

They whom we love and
lose are no longer where
they were before.

They are now
wherever we are.

-St. John Chrysostom.



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I am the resurrection and the life;

whoever believes in me, though they die, will live. John 11:25

The loss of a loved one is a time of tremendous grief as well as a time of intense hope. While our loved ones will no longer walk this earth with us, as a people of faith we seek the day when we will walk with them in the joy of God's kingdom. The Order of Christian Funerals clearly emphasizes this dynamic grief and hope: "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."

During this time, family and friends gather to express their sympathy and renew their trust in God. The Church earnestly desires to accompany the mourners in their experience of grief.

It is the hope of the Church that family and friends take part in the preparing the funeral celebrations. The input of family and friends into the Church's ritual will personalize the funeral Mass and make the celebration more meaningful to the faithful assembled. This booklet offers selections for families in two significant ways: selection of Scripture readings and musical selections. The ritual we celebrate is that of the Church. As such the selections of readings and music should follow the guidelines of sacred liturgy.

In this hour of darkness and sorrow the Order of Christian Funerals expresses that "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." And so with you, family and friends, the Church prays, "To you, O Lord, we commend the soul of our loved one; in the sight of this world they are now dead; in your sight may they live forever."

Guidelines for Planning Funerals

The following guidelines are offered to assist you in making arrangements for a funeral Mass.

The Mass of Christian Burial (a funeral Mass) can be simple or personalized.

Each baptized Catholic is entitled to a funeral Mass. This entitlement does not include musicians and singers who must take time from their regular jobs to attend the Mass.

The parish office will schedule a priest according to availability.

Unfortunately we cannot fill requests for certain priests.

Please select **three readings** for the funeral Mass: one from the Old Testament, one from the New Testament, and one from the Gospels.

Poems, secular music, secular readings, and eulogies are best shared at the funeral home during the time of the wake/viewing, or at the burial service. Sacred Scripture readings should be used for the funeral Mass. Requests for a eulogy during the funeral Mass should be made to the Bereavement Minister.

Music for the funeral Mass is to be sacred in nature. **Secular songs are not fitting for the celebration of the Eucharist.** Secular music is best done at the wake service or at the burial service.

We encourage family members and/or close friends to participate in the Mass by proclaiming the readings, reading the Prayers of the Faithful, and presenting the gifts. If you do not have anyone, a member of the Resurrection Mass Team will do this.

If you would like a framed portrait of your loved one to be placed below the sanctuary, please make sure it is brought to the Parish Office prior to the date of the Mass or leave in the charge of the Funeral Director. This is a most appropriate memorial especially with cremation.

For our registered parishioners, we offer at no cost, a worship guide for the Mass. Information on readers and those bringing up the gifts must be given to the office at least 2 full business days prior to the Funeral Mass. For non-parishioners these brochures can be made for a minimal charge.

** It is not necessary to choose readings or songs. Standard readings/songs are available. Please let your bereavement minister know to “go with the standard readings/songs”.



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T estament

The word "testament", Hebrew *berîth*, Greek *diatheke*, primarily signifies the covenant which God entered into first with Abraham, then with the people of Israel. The Prophets had knowledge of a new covenant to which the one concluded on Mount Sinai should give way. Accordingly Christ at the Last Supper speaks of the blood of the new testament.



1. A reading from the Book of Wisdom

(STANDARD READING)

(STANDARD READING)

The souls of the righteous 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 to others, indeed, they seem 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 offering she took them to himself. 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 the elect.

The Word of the Lord. (Wisdom 3:1-6, 9)

2. A reading from the book of Job (*Jōb*)

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!

As for me, I know that my vindicator lives, and that he will at last stand forth upon the dust. This will happen when my skin has been stripped off, and from my flesh I will see God: I will see for myself, my own eyes, not another's, will behold him: my inmost being is consumed with longing.

The Word of the Lord. (Job 19:1, 23-27)

3. A reading from the Book of Wisdom

But the righteous one, 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 passes for gray hair, and an unsullied life is the attainment of old age.

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 that consideration into account.

The Word of the Lord. (Wisdom 4:7-9, 13-14)

4. A reading from the book of the Prophet Isaiah

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: "Indeed, this is our God; we looked to him, and he saved us! This is the LORD to whom we looked; let us rejoice and be glad that he has saved us!"

The Word of the Lord. (Isaiah 25:6a, 7-9)

5. A reading from the Book of the Prophet 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 the nation 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 to everlasting life,

others to reproach and everlasting disgrace. But those with insight 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. (Daniel 12:1-3)

6. A reading from the Second Book of Maccabees

Judas [the ruler of Israel] 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 in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. 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 absolved from their sin.

The Word of the Lord. (2 Maccabees 12:43-46)

7. A reading from the Book of Proverbs

Who can find a woman of worth? Far beyond jewels is her value.

Her husband trusts her judgment; he does not lack income. She brings him profit, not loss, all the days of her life. She reaches out her hands to the poor, and extends her arms to the needy.

She is clothed with strength and dignity, and laughs at the days to come. She opens her mouth in wisdom; kindly instruction is on her tongue. Her children rise up and call her blessed; her husband, too, praises 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. Acclaim her for the work of her hands, and let her deeds praise her at the city gates.

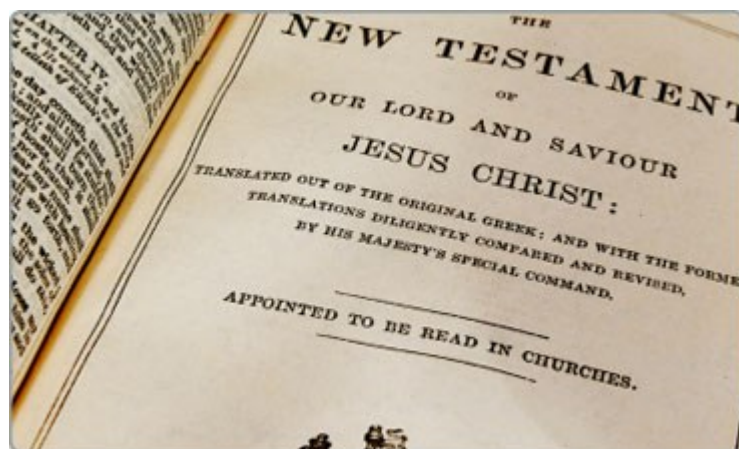
The Word of the Lord. (Proverbs 31:10-12, 20, 25-26, 28-31)



New Testament

The New Testament, as usually received in the Christian Churches, is made up of twenty-seven different books attributed to eight different authors, six of whom are numbered among the Apostles (Matthew, John, Paul, James, Peter, Jude) and two among their immediate disciples (Mark, Luke).

The New Testament was not written all at once. The books that compose it were written in different and distant countries and addressed to particular Churches, they took some time to spread throughout the whole of Christendom, and a much longer time to become accepted.



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 Israelite as he proclaimed peace through Jesus Christ, who is Lord of all, 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. (Acts 10:34-36, 42-43)

*Used as First Reading during the Easter Season instead of an Old Testament Reading

2. A reading from the Letter of Paul to the Romans

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

The Word of the Lord. (Romans 5:5-11)

3. A reading from the Letter of Paul to the Romans

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

The Word of the Lord. (2 Cor 5:1, 6-10)

4. A reading from the Letter of Paul to the Romans

Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

The Word of the Lord. (Romans 6:3-9)

5. A reading from the First Letter of 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; 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. (1 Corinthians 15:20-23, 24b-28)

6. A reading from the Second Letter of Paul to the Corinthians

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. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.

The Word of the Lord. (2 Cor 5:1, 6-10)

7. A reading from the Letter of Paul to the Philippians

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. (Philippians 3:20-21)

8. A reading from the First Letter of Paul to the Thessalonians

We do not want you to be unaware, brothers, 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 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.

The Word of the Lord. (1 Thessalonians 4:13-18)

9. A reading from the Book of Revelation

[STANDARD READING]

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." They are accomplished. 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. (Revelation 21: 1-4,5a, 6b-7)

The

A decorative flourish consisting of several overlapping, swirling loops with small floral or leaf-like motifs interspersed within the curves.

ospel

The teaching or revelation of Christ.; “it is the Church’s mission to preach the gospel”

The record of Jesus’ life and teaching in the first four books of the New Testament.

A member of the clergy (priest or deacon) will proclaim the Gospel reading. The family can chose from any of the following readings or have the priest celebrant pick.

1. *The Beatitudes*

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. (Matt. 5:1-12a)

2. *What you do for the least is done to Jesus*

A reading from the holy Gospel according to St. Matthew

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

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

The Gospel of the Lord. (Matt. 25: 31-46)

3. *The Death of Jesus*

A reading from the holy Gospel according to St. Mark

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him

The Gospel of the Lord (Mark 15:33-39; 16:1-6)

4. *Jesus raises the widow's son*

A reading from the holy Gospel according to St. Luke

Soon afterward [Jesus]e journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her.

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

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

The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region

The Gospel of the Lord. (Luke 7:11-17)

5. *Be prepared for the Master to return*

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. (Luke 12:35-40)

6. *Jesus is the Living Bread*

A reading from the holy Gospel according to St John

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. (John 6:51-58)

7. *Raising of Lazarus from the Dead*

A reading from the holy Gospel according to St John

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. (John 11:17-27)

8. *I am the Way, the Truth and the Life*

A reading from the holy Gospel according to St John

STANDARD READING

“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. (John 14:1-6)

1 Just as I am with out one plea But that Thy blood was shed for me,
2 Just as I am - poor wretch ed blind Sight rich as heal - ing of the soul,
3 Just as I am - Thou wilt re ceive What wilt come par don cleanse re lease
4 Just as I am - Thy love un known Has bro ken ev'ry bar rer down

HYMNS

And that Thee biddest me come to Thee O Lamb of God, I come I come
Yes, all I need in Thee to find O Lamb of God, I come I come
Be cause Thy precious I be lieve - O Lamb of God, I come I come
Now to be Thine yes Thine a lone O Lamb of God I come I come

Music Selections for Funeral Mass

Popular Songs (Wind Beneath My Wings, O Danny Boy, Etc.) are not appropriate within the context of the holy Mass. Such songs may be sung at the Wake/Visitation or Burial Service.

While music is an integral part of the liturgy, arrangements must be made (typically through the funeral home) for an accompanist and cantor. These professionals are available at a cost to the family (see page 38).

DUE TO THE NATURE OF SCHEDULING FUNERAL MASSES, IT IS BEST TO CHOOSE FROM THE LISTED SONGS.

The musicians might not have time to learn a song that is new to them in the short time between the scheduling & the Mass.

ENTRANCE SONGS (Standard: For All the Saints)

Alleluia! Sing to Jesus (except during Lent)

Amazing Grace

For All the Saints (the Standard)

Glory & Praise to Our God

Here I Am, Lord

Holy God, We Praise Thy Name

Holy, Holy, Holy (the Standard during Lent)

How Great Thou Art

On Eagle's Wings

We Gather Together

RESPONSORIAL PSALM (Standard: Psalm 23)

Psalm 23: The Lord is my shepherd

Psalm 103: The Lord is kind & merciful

Psalm 122: Let us go rejoicing to the house of the Lord

OFFERTORY SONGS (Standard: Be Not Afraid)

Amazing Grace

Ave Maria (vocal solo)

Be Not Afraid (the Standard)

Eye Has Not Seen

Hail Mary: Gentle Woman

Here I Am, Lord

Hosea

O God, Our Help in Ages Past

On Eagle's Wings

Prayer of St. Francis

Precious Lord, Take My Hand

Shepherd Me, O God

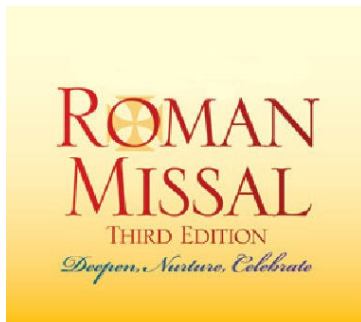
COMMUNION SONGS (Standard: I Am the Bread of Life vss. 1 & 4)

Gift of Finest Wheat
I Am the Bread of Life (the Standard)
Let Us Break Bread Together
One Bread, One Body
Take & Eat
Taste & See
We Are Many Parts

RECESSIONAL HYMNS (Standard: How Great Thou Art (vss. 1 & 4))

Alleluia! Sing to Jesus (except during Lent)
Faith of Our Fathers
Holy God, We Praise Thy Name
Holy, Holy, Holy
How Great Thou Art
Now Thank We All Our God
Prayer of St. Francis
Precious Lord, Take My Hand
Soon & Very Soon
When the Saints Go Marching In

DUE TO THE NATURE OF SCHEDULING FUNERAL MASSES, PLEASE CHOOSE FROM THE LISTED SONGS. THE MUSICIANS DO NOT HAVE ENOUGH TIME TO LEARN A SONG IN THE SHORT TIME BETWEEN THE FAMILY CHOOSING SONGS AND THE MASS.



You may find that for many family members and friends, it has been some time since they have been to Mass. As of November 27, 2011, some of the words prayed during Mass have changed. For those who have not been to a Catholic Mass in some time, the words will be different. While the changes are not as dramatic as those that took place after the Second Vatican Council of the 1960s, please advise those who will be attending to use the missal provided in the pews.

Prayer of the Faithful/General Intercessions

After the Homily the following intercessions are proclaimed.

If a deacon is not available, a friend or family member may offer these prayers.

The priest will open with a prayer:

God the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead. *<or a similar prayer>*

The reader then proclaims each petition:

For N. who in baptism was given the pledge of eternal life, that he/she may now be admitted to the company of the saints. We pray to the Lord.

<the congregation responds, "Lord hear our prayer" after each petition.>

-For our brother/sister who ate the body of Christ, the bread of life, that he/she may be raised up on the last day. We pray to the Lord.

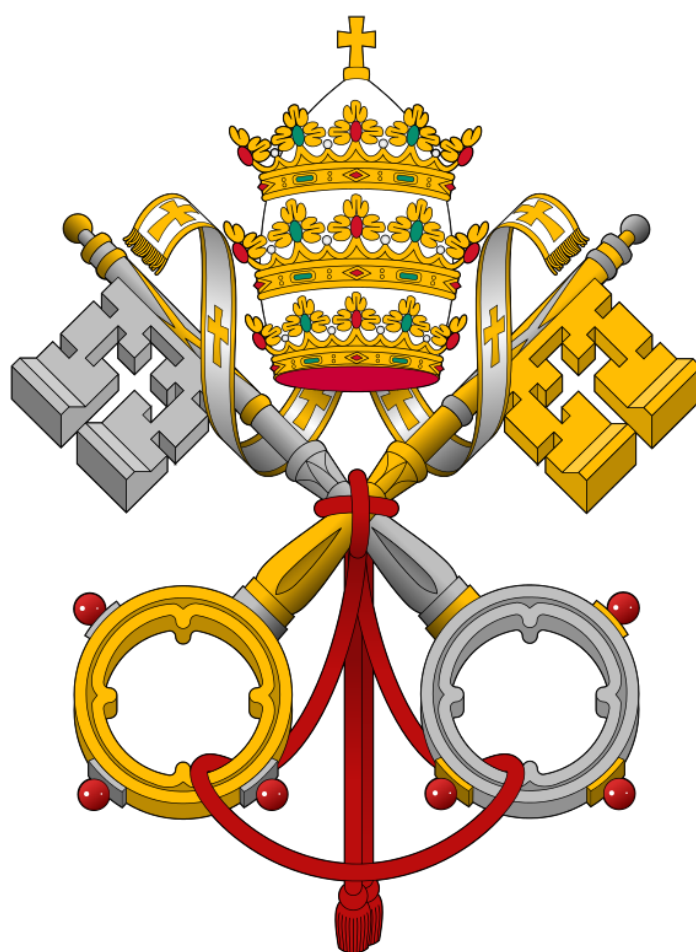
-For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. We pray to the Lord.

For those who have fallen asleep in the hope of rising again, that they may see God face to face. We pray to the Lord.

-For the family and friends of our brother/sister N. that they may be consoled in their grief by the Lord. We pray to the Lord.

-For all of us assembled here to worship in faith, that we may be gathered together again in God's kingdom. We pray to the Lord.

Catholic Norms for the Order of Christian Funerals



The Order of Christian Funerals

The Christian response to death must stand as a symbol of the central & pivotal Christian beliefs of a person's life, here and hereafter. Both private and liturgical prayers unite us to the great Paschal Mystery and its hope of eternal union with God. The events which surround death naturally evoke a community response. The community of relatives, friends and parishioners come together, under the shepherding of the pastor, to provide prayerful support. The entire Christian community through the Church's liturgy, offers prayer for God's mercy for the deceased and God's strength for the bereaved. As a result of these vital realities of Catholic life, Christian burial is a rite that the Church provides

for its faithful departed and is a source of strength, hope and encouragement for those who are bereaved. This rite consists of three parts:

1. The Vigil (Wake)
2. The Funeral Liturgy (Mass)
3. The Rite of Committal (Burial)

Each part has a distinct role, and each must reflect the circumstances of both the deceased and those who mourn.

The Vigil

Of all the parts of the funeral rites, the vigil (wake) is sometimes the most difficult because it is usually the first time the family and friends view the remains of the deceased and confront the reality of death. While some would prefer to avoid the vigil because of pain and grief, this ritual moment can be a catalyst for the grieving process fostering psychological and spiritual health.

The place of the vigil service is either the funeral home, the home of the deceased or the parish church. Regardless of the place, the vigil is a liturgical service requiring a presider and a reader and may have a minister of music. A friend or relative of the deceased may speak in remembrance following the concluding prayer and before the blessing.

The practice of conducting wakes in church is encouraged. If the vigil is held in church, the body (or cremated remains) of the deceased is received prior to the service. In the case of a body, the coffin may be opened for viewing following the reception of the body. At the conclusion of the wake, the coffin is closed and locked and is covered with the pall. The coffin may remain in place overnight in church until the celebration of the Funeral Mass. Traditional devotions and prayer such as the recitation of the rosary may be held in addition to the vigil service but never in place of it.

Eulogies are best done at the wake service.

Funeral Mass

The Church encourages the celebration of the Funeral Mass for its deceased members. Some will hesitate to have a Funeral Mass because of doubts about their own faith or worthiness or that of the deceased. The Funeral Mass is a prayer for God's mercy for the deceased and a solace for the living and does not presume a life of exemplary faith or virtue.

The Funeral Mass may be celebrated on any day except those excluded:

The Funeral Mass has first place among the Masses for the Dead and may be celebrated on any day except solemnities of obligation, on Holy Thursday and during the Paschal Triduum, and the Sundays of Advent, Lent and the Easter season. (GIRM 381)

In the United States, the Holy Days of Obligation are:

- Mary, the Mother of God January 1
- Assumption of Mary August 15
- All Saints November 1
- Immaculate Conception December 8
- Christmas December 25

While the universal Church does not forbid the celebration of funerals on the Sundays of Ordinary Time, it seems in the best interest of local pastoral practice to refrain from celebrating funerals on all Sundays in the Diocese of Orlando.

Time and Place: The parish secretary will arrange with the funeral home or family the appropriate date and time for Funeral Masses.

The Rite of Committal (Burial)

The Rite of Committal is the final act of the caring for the body (or cremated remains) of the deceased member of the church (Order of Christian Funerals, 204). The movement to the cemetery is a ritual procession to the final resting place of the deceased. A spirit of prayer is encouraged to be maintained throughout the automobile cortege. When a body is to be cremated following the celebration of a Funeral Mass, the Rite of Committal is to be celebrated as soon as possible following the funeral (OCF 425, 431).

When possible, those who were part of the Catholic community are buried together in a Catholic cemetery or in a part of a cemetery reserved for Catholics. Not only is the cemetery a sacred place, it is also a link in the community of the faithful living and dead. It is a recognition of the shared belief of the dead and the living who commit their deceased to holy ground and to the love and mercy of the Lord. (Canons 1240-1243).

In the Diocese of Orlando, the great majority of burials will be graveside. The grave is blessed in each individual instance unless interment will occur in a Catholic cemetery, in which case the entire cemetery has already been blessed

SPECIAL CIRCUMSTANCES

A. Cremation

The Church recommends that the pious custom of burying the bodies of the faithful be observed. The Church does not forbid cremation unless it has been chosen for reasons that are contrary to Christian teachings (Canon 1176, #3). The faithful who choose cremation are presumed to have the proper motives and good intentions.

The Church's Funeral Rites may be celebrated for persons who choose to have their bodies cremated for reasons consistent with the Catholic faith. In some cases cremation will take place following the celebration of the Funeral Mass. In other cases it may be necessary for cremation to take place prior to the Funeral Mass. Funeral Masses are permitted to be celebrated with the presence of cremated remains.

The cremated remains of the body of the deceased must always be treated with respect.

This includes the use of a worthy vessel, the manner in which they are transported and carried, and the manner in which they are finally placed (OCF 427). **Unless serious reason prevents it, the cremated remains should be buried in a grave or entombed in a mausoleum or columbarium (OCF 427).**

Remains should never be fashioned into jewelry or other memorial trinkets or separated and given to family members.

The practice of scattering cremated remains on the sea, from the air, or on the ground, or the keeping of cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. (OCF 427). Remains cannot be made into jewelry or other objects.

More information on cremation:

http://www.orlandodiocese.org/images/stories/ministries_offices/family_life_pastoral_care/cremation_q_a.pdf

http://www.orlandodiocese.org/images/stories/ministries_offices/family_life_pastoral_care/cremation2006.pdf

http://www.orlandodiocese.org/images/stories/ministries_offices/family_life_pastoral_care/cremation_brochure2006.pdf

B. Donation of Bodies to Medical Science

As a result of the achievements of science and medicine, particularly in regard to organ transplants, there are requests to donate organs or bodies to medical science. Such requests are legitimate and are not contrary to Christian principles. However, there should be reasonable assurance that the remains will be disposed of in a proper, reverent and dignified manner upon the completion of the scientific research. In such cases, since the body is not embalmed, a wake or a Funeral Mass is usually impossible. The family should be urged to schedule the celebration of a Funeral Mass (without the presence of a body) as soon after death as practical.

Other Considerations

Eulogy

Eulogies are best done at the wake service.

“Celebration of Life Service”

The Catholic liturgy is so much more than a celebration of someone’s life. While a celebration of life tells stories of the departed, the Catholic liturgies are “a privileged opportunity to return to God the gift of the deceased, hoping to usher them into paradise with the aid of our prayers. Our love for the departed is expressed after death, above all else, in our prayer for them” (Our Sunday Visitor, <https://www.osvnews.com/2017/05/07/planning-and-understanding-the-catholic-funeral/>).

Like with eulogies, the wake service is the best time for this.

Other Christian Ministers

The liturgies of the Catholic Church must be celebrated by Roman Catholic Clergy. If you have a relative who is a Roman Catholic priest or deacon, the parish office will need a copy of his faculties in order to get permission for him to celebrate/serve at the Funeral Mass.

Ministers of other Christian faiths may participate in parts of the Mass, as may family members. While each case is different, having these men and women of God proclaim one of the scripture readings is very appropriate.

If a member of your family is an Extraordinary Minister of Holy Communion at their parish and wishes to serve as an EMHC at the Funeral Mass, please contact the office. We will need a letter of good standing from their parish.

Slide Shows/Videos

The parish is equipped with televisions and laptop with CD and flash drive ports to show Power Point based slide shows or videos. Such displays can only be shown prior to Mass or the wake service and cannot be incorporated into the Mass. Please have someone in your party who knows the basics of computers available as our volunteers may not.

Symbols

The funeral Mass expresses our faith in Jesus' victory over death and our personal share in that resurrection. It does so through prayers and blessings, through songs and readings, through ceremonies and symbols. In the Catholic tradition, the Mass of Christ's Resurrection is celebrated for the deceased. As believing Christians we are united with Christ from the moment of our baptism. We live with Christ, die with Christ and rise to a glorious Resurrection.

The color of the priest's vestments:

We normally associate the color white with Easter, weddings, baptisms, events of joy, happiness, and victory. Since we are not merely grieving over a loved one's loss, but celebrating their entrance through death into life forever, generally the clergy wear white vestments instead of black or purple.

Music:

More than anything else in worship, music affects our feelings and the atmosphere in which we pray. It expresses well our inner thoughts. Rather than the customary funeral melodies which tend to be heavy and sad, the hymns and songs are light and joyful. Easter tunes which speak of the Lord's resurrection are particularly appropriate.

Passages from the Bible:

The Mass is a Scripture-based celebration. Throughout the Mass, Biblical passages are used in conjunction with the prayers. Three selections are chosen by the family to be read during the funeral Mass; one from the Old Testament, one from the New Testament, and one from the Gospels. Through Scripture, our Lord speaks to us. He brings us comfort and assurance that our loved ones will be with Him in paradise.

The Easter [paschal] candle:

From Easter Sunday for 50 days the large paschal candle stands in the sanctuary. It symbolizes the Risen Christ and tells us he has conquered sin and death and now lives in our midst. In the Catholic funeral service we carry this candle in procession or place it before the casket as a reminder that the deceased, through death, shares in that victory of Jesus over the powers of darkness.

Sprinkling of the casket/urn with Holy Water:

We first share in the resurrection of the Lord through baptism. At the baptismal font, saving waters poured over our body made us a Christian and our whole being a new creation filled with the Holy Spirit. When the priest sprinkles holy water over the casket during the service it should serve to recall that initial washing in baptism. It is this which gives us the basis for hope in the personal rising of loved ones to life forever.

Incensing of the body:

As Christians we believe the body is a temple of the Holy Spirit and one day will be resurrected by God's mighty power.

Incense was used by the priests of the Old Testament to indicate the holiness of the temple. It is also a sign of our prayers ascending to God in Heaven. During Mass, the priest incenses the altar, the casket and the congregation. After Mass, the priest walks around the casket and incenses the body as a sign of our respect for the remains and as a final farewell or commendation of this departed to God.

Presentation of gifts: The Church encourages the family at the funeral Mass to bring to the altar the bread and wine and perhaps some gifts symbolic of your beloved's life. This action in effect says, "Lord, we give our loved one back to You. We accept Your will. We know it is some event in Your divine plan."

Holy Communion:

This is the most perfect way to share in the funeral Mass. The Church encourages the family and those present to do so. You may also receive Communion under both species or from the cup. While everyone receives the whole Christ under the form of bread alone, it is a better, fuller sign that we truly do eat and drink the Lord's body and blood

when we communicate from the chalice as well. The words of Jesus in St. John's Gospel have great meaning here. "He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day." (Jn 6:55)

Unfortunately, we cannot allow non-Catholics to receive Jesus' precious body and blood. Only Catholics in a state of grace (no known mortal sin) may receive.

The Cross:

The sign of our redemption, since it is the instrument upon which Christ sacrificed Himself, it is also a symbol of our faith in Him. Elements of joy and hope mark the entire celebration. We rejoice in the knowledge that a loved one who was God's gift to us all, lived in the full awareness of His presence and today returns to Him to be happy forever. We grieve over the absence of the loved one but we rejoice in the knowledge that he is with God in His eternity of love.

Receiving Communion

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are

to be included in missals and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic communion.

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin

and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be

mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray

that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect

the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

Receiving Communion

"Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you." (John 6:53)

"This is my body...This is my blood" (Mark 14: 22-25)

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FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

(www.usccb.org/liturgy/current/intercom.shtml)

It is a tradition at St. John's that those who will not receive Holy Communion process in the Communion line and receive a blessing from the priest. To signal to the priest that you will not be receiving, cross your arms over your chest.



SUGGESTED DONATIONS

Non-Registered/ Non-Parishioners brochures: 50 color \$25.00

Church: \$50.00 (Non-registered/non-parishioners only)

It is proper for the Pastor, as appointed shepherd, to celebrate the funeral Mass of his parishioners.

Priest:

Vigil/wake \$ 75.00 (May be priest or deacon depending on availability)

Mass \$200.00

Local Cemetery \$100.00

(May be priest or deacon depending on availability)

(Florida National Cemetery, Bushnell has a deacon)

Music Fees*

\$150. 00 Accompanist payable to the accompanist

\$100.00 Cantor payable to the cantor

Accompanists are not singers. If music is requested, a cantor must be present.

*While all baptized Catholics are entitled to a funeral Mass, musicians are not an obligation. It is up the family to determine if music fees are feasible for their situation.

The church office will schedule a priest according to availability.

The parish will endeavor to arrange the cantor/accompanist of the family's choosing, but circumstances may prohibit the preferred cantor/accompanist from being available. The parish office has the right to assign a cantor/accompanist within a timely manner.

Leaving a Legacy

- ◆ In lieu of flowers, donations can be made to the parish as a whole or to a specific ministry.
- ◆ Memorial bricks are available through the office. Bricks are \$50 each and are placed near the church or at the shrine of Mary.
- ◆ A memorial in the name of your loved one is available through a donation to St John's Giving Tree of Life. Please contact the Office at (352) 489-3166 or mail@stjohncc.com for more information.

Eulogy

Eulogies are best done at the wake service.

FREQUENTLY ASKED QUESTIONS

My loved one hasn't been to Mass in a while, can I still have a funeral Mass for my mom/ dad/etc.?

If your loved one/family has not attended Mass in several years but was baptized into the Catholic faith, they are still entitled to a Catholic funeral. Do not hesitate to call the Office or make arrangements through the funeral home.

My loved one was not Catholic, can I have a Funeral Mass?

Each circumstance is different. Most times some sort of service can be said. Please call the Office.

When/who/how do I pay?

Typically the funeral home will incorporate all church fees into their price. Check with them to make sure this has been done. If this is the case, the funeral home will pay the church and staff.

If you are not going through a funeral home then the family will be responsible for the fees/donations to the priest, church, and if appropriate music ministers, etc. Checks are payable directly to those involved such as the priest, cantor and accompanist. Donations for church fees are made out to St. John the Baptist Catholic Church. Give all checks to the Mass of the Resurrection Coordinator or Sacristan before Mass begins.

What if I can't afford the suggested donations?

Each Catholic is entitled to a Funeral Mass . If you cannot afford the suggested donations for your family member, call the Office. The parish will provide a priest to celebrate Mass for your loved one.

Who do I call and when?

Typically the funeral home is the first contact that the family makes.

The funeral home will then call the parish office to check if the date and time that the family requested is available for the Vigil/Wake and the Funeral Mass. Once the dates and times are secured a member of the Resurrection Mass Committee will contact the family to begin to plan the Funeral Mass. (Remember, a Catholic funeral is 3 parts, the Vigil/Wake, the Funeral Mass and the Committal.)

The church will assign a priest, and when requested a cantor and accompanist. All effort will be made to meet the family's suggestions for priest and/or cantor but it will be the church's final decision due to availability. Remember, as shepherd of his flock, it is proper for the Pastor to preside of all funerals of his parishioners.

Do I 'have' to have a Vigil/Mass?

The short answer is "no." While the Church has set up the ideal means of praying for a deceased loved one in the 3 parts of Vigil, Mass, Committal, some circumstances do not allow for all three.

The Mass is the Church's most sacred form of worship. It is very fitting to have the Mass of Christian burial for your loved one.

Does the parish have a place for the family to gather for a repast/meal after the Mass?

St. John's does not provide repasts. Under certain circumstances, for registered parishioners a facility may be available but the meal must be catered and set up and clean up are the family's responsibility.

It is suggested that instead the family contact a local restaurant that can offer a private area.

Is the New American Bible the only translation of Scriptures we can read from at Mass?

Since May 19, 2002, the revised Lectionary, based on the *New American Bible* is the only English-language Lectionary that may be used at Mass in the dioceses of the United States, except for the current *Lectionary for Masses with Children* which remains in use.

Can I say a Eulogy.

Eulogies are best done at the wake service.

QUICK GUIDE for Funeral Mass:

To Choose standard readings, check this box

Or CHOOSE:

1) Old Testament Reading: _____

Who will read? _____

2) New Testament Reading that is NOT a Gospel (Matthew, Mark, Luke, John): _____

Who will read? _____

3) Responsorial Psalm _____

(If cantor present he/she will proclaim the psalm)

4) Gospel Reading: _____

(Priest reads this) Pick from Matthew, Mark, Luke, or John

Entrance Song: _____

or standard

Prayers of the Faithful: Who will read? _____

or deacon

Offertory Song: _____

or standard

Who will bring up the gifts? (3 people)

1. _____

2. _____

3. _____

Communion Song: _____

or standard

Recessional (Closing) Song: _____

or standard

Who will sign the Book of Remembrance? _____

Information about your departed love one (for the priest):

Involvement in the church: _____

Hobbies: _____

Type of work: _____

Family (spouse/children/grandchildren etc.): _____

Other: _____