

The Parish of Portlaoise, The Heath & Ratheniska



Funeral Liturgy Readings and Prayers

Prayers in the Home / Mortuary

A member of the Funeral Ministry team will lead the prayers in the Mortuary or in the home at the removal to the Church. He/she will generally begin the prayers 45 minutes before the remains are due to be removed.

Reception of the Remains at the Church

If the funeral takes place to the Church on the eve of the Requiem Mass there will be a Reception ceremony, consisting of Readings from Scripture and prayers for the deceased and their family.

Funeral Mass

The Funeral Mass is the central liturgical celebration for the deceased. Relatives and friends are welcome to actively participate in the celebration of the Mass. Such active involvement in the Mass includes the reading of Scripture, leading the prayers of the faithful and the presentation of the gifts. However, grieving relatives should not feel obliged to engage in public performance on such a sad occasion. If they feel unable to fulfil these roles they will be covered otherwise. The celebrant of the Mass will liaise with the family in relation to the celebration.

Word of God

Readings

Family members are encouraged to choose appropriate Scripture readings for the Funeral Mass.

There may be 1 or 2 readings followed by a Gospel reading. The Priest reads the Gospel reading. If you have a preference for a particular Gospel please mention it to the celebrant, otherwise he will choose the Gospel. If there are two readings it is usual that there will be two readers. The responsorial psalm may be read or sung; it is read or sung between the first and second reading. The second reading is followed by the Gospel Acclamation and if not sung is read by the second reader.

The Order of the Readings:

First Reading

Usually chosen from the Old Testament readings. (Readings numbered 1 – 10 in this book)

Responsorial Psalm

The psalm may be sung. If not the First Reader reads it.

Second Reading

Usually taken from the New Testament readings. (Readings numbered 11 – 29 in this book)

Gospel Acclamation (Alleluia - except during Lent)

The 'Alleluia' may be sung. If not the Second Reader reads it.

The Gospel

Taken from the Gospel readings. The priest reads the Gospel but the family are welcome to choose the particular gospel. If not otherwise indicated, the priest will choose one of the gospels.

Prayers of the Faithful

The sample prayers at the end of this book can help you in preparing appropriate prayers of the faithful. You may use them as they are or adapt them to your own particular circumstances and preferences. You may have as many prayers of the faithful as you wish; usually there are 4, 5 or 6 prayers of the faithful at the Requiem Mass.

Offertory Procession

The Prayers of the Faithful are followed by the Offertory Procession. Members of the family may bring the bread and wine to the Altar. Usually there are 2 or 4 people involved in the Offertory Procession. Items to symbolise the life of the deceased are more appropriately brought to a place near the coffin at the beginning of Mass.

Members of the family speaking at the end of the Mass.

If it is the family's wish, a member of the family or friend of the deceased, nominated by the family, may address the congregation after the final prayer of the Mass. The celebrant should be notified of the fact. The address should be carefully prepared and in its length, tone and delivery should be respectful of the deceased, the bereaved and the Liturgical setting in which it is delivered. It is strongly recommended that it should be written out and no longer than 3 to 4 minutes. An inappropriate or unprepared address can lead to embarrassment for the speaker and the bereaved family and do a disservice to the deceased and to the funeral liturgy.

Alternatively, an address may be delivered at the graveside after the burial.

Music

If the Requiem Mass is celebrated at our 10am weekday Mass in the Parish Church the choir usually associated with this Mass is happy to sing at the Mass. If you wish to engage your own organist/musician/singer you are welcome to do so. On Sundays the choir normally associated with that Mass will sing at the Mass.

Appropriate music and song associated with the Liturgy work best in the setting of the Church and the Mass. Popular songs are often obviously out of place and are best left to other occasions during the funeral rite – they may be played before leaving the home or mortuary, at the graveside or at a reception that may follow the burial.

Webcam

If you have family/relatives/friends who cannot make the funeral reception or Requiem Mass they may appreciate joining the ceremonies via our live stream on the Internet. This can be accessed by visiting the parish website – www.portlaoiseparish.ie – and from there clicking on the webcam logo. A webcam recording of the Requiem can be saved on disk but prior notice needs to be given to the Parish Centre to make the necessary arrangements.

Photograph of the deceased

If the family wish they may avail of the screens in the Parish Church to have a photograph of the deceased displayed. Please leave a photograph into the Parish Centre to be scanned or if you have a digital photograph email to info@portlaoiseparish.ie. Photograph will also be used in announcing the Death in the Link-up and on our website. There is a facility on the website for the public to leave also a note.

Portlaoise Parish Centre: 057 8621142 www.portlaoiseparish.ie

Bereavement Support Group

The parish has a Bereavement Support Group offering help in a time of grief. To make an appointment to speak with a member of the Bereavement Support Group, contact the following number: 087 9878300.

Old Testament Readings

First Reading

1.

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

Job said:

'Ah, would that these words of mine were written down, inscribed on some monument with iron chisel and engraving tool, cut into the rock for ever.

This I know: that my Avenger lives, and he, the Last, will take his stand on earth. After my awaking, he will set me close to him, and from my flesh I shall look on God. He whom I shall see will take my part: these eyes will gaze on him and find him not aloof.'

The word of the Lord.

2.

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

The souls of the virtuous are in the hands of God, no torment shall ever touch them. In the eyes of the unwise, they did appear to die, their going looked like a disaster, their leaving us, like annihilation; but they are in peace. If they experienced punishment as men see it, their hope was rich with immortality; slight was their affliction, great will their blessings be. God has put them to the test and proved them worthy to be with him; he has tested them like gold in a furnace, and accepted them as a holocaust.

When the time comes for his visitation they will shine out; as sparks run through the stubble, so will they.

They shall judge nations, rule over peoples, and the Lord will be their king for ever. They who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await those he has chosen.

The word of the Lord.

Shorter Form of Reading number 2

A reading from the book of Wisdom (3:1-6.9)

The souls of the virtuous are in the hands of God, no torment shall ever touch them. In the eyes of the unwise, they did appear to die, their going looked like a disaster, their leaving us, like annihilation; but they are in peace.

If they experienced punishment as men see it, their hope was rich with immortality; slight was their affliction, great will their blessing be. God has put them to the test and proved them worthy to be with him; he has tested them like gold in a furnace, and accepted them as a holocaust.

They who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await those he has chosen.

The word of the Lord.

3.

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

The virtuous man, though he die before his time, will find rest.

Length of days is not what makes age honorable, nor number of years the true measure of life; understanding, this is man's grey hairs, untarnished life, this is ripe old age.

He has sought to please God, so God has loved him; as he was living among sinners, he has been taken up.

He has been carried off so that evil may not warp his understanding or treachery seduce his soul; for the fascination of evil throws good things into the shade and the whirlwind of desire corrupts a simple heart.

Coming to perfection in so short a while, he achieved long life;

his soul being pleasing to the Lord, he has taken him quickly from the wickedness around him.

Yet people look on, uncomprehending; it does not enter their heads

that grace and mercy await the chosen of the Lord, and protection, his holy ones.

The word of the Lord.

4.

A reading from the prophet Isaiah (12:2-6)

Truly, God is my salvation, I trust, I shall not fear, for the Lord is my strength, my song, he became my Saviour. With joy you will draw water from the wells of salvation. Give thanks to the Lord, give praise to his name! Make his mighty deeds known to the peoples! Declare the greatness of his name! Sing a psalm to the Lord, for he has done glorious deeds, make them known to all the earth! People of Zion, sing and shout for joy for great in your midst is the Holy One of Israel.

The word of the Lord.

5.

A reading from the prophet Isaiah (25:6-9)

On this mountain, the Lord of hosts will prepare for all peoples a banquet of rich food. On this mountain he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy Death for ever.

The Lord will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for the Lord has said so.

That day, it will be said: See, this is our God in whom we hoped for salvation; the Lord is the one in whom we hoped. We exult and we rejoice that he has saved us.

The word of the Lord.

6.

A reading from the prophet Isaiah (49:13-16)

Shout for joy, you heavens; exult, you earth! You mountains, break into happy cries! For the Lord consoles his people and takes pity on those who are afflicted. For Zion was saying, 'the Lord has abandoned me, the Lord has forgotten me'. Does a woman forget her baby at the breast, or fail to cherish the son of her womb? Yet even if these forget, I will never forget you. See, I have carved you on the palms of my hands.

The word of the Lord.

7.

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

My soul is shut out from peace; I have forgotten happiness. And now I say, 'My strength is gone, that hope which came from the Lord'. Brooding on my anguish and affliction is gall and wormwood. My spirit ponders it continually and sinks within me. This is what I shall tell my heart, and so recover hope: the favours of the Lord are not all past, his kindnesses are not exhausted; every morning they are renewed; great is his faithfulness. 'My portion is the Lord' says my soul 'and so I will hope in him.' The Lord is good to those who trust him, to the soul that searches for him. It is good to wait in silence for the Lord to save.

The word of the Lord.

Shorter Form of Reading number 7

A reading from the book of Lamentations (3:22-26)

The favours of The Lord are not all past, his kindnesses are not exhausted; every morning they are renewed; great is his faithfulness. 'My portion is the Lord' says my soul 'and so I will hope in him.' The Lord is good to those who trust him, to the soul that searches for him. It is good to wait in silence for the Lord to save.

The word of the Lord.

8.

A reading from the prophet Daniel 12:1-3

I, Daniel, was doing penance when I received this message from the Lord: 'At that time Michael will stand up, the great prince who mounts guard over your people. There is going to be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be spared, all those whose names are found written in the Book. Of those who lie sleeping in the dust of the earth many will awake, some to everlasting life, some to shame and everlasting disgrace. The learned will shine as brightly as the vault of heaven, and those who have instructed many in virtue, as bright as stars for all eternity.

The word of the Lord.

9.

A reading from the second book of Maccabees (12:43-45)

Judas, the leader of the Jews, took a collection from the people individually, amounting to nearly two thousand drachmae, and sent it to Jerusalem to have a sacrifice for sin offered, an altogether fine and noble action, in which he took full account of the resurrection. For if he had not expected the fallen to rise again it would have been superfluous and foolish to pray for the dead, whereas if he had in view the splendid recompense reserved for those who make a pious end, the thought was holy and devout. This was why he had this atonement sacrifice offered for the dead, so that they might be released from their sin.

The word of the Lord.

10.

A reading from the book of Ecclesiastes (3:1-11)

There is a season for everything, a time for every occupation under heaven:

A time for giving birth, a time for dying; a time for planting, a time for uprooting what has been planted.

A time for killing, a time for healing; a time for knocking down, a time for building.

A time for tears, a time for laughter; a time for mourning, a time for dancing.

A time for throwing stones away, a time for gathering them up; a time for embracing, a time to refrain from embracing.

A time for searching, a time for losing; a time for keeping, a time for throwing away.

A time for tearing, a time for sewing; a time for keeping silent, a time for speaking.

A time for loving, a time for hating; a time for war, a time for peace.

What does a man gain for the efforts that he makes? I contemplate the task that God gives mankind to labour at. All that he does is apt for its time; but though he has permitted man to consider time in its wholeness, man cannot comprehend the work of God from beginning to end.

The word of the Lord.

Shorter Form of Reading number 10

A reading from the book of Ecclesiastes: (3:1-7,11)

For everything there is a season, and a time for every matter under heaven.

A time to be born, and a time to die;

A time to plant, and a time to root up what is planted;

A time to break down and a time to build up;

A time to weep and a time to laugh;

A time to mourn and a time to dance;

A time to embrace and a time to refrain from embracing;

A time to seek, and a time to lose;

A time to keep and a time to discard;

A time to tear, and a time to sew;

A time to keep silence, and a time to speak;

God has made everything suitable for its time.

The word of the Lord.

Responsorial Psalms

The Psalm is usually sung. It is a response to the Word of God which is proclaimed in the First Reading. The following are some suggestions;

A.

Ps: 26:1.4.7-9.13-14

Response: The Lord is my light and my help

The Lord is my light and my help; whom shall I fear?

The Lord is the stronghold of my life; Before whom shall I shrink? (Response)

There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life, to savour the sweetness of the Lord, to behold his temple. (Response)

O, Lord, hear my voice when I call; have mercy and answer.

It is your face, O Lord, that I seek; hide not your face. (Response)

I am sure I shall see the Lord's goodness in the land of the living.

Hope in him, hold firm and take heart.

Hope in the Lord! (Response)

B.

Ps. 11:4:5-6; 115:10-11. 15-16

Response: I will walk in the presence of the Lord in the land of the living.

How gracious is the Lord and just; our God has compassion.

The Lord protects the simple hearts; I was helpless so he saved me. (Response)

I trusted, even when I said:

'I am sorely afflicted,'

and when I said in my alarm:

'No man can be trusted '. (Response)

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. (Response)

C.

Ps. 22

Response: If I should walk in the valley of darkness no evil would I fear, for you are there with me.

The Lord is my shepherd; there is nothing I shall want.
Fresh and green are the pastures where he gives me repose.
Near restful waters he leads me, to revive my drooping spirit. (Response)

He guides me along the right path, he is true to his name.
If I should walk in the valley of darkness no evil would I fear.
You are there with your crook and your staff, with these you give me comfort.
(Response)

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil, my cup is overflowing. (Response)

Surely goodness and kindness shall follow me all the days of my life.
In the Lord's own house shall I dwell for ever and ever. (Response)

D.

Ps. 22

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

The Lord is my shepherd; there is nothing I shall want.
Fresh and green are the pastures where he gives me repose.
Near restful waters he leads me to revive my drooping spirit. (Response)

He guides me along the right path, he is true to his name.
If I should walk in the valley of darkness no evil would I fear.
You are there with your crook and your staff; with these you give me comfort.
(Response)

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil; my cup is overflowing. (Response)

Surely goodness and kindness will follow me all the days of my life.
In the Lord's own house shall I dwell forever and ever. (Response)

E.

Ps.24:6-7.17-18.20-21.

Response: To you, O Lord I lift up my soul.

Remember your mercy, Lord, and the love you have shown from old.
In your love remember me, because of your goodness, O Lord. (Response)

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

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.
(Response)

F.

Ps. 41:2.3.5

Response: My soul is thirsting for God, the God of my life.

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

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

These things will I remember as I pour out my soul:
how I would lead the rejoicing crowd into the house of God, amid cries of
gladness and thanksgiving, the throng wild with joy. (Response)

G.

Ps. 102:8.1013-8

Response: The Lord is compassion and love.

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.
(Response)

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. (Response)

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

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. (Response)

H.

Ps. 62:2-6.8-9.

Response: For you my soul is thirsting, 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. (Response)

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. (Response)

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 with joy.
(Response)

You have been my help; in the shadows of your wings I rejoice.
My soul clings to you; your right hand holds me fast. (Response)

I.

Ps.129.

Response: Out of the depths, I cry to you O Lord

Out of the depths I cry to you, O Lord,
Lord, hear my voice!
O let your ears be attentive to the voice of my pleading. (Response)

If you, O Lord shall mark our guilt, Lord, who would you survive?
But with you is found forgiveness: for this we revere you. (Response)

My soul is waiting for the Lord, I count on his word.
My soul is longing for the Lord more than watchman for daybreak. (Response)

Because with the Lord there is mercy and fullness of redemption,
Israel indeed he will redeem from all his iniquity. (Response)

J.

Ps. 142:-1-2.5-8.10

Response: Lord listen to 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 judgement for no one is just in your sight. (Response)

I remember the days that are past: I ponder all your works.

I muse on what your hands has wrought and to you I stretch out my hands.

Like a parched land my souls thirsts for you. (Response)

Lord, make haste and give me answer: for my spirit fails within me.

In the morning let me know your love for I put my trust in you. (Response)

Teach me to do your will for you, O Lord, are my God.

Let your good spirit guide us in ways that are level and smooth. (Response)

K.

Ps. 121

Response: I rejoice when I heard them say:

'Let us go to God's house.'

I rejoice when I heard them say: 'Let us go to God's house'.

And now our feet are standing within your gates, O Jerusalem. (Response)

Jerusalem is built as a city strongly compact.

It is there that the tribes go up, the tribes of the Lord. (Response)

For Israel's law it is, there to praise the Lord's name.

There were set the thrones of judgement of the house of David. (Response)

For the peace of Jeraselum pray: 'Peace be to your homes!

May peace reign in your walls, in your palaces, peace! (Response)

For the love of my brethren and friends I say 'Peace upon you!'

For the love of the house of the Lord I will ask for your good. (Response)

NEW TESTAMENT READINGS

Second Reading

11.

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

Peter addressed Cornelius and his household:

'The truth I have now come to realise,' he said 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him. 'It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ - but Jesus Christ is Lord of all men. You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses - we have eaten and drunk with him after his resurrection from the dead - and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

The word of the Lord.

Shorter Form of Reading number 11

A reading from the Acts of the Apostles (10:34-36.42-43)

Peter addressed Cornelius and his household: 'The truth I have now come to realise' he said 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

'It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ - but Jesus Christ is Lord of all men, and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead.

It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

The word of the Lord.

12.

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

Hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us. We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man - though of course for someone really worthy, a man might be prepared to die - but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger?

When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

The word of the Lord.

13.

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

If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. When law came, it was to multiply the opportunities of failing, but however great the number of sins committed, grace was even greater; and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life thanks to the righteousness that comes through Jesus Christ our Lord.

The word of the Lord.

14.

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

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin. But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more.

The word of the Lord.

Shorter Form of Reading number 14

A reading from the letter of St. Paul to the Romans (6:3?)

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more.

The word of the Lord.

15.

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

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God.

And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory. Glory as our destiny

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us.

The whole creation is eagerly waiting for God to reveal his sons.

It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God.

From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

The word of the Lord.

16.

A reading from the letter of St. Paul to the Romans (8:31-35.37-39)

With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us - he rose from the dead, and there at God's right hand he stands and pleads for us. Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. These are the trials through which we triumph, by the power of him who loved us. For I am certain of this: neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.

The word of the Lord.

17.

A reading from the letter of St. Paul to the Romans (14:7-12)

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living. This is also why you should never pass judgement on a brother or treat him with contempt, as some of you have done. We shall all have to stand before the judgement seat of God; as scripture says: By my life - it is the Lord who speaks - every knee shall bend before me, and every tongue shall praise God. It is to God, therefore, that each of us must give an account of himself.

The word of the Lord.

18.

A reading from the second letter of St. Paul to the Corinthians: 4:14-51

We know that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God. That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal. For we know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

The word of the Lord

19.

A reading from the first letter of St. Paul to the Corinthians (15:20-28)

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order; Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet. Though when it is said that everything is subjected, this clearly cannot include the One who subjected everything to him. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

The word of the Lord.

Shorter Form of Reading number 19

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

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him.

The word of the Lord

20.

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

I will tell you something that has been secret: that we are not all going to die, but we shall all be changed. This will be instantaneous, in the twinkling of an eye, when the last trumpet sounds. It will sound, and the dead will be raised, imperishable, and we shall be changed as well, because our present perishable nature must put on imperishability and this mortal nature must put on immortality. When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed up in victory. Death, where is your victory? Death, where is your sting? Now the sting of death is sin, and sin gets its power from the Law. So let us thank God for giving us the victory through our Lord Jesus Christ.

The word of the Lord

21.

A reading from the second letter of St. Paul to the Corinthians (5:1.6-10)

We know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens. We are always full of confidence, then, when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight - we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad.

The word of the Lord.

22.

A reading from St. Paul to the Philippians (3:20-21)

For us, our homeland is in heaven, and from heaven comes the saviour we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe.

The word of the Lord.

23.

A reading from St. Paul to the Thessalonians (4:13-18)

We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them; to meet the Lord in the air. So we shall stay with the Lord for ever. With such thoughts as these you should comfort one another.

The word of the Lord.

24.

A reading from the second letter of St. Paul to Timothy (4:5-8)

Be careful always to choose the right course; be brave under trials; make the preaching of the Good News your life's work, in thoroughgoing service.

As for me, my life is already being poured away as a libation, and the time has come for me to be gone.

I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me on that Day; and not only to me but to all those who have longed for his Appearing.

The word of the Lord.

25.

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

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

The word of the Lord.

26.

A reading from the first letter of St. Peter (1:3-9)

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold – only it is more precious than gold, which is corruptible even though it bears testing by fire – and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

The word of the Lord.

27.

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

I, John heard a voice from heaven say to me, 'Write down: Happy are those who die in the Lord! Happy indeed, the Spirit says; now they can rest for ever after their work, since their good deeds go with them.'

The word of the Lord.

28.

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

I, John, saw a great white throne and the One who was sitting on it. In his presence, earth and sky vanished, leaving no trace. I saw the dead, both great and small, standing in front of his throne, while the book of life was opened, and other books opened which were the record of what they had done in their lives, by which the dead were judged. The sea gave up all the dead who were in it: Death and Hades were emptied of the dead that were in them; and every one was judged according to the way in which he had lived. Then Death and Hades were thrown into the burning lake. This burning lake is the second death; and anybody whose name could not be found written in the book of life was thrown into the burning lake. Then I saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea.

The word of the Lord.

29.

A reading from the book of the Apocalypse (21:1-7)

I, John, saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, 'You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God; his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone.' Then the One sitting on the throne spoke: 'Now I am making the whole of creation new' he said. 'I will give water from the well of life free to anybody who is thirsty; it is the rightful inheritance of the one who proves victorious; and I will be his God and he a son to me.'

The word of the Lord.

GOSPEL ACCLAMATIONS

(Note: During Lent Alleluia is not used - see next page)

(a)

Alleluia, Alleluia!

I am the resurrection and the life, says the Lord,
whoever believes in me will never die.

Alleluia!

(b)

Alleluia, Alleluia!

It is my Father's will, says the Lord, that whoever believes in the Son shall have
eternal life, and that shall raise him up on the last day.

Alleluia!

(c)

Alleluia, Alleluia!

Happy are those who die in the Lord!

Now they can rest for ever after their work, since their good deeds go with them.

Alleluia!

(d)

Alleluia, Alleluia!

God love the world so much that he gave his only Son;
everyone who believes in him has eternal life.

Alleluia!

(e)

Alleluia, Alleluia!

I am the living bread which has come down from heaven, says the Lord. Anyone
who eats this bread will live forever.

Alleluia!

(f)

Alleluia, Alleluia!

Come, you whom my Father has blessed, says the Lord;
take for your heritage the kingdom prepared for you
since the foundation of the world.

Alleluia!

(g)

Alleluia, Alleluia!

Blessed are you, Father, Lord of heaven and earth;
for revealing the mysteries of the kingdom to mere children.

Alleluia!

(h)

Alleluia, alleluia!

Our homeland is in heaven, and from heaven comes the Saviour
we are waiting for, the Lord Jesus Christ.

Alleluia!

GOSPEL ACCLAMATIONS DURING THE LENTEN SEASON

(i)

Praise to you, O Christ, king of eternal glory!
My soul is waiting for the Lord; I count on his word,
because with the Lord there is mercy and fullness of redemption.
Praise to you, O Christ, king of eternal glory!

(j)

Praise and honour to you, Lord Jesus!
Man does not live on bread alone
but on every word that comes from the mouth of God.
Praise and honour to you, Lord Jesus!

(k)

Glory and praise to you, O Christ!
Your words are spirit, Lord and they are life;
you have the message of eternal life.
Glory and praise to you, O Christ!

(l)

Glory to you, O Christ, you are the Word of God!
Come back to me with all your heart,
for I am all tenderness and compassion.
Glory to you, O Christ, you are the Word of God!

GOSPEL

Gospel 1.

A reading from the holy Gospel according to Matthew (5:1-12)

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

'How happy are the poor in spirit; theirs is the kingdom of heaven.

Happy the gentle: they shall have the earth for their heritage.

Happy those who mourn: they shall be comforted.

Happy those who hunger and thirst for what is right: they shall be satisfied.

Happy the merciful: they shall have mercy shown them.

Happy the pure in heart: they shall see God.

Happy the peacemakers: they shall be called sons of God.

Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account.

Rejoice and be glad, for your reward will be great in heaven'.

The Gospel of the Lord.

Gospel 2.

A reading from the holy Gospel according to Matthew (11:25-30)

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

The Gospel of the Lord.

Gospel 3.

A reading from the holy Gospel according to Matthew (25:1-13)

Jesus spoke this parable to his disciples:

'Then the kingdom of heaven will be like this: Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish and five were sensible: the foolish ones did take their lamps, but they brought no oil, whereas the sensible ones took flasks of oil as well as their lamps. The bridegroom was late, and they all grew drowsy and fell asleep. But at midnight there was a cry, "The bridegroom is here! Go out and meet him."

At this, all those bridesmaids woke up and trimmed their lamps, and the foolish ones said to the sensible ones, "Give us some of your oil: our lamps are going out". But they replied, "There may not be enough for us and for you; you had better go to those who sell it and buy some for yourselves".

They had gone off to buy it when the bridegroom arrived. Those who were ready went in with him to the wedding hall and the door was closed.

The other bridesmaids arrived later. "Lord, Lord," they said "open the door for us." But he replied, "I tell you solemnly, I do not know you".

So stay awake, because you do not know either the day or the hour.

The Gospel of the Lord.

Gospel 4.

A reading from the holy Gospel according to Matthew (25:31-46)

Jesus said to his disciples:

'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?"

And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me".

Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels.

For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me."

Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me".

And they will go away to eternal punishment, and the virtuous to eternal life.'

The Gospel of the Lord.

Gospel 5.

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

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said, 'Listen, he is calling on Elijah'.

Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink saying; 'Wait and see if Elijah will come to take him down'.

But Jesus gave a loud cry and breathed his last. And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said, 'In truth this man was a son of God'.

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone - which was very big - had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right-hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him.

The Gospel of the Lord.

Shorter Form of Gospel number 5

A reading from the holy Gospel according to Mark 15:33-39

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said, 'Listen, he is calling on Elijah'.

Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink saying; 'Wait and see if Elijah will come to take him down'.

But Jesus gave a loud cry and breathed his last. And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said, 'In truth this man was a son of God'.

The Gospel of the Lord.

Gospel 6.

A reading from the holy Gospel according to Luke (7:11-17)

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with her. When the Lord saw her he felt sorry for her. 'Do not cry' he said.

Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up'. And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people'. And this opinion of him spread throughout Judaea and all over the countryside.

The Gospel of the Lord.

Gospel 7.

A reading from the holy Gospel according to Luke (12:35-40)

Jesus said to his disciples:

'See that you are dressed for action and have your lamps lit. Be like men waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. Happy those servants whom the master finds awake when he comes. I tell you solemnly, he will put on an apron, sit them down at table and wait on them. It may be in the second watch he comes, or in the third, but happy those servants if he finds them ready. You may be quite sure of this, that if the householder had known at what hour the burglar would come, he would not have let anyone break through the wall of his house. You too must stand ready, because the Son of Man is coming at an hour you do not expect.'

The Gospel of the Lord.

Gospel 8.

A reading from the holy Gospel according to Luke (23:33.39-43)

When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left.

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

The Gospel of the Lord.

Gospel 9.

A reading from the holy Gospel according to Luke (23:44-49 24:1-6)

It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit' With these words he breathed his last.

When the centurion saw what had taken place, he gave praise to God and said, 'This was a great and good man'. And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen'.

The Gospel of the Lord.

Shorter Form of Gospel number 9

A reading from the holy Gospel according to Luke (23:44-46.50.52-55)

It was about the sixth hour and with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle, and when Jesus had cried out in a loud voice, he said, 'Father into your hands I commit my spirit'. With these words he breathed his last. Then a member of the council arrived, an upright and virtuous man named Joseph. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid.

The Gospel of the Lord

Gospel 10.

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

That very same day, two of them were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him.

He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days'. 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?' They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

The Gospel of the Lord.

Shorter Form of Gospel number 10

A reading from the holy Gospel according to Luke (24:13-16.28-35)

On the first day of the week, two of the disciples were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?' They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.'

Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

The Gospel of the Lord.

Gospel 11

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

Jesus said to the Jews: I tell you most solemnly, whoever listens to my words, and believes in the one who sent me, has eternal life; without being brought to judgement he has passed from death to life. I tell you most solemnly, the hour will come - in fact it is here already - when the dead will hear the voice of the Son of God, and all who hear it will live. For the Father, who is the source of life, has made the Son the source of life; and, because he is the Son of Man, has appointed him supreme judge. Do not be surprised at this, for the hour is coming when the dead will leave their graves at the sound of his voice; those who did good will rise again to life; and those who did evil, to condemnation. I can do nothing by myself; I can only judge as I am told to judge, and my judging is just, because my aim is to do not my own will, but the will of him who sent me.'

The Gospel of the Lord

Gospel 12

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

Jesus said to the crowd:

'All that the Father gives me will come to me, and whoever comes to me I shall not turn him away; because I have come from heaven, not to do my own will, but to do the will of the one who sent me. Now the will of him who sent me is that I should lose nothing of all that he has given to me, and that I should raise it up on the last day. Yes, it is my Father's will that whoever sees the Son and believes in him shall have eternal life, and that I shall raise him up on the last day.'

The Gospel of the Lord

Gospel 13

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

Jesus said to the crowd:

'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said.

Jesus replied:

'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you.

Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day.

For my flesh is real food and my blood is real drink.

He who eats my flesh and drinks my blood lives in me and I live in him.

As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me.

This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

The Gospel of the Lord

Gospel 14

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

On arriving at Bethany, Jesus found that Lazarus had been in the tomb for four days already. Bethany is only about two miles from Jerusalem, and many Jews had come to Martha and Mary to sympathise with them over their brother. When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you'. 'Your brother' said Jesus to her 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day'. Jesus said:

'I am the resurrection. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

The Gospel of the Lord

Shorter Form of Gospel number 14

A reading from the holy Gospel according to John 11:21-27

Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you'.

'Your brother' said Jesus to her 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day'. Jesus said:

'I am the resurrection. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

The Gospel of the Lord

Gospel 15

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

Mary the sister of Lazarus went to Jesus, and as soon as she saw him she threw herself at his feet, saying, 'Lord, if you had been here, my brother would not have died'. At the sight of her tears, and those of the Jews who followed her, Jesus said in great distress, with a sigh that came straight from the heart, 'Where have you put him?' They said, 'Lord, come and see'. Jesus wept; and the Jews said, 'See how much he loved him!' But there were some who remarked, 'He opened the eyes of the blind man, could he not have prevented this man's death?' Still sighing, Jesus reached the tomb: it was a cave with a stone to close the opening. Jesus said, 'Take the stone away'. Martha said to him, 'Lord, by now he will smell; this is the fourth day'.

Jesus replied, 'Have I not told you that if you believe you will see the glory of God?' So they took away the stone. Then Jesus lifted up his eyes and said: 'Father, I thank you for hearing my prayer.

I knew indeed that you always hear me, but I speak for the sake of all these who stand round me, so that they may believe it was you who sent me.'

When he had said this, he cried in a loud voice, 'Lazarus, here! Come out!'

The dead man came out, his feet and hands bound with bands of stuff and a cloth round his face. Jesus said to them, 'Unbind him, let him go free'.

Many of the Jews who had come to visit Mary and had seen what he did believed in him,

The Gospel of the Lord

Gospel 16

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

Jesus said to his disciples:

'Now the hour has come for the Son of Man to be glorified.

I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest.

Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life.

If a man serves me, he must follow me, wherever I am, my servant will be there too. If anyone serves me, my Father will honour him.

Now my soul is troubled. What shall I say: Father, save me from this hour? But it was for this very reason that I have come to this hour.

Father, glorify your name!'

A voice came from heaven, 'I have glorified it, and I will glorify it again.'

The Gospel of the Lord

Shorter Form of Gospel number 16

A reading from the holy Gospel according to John (12:23-26)

Jesus said to his disciples: 'Now the hour has come for the Son of Man to be glorified.

I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest.

Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life.

If a man serves me, he must follow me, wherever I am, my servant will be there too. If anyone serves me, my Father will honour him.

The Gospel of the Lord

Gospel 17

A reading from the holy Gospel according to John (14:1-7)

Jesus said to his disciples:

'Do not let your hearts be troubled. Trust in God still, and trust in me.

There are many rooms in my Father's house; if there were not, I should have told you. I am going now to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me; so that where I am you may be too.

You know the way to the place where I am going.'

Thomas said, 'Lord, we do not know where you are going, so how can we know the way?'

Jesus said:

'I am the Way, the Truth and the Life. No one can come to the Father except through me.

The Gospel of the Lord

Gospel 18

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

Jesus raised his eyes to heaven and said:

'Father, I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world.

Father, Righteous One, the world has not known you, but I have known you, and these have known that you have sent me.

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

The Gospel of the Lord

Gospel 19

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

Bowing his head he gave up his spirit. Carrying his own cross, Jesus went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son'. Then to the disciple he said, 'This is your mother'. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said: 'I am thirsty'. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up his spirit. It was Preparation Day, and to prevent the bodies remaining on the cross during sabbath - since that sabbath was a day of special solemnity - the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it - trustworthy evidence, and he knows he speaks the truth - and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: Not one bone of his will be broken; and again, in another place scripture says: They will look on the one whom they have pierced. After this, Joseph of Arimathaea, who was a disciple of Jesus - though a secret one because he was afraid of the Jews - asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well - the same one who had first come to Jesus at night-time - and he brought a mixture of myrrh and aloes weighing about a hundred pounds.

The Gospel of the Lord

PRAYER OF THE FAITHFUL

The following may help you in preparing appropriate prayers of the faithful. You may use them as they are or adapt them to your own particular circumstances and preferences. You may have as many prayers of the faithful as you wish; usually there are 4, 5 or 6 prayers of the faithful at the Requiem Mass. The prayers of the faithful may be read by one person or by a number of persons.

The Celebrant will introduce the prayers with these or similar words:

God almighty Father raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead:

1. For **N.** who in baptism he was given the pledge of eternal life, that he/she may now be admitted to the company of the saints. **We pray to the Lord.**
Response: Lord, hear our prayer.
2. For all our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. **We pray to the Lord.**
Response: Lord, hear our prayer.
3. For those who have fallen asleep in the hope of rising again that they may see God face to face. **We pray to the Lord.** Response: Lord, hear our prayer.
4. For the family and friends of our brothers/sisters **N.** that they may be consoled in their grief by the Lord who wept at the death of his friend Lazarus. **We pray to the Lord.** Response: Lord, hear our prayer.
5. For all of us enabled here to worship in faith, that we may be gathered together again in God's kingdom. **We pray to the Lord.** Response: Lord, hear our prayer.
6. For **N.'s** friends, whose lives he/she enriched so deeply and who are gathered here today in remembrance of his/her life. **We pray to the Lord.**
Response: Lord, hear our prayer.
7. For our brother/sister who received the body of Christ, the bread of life, that he/she may now be admitted to the company of saints. **We pray to the Lord.** Response: Lord, hear our prayer.
8. That those who bear the cross of pain in mind and body may never feel forsaken by God. **We pray to the Lord.** Response: Lord, hear our prayer.
9. That God may call **N.** to happiness in the company of all the saints. **We pray to the Lord.** Response: Lord, hear our prayer.
10. That God may welcome into his glory those of our family and friends, who have departed this life. **We pray to the Lord.** Response: Lord, hear our prayer.
11. That all of us who are grieving the loss of **N.** may be consoled and strengthened at this time. **We pray to the Lord.** Response: Lord, hear our prayer.

The celebrant will conclude the Prayers of the Faithful.

Option B.

PRAYER OF THE FAITHFUL

The Celebrant will introduce the prayers with these or similar words:

Celebrant: Brothers & Sisters, Jesus Christ is risen from the dead and sits at the right hand of the Father, where he intercedes for his Church. Confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his:
Reader: Our response will be: **Lord, hear our prayer.**

12. In baptism N. received the light of Christ. Scatter the darkness now and lead him/her over the waters of death. **We pray to the Lord.**

Response: **Lord, hear our prayer.**

13. Our brother/sister N. was nourished at the table of the Saviour. Welcome him/her into the halls of the heavenly banquet. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

14. Many friends and members of our families have gone before us and await the kingdom. Grant them an everlasting home with your Son. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

15. Many people die by violence, war, and famine each day. Show your mercy to those who suffer so unjustly these sins against your love, and gather them to the eternal kingdom of peace. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

16. Those who trusted in the Lord now sleep in the Lord. Give refreshment, rest, and peace to all whose faith is known to you alone. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

17. The family and friends of N. seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

18. We are assembled here in faith and confidence to pray for our brother/sister N. Strengthen our hope so that we may live in the expectation of your Son's coming. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

19. For all who take care of the sick, especially those who looked after N. in his/her illness; that they may be rewarded for their goodness to him/her. **We pray to the Lord.** **Response:** **Lord, hear our prayer.**

Celebrant: Lord God, giver of peace and healer of souls, hear the prayers of the Redeemer, Jesus Christ, and the voices of your people, whose lives were purchased by the blood of the Lamb. Forgive the sins of all who sleep in Christ and grant them a place in the kingdom. We ask this through Christ the Lord.
Amen

Communion Reflections

Death is Nothing at All

By Henry Scott-Holland

Death is nothing at all.
I have only slipped away to the next room.
I am I and you are you.
Whatever we were to each other,
That, we still are.

Call me by my old familiar name.
Speak to me in the easy way
which you always used.
Put no difference into your tone.
Wear no forced air of solemnity or sorrow.

Laugh as we always laughed
at the little jokes we enjoyed together.
Play, smile, think of me. Pray for me.
Let my name be ever the household word
that it always was.
Let it be spoken without effect.
Without the trace of a shadow on it.

Life means all that it ever meant.
It is the same that it ever was.
There is absolute unbroken continuity.
Why should I be out of mind
because I am out of sight?

I am but waiting for you.
For an interval.
Somewhere. Very near.
Just around the corner.

All is well.
Nothing is hurt; nothing is lost.
One brief moment and all will be as it was before.
How we shall laugh at the trouble of parting when we meet again!

Prayer used by Fr Bede Jarrett, O.P.

We give them back to thee, dear Lord, who gavest them to us;
Yet as thou dost not lose them in giving, so we have not lost them by their return.
Not as the world giveth, givest thou, O Lover of Souls.
What thou gavest, thou takest not away,
For what is thine is ours also if we are thine.
And Life is eternal and Love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight.
Lift us up, strong Son of God, that we may see further;
Cleanse our eyes that we may see more clearly;
Draw us closer to thyself so that we may know ourselves to be nearer to our loved ones who are with thee.
And while thou dost prepare a place for us, prepare us also for that happy place, that where thou art we may be also for evermore.

Peace at Last

O Lord, support us all the day long,
O until the shadows lengthen,
and the evening comes,
and the busy world is hushed,
and the fever of life is over,
and our work is done.
Then in thy mercy grant us a safe lodging,
and a holy rest, and peace at the last. Amen.

Prayer by Blessed Cardinal John Henry Newman

O Lord, support us all the day long,
until the shadows lengthen,
and the evening comes,
and the busy world is hushed,
and the fever of life is over,
and our work is done.

Then in your mercy,
grant us a safe lodging and a holy rest,
and peace at the last.
Amen.