape, everyone who is found written in the book.

Many of those who sleep in the dust of the earth shall awake; Some shall live forever, others shall be an everlasting horror and disgrace.

But the wise shall shine brightly like the splendor of the firmament, And those who lead the many to justice shall be like the stars forever.

## **H** Ecclesiastes 3: 1-11

*No One Can Determine the Right Time to Act*

There is an appointed time for everything, and a time for every affair under the heavens.

A time to give birth, and a time to die; a time to plant, and a time to uproot the plant.

A time to kill, and a time to heal; a time to tear down, and a time to build.

A time to weep, and a time to laugh; a time to mourn, and a time to dance.

A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose; a time to keep, and a time to cast away.

A time to rend, and a time to sew; a time to be silent, and a time to speak.

A time to love, and a time to hate; a time of war, and a time of peace.

What profit have workers from their toil? I have seen the business that God has given to mortals to be busied about. God has made everything appropriate to its time, but has put the timeless into their hearts so they cannot find out, from beginning to end, the work which God has done.

## NEW TESTAMENT READING

~ SELECT ONE (1) ~

### **A** Romans 5:5-11

*Since we are now justified by his Blood,  
we will be saved through him from the wrath.*

Brothers and sisters:

Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us.

For Christ, while we were still helpless, died at the appointed time for the ungodly.

Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die.

But God proves his love for us in that while we were still sinners Christ died for us.

How much more then, since we are now justified by his Blood, will we be saved through him from the wrath.

Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life.

Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

### **B** Romans 14:7-9, 10C-12

*Whether we live or die, we are the Lord's.*

Brothers and sisters:

No one lives for oneself, and no one dies for oneself.

For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's.

For this is why Christ died and came to life, that he might be Lord of both the dead and the living.

Why then do you judge your brother? Or you, why do you look down on your brother?

For we shall all stand before the judgment seat of God; for it is written: *As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God.*

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

### **C** Romans 5:17-21

*Where sin increased, grace overflowed all the more.*

Brothers and sisters:

If, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ.

In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all.

For just as through the disobedience of the one man the many were made sinners, so through the obedience of the one the many will be made righteous.

The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

### **D** Romans 8:14-23

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

Brothers and sisters:

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

For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, Abba, "Father!"

The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us.

For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God.

We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.