

“ . . . changed, not ended . . . ”

Funerals at Holy Family Parish

Dear brothers and sisters in Christ:

On behalf of all the parishioners, staff and priests at Holy Family Church, allow me to extend my most sincere condolences to you on the death of your loved one. Please be assured of our prayers for all those who grieve this loss, as well as for the eternal rest of the deceased.

The Church, while acknowledging the pain that results from the death of a loved one, also desires to celebrate our Christian *hope*. As St. Paul says, ". . . if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep." (1Thess. 1:14) We are a Christian family of hope, and as such, we gather to pray for the soul of our departed brother or sister, to console one another with the hope of everlasting life, and to celebrate the gift of Christian dignity that is given to all the baptized.

Our prayer – the prayer of the universal Catholic Church – is one continuous action expressed in three particular rites. The first Rite of the Church's prayer is a *Vigil for the Deceased*, which generally takes place at the funeral home. Next, we offer a *Mass of Christian Burial* at Holy Family Church. Finally, we escort the "temple of our earthly dwelling" to its final resting place, and pray together a *Graveside Service*.

This webpage was prepared as a way to help families and friends enter more fully into the prayer of the Church. We invite you to read through the information contained herein; we hope that you will find it helpful. After making arrangements at the funeral home, please call upon us at Holy Family Parish, so that we can assist you with the preparation for the Funeral Mass, and that we may answer any questions you might have.

Please know that we desire most of all to be responsive to you as you mourn the loss of your loved one. We wish to offer you our prayers and support, so that this time of sadness at their passing might also be a time of consolation and hope.

In Christ's everlasting love,

Rev. James F. Hickey
Pastor

The Vigil Service

The prayers of the Vigil Service usually take place at the funeral home. A member of the parish pastoral staff (generally the priest who will celebrate the Funeral Mass) will preside at the Vigil Service during one of the visiting hours. This Vigil prayer service includes an opening prayer, one or more readings from Sacred Scripture (and, perhaps, a brief reflection), a litany ("Lord, have mercy"), the Lord's Prayer, and a concluding prayer and blessing. Here is how the Church describes this prayer service:

"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. It is the first occasion among the funeral rites for the solemn reading of the Word of God. 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, the assembly at the vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace." (Order of Christian Funerals, #56)

It may be helpful to meet briefly with the pastoral minister during the visit to the funeral home, especially if he or she is unfamiliar with your family or the deceased. This could be a time to share important details and favorite memories, so that the funeral homily can address more precisely the needs and emotions of the mourners.

We strongly urge you to contact the parish prior to the wake so that you will have time to consider choices of readings from Sacred Scripture (*see Appendix A*), requests for special liturgical music (*see Appendix B*), and a discussion of different roles for family members within the Mass (*see Appendix C*). If you have not already done so, however, it is important to meet with the pastoral minister before or after the Vigil Service to plan the coming Funeral Mass.

The Vigil Service is the formal beginning of the Church's prayer for the deceased. While it can be a stressful event, it can also be a time of great consolation, as friends, family and the Church gather around for support.

The Funeral Mass

Because we celebrate so many funerals here at Holy Family Parish, it is our policy to schedule the first funeral of any day at 9:00 am (unless there are special circumstances that absolutely require that it be scheduled at a later time). Those parishioners who regularly attend our 9:00 am daily Mass are thus able to join with the mourners and support them in prayer.

After guests have been seated, the Funeral Mass will begin as the priest celebrant greets the body of our loved one, perhaps at the entrance of the church. All stand while the casket is brought to the foot of the altar, during which our cantor leads us in a verse of our gathering song. In front of the large Easter Candle, which is lit as a symbol of Christ's light entering the world, the priest celebrant (in the name of the Blessed Trinity and of all those gathered) greets the body of our deceased friend, and, sprinkling the casket with holy water, reminds us all of our common unity in Christ. The celebrant may then invite the members of the immediate family to place the pall (the white cloth) on the casket, symbolizing the dignity that the deceased received in baptism. After the placing of the pall, the priest celebrant goes up to the altar as we sing another verse of our gathering song. The opening prayer follows, and all are seated.

The Mass continues with the *Liturgy of the Word* (in the proclamation of Sacred Scripture, Jesus Christ is made present in our midst – see *Appendix A*). At the preparation meeting, the family may have chosen specific readings and a psalm, and delegated certain mourners trained in the proclamation of God's Word to serve as lectors for our gathering. The cantor leads us in a responsorial psalm, in which we should all participate. After the second reading from Sacred Scripture, the priest celebrant and all assembled then stand for the Gospel acclamation, after which he proclaims a reading from one of the four Gospels. After the Gospel reading, all sit for the homily, in which the priest tries to ease the pain of the mourners. He reminds them of the Christian hope in the resurrection in which all of the baptized share.

After the homily, all stand for the *Prayers of the Faithful* – our communal prayers for the needs of the world and of our particular gathering. These prayers (which may be read by someone delegated by the family) are made for our deceased brother or sister, for the family and friends, and for all of those in our world who suffer in any way. We are then seated again, as the gifts of bread and wine are brought to the altar and offered by the priest to Almighty God for the salvation of all His people, especially for our deceased brother or sister.

The *Liturgy of the Eucharist* begins with this offertory. After the preparation of the gifts, the priest invites everyone to "Pray, brothers and sisters, that our sacrifice might be made acceptable to God, our Almighty Father." All respond, "*May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and the good of*

all His church." All then stand for the prayer over the gifts, to which we respond, "**Amen.**"

The Preface to the Eucharistic Prayer then begins with the Preface Dialogue – "*The Lord be with you.*" Everyone responds: "**And also with you.**" "*Lift up your hearts.*" "**We lift them up to the Lord.**" "*Let us give thanks to the Lord our God.*" "**It is right to give Him thanks and praise.**" The priest continues with the Preface, and concludes with the singing of the "Holy, Holy, Holy." At the end of this song of praise, all kneel for the *Eucharistic Prayer*, which is prayed aloud by the priest on behalf of all the people. During the Eucharistic Prayer, ordinary bread and wine mixed with water, through the words and actions of the priest, are changed into the Body and Blood of Jesus Christ, our Savior. It is a very special moment during the Mass, and since it is being offered for the salvation of our deceased brother or sister, we should all try to make this prayer our own as the priest prays it on our behalf.

After the words of institution over the bread and the wine, the priest intones, "*Let us proclaim the mystery of faith.*" Our sung response is, "**Christ has died, Christ is risen, Christ will come again.**" The Eucharist Prayer continues, ending with the priest's intoned words, "Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honor are yours, Almighty Father, for ever and ever." We respond, with all our hearts and minds, with the great "**Amen,**" in which we give the assent of faith to what has just been prayed.

The whole community now stands, as the priest invites everyone to pray to God the Father in the words that Jesus gave us: "**Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.**" The priest continues, "*Deliver us, Lord, from every evil, and grant us peace in our day. In Your mercy, keep us free from sin, and protect us from all anxiety, as we wait in joyful hope for the coming of our Savior, Jesus Christ.*" All respond, "**For the Kingdom, the Power and the Glory are Yours, now and forever.**" The celebrant prays, "*Lord Jesus Christ, You said to Your apostles, 'I leave you peace, My peace I give you.' Look not on our sins, but on the faith of Your church, and grant us the peace and unity of Your Kingdom, where You live forever and ever,*" to which we reply, "**Amen.**" The priest extends the peace of Christ to all present, saying, "*The peace of the Lord be with you always.*" All respond, "**And also with you.**" We are all then invited to extend to one another a sign of Christ's peace.

The celebrant breaks and divides the Host, as did Christ at the Last Supper. During this process, we sing the "Lamb of God" litany. Afterward, the priest says, "This is the Lamb of God, who takes away the sins of the world. Happy are those who are called to His supper." We respond, "**Lord, I am not worthy to receive you, but only say the word and I shall be healed.**" The priest then reverently consumes the Body and Blood of Christ. Distribution of communion is then made available to all the faithful who are Catholic and not conscious of serious sin. After receiving communion, the faithful should pray in gratitude for the presence of Christ and for the salvation of the departed.

After communion, the altar is cleared and we are invited to stand and pray. After this prayer, the celebrant begins the Blessing and Dismissal. We bid farewell to our brother or sister, the priest incensing the casket. As the sweet-smelling incense rises, we see it as a symbol of the fragrant prayers we have just offered on behalf of our deceased brother or sister going up to God. We invoke the aid of the saints in carrying our dead brother or sister across the waters of death and into the heavenly kingdom. And, finally, we take the mortal remains of our loved one to their place of rest. The cantor leads us now in a closing song, as we recess down the main aisle of the church and toward the waiting funeral cortege.

Since the "homily" delivered by the priest is not a "eulogy", there may be a desire on the part of family or friends to "say a word" about the deceased. Although this may take place immediately after the prayer after communion, it is often better left for the graveside. This should be discussed with the priest at the Vigil Service.

Prayers at the Grave

In most cases, the priest who has celebrated the Funeral Mass will accompany the mourners to the cemetery. However, in the certain circumstances (if the cemetery is some distance, for example) someone else may say the prayers at the grave.

This committal service is usually brief, and in it the faithful are invited to continue to pray for the departed and to "console one another with assurances of hope, until we all meet again in Christ, and are with our brother/sister forever." In the act of blessing the grave and committing our loved one back to the earth, we are expressing our reverence for the human body of our brother or sister and for the One who created us and continually draws us to Himself.

After the graveside service, family and friends may wish to gather for a while longer, perhaps sharing coffee and conversation.

Appendix A

Readings for the Funeral

Old Testament Readings

OT 1

A Reading from the Book of Job

Then 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 Redeemer lives,

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

Whom I myself shall see:

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

And from my flesh I shall see God;

 my inmost being is consumed with longing.

The Word of the Lord.

OT 2

A Reading from the Book of Wisdom

God formed Adam to be imperishable;
the image of His own nature He made him.
But by the envy of the devil, death entered the world,
and those who are in his possession experience it.

But the souls of the just are in the hand of God,
and no torment shall touch them.
In the eyes of the foolish they seemed to have died;
and their departure was thought an affliction,
and their going from us to be their destruction.
But they are in peace.

For if in the sight of mortals, indeed, they be punished,
yet is their hope full of immortality;
Having been disciplined a little, they shall receive great good,
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 elect,
and He watches over His holy ones.

The Word of the Lord.

OT 3

A Reading from the Book of Wisdom

But the just man, though He die early, shall be at rest.

For old age is not honored for length of time,
nor measured by number of years;
but understanding is gray hair for us,
and a blameless life is ripe old age.

There was one who pleased God and was loved by him,
and while living among sinners he was taken up;
Was caught up lest evil change his understanding
or guile deceive his soul.
For the fascination of wickedness obscures what is good,
and roving desire perverts the innocent mind.

Being perfected in a short time, he fulfilled long years;
for His soul was pleasing to the LORD:
Therefore He sped him out of the midst of wickedness.

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

Because grace and mercy are with His holy ones, and His care is with His elect.

The Word of the Lord.

OT 4

A Reading from the Book of the Prophet Isaiah

On this mountain the LORD of hosts will provide for all peoples
A feast of rich food and choice wines,
juicy, rich food and pure, choice wines.

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

The Lord GOD will wipe away the tears from all faces;
The reproach of His people He will remove from the whole earth;
for the LORD has spoken.

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

The Word of the Lord.

OT 5

A Reading from the Book of Lamentations

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the LORD. The thought of my homeless poverty is wormwood and gall; remembering it over and over leaves my soul downcast within me.

But I will call this to mind, as my reason to have hope:

The favors of the LORD are not exhausted,

His mercies are not spent;

They are renewed each morning, so great is His faithfulness.

My portion is the LORD, says my soul; therefore will I hope in Him.

Good is the LORD to one who waits for Him,

to the soul that seeks Him;

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

The Word of the Lord.

OT 6

A Reading from the Book of Daniel

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

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

The Word of the Lord.

OT 7

A Reading from the Second Book of Maccabees

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

The Word of the Lord.

OT 8

A Reading from the Book of Ecclesiastes

There is an appointed time for everything, and a time for every affair 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 appointed toil and labor?

I have seen the business that God has given to the offspring of Adam to be busy with. He has made everything beautiful in its time; He has also put eternity into the minds of Adam's children, yet even so, they cannot discover what God has done from the beginning to the end.

I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; also that it is God's gift to humanity that every one should eat and drink and take pleasure in the results of all labors.

I know that whatever God does endures forever;

nothing can be added to it,

nor can anything be taken from it;

God has made it so, in order that we should be in awe before Him.

That which is, already has been;

That which is to be, already has been;

and God seeks that which has been driven away.

The Word of the Lord.

New Testament Readings

NT 1

A Reading from The Acts of the Apostles

Then Peter proceeded to speak and said, "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,

[include the following for the long form:] what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with Him. We are witnesses of all that He did both in the country of the Jews and (in) Jerusalem. They put Him to death by hanging Him on a tree. This man God raised (on) the third day and granted that He be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with Him after He rose from the dead.

He commissioned us to preach to the people and testify that He is the one appointed by God as judge of the living and the dead. To Him all the prophets bear witness, that everyone who believes in Him will receive forgiveness of sins through His name."

The Word of the Lord.

NT 2

A Reading from the Letter of St. Paul to the Romans

Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us. For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, although perhaps for a truly good person one might possibly find the 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 still enemies, we were reconciled to God through the death of His Son, how much more, now that we are reconciled, will we be saved by His life? Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord.

NT 3

A Reading from the Letter of St. Paul to the Romans

For if, by the transgression of Adam, death came to reign through him, 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 Man, Jesus Christ. In conclusion, just as through one man's transgression condemnation came upon all, so through one Man's righteous act acquittal and life came to all. For just as through the disobedience of one man the many were made sinners, so through the obedience of one Man will the many be made righteous. The Law entered in so that transgression might increase but, where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

The Word of the Lord.

NT 4

A Reading from the Letter of St. Paul to the Romans

Are you unaware that we who were baptized into Christ Jesus were baptized into His death? We were indeed buried with Him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

[include the following for the long form:] For if we have grown into union with Him through a death like His, we shall also be united with Him in the resurrection. We know that our old self was crucified with Him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin.

If, then, we have died with Christ, we believe that we shall also live with Him. We know that Christ, raised from the dead, dies no more; death no longer has power over Him.

The Word of the Lord.

NT 5

A Reading from the Letter of St. Paul to the Romans

For 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 Himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and co-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 eagerly awaits the revelation of the children of God; for Creation was made subject to futility, not of its own accord but because of the One who subjected it, in hope that Creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all Creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

The Word of the Lord.

NT 6

A Reading from the Letter of St. Paul to the Romans

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, 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, or rather, was raised, who is also at the right hand of God, who indeed intercedes for us.

What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through Him who loved us.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

The Word of the Lord.

NT 7

A Reading from the Letter of St. Paul to the Romans

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

The Word of the Lord.

NT 8

A Reading from the First Letter of St. Paul to the Corinthians

But now Christ has been raised from the dead, the firstfruits 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 firstfruits; then, at His coming, those who belong to Christ;

[include the following for the long form:] then comes the end, when He hands over the kingdom to His God and Father, when He has destroyed every sovereignty and every authority and power. 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.

The Word of the Lord.

NT 9

A Reading from the First Letter of St. Paul to the Corinthians

Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed.

For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about:

"Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?"

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

The Word of the Lord.

NT 10

A Reading from the Second Letter of St. Paul to the Corinthians

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

The Word of the Lord.

NT 11

A Reading from the Second Letter of St. Paul to the Corinthians

We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please Him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what was done while in the body, whether good or evil.

The Word of the Lord.

NT 12

A Reading from the Letter of St. Paul to the Phillipians

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

The Word of the Lord.

NT 13

A Reading from the Letter of St. Paul to the Thessalonians

We do not want you to be unaware, brothers and sisters, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with Him those who have fallen asleep. Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord Himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and those who have died 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.

The Word of the Lord.

NT 14

A Reading from the Second Letter of St. Paul to Timothy

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.

The Word of the Lord.

NT 15

A Reading from the First Letter of St. John

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 later become 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.

The Word of the Lord.

NT 16

A Reading from the First Letter of St. John

We know that we have passed from death to life because we love our brothers and sisters. Whoever does not love remains in death. Everyone who hates His brother or sister 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.

The Word of the Lord.

NT 17

A Reading from the Book of Revelation

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 go with them."

The Word of the Lord.

NT 18

A Reading from the Book of Revelation

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

The Word of the Lord.

NT 19

A Reading from the Book of Revelation

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

The Word of the Lord.

Gospel Readings

G 1

A Reading from the Holy Gospel according to St. Matthew

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.

The Gospel of the Lord.

A Reading from the Holy Gospel according to St. Matthew

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. Everything has 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 your shoulders and learn from me, for I am gentle and humble of heart; your souls will find rest, for my yoke is easy, and my burden light."

The Gospel of the Lord.

A Reading from the Holy Gospel according to St. Matthew

Jesus spoke this parable to His disciples: "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.

The Gospel of the Lord.

A Reading from the Holy Gospel according to St. Matthew

Jesus said to his disciples: "When the Son of Man comes in his glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: 'Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.' Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brothers, you did it for me.'

"Then he will say to those on his left: 'Out of my sight, you condemned, into that everlasting fire prepared for the devil and his angels! I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was away from home and you gave me no welcome, naked and you gave me no clothing. I was ill and in prison and you did not come to comfort me.' Then they in turn will ask: 'Lord, when did we see you hungry or thirsty or away from home or naked or ill or in prison and not attend you in your needs?' He will answer them: 'I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me.' These will go off to eternal punishment and the just to eternal life."

The Gospel of the Lord.

G5

A reading from the holy gospel according to St. Mark

When noon came, darkness fell on the whole countryside and lasted until midafternoon. At that time Jesus cried in a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?" A few of the bystanders who heard it remarked, "Listen! He is calling on Elijah!" Someone ran off, and soaking a sponge in sour wine, stuck it on a reed to try to make him drink. The man said, "Now let's see whether Elijah comes to take him down." Then Jesus, uttering a loud cry, breathed his last. At that moment the curtain in the sanctuary was torn in two from top to bottom. The centurion who stood guard over him, on seeing the manner of his death, declared, "Clearly this man was the Son of God!"

[include the following for the long form:] When the sabbath was over, Mary Magdalene, Mary the mother of James, and Salome brought perfumed oils with which they intended to go and anoint Jesus. Very early, just after sunrise on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked, they found that the stone had been rolled back. (It was a huge one.) On entering the tomb they saw a young man sitting at the right, dressed in a white robe. This frightened them thoroughly, but he reassured them: "You need not be amazed! You are looking for Jesus of Nazareth, the one who was crucified. He has been raised up; he is not here. See the place where they laid him."

The Gospel of the Lord.

G6

A reading from the holy gospel according to St. Luke

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

The Gospel of the Lord.

A reading from the Holy Gospel according to St. Luke

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

The Gospel of the Lord.

G 8

A reading from the Holy Gospel according to St. Luke

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."

The Gospel of the Lord.

A reading from the Holy Gospel according to St. Luke

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried.

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

The Gospel of the Lord.

A reading from the Holy Gospel according to St. Luke

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

The Gospel of the Lord.

G 11

A reading from the Holy Gospel according to St. John

Jesus said to the Jews: "Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, so also He gave to His Son the possession of life in Himself. And He gave Him power to exercise judgment, because He is the Son of Man.

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

The Gospel of the Lord.

G 12

A reading from the Holy Gospel according to St. John

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

The Gospel of the Lord.

G 13

A reading from the Holy Gospel according to St. John

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

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

Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

The Gospel of the Lord.

G 14

A reading from the Holy Gospel according to St. John

[Begin with the following for the long form:] 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."

The Gospel of the Lord.

A reading from the Holy Gospel according to St. John

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

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?"

So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go." Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

The Gospel of the Lord.

G 16

A reading from the Holy Gospel according to St. John

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

[include the following for the long form:] "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again."

The Gospel of the Lord.

G 17

A reading from the Holy Gospel according to St. John

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

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

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

The Gospel of the Lord.

G 18

A reading from the Holy Gospel according to St. John

Jesus raised His eyes to heaven and said:

"Father, my disciples are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."

The Gospel of the Lord.

G 19

A reading from the Holy Gospel according to St. John

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

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

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

The Gospel of the Lord.

Appendix B

Music in the Funeral Liturgy

While there are many kinds of music that have meaning in our lives, during the course of our formal prayer (liturgy) we restrict ourselves to liturgical music only. Liturgical music is a special genre that helps us to pray in the form of song. The musicians at Holy Family have been trained in liturgical music, and present the following as suggestions for your loved one's Funeral Mass:

- ▶ All I Ask of You
- ▶ Amazing Grace
- ▶ Ave Maria
- ▶ Be Not Afraid
- ▶ Blest Are They
- ▶ For All the Saints
- ▶ Gentle Woman
- ▶ Here I Am, Lord
- ▶ Holy God We Praise Thy Name
- ▶ How Great Thou Art
- ▶ I Am the Bread of Life
- ▶ Jesus Come to Us
- ▶ Like A Shepherd
- ▶ Morning Has Broken
- ▶ On Eagles' Wings
- ▶ Prayer of St. Francis
- ▶ The Cry of the Poor
- ▶ We Have Been Told
- ▶ We Remember
- ▶ You Are Mine

Appendix C

Various Roles in the Liturgy

There are a number of ways for family and friends to actively participate in the Funeral Mass. The first, and most important, way in which everyone can participate is by being actively involved in the Mass itself -- listening attentively to the Word of God, responding in word and song, praying wholeheartedly with the priest and the faithful for the salvation of our dear departed. Full and active participation in the Mass should be the goal of everyone whenever they attend Mass.

Additionally, there are other roles that the family can exercise during the Funeral Mass. First, family members can help to place the pall, the white garment, over the casket as Mass begins. Those who are to help with this should identify themselves to the funeral director, who will position and direct them at the appropriate time.

If any family members or friends are Lectors in their church, trained in the proclamation of God's Word in His sacred assembly, we at Holy Family welcome them to exercise this ministry within the context of the Funeral Mass. They may proclaim either of two readings from Sacred Scripture that precede the Gospel (which is always read by the priest), and also may offer the Prayers of the Faithful after the homily. Those who will perform these roles should be identified at the Vigil Service, and spend some time with the pastoral minister going over procedures to be followed at Holy Family.

Additionally, family members can be selected to bring the gifts of bread and wine to the altar, gifts that are symbolic of our own gifts offered in service to the Lord. Again, those who are selected for this role should be identified to the priest at the Vigil Service.

And, finally, there is provided in the rites an opportunity for someone to offer a few words about the deceased within the Funeral Mass. This opportunity comes after the Prayer after Communion. As mentioned above, there are several cautions we should keep in mind. Certainly, emotions are highly charged at the Funeral Mass, and not everyone can say how they will be affected standing in front of a large gathering of mourners. If someone would like to "say a few words," please make sure they discuss it with the priest at the Vigil Service. Together, they can decide at what point during the "continuous action" of prayers (including Vigil Service, Funeral Mass and Graveside Prayers) that it will be appropriate to offer this eulogy. If it is decided that the eulogy would be appropriate within the Funeral Mass, Archdiocesan regulations require that it be delivered by only one person and in five minutes or less.

Funeral Mass Planning Sheet

Name of Deceased: _____ Age: _____

Surviving (immediate) family: _____

Opening Song: _____

Placing Pall: _____

Reading #1 _____ Lector? _____

Psalm: _____

Reading #2: _____ Lector? _____

Gospel: _____

Prayers of the Faithful: _____

Offertory Song: _____

Gift bearers: _____

Communion Song: _____

(Optional: Eulogist _____)

Recessional Song: _____

Other Notes:

Prayers of the Faithful

Name: _____ Date: _____

1. Lord, you said, "I am the Resurrection and the Life. Whoever believes in me and dies shall have eternal life." May _____ now experience in fullest measure **his/her** new life with You, we pray to the Lord.

2. We pray for _____'s family, especially _____
_____.

In the days and weeks to come, may they be comforted in their loss and strengthened in their sorrow by God's gentle kindness and loving mercy, we pray to the Lord.

3. For the grace to understand how much we need to support one another during this time of loss, and for the grace to invite Jesus to support us **all** the time, we pray to the Lord.

4. Let us pray also for all our deceased family members, friends and the dead of the parish. We remember especially _____
_____ and all those members of the _____
_____ and _____
families who have gone before us. May they all be enjoying God, face to face, we pray to the Lord.

5. We pray for the Church, that in her leaders and in her members she may always be a sign to the world of God's deep and abiding love for His children, we pray to the Lord.

6. For all who gather with us this day to pray for our **brother/sister** – family, relatives, friends and parishioners – that we all continue to grow in the knowledge and love of God, so that we too might one day enjoy the reward He has promised, we pray to the Lord.

7. Let us take a minute now, and in the silence of our hearts, present to God any other intentions or needs we may have. *(pause briefly)* for these, we pray to the Lord.