



St. Joseph
Catholic Church
Funeral
Brochure

Revised 6/1/2020

St. Joseph's Catholic Church

P. O. Box 199

Rayne, LA 70578

On behalf of the clergy, staff and parishioners of St. Joseph Catholic Church we wish to convey our deepest sympathy on your recent loss. We realize that this is a very sad and stressful time for you. Allow us to share our faith with you. Through love comes hope and through prayer our Savior will lead you "out of death into new life!"

Funeral services held at St. Joseph Catholic Church are conducted according to the norms and precepts of the Roman Catholic liturgy. Practices not in conformity with the sacred rites of the Catholic Church are not allowed. The determination of the Pastor is final. Out of respect for the deceased person and reverence for the sanctity of the funeral rite, we ask that you adhere to the following Parish Funeral Policies.

Scheduling the Funeral:

Our Catholic faith teaches the infinite value in the Celebration of the Mass for the repose of the soul of a departed loved one. Church law states that the Mass of Christian Burial is properly celebrated in Church (Canon Law #1179). However, a Service of the Word may be celebrated in the funeral home chapel if there is a decision not to have a Mass. Funerals are typically scheduled from Mondays through Saturdays (see guidelines for details).

Wakes or Vigils:

Arrangements for the wake or vigil are made with the Funeral Home Director and usually held at the Funeral Home. St. Joseph Church does not allow the exposition of the deceased in the church building.

Visiting Clergy and Concelebrants:

Clergy who are not currently assigned to St. Joseph Church are typically welcome to preside at a Mass of Christian Burial. However, in order to avoid misunderstandings, it is best to obtain the permission of the pastor of St. Joseph Church prior to asking another priest to preside at the funeral.

Reception of Holy Communion:

As Catholics we believe in the true presence of the Body and Blood of Jesus Christ in the consecrated host and wine. We welcome all Catholics that are in good standing with the church and free of mortal sin to join us in receiving Holy Communion. If this is not the case or if you are of another faith, we welcome you to come up and receive a blessing from the priest by crossing your arms over your chest or placing your finger over your lips.

Servers for the Mass:

The Catholic Church has certain norms for those who have active roles in the sacred liturgies. Servers for the Mass, including Gift Bearers, Lectors and Extraordinary Ministers of Communion are to be:

- Baptized Catholics who are in good standing with the Catholic Church.
- If married, it must be a sacramental marriage by a priest, not a civil union.
- Must not be living with a boyfriend or girlfriend outside of marriage.
- Extraordinary Ministers of Communion must be commissioned ministers currently active in the church.

Church law does not permit non-Catholics to participate in the Mass. If someone does not meet the above criteria, they are not to serve.

Servers for Mass are to dress modestly and respectfully. If possible, it is appropriate for women to wear a street-length dress. Men are encouraged to wear a dress shirt and tie. Please understand that immodest attire is not appropriate.

Eulogy:

The revised norms for the Sacred Liturgy for Christian Burial do not allow for eulogies. The Church wishes to teach us that the funeral liturgy should always focus on Christ and His mission of salvation, and not on ourselves. There is however an allowance for words of remembrance should the family request this. It is most fitting and encouraged that this be done at the funeral home. With permission of the pastor, it is possible for pastoral reasons that the words of remembrance be given at the end of the funeral mass. It should be noted that this should be kept brief, usually two to three minutes, and is meant to share one or two examples of insight into the faith life of the deceased.

Music for the Funeral Service:

The musical tradition of the Catholic Church is a treasure of inestimable value and forms an integral part of solemn liturgy (Canon Law #1179). Absolutely no secular music is allowed at a Mass of Christian Burial. A suggested listing of approved liturgical music is attached for your convenience.

Guidelines to Plan a Funeral Liturgy

Scheduling:

All funeral arrangements including funeral mass, funeral services and cremation services must be finalized and approved by the pastor/parochial vicar or Deacon in cooperation with an accredited funeral home and the family of the deceased.

During office hours funeral directors are asked to call the main line (337-334-2193) to schedule the funeral with Debbie Harrington (parish secretary) or Albert Johnson. When the office is closed funeral directors are asked to call Albert on his mobile (337-581-9708). He will then confirm with the priest or deacon celebrant.

Times & Days:

Sundays- only a funeral service of the word (never a funeral Mass) will be provided on Sundays and Holy Days of Obligation (including Ash Wednesday, Holy Thursday, Good Friday and Holy Saturday).

Monday-Friday (depending on availability of the church)

- Mornings: 10am
- Afternoons: 1pm - 3pm

Saturday (depending on availability of the church)

- 10am through 1:30pm
- Funerals will not be scheduled later than 1:30pm on Saturdays.

Places:

- A funeral Mass will not be celebrated in a funeral home chapel. The only exception is the extreme case of the church not being available for an extended period of time.
- A funeral home chapel is a suitable place for a funeral service. A funeral service of the word may be a better option for individuals and families not regularly practicing the Catholic faith. Mass intentions for the repose of the soul of the individual may always be offered at a later date.
- The funeral home is the appropriate location for “waking” a body. The church building or the hall is **not** an acceptable place to lay out a body for viewing for any period of time before the funeral.

In the event that no visitation will take place at the funeral home, the body or cremains must remain concealed and in the vestibule until the procession to the sanctuary at the beginning of the funeral Mass.

INSTRUCTIONS FOR LECTORS:

In every celebration for the dead, the church attaches great importance to the reading of the Word of God. They tell of God's designs for a world in which suffering and death will relinquish their hold on all whom God has called his own. A careful selection of the readings from Scripture will provide family and friends an opportunity to hear God speak to their needs, sorrows, fears and hopes. Approved Scripture Readings taken from the Old Testament and the New Testament are attached. Other texts, even of a spiritual or sacred nature, are not permitted.

PLEASE PICK ONE OF EACH:

A FIRST READING FROM THE OLD TESTAMENT

A RESPONSORIAL PSALM (IF THERE IS NO MUSIC)

A SECOND READING FROM THE NEW TESTAMENT

Please sit in one of the front pews, near the center aisle, in order to be closest to the Lectern. At the time of your Reading, walk slowly and reverently to the Lectern. Bow to the Altar at the foot of the steps. Adjust the microphone if needed. Read slowly and audibly starting with the introduction of "A Reading from"... and concluding with "The Word of the Lord." It is not necessary for both lectors to approach the Altar at the same time, but rather as one is completed and returning to their seat the second approaches the Lectern.

The Responsorial Psalm is read following the First Reading if there is no music. If there is music, the Responsorial Psalm should always be sung. Please clarify this with the organist before the funeral.

The Second Reading follows the Responsorial Psalm. When you have finished your designated Reading – be it First Reading, Responsorial Psalm or Second Reading – return quietly to your pew.

THANK YOU! If you have any questions, please feel free to ask the priests.

Guest priests:

A visiting priest may preside at a funeral Mass if requested by the family and express permission is granted by the Pastor of St. Joseph's Church.

- Every effort is made to schedule funeral Masses and services at the time requested by the family. On some occasions this is not possible. In those cases alternate times will be proposed by the parish.
- If the family wishes to proceed at the exact desired time it is the responsibility of the family to arrange for a celebrant.
- All funeral policies must be followed by guest celebrants.

Fees:

There are no fees for a funeral Mass or service. A donation for the upkeep of the church is appreciated but not required. A gift to the priest or deacon is also appreciated but never expected.

Liturgy (general):

In accord with the General Instruction of the Roman Missal, poems, extra readings, slide presentations, etc., are not permitted during the funeral Mass or a funeral service.

The appropriate times and places for these extra memorials should be at the funeral home at the wake, before the funeral liturgy begins in the funeral home, at the cemetery (after the prayers of committal), at a gathering after the funeral, or any other such appropriate place and time.

All of these extraordinary memorials have great meaning and value for families and friends, nonetheless the funeral liturgy retains a certain character from beginning to end that cannot be altered or interrupted.

Picture taking and video filming of a funeral Mass is inappropriate, and is not allowed.

Readings:

- Families are encouraged to prayerfully review the scripture passages provided by church for funeral liturgies. If the family wishes to choose a lector to proclaim the readings they may do so.
- However, individuals chosen to proclaim the sacred scriptures must be **Practicing Catholics.**

- It is always an option to have the celebrant proclaim the readings chosen by the family or even to have the celebrant choose and proclaim the readings.
- The readings provided by the church for the funeral liturgy are the only readings from which a family may choose.
- The readings chosen will be placed on the ambo before the funeral in church. Lectors do not need to walk up with a copy of the text.
- Under no circumstance can a lector read something other than the chosen text.

Music:

- Families must make their own arrangements for musicians/music. St. Joseph Church does not provide musicians or a choir for funerals.
- Only proper and approved liturgical music is allowed for the funeral mass (a separate form is provided for the selection of hymns).
- Any questions or concerns regarding musical selections must be discussed with the presiding priest.
- Funeral directors will assist in making contact with musicians approved for funeral liturgies at St. Joseph's Church.
- Music is not required for the funeral Mass.

Funeral Music Selection Form

Name of Deceased: _____

Funeral Date: _____ Time: _____

Name of Musician: _____

Below is a listing of approved Liturgical music for your consideration.

- Opening Hymn:
- In Paradisum
 - Immaculate Mary
 - How Great Thou Art
 - Jerusalem, My Happy Home
 - Amazing Grace
 - Be Not Afraid
 - On Eagle's Wings
 - Prayer of St. Francis
 - Here I Am Lord
 - Instrumental Selection (If There Is No Cantor)
- Offertory Hymn:
- In Paradisum
 - Ave Maria
 - The Lord's Prayer
 - Hail Mary, Gentle Women (French or English)
 - Amazing Grace
 - My Shepherd Will Supply My Need
 - The King of Love My Shepherd Is
 - The Voice of God Speaks But Of Peace
 - Instrumental Selection (If There Is No Cantor)
- Communion Hymn:
- The Lord's Prayer
 - Lord Who At Thy First Eucharist
 - You Are Mine
 - Panis Angelicus
 - O Jesus, We Adore Thee (O Sacrament Most Holy)
 - Ubi Caritas
 - Humbly We Adore Thee (Adoro Te Devote)
 - Litany of Comfort
 - My Shepherd Will Supply My Need
 - Soul of My Savoir
 - The King Of Love My Shepherd Is
 - Instrumental Selection (If There Is No Cantor)
- Closing Hymn:
- In Paradisum
 - Jerusalem, My Happy Home
 - j'irai la Voir un Jour
 - Immaculate Mary
 - How Great Thou Art
 - On Eagle's Wings
 - Battle Hymn of the Republic
 - Be Not Afraid
 - Instrumental (If There Is No Cantor)



FIRST READING

FROM THE
OLD TESTAMENT

THE FIRST READING

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

Job answered and said:

Oh, would that my words were written down!

Would that they were inscribed in a record:

That with an iron chisel and with lead

they were cut in the rock forever!

But as for me, I know that my Vindicator lives,

and that he will at last stand forth upon the dust;

Whom I myself shall see:

my own eyes, not another's shall behold him,

And from my flesh I shall see God;

my inmost being is consumed with longing.

The Word of the Lord.

THE FIRST READING

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

The souls of the just are in the hand of God,
and no torment shall touch them.
They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
and their going forth from us, utter destruction.
But they are in peace.
For if before men, indeed, they be punished,
yet is their hope full of immortality;
Chastised a little, they shall be greatly blessed,
because God tried them and found them
worthy of himself.
As gold in the furnace, he proved them,
and as sacrificial offerings he took them to himself.
In the time of their visitation they shall shine,
and shall dart about as sparks through stubble;
They shall judge nations and rule over peoples,
and the Lord shall be their King forever.
Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
Because grace and mercy are with his holy ones,
and his care is with his elect.

The Word of the Lord.

THE FIRST READING

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

The just man, though he die early, shall be at rest.
For the age that is honorable comes not with the passing
of time, nor can it be measured in terms of years.
Rather, understanding is the hoary crown for men,
and an unsullied life, the attainment of old age.
He who pleased God was loved;
he who loved 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.
Because grace and mercy are with his holy ones,
and his care is with his elect.

The Word of the Lord.

THE FIRST READING

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

On this mountain the Lord of hosts will provide
for all peoples.

On this mountain he will destroy the veil that veils all
peoples, the web that is woven over all nations;
he will destroy death forever.

The Lord God will wipe away the tears from all faces;
the reproach of his people he will remove from the
whole earth; for the Lord has spoken.

On that day it will be said: “Behold our God,
to whom we looked to save us!
This is the Lord for whom we looked;
let us rejoice and be glad that he has saved us!”

The Word of the Lord.

THE FIRST READING

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

My soul is deprived of peace,
I have forgotten what happiness is;
I tell myself my future is lost,
all that I hoped for from the Lord.

The thought of my homeless poverty is wormwood and gall;
Remembering it over and over
leaves my soul downcast within me.
But I will call this to mind, as my reason to have hope:
The favors of the Lord are not exhausted,
his mercies are not spent;
They are renewed each morning, so great is his faithfulness.
My portion is the Lord, says my soul;
Therefore will I hope in him.

Good is the Lord to one who waits for him,
to the soul that seeks his;
It is good to hope in silence for the saving help of the Lord.

The Word of the Lord.

THE FIRST READING

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

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

“At that time there shall arise Michael,
the great prince, guardian of your people;
It shall be a time unsurpassed in distress
since nations began until that time.
At that time your people shall escape,
everyone who is found written in the book.
Many of those who sleep in the dust of the earth shall awake;
Some shall live forever,
others shall be an everlasting horror and disgrace.
But the wise shall shine brightly
like the splendor of the firmament,
And those who lead the many to justice
shall be like stars forever.”

The Word of the Lord.

THE FIRST READING

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

Judas [the ruler of Israel] then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice.

In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death.

But if he did this with a view to the splendid that awaits those who had gone to rest in godliness, it was a holy and pious thought.

Thus he made atonement for the dead that they might be freed from this sin.

The Word of the Lord.



RESPONSORIAL PSALM

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 23)

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

The Lord is my shepherd; I shall not want.

In verdant pastures he gives me repose;
Beside restful waters he leads me;
He refreshes my soul. R).

He guides me in right paths
for his name's sake.

Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage. R).

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

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

TO BE READ ONLY IF THERE IS NO MUSIC
Responsorial Psalm (Psalm 25)

R). To you, O Lord, I lift my soul.

OR

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

Remember your mercy, Lord,
and the love you have shown from of old.
Do not remember the sins of my youth.
In your love remember me. R).

Relieve the anguish of my heart
and set me free from my distress.
See my affliction and my toil and take all my sins away.
R).

Preserve my life and rescue me.
Do not disappoint me, you are my refuge.
May innocence and uprightness protect me:
for my hope is in you, O Lord. R).

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 27)

R). The Lord is my light and my salvation.

The Lord is my light and my salvation;
whom should I fear?

The Lord is my life's refuge;
of whom should I be afraid? R).

One thing I ask of the Lord;
this I seek:

To dwell in the house of the Lord
all the days of my life,

That I may gaze on the loveliness of the Lord
and contemplate his temple. R).

Hear, O Lord, the sound of my call;
have pity on me, and answer me.

Your presence, O Lord, I seek.
Hide not your face from me. R).

I believe that I shall see the bounty of the Lord
in the land of the living.

Wait for the Lord with courage;
be stouthearted, and wait for the Lord. R).

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 42 and 43)

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

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

My soul is thirsting for God, the God of my life;
when can I enter and see the face of God? R).

O send forth your light and your truth; let these be my guide.
Let them bring me to your holy mountain
to the place where you dwell. R).

And I will come to the altar of God, the God of my joy.
My redeemer, I will thank you on the harp,
O God, my God. R).

Why are you cast down, my soul, why groan within me?
Hope in God; I will praise him still,
my savior and my God. R).

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 63)

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

O God, you are my God, for you I long;
for you my soul is thirsting.

My body pines for you
like a dry, weary land without water. R).

So I gaze on you in the sanctuary
to see your strength and your glory.

For your love is better than life,
my lips will speak your praise. R).

So 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,
my mouth shall praise you with joy. R).

You have been my help;
in the shadow of your wings I rejoice.

My soul clings to you; your right hand holds me fast. R).

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 103)

R). The Lord is kind and merciful.

OR

The salvation of the just comes from the Lord.

The Lord is compassion and love,
slow to anger and rich in mercy.

He does not treat us according to our sins
nor repay us according to our faults. R).

As a father has compassion on his sons,
the Lord has pity on those who fear him;
for he knows of what we are made,
he remembers that we are dust. R).

As for man, his days are like grass;
he flowers like the flower of the field;
the wind blows and he is gone
and his place never sees him again. R).

But the love of the Lord is everlasting
upon those who hold him in fear;
his justice reaches out to children's children
when they keep his covenant in truth. R).

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 116)

R). 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 hearts;
I was helpless so he saved me. R)

I trusted, even when I said:
“I am sorely afflicted,”
and when I said in my alarm:
“No man can be trusted.” R).

O 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. R)

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 122)

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

OR

Let us go rejoicing to the house of the Lord.

I rejoiced when I heard them say: “Let us go to God’s house.”
And now our feet are standing
within your gates, O Jerusalem. R)

Jerusalem is built as a city strongly compact.
It is there that the tribes go up, the tribes of the Lord. R).

For Israel’s law it is, there to praise the Lord’s name.
There were set the thrones of judgment
of the house of David. R).

For the peace of Jerusalem pray; “Peace be to your houses!
May peace reign in your walls, in your palaces, peace!” R).

For love of my brethren and friends I say: “Peace upon you!”
For love of the house of the Lord I will ask for your good. R)

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 130)

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

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

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

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

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

TO BE READ ONLY IF THERE IS NO MUSIC

Responsorial Psalm (Psalm 143)

R). O Lord, hear my prayer.

Lord listen to my prayer: turn your ear to my appeal.
You are faithful, you are just; give answer.
Do not call your servant to judgment
for no one is just in your sight. R).

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.
Like a parched land my soul thirsts for you. R)

Lord, make haste and give me answers:
for my spirit fails within me.
In the morning let me know your love
for I put my trust in you. R)

Teach me to do your will for you,
O Lord, are my God.
Let your good spirit guide me
in ways that are level and smooth. R)



SECOND READING

FROM THE

NEW TESTAMENT

THE SECOND READING

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

Peter proceeded to address the people in these words:

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

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

You know the word that he sent to the Israelites
as he proclaimed peace through Jesus Christ,
who is Lord of all,

what has happened all over Judea,
beginning in Galilee after the

baptism that John preached,

how God anointed Jesus of Nazareth with the Holy Spirit and power.

He went about doing good

and healing all those oppressed by the devil,
for God was with him.

We are witnesses of all that he did

both in the country of the Jews and in Jerusalem.

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

This man God raised on the third day

and granted that he be visible, not to all the people, but to us,
the witnesses chosen by God in advance,

who ate and drank with him after he rose from the dead.

He commissioned us to preach to the people

and testify that he is the one appointed by God

as judge of the living and the dead.

To him all the prophets bear witness,

that everyone who believes in him

will receive forgiveness of sins through his name.”

The Word of the Lord.

THE SECOND READING

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

Hope does not disappoint,
because the love of God has been poured out into our hearts
through the Holy Spirit that has been given to us.
For Christ, while we were still helpless,
yet died at the appointed time for the ungodly.
Indeed, only with difficulty does one die for a just person, though perhaps
for a good person
one might even find courage to die.
But God proves his love for us
in that while we were still sinners Christ died for us. How much more
then,
since we are now justified by his blood,
will we be saved through him from the wrath.
Indeed if, while we were enemies,
we were reconciled to God through the death of his Son, how much more,
once reconciled,
will we be saved by his life.
Not only that, but we also boast of God
through our Lord Jesus Christ,
through whom we have now received reconciliation.

The Word of the Lord.

THE SECOND READING

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

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

In conclusion, just as 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 one person
the many were made sinners,
so through the obedience of one the many will be made
righteous.

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

The Word of the Lord.

THE SECOND READING

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

Are you unaware that we who were baptized into Christ Jesus
were baptized into his death?

We were indeed buried with him
through baptism into death, so that, just as Christ was raised
from the dead
by the glory of the Father,
we too might live in newness of life.

For if we have grown into union with him
through a death like his,
we shall also be united with him
in the resurrection.

We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.
If, then, we have died with Christ,
we believe that we shall also live with him.
We know that Christ,
raised from the dead, dies no more;
death no longer has power over him.

The Word of the Lord.

THE SECOND READING

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

Those who are led by the Spirit of God are children of God.
For you did not receive a spirit of slavery to fall back into fear, but you
received a spirit of adoption,
through which we cry, “Abba, Father!”
The Spirit itself bears witness with our spirit
that we are children of God,
and if children, then heirs,
heirs of God and joint heirs with Christ,
if only we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time
are as nothing compared with the glory to be revealed for us. For
creation awaits with eager expectation
the revelation of the children of God;
for creation was made subject to futility, not of its own
accord but because of the one who subjected it,
in hope that creation itself would be set free
from slavery to corruption and share in the glorious freedom of the
children of God.

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

The Word of the Lord.

THE SECOND READING

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

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

Who will bring a charge against God's chosen ones?
It is God who acquits us.
Who will condemn?
It is Christ Jesus who died, rather, was raised,
who also is at the right hand of God,
who indeed intercedes for us.

What will separate us from the love of Christ?
Will anguish, or distress, or persecution, or famine, or
nakedness, or peril, or the sword?
No, in all these things we conquer overwhelmingly
through him who loved us.
For I am convinced that neither death, nor life,
nor angels, nor principalities, nor present things, nor future
things,
nor powers, nor height, nor depth,
nor any other creature will be able to separate us
from the love of God in Christ Jesus our Lord.

The Word of the Lord.

THE SECOND READING

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

None of us lives for oneself,
and no one dies for oneself.
For if we live, we live for the Lord,
and if we 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. For we
shall all stand before the judgment seat of God; for it is written:

“As I live, says the Lord,
every knee shall bend before me,
and every tongue shall give praise to God.”

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

The Word of the Lord.

THE SECOND READING

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

Christ has been raised from the dead,
the first fruits of those who have fallen asleep.
For since death came through a human being,
the resurrection of the dead came also through a human being.
For just as in Adam all die,
so too in Christ shall all be brought to life,
but each one in proper order:
Christ the first fruits; then, at his coming,
those who belong to Christ;
then comes the end, when he hands over the kingdom to his
God and Father.
For he must reign until he has put all his enemies under his feet.

The last enemy to be destroyed is death,
for “he subjected everything under his feet.”
But when it says that everything has been subjected,
it is clear that it excludes the One who subjected to him, then
the Son himself will also be subjected to the One who subjected
everything to him,
so that God may be all in all.

The Word of the Lord.

THE SECOND READING

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

Behold, I tell you a mystery.

We shall not all fall asleep, but we will all be changed,
in an instant, in the blink of an eye, at the last trumpet.

For the trumpet will sound, the dead will be raised
incorruptible,

and we shall be changed.

For that which is corruptible must clothe itself with
incorruptibility, and that which Immortal must clothe itself with
immortality.

And when that which is corruptible clothes itself with
incorruptibility

and that which is mortal clothe itself with immortality,
then the word that is written shall come about:

“Death is swallowed up in victory.

Where, O death, is your victory?

Where, O death, is your sting?”

The sting of death is sin, and the power of sin is the law. But
thanks be to God who gives us the victory
through our Lord Jesus Christ.

The Word of the Lord.

THE SECOND READING

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

We know that the one who raised the Lord Jesus
will raise us also with Jesus and place us with you in his
presence.
Everything indeed is for you,
so that the grace bestowed in abundance on more and more
people
may cause the thanksgiving to overflow for the glory of God.

Therefore, we are not discouraged;
rather, although our outer self is wasting away,
our inner self is being renewed day by day.
For this momentary light affliction
is producing for us an eternal weight of glory beyond all
comparison,
as we look not to what is seen but to what is unseen;
for what is seen is transitory, but what is unseen is eternal.

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

The Word of the Lord.

THE SECOND READING

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

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

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

Yet we are courageous,
and we would rather leave the body and go home to the Lord.
Therefore, we aspire to please him, whether we are at home or
away.

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

The Word of the Lord.

THE SECOND READING

A reading from the letter of Paul to the Philippians
(Philippians 3:20-21)

Our citizenship is in heaven,
and from it we also await a savior, the Lord Jesus
Christ.

He will change our lowly body
to conform with his glorified body
by the power that enables him also
to bring all things into subjection to himself.

The Word of the Lord.

THE SECOND READING

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

My friends, we want you to understand how it will be
for those followers who have already died.
Then you won't grieve over them
And be like people who don't have any hope.

We believe that Jesus died and was raised to life.

We also believe that when God brings Jesus back again,
He will bring with him all who had faith in Jesus
before they died.

Encourage each other with these words.

The Word of the Lord.

THE SECOND READING

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

Remember Jesus Christ, raised from the dead,
a descendant of David: such is my gospel,
for which I am suffering,
even to the point of chains, like a criminal.
But the word of God is not chained.

Therefore, I bear with everything
for the sake of those who are chosen,
so that they too may obtain the salvation that is in Christ Jesus,
together with eternal glory.

This saying is trustworthy:
If we have died with him
we shall also live with him;
If we persevere
we shall also reign with him.
But if we deny him
he will deny us.
If we are unfaithful
he remains faithful,
for he cannot deny himself.

The Word of the Lord.

THE SECOND READING

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

Beloved:

Think how much the Father loves us.
He loves us so much that he lets us be called his
children, as we truly are.

But since the people of the world did not know who
Christ is, they don't know who we are.

My dear friends, we are already God's children,
though what we will be has not yet been seen.
But we do know that when Christ returns,
we will be like him,
because we will see him as he truly is.

The Word of the Lord.

THE SECOND READING

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

We know that we have passed from death to life because we love our brothers and sisters. Whoever does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him.

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

The Word of the Lord.

THE SECOND READING

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

I, John, heard a voice from heaven say,
“Put this in writing.

From now on, the Lord will bless everyone who has faith
in him when they die.”

The Spirit answered, “Yes, they will rest from their hard
work, and they will be rewarded for what they have
done.”

The Word of the Lord.

THE SECOND READING

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

I saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them.

I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life. The dead were judged according to their deeds, by what was written in the scrolls. The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds.

Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death..)
Anyone whose name was not found written in the book of life was thrown into the pool of fire.

Then I saw a new heaven and a new earth.
The former heaven and the former earth had passed away, and the sea was no more.

The Word of the Lord.

THE SECOND READING

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

I saw a new heaven and a new earth.
The former heaven and the former earth had passed away, and
the sea was no more.
I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.
I heard a loud voice from the throne saying, "Behold, God's
dwelling is with the human race. He will dwell with them and
they will be his people
and God himself will always be with them as their God.
He will wipe every tear from their eyes,
and there shall be no more death or mourning, wailing or pain,
for the old order has passed away."

The one who sat on the throne said,
"Behold, I make all things new.
I am the Alpha and the Omega, the beginning and the end. To
the thirsty I will give a gift from the spring of life-giving water.
The victor will inherit these gifts,
and I shall be his God, and he will be my son."

The Word of the Lord.



THE GOSPEL READINGS

THE GOSPEL

_"Rejoice and be glad, for your reward will be great in heaven"
(Matthew 5:1-12)

A Reading from the Holy Gospel According to Matthew

When Jesus saw the crowds, he went up the mountain,
and after he had sat down, his disciples came to him.
He began to teach them, saying:

“Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are they who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the land.
Blessed are they who hunger and thirst for righteousness,
for they will be satisfied.
Blessed are the merciful, for they will be shown mercy.
Blessed are the clean of heart, for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted for the sake of
righteousness, for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and
utter every kind of evil against you [falsely] because of me.
Rejoice and be glad, for your reward will be great in heaven.

The Gospel of the Lord.

THE GOSPEL

_"Come to me ... and I will give you rest."
(Matthew 11:25-30)

A Reading from the Holy Gospel According to Matthew

On one occasion Jesus spoke thus:

“I give praise to you, Father,
Lord of heaven and earth,
for although you have hidden these things
from the wise and the learned
you have revealed them to the childlike.

Yes, Father, such has been your gracious will.

All things have been handed over to me by my Father.

No one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal him.

“Come to me, all you who labor and are burdened,
and I will give you rest.

Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for your selves.

For my yoke is easy, and my burden light.”

The Gospel of the Lord.

THE GOSPEL

**"Look, the bridegroom comes. Go out to meet him."
(Matthew 25:1-13)**

A Reading from the Holy Gospel According to Matthew

Jesus spoke this parable to his disciples:

“The kingdom of heaven will be like ten virgins who
took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones, when taking their lamps, brought no oil with
them, but the wise brought flasks of oil with their lamps.

Since the bridegroom was long delayed,
they all became drowsy and fell asleep.

At midnight, there was a cry, ‘Behold, the bridegroom!
Come out to meet him!’

Then all those virgins got up and trimmed their lamps.

The foolish ones said to the wise, ‘Give us
some of your oil, for our lamps are going out.’

But the wise ones replied, ‘No, for there may not be enough
for us and you.

Go instead to the merchants and buy some for yourselves.’

While they went off to buy it, the bridegroom came and those
who were ready went into the wedding feast with him.

Then the door was locked. Afterwards the other virgins came
and said, ‘Lord, Lord, open the door for us!’

But he said in reply, ‘Amen, I say to you, I do not know you.’
Therefore, stay awake, for you know neither the day nor the
hour.

The Gospel of the Lord.

THE GOSPEL

"Come, you whom my Father has blessed."
(Matthew 25:31-46)

A Reading from the Holy Gospel According to Matthew

Jesus said to his disciples:

"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life."

The Gospel of the Lord.

THE GOSPEL

"Jesus gave a loud cry and breathed his ."
 (Mark 15:33-39; 16:1-6)

A Reading from the Holy Gospel According to Mark

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?"

Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down."

Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!"

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

He has been raised; he is not here. Behold the place where they laid him."

The Gospel of the Lord.

THE GOSPEL

**"Young man, I say to you, arise."
(Luke 7:11-17)**

A Reading from the Holy Gospel According to Luke

Jesus journeyed to a city called Nain,
and his disciples and a large crowd accompanied him.

As he drew near to the gate of the city,
a man who had died was being carried out,
the only son of his mother, and she was a widow.

A large crowd from the city was with her.

When the Lord saw her,
he was moved with pity for her and said to her,
"Do not weep."

He stepped forward and touched the coffin;
at this the bearers halted, and he said,
"Young man, I tell you, arise!"

The dead man sat up and began to speak,
and Jesus gave him to his mother.

Fear seized them all, and they glorified God, exclaiming,
"A great prophet has arisen in our midst,"
and "God has visited his people."

This report about him spread through the whole
of Judea and in all the surrounding region.

The Gospel of the Lord.

THE GOSPEL

"Be prepared."
(Luke 12:35-40)

A Reading from the Holy Gospel According to Luke

Jesus said to his disciples:

“Gird your loins and light your lamps
and be like servants who await their master’s return
from a wedding, ready to open immediately
when he comes and knocks.

Blessed are those servants whom the master
finds vigilant on his arrival.

Amen, I say to you, he will gird himself,
have them recline at table,
and proceed to wait on them.

And should he come in the second or third watch and
find them prepared in this way,
blessed are those servants.

Be sure of this: if the master of the house had known
the hour when the thief was coming,
he would not have let his house be broken into.

You also must be prepared, for at an hour
you do not expect, the Son of Man will come.”

The Gospel of the Lord.

THE GOSPEL

_"Today you will be with me in paradise."
(Luke 23:33,39-43)

A Reading from the Holy Gospel According to Luke

When Jesus and the others
came to the place called the Skull,
they crucified him and the criminals there,
one on his right, the other on his left.
Now one of the criminals hanging there reviled Jesus,
saying, "Are you not the Messiah?
Save yourself and us."
The other, however, rebuking him, said in reply,
"Have you no fear of God,
for you are subject to the same condemnation?
And indeed, we have been condemned justly,
for the sentence we received
corresponds to our crimes,
but this man has done nothing criminal."
Then he said, "Jesus, remember me
when you come into your kingdom."
He replied to him, "Amen, I say to you,
today you will be with me in Paradise."

The Gospel of the Lord.

THE GOSPEL

**"Father, I put my life in your hands."
(Luke 23:44-46, 50, 52-53; 24:1-6a)**

A Reading from the Holy Gospel According to Luke

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun.

Then the veil of the temple was torn down the middle.

Jesus cried out in a loud voice,

“Father, into your hands I commend my spirit”;
and when he had said this he breathed his last.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

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

The Gospel of the Lord.

THE GOSPEL

_"Was it not necessary that the Christ should suffer and so enter into his glory?" (Luke 24: 13-35)

A Reading from the Holy Gospel According to Luke

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.

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

The Gospel of the Lord.

THE GOSPEL

— "Whoever hears my word and believes,
has passed from death to life" (John 5:24-29)

A Reading from the Holy Gospel According to John

Jesus said to the Jews:

“Amen, amen, I say to you,
whoever hears my word
and believes in the one who sent me
has eternal life and will not come to condemnation,
but has passed from death to life.

Amen, amen, I say to you, the hour is coming
and is now here when the dead
will hear the voice of the Son of God,
and those who hear will live.

For just as the Father has life in himself,
so also he gave to his Son
the possession of life in himself.

And he gave him power to exercise judgment,
because he is the Son of Man.

Do not be amazed at this, because the hour is coming
in which all who are in the tombs will hear his voice
and will come out, those who have done good deeds
to the resurrection of life, but those who have done
wicked deeds to the resurrection of condemnation.”

The Gospel of the Lord.

THE GOSPEL

"All who believe in the Son will have eternal life and I will raise them to life again on the last day" (John 6:37-40)

A Reading from the Holy Gospel According to John

Jesus said to the crowds:

“Everything that the Father gives me will come to me,
and I will not reject anyone who comes to me,
because I came down from heaven
not to do my own will
but the will of the one who sent me.

And this is the will of the one who sent me,
that I should not lose anything of what he gave me,
but that I should raise it on the last day.

For this is the will of my Father,
that everyone who sees the Son
and believes in him may have eternal life,
and I shall raise him on the last day.”

The Gospel of the Lord.

THE GOSPEL

"All who eat this bread will live for ever;
and I will raise them up on the last day" (John 6:51-58)

A Reading from the Holy Gospel According to John

Jesus said to the crowds:

"I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give is my flesh
for the life of the world."

The Jews quarreled among themselves, saying,
"How can this man give us [his] flesh to eat?"

Jesus said to them, "Amen, amen, I say to you,
unless you eat the flesh of the Son of Man
and drink his blood, you do not have life within you.
Whoever eats my flesh and drinks my blood
has eternal life, and I will raise him on the last day.
For my flesh is true food, and my blood is true drink.
Whoever eats my flesh and drinks my blood
remains in me and I in him.

Just as the living Father sent me
and I have life because of the Father,
so also the one who feeds on me will have life
because of me.

This is the bread that came down from heaven.
Unlike your ancestors who ate and still died,
whoever eats this bread will live forever."

The Gospel of the Lord.

THE GOSPEL

"I am the resurrection and the life."
(John 11:17-27)

A Reading from the Holy Gospel According to John

When Jesus arrived in Bethany, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world."

The Gospel of the Lord.

THE GOSPEL

"Lazarus, come out."

(John 11:32-45)

A Reading from the Holy Gospel According to John

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

The Gospel of the Lord.

THE GOSPEL

"If a grain of wheat falls on the ground and dies,
it yields a rich harvest."
(John 12:23-28)

A Reading from the Holy Gospel According to John

Jesus told his disciples:

“The hour has come for the Son of Man to be glorified.
Amen, amen, I say to you,
unless a grain of wheat falls to the ground and dies,
it remains just a grain of wheat; but if it dies,
it produces much fruit.

Whoever loves his life loses it,
and whoever hates his life in this world
will preserve it for eternal life.

Whoever serves me must follow me, and where I am,
there also will my servant be.

The Father will honor whoever serves me.

I am troubled now. Yet what should I say?

‘Father, save me from this hour’?

But it was for this purpose that I came to this hour.
Father, glorify your name.”

Then a voice came from heaven,

“I have glorified it and will glorify it again.”

The Gospel of the Lord.

THE GOSPEL

"There are many rooms in my Father's house."
(John 14:1-6)

A Reading from the Holy Gospel According to John

Jesus said to his disciples:

"Do not let your hearts be troubled.
You have faith in God; have faith also in me.
In my Father's house there are many dwelling places.
If there were not, would I have told you
that I am going to prepare a place for you?
And if I go and prepare a place for you,
I will come back again and take you to myself,
so that where I am you also may be.
Where I am going you know the way."

Thomas said to him,

"Master, we do not know where you are going;
how can we know the way?"

Jesus said to him,

"I am the way and the truth and the life.
No one comes to the Father except through me."

The Gospel of the Lord.

THE GOSPEL

"Father, I want those you have given me
to be with me where I am."

(John 17:24-26)

A Reading from the Holy Gospel According to John

Jesus raised his eyes to heaven and said:

“Father, they are your gift to me.

I wish that where I am they also may be with me,
that they may see my glory that you gave me,
because you loved me
before the foundation of the world.

Righteous Father, the world also does not know you,
but I know you, and they know that you sent me.

I made known to them your name
and I will make it known,
that the love with which you loved me
may be in them and I in them.”

The Gospel of the Lord.

THE GOSPEL

"Jesus bowed his head and gave up his spirit."
(John 19:17-18, 25-30)

A Reading from the Holy Gospel According to John

Jesus carrying the cross himself went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle.

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

The Gospel of the Lord.