

*Now and at the Hour of Our Death*  
PREPARING FOR FUNERAL LITURGIES



*I go to prepare a place for you, and I will come again to take you to myself.*  
John 14:2-3



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## A THEOLOGY OF THE LITURGICAL RITES AT DEATH

At the death of a Catholic Christian, whose life of faith was begun in the waters of baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the Sacrament of the Eucharist.

Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just. **The Mass**, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral.

The Church through its funeral rites commends the dead to God's merciful love and pleads for the forgiveness of their sins. At the funeral rites, especially at the celebration of the Eucharistic sacrifice, the Christian community affirms and expresses the union of the Church on earth with the church in heaven in the one great communion of saints.

The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God's mercy and judgment and meet the human need to turn always to God in times of crisis.<sup>1</sup>

If one member suffers in the Body of Christ which is the Church, all the members suffer with that member.<sup>2</sup> For this reason, those who are baptized into Christ and nourished at the same table of the Lord are responsible for one another. When Christians are sick, their brothers and sisters share a ministry of mutual charity and "do all that they can to help the sick return to health, by showing love for the sick, and by celebrating the Sacraments with them."<sup>3</sup>

So, too, when a member of Christ's Body dies, the faithful are called to a ministry of consolation to those who have suffered the loss of one whom they love. Christian consolation is rooted in that hope that comes from faith in the saving death and resurrection of the Lord Jesus Christ. Christian hope faces the reality of death and the anguish of grief but trusts confidently that the power of sin and death has been vanquished by the risen Lord. The Church calls each member of Christ's Body to participate in the ministry of consolation: to care for the dying, to pray for the dead, to comfort those who mourn.

Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift mourners and to strengthen the unity of the assembly in faith and love. Texts of songs chosen for the funeral rites should express the paschal mystery of the Lord's suffering, death, and triumph over death and should be related to the readings from Scripture. A sheet with recommended choices of appropriate liturgical music for the rites accompanies this material. An organist and cantor will be present at the funeral Mass to assist the assembly's full participation in singing the songs, responses, and acclamations. Please direct questions or requests to the Director of Music.

**The Parish Staff** will assist the family in the following:

- ❖ Which liturgical rites should be scheduled?
- ❖ Day and time of each chosen rite
- ❖ Scripture and music preferences
- ❖ Printing of an Order of Worship for the funeral

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<sup>1</sup> *The Order of Christian Funerals (OCF)*, 4-5.

<sup>2</sup> I Corinthians 12:26

<sup>3</sup> *Pastoral Care of the Sick: Rites of Anointing and Viaticum*

## THE USUAL SEQUENCE OF EVENTS

1. Death occurs.
2. The family notifies the funeral home and the Pastor.
3. The family discusses with the Pastor, who consults with the funeral home, the dates and times of the liturgical rites.
4. The family meets with the Pastor to plan the liturgical rites.
5. The liturgical rites take place.

## LITURGICAL RITES

*During these rites the Christian community affirms its faith in the communion of saints and the resurrection of the dead. The family and friends are helped in their time of sorrow with prayer and song. Thus they express present grief even as they hold to the Church's lasting hope.*

**There are three Stations:** *the Vigil, the Funeral Liturgy (usually a Mass) and the Rite of Committal.*

### A) THE VIGIL

At the Vigil, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence. In this time of loss the family and community turn to God's word as the source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming word of God and by the abiding presence of Christ and his Spirit, at the Vigil, the assembly calls upon the Father of mercy to receive the deceased into the kingdom of light and peace.<sup>4</sup>

The Vigil, often referred to as a "**wake**," includes the period of time during which the Church prays with the family prior to the main funeral liturgy. The Vigil may take place the late afternoon or evening before the funeral liturgy or for a period of time prior to the funeral liturgy. The Vigil may take place in the home of the deceased, a funeral home, or the parish church.<sup>5</sup> When this rite takes place in the church, the body of the deceased may remain in the church after the Vigil through the Funeral Mass.

### ORDER OF WORSHIP FOR THE VIGIL

Songs, readings and other options to be selected by the family are underlined.

- Introductory rites, including a song
- First Reading (All approved readings are found in the back of this booklet.)
- Responsorial psalm
- Gospel
- Homily
- Prayer of Intercession
- The Lord's Prayer
- Eulogy (optional, given by one person)
- Concluding rite
- The Vigil may conclude with a song or a few moments of silent prayer or both.



Another option for the Vigil is the praying of the Rosary.

While it is traditional to hold a vigil, doing so is not required.

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<sup>4</sup> OCF, 56.

<sup>5</sup> Ibid., 55.

## **B) THE FUNERAL LITURGY / MASS**

The Funeral Liturgy is the central prayer of the Christian community for the deceased. Usually the Funeral Liturgy is a Mass, but in certain pastoral situations families may choose, in consultation with the Pastor, to celebrate the Funeral Liturgy without Mass, i.e., with a Liturgy of the Word and the Commendation and Farewell.

### **ORDER OF WORSHIP FOR THE FUNERAL**

#### **Introductory Rites**

- *Includes the rite of reception of the body (if this has not already taken place). In the act of receiving the body, the members of the community acknowledge the deceased as one of their own, as one who was welcomed in baptism and who held a place in the assembly.<sup>6</sup>*
- Entrance Procession of priest, assisting ministers, coffin or urn.  
(If remains are present, the urn is placed in an ossuary for the duration of the Mass.)
- During this procession all sing a gathering hymn.
- Sprinkling with Holy Water as a reminder of Baptism
- Placing of the Pall (over the coffin) as a reminder of Baptism
- Placing of Christian Symbols: A symbol of the Christian life, such as a Bible, a cross, or a rosary may be carried in procession, perhaps by a family member, then placed on the coffin or ossuary.
- Opening Prayer

#### **Liturgy of the Word**

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel
- Homily
- General Intercessions



#### **Liturgy of the Eucharist**

- Preparation of the Gifts, during which a hymn may be sung either by all present or by the cantor
- Eucharistic Prayer
- Communion rite; during Communion, a hymn is sung.
- After Communion, a period of silence may be observed, or meditation hymn may be sung, usually by the cantor.

#### **Final Commendation**

- Invitation to prayer
- Signs of Farewell, Song of Farewell
- Prayer of Commendation
- Procession to the place of committal (if burial takes place locally)
- Concluding hymn sung by all

Eulogies are not given at the funeral but may be offered either at the vigil or at a hospitality gathering. Pastoral experience proves these occasions and places to be far more comfortable for all concerned. It is also possible for one person to offer brief remarks prior to the beginning of the funeral liturgy and with the Pastor's approval prior to the day of the funeral.

## **C) THE RITE OF COMMITTAL**

The Rite of Committal is the church's final act of prayer in the presence of the deceased. These rites are held at the place of burial. The prayers are brief and bring the entire liturgical process to a conclusion. Usually, the

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<sup>6</sup> OCF, 131.

burial follows immediately after the Funeral Liturgy. In some situations, it may be necessary to delay by days the celebration of this rite. The Rite of Committal also includes appropriate prayers for situations in which cremation is chosen. When cremation takes place *after* the Funeral Liturgy, the Rite of Committal occurs when the cremated remains are ready for burial (i.e. the following day or days later).

## **CREMATION**

The Catholic Church teaches that the human body is a sacred aspect of the human person and is not merely a disposable item. God took on our human flesh in Jesus and so elevated our natural state in dignity and holiness. As the human body was washed in Baptism, fed by the Eucharist, and anointed in Confirmation and the Sacrament of the Sick, so the human body in its natural state deserves to be honored at a funeral and with Christian burial. It is the preferred means of returning the body to the earthly elements from which it came. The Church permits cremation as an exception. It may occur right after death and before the liturgical rights of the Church. Or cremation may occur after the celebration of the Funeral Liturgy. The Rite of Committal (burial) then takes place after the cremated remains have been prepared by the funeral home. The funeral Mass may be celebrated with the cremated remains present in the church. Cremated remains must never be scattered; doing so is disrespectful. It is proper to bury the remains and urn in the ground or to house them in a columbarium. They may not be kept elsewhere including in one's home without the express consent of the local bishop.

## **MEMORIAL MASS**

A "Memorial Mass" is celebrated after burial or interment (such as, in a situation where the burial takes place out of state and a memorial Mass is desired for our local faith community). In other words, the *funeral* occurs with the body or remains present. The *Memorial Mass* occurs when the body or remains are not present.

## **LITURGICAL SEASONS**

Changes to the environment, prayers and music of the Church occur as the liturgical seasons change throughout the Church year.

During Lent, our most austere season, instrumental music is allowed only as needed to accompany voices. There are no flowers at the altar. If baskets of flowers are delivered, they may be displayed in the vestibule.

## **THE ROLE OF FAMILY AND FRIENDS**

To the extent family and friends feel comfortable doing so, they may participate in the liturgical rites in these ways:

- by offering a eulogy at the vigil or hospitality gathering (but not at the Mass)
- serving as greeters at the funeral home and/or church
- assisting the priest with the placing of the pall and Christian symbols on the coffin or near the urn at the funeral
- at a funeral Mass, bringing forward the bread and wine offerings in the offertory procession

Please discuss these opportunities with the Pastor.

Our parish prefers to use our trained and experienced Lectors, Extraordinary Ministers of Holy Communion and Altar Servers at the funeral. Our staff will select and schedule these volunteers. If there are experienced vocalists or instrumentalists who may wish to assist in the music of the liturgies, please consult with the Pastor to consider this possibility.

## **HONORARIA and FEES**

Because the celebration of the liturgical rites at death is an integral part of pastoral ministry, fees are limited and honoraria are at the discretion of the family. In most instances, the funeral home will collect these from the family and disburse them accordingly. An honorarium to the priest is optional but appreciated. The fee for the organist is \$300 and, if one is present, for the cantor, \$150. A gift of \$25 is suggested for each altar server and should be offered directly by the family to the server(s).

Financial hardship should never deter one from seeking liturgical rites at the death of a family member. The faith family of Saint Clare of Assisi is here to love and serve regardless of a family's ability to pay fees or offer honoraria. If offering any of the above gifts is a hardship, please consult with Father West.

## **DONATIONS IN LIEU OF FLOWERS**

Sometimes a family will choose that memorial gifts be made in lieu of gifts of flowers. If you wish to designate our parish as the recipient of gifts, and we are grateful for your consideration, please use this format in your notice:

*In lieu of flowers, the family asks that memorial gifts be made to:*

***Building Fund  
Saint Clare of Assisi Catholic Church  
225 Seven Farms Drive, Suite 100  
Charleston, South Carolina 29492***

*The parish offices send donors a letter of gratitude, and will supply the family with a list of names and addresses of donors.*

## **OBITUARY WORDING**

To assist you in writing the obituary, please use the following nomenclature:

*A Vigil will be held at (time) on (date) at (location).*

*The Mass of Christian Burial will be celebrated at (time) on (date) at Saint Clare of Assisi Catholic Church, 990 Etiwan Park Street on Daniel Island in Charleston.*

*Burial (or, if the case, inurnment) will take place at (location) immediately following the Funeral Mass (or, if the case) at (time) on (date). (Unless the burial/inurnment will be private.)*

***Although the funeral rituals revolve around three primary moments, the presence of the parish community in prayer and in comforting is not limited to these times. Please know of our desire to be helpful to you during the process of grieving. We hope that you will not hesitate to express any need at any time.***

## SCRIPTURE READINGS FOR FUNERAL MASSES

The Catholic Church approves the following readings to be proclaimed during funeral liturgies. Except during the Easter Season, the first reading is chosen from the Old Testament and the second reading is chosen from the New Testament. A Gospel reading is also chosen. During the Easter Season, both the first and second readings are chosen from the New Testament.

The Scriptures are proclaimed during the Mass by one of our trained lectors. Pastoral experience shows that it is usually emotionally difficult for a family member to read, and so it is best to help them avoid any stress.

## OLD TESTAMENT READINGS

(Choose one)

**1. Job 19:1, 23-27** *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.

**2. Wisdom 3:1-9 or 3:1-6,9** *As sacrificial offerings he took them to himself.*

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

**3. Wisdom 4:7-14** *A blameless life is a ripe old age.*

The just man, though he die early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the hoary crown for men, and an unsullied life, the attainment of old age. He who pleased God was loved; he who lived among sinners was transported—snatched away, lest wickedness pervert his mind or deceit beguile his soul; for the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

**4. Isaiah 25:6-9** *The Lord will destroy death forever.*

On this mountain the Lord of hosts will provide for all peoples. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord God will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth; for the Lord has spoken. On that day it will be said: "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us."

**5. Lamentations 3:17-26** *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 worm-wood 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.

**6. Daniel 12:1-3** *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."

**7. 2 Maccabees 12:43-46** *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 waits 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.

**8. Proverbs 31:10-15, 20—22, 25-31**

When one finds a worthy wife, her value is far beyond pearls.  
Her husband, entrusting his heart to her, has an unfailing prize.  
She brings him good, and not evil, all the days of her life.  
She obtains wool and flax and makes cloth with skillful hands.  
Like merchant ships she secures provisions from afar.  
She rises while it is still night, and distributes food to her household.  
She reaches out her hands to the poor, and extends her arms to the needy.  
She fears not the snow for her household; all her charges are doubly clothed.  
She makes her own coverlets; fine linen and purple are her clothing.  
She is clothed with strength and dignity, and she laughs at the days to come.  
She opens her mouth in wisdom and on her tongue is kindly counsel.  
She watches the conduct of her household and eats not food in idleness.  
Her children rise up and praise her; her husband too, extols her.  
Many are the women of proven worth, but you have excelled them all.  
Charm is deceptive and beauty fleeting; the woman who fears the Lord is to be praised.  
Give her a reward of her labors, and let her works praise her at the city gates.

**9. Ecclesiastes 3:1-11**

There is an appointed time for everything,  
and a time for everything under the heavens.  
A time to be born, and a time to die; a time to plant, and a time to uproot the plant.  
A time to kill, and a time to heal; a time to tear down, and a time to build.  
A time to weep, and a time to laugh; a time to mourn, and a time to dance.  
A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces.  
A time to seek, and a time to lose; a time to keep, and a time to cast away.  
A time to rend, and a time to sew; a time to be silent, and a time to speak.  
A time to love, and a time to hate; a time of war, and a time of peace.  
What advantage has the worker from his toil?  
I have considered the task that God has appointed  
for the sons of men to be busied about.  
He has made everything appropriate to its time,  
and has put the timeless into their hearts,  
without man's ever discovering, from beginning to end,  
the work which God has done.

# NEW TESTAMENT READINGS

## (Choose one)

1. **Acts 10:34-43 or 10:34-36,42-43** *Jesus was appointed by God as judge of the living and the dead.*  
Peter proceeded to address the people in these words: "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised up on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

2. **Romans 5:5-11** *Justified by his blood, we will be saved through him.*  
Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us. For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

3. **Romans 5:17-21** *Where sin increased, there grace abounded all the more.*  
If, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person, Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

4. **Romans 6:3-9 or 6:3-4,8-9** *Let us walk in newness of life.*  
Are you not aware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

5. **Romans 8:14-23** *We groan while we wait for the redemption of our bodies.*  
Those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, *Abba*, "Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation

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

**6. Romans 8:31-35, 37-39** *Who can ever come between us and the love of Christ?*

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

**7. Romans 14:7-9, 10-12** *Whether alive or dead, we belong to the Lord.*

None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. For we shall all stand before the judgment seat of God; for it is written: "As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God." So then each of us shall give an account of himself before God.

**8. I Corinthians 15:20-23, 24b-28 or 15:20-23** *All people will be brought to life in Christ.*

Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for "he subjected everything under his feet." But when it says that everything has been subjected, it is clear that it excludes the One who subjected everything to him. When everything is subjected to him, then the Son himself will also be subjected to the One who subjected everything to him, so that God may be all in all.

**9. 1 Corinthians 15:51-57** *Death is swallowed up in victory.*

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

**10. 2 Corinthians 4:14 - 5:1** *What is seen is transitory; what is unseen is eternal.*

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

**11. 2 Corinthians 5:1, 6-10** *We have an everlasting home in heaven.*

We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made by hands, eternal in heaven. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at

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

**12. Philippians 3:20-21** *Jesus will transfigure these wretched bodies of ours to be like his glorious body.*  
Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.

**13. 1 Thessalonians 4:13-18** *We shall stay with the Lord for ever.*

We do not want you to be unaware, brothers [and sisters], about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so to will God, through Jesus, bring with him those who have fallen asleep. Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord. Therefore, console one another with these words.

**14. 2 Timothy 2:8-13** *If we have died with him, we shall live with him.*

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

**15. 1 John 3:1-2** *We shall see God as he really is.*

See what love the Father has bestowed on us that we may be called the children of God! Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.

**16. 1 John 3:14-16** *We have passed from death to life, because we love our brothers and sisters.*

We know that we have passed from death to life. We know because we love our brothers [and sisters]. Whoever does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him. The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers [and sisters].

**17. Revelation 14:13** *Happy are those who die in the Lord.*

I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," said the Spirit, "let them find rest from their labors, for their good works accompany them."

**18. Revelation 20:11 – 21:1** *The dead have been judged according to their works.*

I saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life. The dead were judged according to their deeds, by what was written in the scrolls. The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds. Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.) Anyone whose name was not found written in the book of life was thrown into the pool of fire. Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.

**19. Revelation 21:1-5, 6-7** *There will be no more death.*

I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with

the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The one who sat on the throne said, "Behold, I make all things new. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son."

## GOSPEL READINGS

(Choose one)

1. **Matthew 5:1-12a** *Your reward is in heaven.*

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

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me.

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

2. **Matthew 11:25-30** *Come and I will give you rest*

At that time Jesus said in reply, "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves. For my yoke is easy, and my burden light."

3. **Matthew 25:1-13** *Prepare to meet the bridegroom.*

"Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, 'Lord, Lord, open the door for us!' But he said in reply, 'Amen, I say to you, I do not know you.' Therefore, stay awake," for you know neither the day nor the hour.

4. **Matthew 25:31-46** *Come, you who are blessed.*

"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you

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

**5. Mark 15:33-39; 16:1-6 or 15:33-39** *Jesus breathed his last.*

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, *Eloi, Eloi, lema sabachthani?*" which is translated, "My god, my god, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!"

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

**6. Luke 7:11-17** *Jesus raises a young man from the dead.*

Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.

**7. Luke 12:35-40** *The Son of Man comes when you do not expect.*

"Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come."

**8. Luke 23:33, 39-43** *Today you will be with me in Paradise.*

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left.

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



**9. Luke 23:44-46, 50, 52-53; 24:1-6a or 23:44-46, 50, 52-53** *Jesus is risen.*

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

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

**10. Luke 24:13-35 or 24:13-16, 28-35** *The road to Emmaus: were not our hearts burning within us?*

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

He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer<sup>s</sup> these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.

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

**11. John 5:24-29** *He who hears my word and believes has passed from death to life.*

Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.

12. **John 6:37-40** *I will raise he who believes on the last day.*

Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.”

13. **John 6:51-59** *He who eats this bread will live forever.*

I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” The Jews quarreled among themselves, saying, “How can this man give us his flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats\* my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

14. **John 11:17-27 or 11:21-27** *I am the resurrection and the life.*

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles\* away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home.

Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise.” Martha said to him, “I know he will rise, in the resurrection on the last day.” Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.”

15. **John 11:32-45** *Lazarus, come forth!*

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed\* and deeply troubled, and said, “Where have you laid him?” They said to him, “Sir, come and see.” And Jesus wept. So the Jews said, “See how he loved him.” But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?” So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.” Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?” So they took away the stone. And Jesus raised his eyes and said, “Father,\* I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.” And when he had said this, he cried out in a loud voice,\* “Lazarus, come out!” The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.” Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

16. **John 12:23-28 OR 12:23-26** *Unless a grain of wheat dies, it remains just a grain of wheat.*

Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life\* loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.

“I am troubled\* now. Yet what should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it and will glorify it again.”



**17. John 14:1-6** *In my Father's house are many dwellings.*

"Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way." Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way and the truth\* and the life. No one comes to the Father except through me.

**18. John 19:17-18, 25-39** *Bowing his head, Jesus handed over his Spirit.*

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

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother\* and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe. For this happened so that the scripture passage might be fulfilled:

"Not a bone of it will be broken."

And again another passage says:

"They will look upon him whom they have pierced."

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds.



# MUSIC SELECTIONS FOR FUNERAL LITURGIES

## PRELUDE MUSIC

The Organist will provide soft background instrumental or vocal music prior to the beginning of the Mass.

## PROCESSIONAL HYMN

I Know That My Redeemer Lives	Alleluia! The Strife Is O'er (except during Lent)
Holy, Holy, Holy!	I Heard the Voice of Jesus Say
Lord of All Hopefulness	All People That on Earth Do Dwell (Psalm 100)

## RESPONSORIAL PSALM

Psalm 23: The Lord is my shepherd, there is nothing I shall want.  
Psalm 42: My soul is thirsting for the living God: when shall I see him face to face?  
Psalm 63: My soul is thirsting for you, O Lord, my God.  
Psalm 103: The Lord is kind and merciful.  
Psalm 116: I will walk in the presence of the Lord in the land of the living.  
Psalm 122: Let us go rejoicing to the house of the Lord.

## OFFERTORY / PREPARATION OF THE GIFTS

The King of Love My Shepherd Is	O God, Our Help in Ages Past
Jerusalem my Happy Home	Faith of Our Fathers
Abide with Me	Be still My Soul
Be Thou My Vision	Amazing Grace
The Lord is my Light	Make Me a Channel of Your Peace

## COMMUNION HYMN (\*certain Cantors needed)

Shepherd of Souls	Ave Maria (Schubert)*
Jesus, My Lord, My God, My All	Panis Angelicus (Franck)*
I Want to Walk as a Child of the Light	Ave Verum (Mozart)*
Let All Mortal Flesh Keep Silence	Nearer My God to Thee

## RECESSIONAL HYMN

America the Beautiful (appropriate for a veteran)	Lift High the Cross
Eternal Father, Strong to Save (appropriate for a veteran)	For All the Saints
Holy God, We Praise Thy Name	Sing With All the Saints (Ode to Joy)

Please note: several of the above songs are interchangeable within the Funeral Mass. Therefore, one might prefer using one of the recessional hymns for the processional or offertory, etc. If preferred, soft instrumental music may be used instead of singing. If desired, the Director of Music and Liturgy can optionally make all musical selections for you.

This list is not exhaustive. If families have any questions regarding music selection, please contact the Pastor or Director of Music and Liturgy.