



FUNERAL PLANNING GUIDE

READINGS & MUSIC

Prince of Peace Catholic Church
& St. Mary of the Woods Chapel
1110 Dykstra Rd
Muskegon, Michigan
(231) 744-3321

CATHOLIC RITUAL AT THE TIME OF DEATH

1. The Vigil or ‘Wake Service’ for the deceased is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy, or if there is no funeral liturgy, before the rite of committal. The vigil or “wake” is a service that includes prayers, bible readings, responses and a word of consolation. The priest or his representative leads the prayers at the vigil. This vigil or wake service usually takes place in the funeral home during visitation hours. (Rosary: The rosary is in addition to the vigil or wake service, usually held during the hours set for visitation at the funeral parlor. The rosary is the traditional prayer service recited by Catholics when they gather and includes specific prayers for the deceased.)

2. The Funeral Liturgy is the central liturgical celebration of the Christian community for the deceased. Whenever possible this rite includes the celebration of the Mass. However, the Funeral Service of the Word only may take place in the funeral home when no Mass is to be celebrated. The Funeral Liturgy is not permitted on holy days of obligation, Sundays or during the Easter Triduum (Holy Thursday, Good Friday and Holy Saturday).

The Funeral Liturgy is a beautiful expression of our Christian faith carried out with the use of symbols, gestures, and actions. We encourage you and your family to fully and actively take part in the Funeral Liturgy, i.e. reading the scripture selections, music, tributes or presentation of the gifts. The Church encourages friends and family of the deceased to actively participate in the funeral Mass because this participation increases the power of the prayers being given for the person who has died. The family selects the Readings (with the assistance of the priest or other parish representative) and Hymns to be used at the liturgy. It takes all of us, working together, to glorify God to make the liturgy a faith filled experience. The liturgy gives honor to the one who has died and offers comfort and hope to all present.

3. The Rite of Committal / Cemetery Service is the final act of the community of faith in caring for the body of its deceased member. This part is celebrated after the Funeral Liturgy. Family and friends journey from the church to the final place of committal. A prayer service is offered at the graveside.

The rite of committal is an expression of the communion that exists between the church on earth and the church in heaven. The deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face.

4. Cremation

The Catholic Church has officially allowed cremation since 1963. This change in church norms was incorporated into canon law in 1983. More recently, the Holy See has authorized celebration of funeral liturgies in the United States with cremated remains present, as well as celebration of the funeral liturgy when cremation takes place before the liturgy.

The church still prefers to practice the burial of the body. When this is not preferred, the cremation may precede the celebration of the

funeral liturgy.

5. Music

A list of suggested hymns is available, contact the parish. Other music options are permitted within liturgical guidelines. Prince of Peace has a list of available organists and cantors for the Funeral Mass. A standard fee for this service is normally included in the Funeral Home account. Our musicians follow Catholic protocol and are contracted by the parish; Organist/Pianist (\$150) and the Cantor (\$100). If you have family or friends who wish to honor their loved one by playing at the funeral, they are welcome. They must, however, be in contact with the Music Ministry Coordinator prior to the funeral for instructions.

6. Flowers

Except during Advent and Lent, fresh flowers used in moderation can enhance the setting of the funeral rites. A member of our Funeral ministry will advise you.

GENERAL GUIDELINES

We encourage active participation in planning the ritual at the time of death by selecting Scripture readings and Hymns. We can provide the Prayers of the Faithful and we encourage family members to proclaim the readings, lead the Prayers of the Faithful and offer the gifts at the Funeral Liturgy. During the mass after Communion a family member or friend may wish to share a eulogy (“Farewell Remembrance”) about the deceased. We suggest that it be typed or written as emotions can often overtake one when presenting a reflection. It should be a maximum of THREE minutes. The priest can give you more information on this. Lately, we have set this up during the luncheon as an open mic and some families find this more comfortable.

Father or a member of our parish staff will assist the family in planning the Funeral Liturgy. Usually they will meet with you at the church, your home or other convenient place and will assist you to:

Review the funeral protocol and customs

Collaborate with your family and friends

Select the Scripture readings & hymns

Delegate family members to participate in the Liturgy to:

Proclaim the Word*

Read the Prayers of the Faithful*

Provide information about your loved one to aid in preparing a homily

Provide information for the funeral luncheon

Complete the Funeral Liturgy Planning Form

*A family member or friend may read for you.

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Song of Farewell

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OPTIONAL PARISH SERVICES

FUNERAL PROGRAM

A Funeral Program is a “worship aid” used to follow the Order of the Mass. This document is provided as part of our services. This program includes personalized information, such as the name of the deceased, hymns and readings chosen by the family, and perhaps a family message. Examples are available, please ask the parish secretary.

FUNERAL LUNCHEON

Following the Funeral Mass and Rite of Committal, it is important to gather in a social setting to share a meal with family and friends. Prince of Peace is blessed with a long tradition of hospitality. A simple and delicious luncheon can be arranged at our church facility by the Prince of Peace Council of Catholic Women for \$1.00 per plate. A guesstimated number of guests must be given to the parish office as soon as possible in order to purchase food and supplies.

VIDEO SLIDE SHOWS The funeral home may offer to make a slide show for use before the funeral or at the luncheon. We have a wide screen television on which to play your DVD. A computer may be available. Please ask the secretary prior to the day of the funeral.

FOLLOW-UP SUPPORT

A member of our parish community will follow-up with you to offer encouragement and support.

MASS REMEMBRANCE

It is customary in our Catholic tradition to remember the deceased by offering a Mass intention in their sacred memory. Mass intentions can be obtained at the Parish Office.

MEMORIAL DONATIONS

Often times a loved one has a favorite charity that can be supported in their memory. We have a great need right here at home in our faith community. You may wish to make a donation in memory of your loved one to the parish for education, capital improvement or community outreach or other worthy ministry.

Notes:

Important Contacts

Fr. Peter Vu.....	231 744-3321 ext 125
Chris Rademacher (Music Director).....	231 903-7580
Teresa Steward (Office—Funeral Luncheon & Worship Aid).....	231 744-3321 ext 121

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A reading from the holy gospel according to John
There are many rooms in my Father's house.

Jesus said to his disciples:
"Do not let your hearts be troubled.
Have faith in God
and faith in me.
In my Father's house there are many dwelling places;
otherwise, how could I have told you
that I was going to prepare a place for you?
I am indeed going to prepare a place for you,
and then I shall come back to take you with me,
that where I am you also may be.
You know the way that leads where I go."
"Lord," said Thomas, "we do not know where you are going. How can we know the way?"
Jesus told him:
"I am the way, and the truth, and the life;
no one come to the Father but through me."

A reading from the holy gospel according to John
Father, I want those you have given me to be with me where I am.

Raising his eyes to heaven, Jesus prayed and said:
"Father,
all those you gave me
I would have in my company
where I am,
to see this glory of mine
which is your gift to me,
because of the love you bore me before the world began.
Just Father, the world has not known you,
but I have known you;
and these men have known that you sent me.
so that your love for me may live in them,
and I may live in them."
This is the gospel of the Lord.

troubled in spirit, moved by the deepest emotions. "Where have you laid him?" he asked. "Lord, come and see," they said. Jesus began to weep, which caused the Jews to remark, "see how much he loved him!" But some said, "He opened the eyes of that blind man. Why could he not have done something to stop this man from dying?" Once again troubled in spirit, Jesus approached the tomb.

It was a cave with a stone laid across it. "Take away the stone," Jesus directed, Martha, the dead man's sister, said to him, "Lord, it has been four days now; surely there will be a stench!" Jesus replied, "Did I not assure you that if you believed you would see the glory of God?" They then took away the stone and Jesus looked upward and said:

"Father, I thank you for having heard me,
I know that you always hear me
but I have said this for the sake of the crowd,
that they may believe that you sent me."
Having said this, he called loudly, "Lazarus, come out!" The dead man came out, bound hand and foot with linen strips, his face wrapped in a cloth. "Untie him," Jesus told them, "and let him go free."

This caused many of the Jews who had come to visit Mary, and had seen what Jesus did, to put their faith in him.

This is the gospel of the Lord.

15

Jn 12: 23-28

A reading from the holy gospel according to John
If a grain of wheat falls on the ground and dies, it yields a rich harvest.

Jesus told his disciples:
"The hour has come
for the Son of Man to be glorified.
I solemnly assure you,
Unless the grain of wheat falls to the earth and dies,
it remains just a grain of wheat.
But if it dies,
li produces much fruit.
The man who loves his life loses it,
while the man who hates his life in this world
preserves it to life eternal.
If anyone would serve me,
let him follow me;
where I am,
there will my servant be.
Anyone who serves me,
the Father will honor.
My soul is troubled now,
yet what should I say—
Father, save me from this hour?
But it was for this that I came to this hour.
Father, glorify your name!"

Then a voice came from the sky:
"I have glorified it,
and will glorify it again."

This is the gospel of the Lord.

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OLD TESTAMENT READINGS

1

Jb 19: 23-27

A reading from the book of Job
I know that my redeemer lives.

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.

2

Wis 3: 1-9

A reading from the book of Wisdom
He accepted them as a holocaust.

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 us, 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.

At this the Jews quarreled among themselves, saying, "How can he give us his flesh to eat?"
Thereupon Jesus said to them:
"Let me solemnly assure you,
if you do not eat the flesh of the Son of Man
and drink his blood,
you have no life in you.
He who feeds on my flesh
and drinks my blood
has life eternal,
and I will raise him up on the last day.
For my flesh is real food
and my blood real drink.
The man who feeds on my flesh
and drinks my blood
remains in me, and I in him.
Just as the Father who has life sent me
and I have life because of the Father,
so the man who feeds on me
will have life because of me.
This is the bread that came down from heaven.
Unlike your ancestors who ate and died nonetheless,
the man who feeds on this bread shall live forever."
This is the gospel of the Lord.

13

Jn 11: 17-27

A reading from the holy gospel according to John
I am the resurrection and the life.

When Jesus arrived at Bethany, he found that Lazarus had already been in the tomb four days.
The village was not far from Jerusalem – just under two miles – and many Jewish people had
come out to console Martha and Mary over their brother. When Martha heard that Jesus was
coming she went to meet him, while Mary sat at home. Martha said to Jesus, "Lord, if you had
been here, my brother would never have died. Even now, I am sure that God will give you
whatever you ask of him." "Your brother will rise again," Jesus assured her. "I know he will
rise again," Martha replied, "in the resurrection on the last day." Jesus told her:
"I am the resurrection and the life:
whoever believes in me,
thought he should die, will come to life;
and whoever is alive and believes in me
will never die.
Do you believe this?" "Yes, Lord" she replied. "I have come to believe that you are the
Messiah, the Son of God: he who is to come into the world."
This is the gospel of the Lord.

14

Jn 11: 32-45

A reading from the holy gospel according to John
Lazarus, come out.

When Mary the sister of Lazarus came to the place where Jesus was, seeing him, she fell at his
feet and said to him, "Lord, if you had been here my brother would never have died." When
Jesus saw her weeping, and the Jewish folk who had accompanied her also weeping, he was

our group have just brought us some astonishing news. They were at the tomb before dawn and failed to find his body, but returned with the tale that they had seen a vision of angels who declared he was alive. Some of our number went to the tomb and found it to be just as the women said; but him they did not see.”

Then he said to them, “What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?” Beginning, then, with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him. By now they were near the village to which they were going, and he acted as if he were going farther. But they pressed him: “Stay with us. It is nearly evening – the day is practically over.” So he went in to stay with them.

When he had seated himself with them to eat, he took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized him; whereupon he vanished from their sight. They said to one another, “Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?” They got up immediately and returned to Jerusalem, where they found the Eleven and the rest of the company assembled. They were greeted with, “The Lord has been raised! It is true! He has appeared to Simon.” Then they recounted what had happened on the road and how they had come to know him in the breaking of the bread.

11

Jn 6: 37-40

A reading from the holy gospel according to John

Whoever believes in Jesus has eternal life and I will raise him up on the last day.

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

12

Jn 6: 51-58

A reading from the holy gospel according to John

Anyone who eats this bread will live for ever; and I will raise him up on the last day.

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

3

Wis 4: 7-14

A reading from the book of Wisdom

A blameless life is a ripe old age.

The just person, though one dies 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 human,
and an unsullied life, the attainment of old age.
One who pleased God was loved;
one who lived among sinners was transported —
Snatched away, lest wickedness pervert one’s mind
or deceit beguile one’s 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,
one reached the fullness of a long career;
for one’s soul was pleasing to the Lord,
therefore one sped out of the
midst of wickedness.
But the people saw and did not understand,
nor did they take this into account.
The Word of the Lord.

4

Is 25: 6-9

A reading from the book of the prophet Isaiah

The Lord God will destroy death forever.

On this mountain the Lord of hosts
will provide for all peoples
a feast of rich food and choice wines;
juicy, rich food and pure choice wines.
On this mountain he will destroy
the veil that veils all peoples,
The web that is woven over all nation;
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.

A reading from the book of Lamentations
It is good to wait in silence for the Lord God to save.

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.

The Word of the Lord.

A reading from the book of the prophet Daniel
Of those who lie sleeping in the dust of the earth many will awake.

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

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

The Word of the Lord.

A reading from the holy gospel according to Luke
Today you will be with me in paradise.

When Jesus and the others came to Skull Place, as it was called, they crucified him there and the criminals as well, one on his right and the other on his left. One of the criminals hanging in crucifixion blasphemed him: “Aren’t you the Messiah? Then save yourself and us.” But the other one rebuked him: “Have you no fear of God, seeing you are under the same sentence? We deserve it, after all. We are only paying the price for what we’ve done, but this man has done nothing wrong.” He then said, “Jesus, remember me when you enter upon your reign.” And Jesus replied, “I assure you: this day you will be with me in paradise.”
This is the gospel of the Lord.

A reading from the holy gospel according to Luke
Father, into your hands I commit my spirit.

It was around midday, and darkness came over the whole land until midafternoon with an eclipse of the sun. The curtain in the sanctuary was torn in two. Jesus uttered a loud cry and said,
“Father, into your hands I commend my spirit.”
After he had said this, he expired. The centurion, upon seeing what had happened, gave glory to God by saying, “Surely this was an innocent man.” After the crown assembled for this spectacle witnessed what had happened, they returned beating their breasts. All his friends and the women who had accompanied him from Galilee were standing at a distance watching everything.
On the first day of the week, at dawn, the women came to the tomb bringing the spices they had prepared. They found the stone rolled back from the tomb; but when they entered the tomb, they did not find the body of the Lord Jesus. While they were still at a loss over what to think of this, two men in dazzling garments stood beside them. Terrified, the women bowed to the ground. The men said to them: “Why do you search for the Living One among the dead? He is not here; he has been raised up.”
This is the gospel of the Lord.

A reading from the holy gospel according to Luke
Was it not necessary that the Christ should suffer and so enter into his glory?

Two of the disciples of Jesus on that same day [the first day of the week] were making their way to a village named Emmaus seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him. He said to them, “What are you discussing as you go your way?” They halted in distress and one of them, Cleopas by name, asked him, “Are you the only resident of Jerusalem who does not know the thing that went on there these past few days?” He said to them, “What things?” They said: “All those that had to do with Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and all the people; how our chief priests and leaders delivered him up to be condemned to death, and crucified him. We were hoping that he was the one who would set Israel free. Besides all this, today, the third day since these things happened, some women of

A reading from the holy gospel according to Mark

Jesus gave a loud cry and breathed his last.

When noon came, darkness fell on the whole countryside and lasted until midafternoon. At that time Jesus cried in a loud voice, “Eloi, Eloi, lama sabachthani?” which means, “My God, my God, why have you forsaken me?” A few of the bystanders who heard it remarked, “Listen! He is calling on Elijah!” Someone ran off, and soaking a sponge in sour wine, stuck it on a reed to try to make him drink. The man said, “Now let’s see whether Elijah comes to take him down.”

Then Jesus, uttering a loud cry, breathed his last. At that moment the curtain in the sanctuary was torn in two from top to bottom. The centurion who stood guard over him, on seeing the manner of his death, declared, “Clearly this man was the Son of God!”

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome brought perfumed oils with which they intended to go and anoint Jesus. Very early, just after sunrise 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, they found that the stone had been rolled back. (It was a huge one.) On entering the tomb they saw a young man sitting at the right, dressed in a white robe. This frightened them thoroughly, but he reassured them: “You need not be amazed! You are looking for Jesus of Nazareth, the one who was crucified. He has been raised up; he is not here. See the place where they laid him.”

This is the gospel of the Lord.

A reading from the holy gospel according to Luke

Young man, I say to you, get up.

Jesus went to a town called Naim, and his disciples and a large crowd accompanied him. As he approached the gate of the town, a dead man was being carried out, the only son of a widowed mother. A considerable crowd of townsfolk were with her. The Lord was moved with pity upon seeing her and said to her, “Do not cry.” Then he stepped forward and touched the litter; at this, the bearers halted. He said, “Young man, I bid you get up.” The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. “A great prophet has risen among us,” they said; and, “God has visited his people.” This was the report that spread about him throughout Judea and the country.

This is the gospel of the Lord.

A reading from the holy gospel according to Luke

Be like men waiting for the arrival of their master.

Jesus told his disciples: “Let your belts be fastened around your waists and your lamps be burning ready. Be like men awaiting their master’s return from a wedding, so that when he arrives and knocks, you will open for him without delay. It will go well with those servants whom the master finds wide-awake on his return. I tell you, he will put on an apron, seat them at table, and proceed to wait on them. Should he happen to come at midnight or before sunrise and find them prepared, it will go well with them. You know as well as I that if the head of the house knew when the thief was coming he would not let him break into his house. Be on guard, therefore. The Son of Man will come when you least expect it.

This is the gospel of the Lord.

A reading from the second book of Maccabees

It is good and holy to think of the dead rising again.

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

The Word of the Lord.

RESPONSORIAL PSALMS

1

Ps 23: 1-6

℟. 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.

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

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.

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

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

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

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.

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

2

Ps 25: 6-21

℟. To you, O Lord, I lift my soul.

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

℟. To you, O Lord, I lift my soul.

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

℟. To you, O Lord, I lift my soul.

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

℟. To you, O Lord, I lift my soul.

3

Mt 25: 1-3

A reading from the holy gospel according to Matthew

Look, the bridegroom is coming; go out and meet him.

Jesus told his disciples this parable: "The reign of God can be likened to ten bridesmaids who took their torches and went out to welcome the groom. Five of them were foolish, while the other five were sensible. The foolish ones, in taking their torches, brought no oil along, but the sensible ones took flasks of oil as well as their torches. The groom delayed his coming, so they all began to nod, then to fall asleep. At midnight someone shouted, 'The groom is here! Come and greet him!' At the outcry all the virgins woke up and got their torches ready. The foolish ones said to the sensible, 'Give us some of your oil. Our torches are going out.' But the sensible ones replied, 'No, there may not be enough for you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it the groom arrived, and the ones who were ready went in to the wedding with him. Then the door was barred. Later the other bridesmaids came back. 'Master, master!' they cried. 'Open the door for us.' But he answered, 'I tell you, I do not know you.' The moral is: keep your eyes open; for you know not the day or the hour."

This is the gospel of the Lord.

4

Mt 25: 31-46

A reading from the holy gospel according to Matthew

Come, you whom my Father has blessed.

Jesus said to his disciples: "When the Son of Man comes in his glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: 'Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and then you clothed me. I was ill and you comforted me, in prison and you came to visit me.' Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were 'I assure you, as often as you did it for one of my least brothers, you did it for me.' "Then he will say to those on his left: 'Out of my sight, you condemned, into that everlasting fire prepared for the devil and his angels! I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was away from home and you gave me no welcome, naked and you gave me no clothing. I was ill and in prison and you did not come to comfort me.' Then they in turn will ask: 'Lord, when did we see you hungry or thirsty or away from home or naked or ill or in prison and not attend you in your needs?' He will answer them: 'I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me.' These will go off to eternal punishment and the just to eternal life."

This is the gospel of the Lord.

GOSPEL READINGS

1

Mt 5: 1-12

A reading from the holy gospel according to Matthew
Rejoice and be glad, for your reward will be great in heaven.

When Jesus saw the crowds he went up on the mountainside. After he had sat down his disciples gathered around him, and he began to teach them:
“How blest are the poor in spirit:
the reign of God is theirs.
Blest too are the sorrowing:
they shall be consoled.
[Blest are the lowly;
they shall inherit the land.]
Blest are they who hunger and thirst for holiness;
they shall have their fill.
Blest are they who show mercy;
mercy shall be theirs.
Blest are the single-hearted,
for they shall see God.
Blest too the peacemakers;
they shall be called sons of God.
Blest are those persecuted for holiness’ sake; the reign of God is theirs.
Blest are you when they insult you and persecute you and utter every kind of slander against you because of me.
Be glad and rejoice,
for your reward in heaven is great.”
This is the gospel of the Lord.

2

Mt 11: 25-30

A reading from the holy gospel according to Matthew
You have hidden these things from the learned and have revealed them to children.

On one occasion Jesus said: “Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so. Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son – and anyone to whom the Son wishes to reveal him.
“Come to me, all you who are weary and find life burdensome, and I will refresh you. Take me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light.”
This is the gospel of the Lord.

3

Ps 27: 1-14

℟. 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?
℟. The Lord is my light and my salvation.
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.
℟. The Lord is my light and my salvation.
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.
℟. The Lord is my light and my salvation.
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.
℟. The Lord is my light and my salvation.

4

Ps 42: 2-43: 5

℟. My soul is thirsting for the living God: when shall I see him face to face?
As the hind longs for the funning waters,
so my soul longs for you, O God.
℟. My soul is thirsting for the living God: when shall I see him face to face?
Athirst is my soul for God, the living God.
When shall I go and behold the face of God?
℟. My soul is thirsting for the living God: when shall I see him face to face?
Send forth your light and your fidelity;
they shall lead me on
And bring me to your holy mountain,
to your dwelling-place.
℟. My soul is thirsting for the living God: when shall I see him face to face?
Why are you so downcast, O my soul?
Why do you sigh within me?
Hope in God! For I shall again be thanking him,
in the presence of my savior and my God.
℟. My soul is thirsting for the living God: when shall I see him face to face?

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

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

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

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

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

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

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

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

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

℟. The Lord is kind and merciful.

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

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

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

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

Human's days are like those of grass;
like a flower of the field one blooms;
The wind sweeps over the person and one is gone,
and one's place knows one no more.

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

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

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

℟. Or (Ps 37, 39) The salvation of the just comes from the Lord.

A reading from the book of Revelation

There will be no more death.

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

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

This is the Word of the Lord.

A reading from the first letter of John

We have passed out of death and into life because we love the brothers.

That we have passed from death to life we know
because we love the brothers.
The man who does not love is among the living dead.
Anyone who hates his brother is a murderer,
and you know that eternal life
abides in no murderer’s heart.
The way we came to understand love
was that he laid down his life for us;
we too must lay down our lives for our brothers.
This is the Word of the Lord.

A reading from the book of Revelation

Happy are those who die in the Lord.

I, John, heard a voice from heaven say to me: “Write this down: Happy now are the dead who die in the Lord!” The Spirit added, “Yes, they shall find rest from their labors, for their good works accompany them.”
This is the Word of the Lord.

A reading from the book of Revelation

The dead have been judged according to the works.

I, Joh, saw a large white throne and the One who sat on it. The earth and the sky fled from his presence until they could no longer be seen. I saw the dead, the great and the lowly, standing before the throne. Lastly, among the scrolls, the book of the living was opened. The dead were judged according to their conduct as recorded on the scrolls. The sea gave up its dead; then death and the nether world gave up their dead. Each person was judged according to his conduct. Then death and the nether world were hurled into the pool of fire which is the second death; anyone whose name was not found inscribed in the book of the living was hurled into this pool of fire.
Then I saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer there.
This is the Word of the Lord.

℟. (Ps 115: 9) I will walk in the presence of the Lord, in the land of the living.
They have mouths but speak not;
they have eyes but see not;
They have ears but hear not;
they have noses but smell not.
℟. The Lord is kind and merciful.
I believed, even when I said,
“I am greatly afflicted”;
I said in my alarm,
“No man is dependable.”
℟. The Lord is kind and merciful.
Precious in the eyes of the Lord is the
death of his faithful ones.
O Lord, I am your servant;
you have loosed my bonds.
℟. The Lord is kind and merciful.
℟. Or: Alleluia.

℟. (Ps 115: 9) I rejoiced when I heard them say: let us go to the house of the Lord.
I trust in the Lord;
my soul trust in his word.
My soul waits for the Lord
more than sentinels wait for the dawn.
More than sentinels wait for the dawn,
let Israel hope in the Lord.
℟. (Ps 115: 9) I rejoiced when I heard them say: let us go to the house of the Lord.
Jerusalem, built as a city
with compact unity.
To it the tribes go up,
the tribes of the Lord.
℟. (Ps 115: 9) I rejoiced when I heard them say: let us go to the house of the Lord.
According to the decree for Israel,
to give thanks to the name of the Lord.
In it are set up judgment seats,
seats for the house of David.
℟. (Ps 115: 9) I rejoiced when I heard them say: let us go to the house of the Lord.
Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls, prosperity in your buildings.
℟. (Ps 115: 9) I rejoiced when I heard them say: let us go to the house of the Lord.
Because of my relatives and friends
I will say, “Peace be within you!”
Because of the hose of the Lord, our God,
I will pray for your good.
℟. (Ps 115: 9) 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.

℟. (1) Out of the depths, I cry to you, 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.

℟. (1) Out of the depths, I cry to you, Lord.

If you, O Lord, mark iniquities,
Lord, who can stand?

But with you is forgiveness,
that you may be revered.

℟. (1) Out of the depths, I cry to you, Lord.

I trust in the Lord;
my soul trusts in his word.
My soul waits for the Lord
more than sentinels wait for the dawn.
More than sentinels wait for the dawn,
let Israel hope in the Lord.

℟. (1) Out of the depths, I cry to you, Lord.

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

℟. (1) Out of the depths, I cry to you, Lord.

℟. Or (5) I hope in the Lord, I trust in his word.

℟. (1) O Lord, hear my prayer.

O Lord, hear my prayer;
hearken to my pleading in your faithfulness;
in your justice answer me.

And enter not into judgment with your servant,
for before you no living man is just.

℟. (1) O Lord, hear my prayer.

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

℟. (1) O Lord, hear my prayer.

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

℟. (1) O Lord, hear my prayer.

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

℟. (1) O Lord, hear my prayer.

A reading from the first letter of Paul to the Thessalonians

We shall stay with the Lord for ever.

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

This is the Word of the Lord.

A reading from the second letter of Paul to Timothy

If we have died with him, then we shall live with him.

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

You can depend on this:

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

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

This is the Word of the Lord.

A reading from the first letter of John

We shall see him as he really is.

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

This is the Word of the Lord.

A reading from the first letter of Paul to the Corinthians

Death is swallowed up in victory.

I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed – in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: “Death is swallowed up in victory.” “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and sin gets its power from the law. But thanks be to God who has given us the victory through our Lord Jesus Christ.
This is the Word of the Lord.

A reading from the second letter of Paul to the Corinthians

We have an everlasting home in heaven.

We know that when the earthly tent in which we dwell is destroyed we have a dwelling provided for us by God, a dwelling in the heavens, not made by hands but to last forever. Therefore we continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord. This being so, we make it our aim to please him whether we are with him or away from him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive his recompense, good or bad, according to his life in the body.
This is the Word of the Lord.

A reading from the letter of Paul to the Philippians

Jesus will transfigure these wretched bodies of our to be like his glorious body.

We have our citizenship in heaven; it is from there that we eagerly await the coming of our savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body, by his power to subject everything to himself.
This is the Word of the Lord.

A reading from the Acts of the Apostles

God has appointed Jesus to judge everyone, alive and dead.

Peter proceeded to address the people in these words: “I begin to see how true it is that God shows no partiality. Rather, the man of any nation who fears God and acts uprightly is acceptable to him. This is the message he has sent to the son of Israel, ‘the good news of peace’ proclaimed through Jesus Christ who is Lord of all. I take it you know what has been reported all over Judea about Jesus of Nazareth, beginning in Galilee with the baptism John preached; of the way God anointed him with the Holy Spirit and power. He went about doing good works and healing all who were in the grip of the devil, and God was with him. We are witnesses to all that he did in the land of the Jews and in Jerusalem. They killed him finally, ‘hanging him on a tree,’ only to have God raise him up on the third day and grant that he be seen, not by all, but only by such witnesses as had been chosen beforehand by God – by us who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and to bear witness that he is the one set apart by God as judge of the living and the dead. To him all the prophets testify, saying that everyone who believes in him has forgiveness of sins through his name.”
This is the Word of the Lord.

A reading from the letter of Paul to the Romans

Having been justified by his blood, he will be saved from God’s anger through him.

Hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us. At the appointed time, when we were still powerless, Christ died for us godless men. It is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die. It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God’s wrath. For if, when we were God’s enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation.
This is the Word of the Lord.

A reading from the letter of Paul to the Romans

However great the number of sins committed, grace was even greater.

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

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

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

This is the Word of the Lord.

A reading from the letter of Paul to the Romans

Let us walk in the newness of life.

Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection. This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A man died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him.

This is the Word of the Lord.

A reading from the letter of Paul to the Romans

We wait for our bodies to be set free.

All who are led by the Spirit of God are sons of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, “Abba!” (that is, “Father”). The Spirit himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: Heirs of God, heirs with Christ, if only we suffer with him so as to be glorified with him.

I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now. Not only that, but we ourselves, although we have the Spirit as first fruits, groan inwardly while we await the redemption of our bodies.

This is the Word of the Lord.

A reading from the letter of Paul to the Romans

Nothing can really come between us and the love of Christ.

If God is for us, who can be against us? Is it possible that he who did not spare his own Son but handed him over for the sake of us all will not grant us all things besides? Who shall bring a charge against God’s chosen ones? God, Christ Jesus, who died or rather was raised up, who is at the right hand of God and who intercedes for us?

Who will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? Yet in all this we are more than conquerors because of him who has loved us. For I am certain that neither death nor life, neither angels nor principalities, neither present nor the future, nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord.

This is the Word of the Lord.

A reading from the letter of Paul to the Romans

Alive or dead, we belong to the Lord.

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

This is the Word of the Lord.

A reading from the first letter of Paul to the Corinthians

All men will be brought to life in Christ.

Christ has been raised from the dead, the first fruits of those who have fallen asleep. Death came through a man; hence the resurrection of the dead comes through a man also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority, and power, he will hand over the kingdom to God the Father. Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. Scripture reads that God “has placed all things under his feet.” But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.

This is the Word of the Lord.