

- [17] Hardon, Modern Catholic Dictionary, pg. 466
- [18] Hardon, The Catholic Catechism, pg. 259
- [19] cf. CCC 652
- [20] CCC 655, 658
- [21] Compendium of the Catechism of the Catholic Church, 355
- [22] CCC 2300
- [23] cf. CCC 2301
- [24] CCC 2301
- [25] CCC 1684
- [26] CCC 1686
- [27] CCC 1687
- [28] CCC 1688
- [29] CCC 1689
- [30] OCF 10
- [31] St. Simeon of Thessalonica, De ordine sepulturae. 336: PG 155, 684
- [32] *Order of Christian Funerals*, number 31

Link to Liturgy



10th Sunday in Ordinary Time Requiescat in pace (Rest in Peace)

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Lessons and Discussions

Page 4 – Do Not Weep

“do not weep”

Page 6 – Death and Resurrection

“The dead man sat up and began to speak”

Page 10 – Funeral Rite

“a man who had died was being carried out”

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

O St. Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in thee all my interests and desires. O St. Joseph, assist me by thy powerful intercession and obtain for me all spiritual blessings through thy foster Son, Jesus Christ Our Lord, so that, having engaged here below thy heavenly power, I may offer thee my thanksgiving and homage. O St. Joseph, I never weary contemplating thee and Jesus asleep in thine arms. I dare not approach while He reposes near thy heart. Press Him in my name and kiss His fine head for me, and ask Him to return the kiss when I draw my dying breath. St. Joseph, patron of departing souls, pray for me.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Marian Antiphon – Salve Regina – Simple Tone

IV. ANTIPHON SALVE REGINA, SIMPLE TONE
From First Vespers of the Feast of the Blessed Trinity to None on Saturday before the First Sunday of Advent.

Ant.
5.
S

Alve, Re-gí-na, * ma-ter mi-se-ri-córdi-æ : Vi-ta, dulcé-do, et spes nostra,
salve. Ad te clamámus, éxsu-les, fi-li-i Hevæ Ad te suspi-rámus,
gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advocá-ta
nostra, il-los tu-os mi-se-ri-córdes ócu-los ad nos convér-te. Et Je-sum,
bene-díctum fructum ventris tu-i, nobis post hoc exsí-li-um osténde.
O clemens : O pi-a : O dulcis * Virgo Ma-rí-a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

Gospel Reading – Luke 7:11-17 – Roman Missal

A reading from the holy Gospel according to Luke
- Glory to you O Lord

Jesus 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.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings – 10th Sunday of Ordinary Time

From the beginning of a letter to the Romans by Saint Ignatius of Antioch, bishop and martyr

I wish you to please God, and not men

Ignatius, called Theophorus, to the church which has found mercy in the generosity of the Father on high and of Jesus Christ, his only Son; to the church which is loved and enlightened by the Father, who wills all that exists in accordance with the love of Jesus Christ our God; to the Church which rules over the land of the Romans, a church worthy of God, worthy of honor and of praise, worthy to be called blessed, worthy to receive the answer to its prayer, pure, and preeminent in love among Christian communities, observing the law of Christ and bearing the Father’s name; I greet this church in the name of Jesus Christ, Son of the Father. To those who were in union, body and soul, with his every command, and filled inalienably with the grace of God, and cleansed wholly from all foreign stain, I wish every blameless joy in Jesus Christ our Lord.

Through my prayers I have been granted the favor of seeing you, my holy brothers, face to face, as indeed I have constantly

asked. I now hope to embrace you as a prisoner in Christ Jesus, provided that it is God's will for me to be found worthy to the end. For a good start has been made, if only I may gain the grace to secure my prize without hindrance. For I fear that your love may harm me. It is easy for you to do as you wish, but hard for me to attain to God if you should not allow me to be martyred.

I wish you to please God and not men—as indeed you are doing. I shall never again have such an opportunity to get to God, nor will you, if you keep silent, ever have the credit for a greater achievement. If you keep silent about me, I become a word of God; but if you love me in the flesh, I become a meaningless cry. Grant me no more than to be made a sacrifice to God while there is still an altar at hand. Thus you may form a choir of love and sing praise to the Father in Christ Jesus for so graciously summoning the bishop of Syria from the sun's rising to come to the place of its setting. It is a fine thing for me to set with the sun, leaving the world and going to God, that I may rise in him.

Responsory – Office of Readings – Philippians 1:21; Galatians 6:14

For me, life is Christ, death is gain.
– God forbid that I should boast except in the cross of our Lord Jesus Christ.

Through it the world has been crucified to me, and I to the world.
– God forbid that I should boast except in the cross of our Lord Jesus Christ.

Do Not Weep – Lesson and Discussion

“Do not weep”

Why does Jesus tell the woman not to weep? “He wished to moderate her excessive sorrow, and to teach us that we should not mourn for the loss of our relatives, like the heathens who have no hope of resurrection to eternal life (Thess. 4:12). Resignation to the will of God with prayer and good works, will be of more use to the dead than many tears.”[1]

What similes can be drawn from the mother? The mother in this story is like our mother Mary who wept for her Son on the cross. The mother is also like the Church who weeps for us. “May Mother Church weep for you for she intervenes for each of

united with Christ as we go toward him...we shall all be together in Christ.”[31]

What music should be played at funerals? The Church teaches that there should be no secular music played during a funeral. While secular music can be important in a person's life, and can bring about strong feelings, it has no place within the liturgy. “Rather than adopting popular secular songs which are inappropriate to a liturgical setting, we should seek out good liturgical music on a paschal theme which can ‘support, console, and uplift participants and help to create in them a spirit of hope in Christ's victory over death and in the Christian's share in that victory.’”[32]

ACTIVITY – Lectio Divina (Funeral Mass)

Chant or read and reflect on the antiphons and songs chosen by the Church for a funeral Mass. Using lectio divina reflect on the scripture and then share if you are in a group. Chanting these antiphons for the entrance, offertory, and communion should be the priority because of the solemnity and the text. These are the antiphons in English in the Simple English Propers setting.

http://media.musicasacra.com/books/sep/084_SEP_Funeral-Mass.pdf

Profession of Faith or Popular Devotion – Ancient Prayer to Saint Joseph for a Happy Death

St. Alphonsus Liguori on St. Joseph: “Since we all must die, we should cherish a special devotion to St. Joseph, that he may obtain for us a happy death. All Christians regard him as the advocate of the dying who had honored him during their life, and they do so for three reasons: First, because Jesus Christ loved him not only as a friend, but as a father, and on this account his mediation is far more efficacious than that of any other Saint. Second, because St. Joseph has obtained special power against the evil spirits, who tempt us with redoubled vigor at the hour of death. Third, the assistance given St. Joseph at his death by Jesus and Mary obtained for him the right to secure a holy and peaceful death for his servants. Hence, if they invoke him at the hour of death he will not only help them, but he will also obtain for them the assistance of Jesus and Mary.” (http://www.st-joseph-medal.com/prayers-to-st-joseph-for-a-happy-death.html)

home, the church, and the cemetery), and according to the importance attached to them by the family, local customs, the culture, and popular piety. This order of celebration is common to all the liturgical traditions and comprises four principal elements.”[26]

What are the four elements? The greeting of the community, The liturgy of the Word, The Eucharistic Sacrifice, and a farewell.

A greeting of faith to friends and family begins the celebration. They are welcomed with a word of consolation. “The death of a member of the community is an event that should lead beyond the perspectives of ‘this world’ and should draw the faithful into the true perspective of faith in the risen Christ.”[27]

The liturgy of the Word should be prepared with careful attention because there may be people present that rarely hear the Word of God or attend any liturgy. “The humility in particular must ‘avoid the literary genre of funeral eulogy’ and illumine the mystery of Christian death in the light of the risen Christ.”[28]

“The Eucharistic Sacrifice. When the celebration takes place in church, the Eucharist is the heart of the Paschal reality of the Christian death. In the Eucharist, the Church expresses her efficacious communion with the departed: offering to the Father in the Holy Spirit the sacrifice of the death and resurrection of Christ, she asks to purify his child of his sins and their consequences, and to admit him to the Paschal fullness of the table of the Kingdom. It is by the Eucharist thus celebrated that the community of the faithful, especially the family of the deceased, learn to live in communion with the one who ‘has fallen asleep in the Lord,’ by communicating in the Body of Christ of which he is a living member and the, by praying for him and with him.”[29]

Finally, a farewell to the deceased person is the final praise to God by the Church. “the last farewell by which the Christian community greets one of its members before his body is brought to its tomb.”[30] In the Byzantine Rite, there is an expression by the kiss of farewell. “By this final greeting ‘we sing for his departure from this life and separation from us, but also because there is a communion and a reunion. For even dead, we are not at all separated from one another, because we all run the same course and we will find one another again in the same place. We shall never be separated, for we live for Christ, and now we are

her children as the widowed mother intervened for her only son...And may a multitude of people [the people of the faithful] share in the grief of the good mother”[2].

Why does Jesus show compassion for the mother? Father Gabriel writes, “Perhaps the weeping woman made him think of another mother, his own, who would one day see him dying on the cross, and, later, contemplate him risen.”[3] “So He goes up to her and says, ‘Do not weep’ (Luke 7:13). It is like saying, ‘I don’t want to see your crying; I have come on earth to bring joy and peace.’ And then comes the miracle, the sign of the power of Christ who is God. But first came his compassion an evident sign of the tenderness of the heart of Christ the man.”[4]

Why does Jesus raise the child from the dead? It was because He was so moved with compassion and pity for the woman who had lost everything that was important to her, her only son. Luke says that Jesus was “moved with compassion”. This could be similar to the compassion he had with Lazarus and moved to tears. “He could have passed by or waited until they called him. But He didn’t. He took the initiative, because He was moved by a widow’s sorrow.”[5]

What else does this resurrection show us of the child? The resurrection of the child shows us a couple of things. First, it shows that Jesus is the messiah. He has the power to raise the dead. In the first reading we read of Elijah bringing a child back to life not by his own power, but through prayers to the Father. In the gospel reading Jesus under His own power brings the boy back to life. Many people who saw the miracle thought he was like Elijah in bringing the dead back to life. This is why they call Jesus a “prophet”. Jesus shows us on more than one occasion He has this power to raise the dead.

The child’s resurrection also shows us that we too will one day be raised from the dead by the power of Jesus Christ. Jesus tells us to not weep too bitterly for those who have died, because He will raise us all up on the last day.

Finally, the miracle of the raising of the boy from death shows us the foreshadowing of Christ’s death and resurrection. When He would be taken out of the city, die, and be buried while His mother wept. It shows that Jesus rose from the dead just as He promised, and has the power to rise all from the dead.

Where else in Scripture does Jesus raise people from the dead? We know of two other stories in the Gospels similar to the one we read today. Besides today's reading: The raising of Jairus' daughter (Mark 5:35-43), and the raising of Lazarus (John 11:1-44)

What can we take from this Gospel Reading and apply it to our day and time? Just as Jesus shows perfect compassion and charity so too must we strive to show love and compassion to *everyone* we meet. "We should ask ourselves in our prayer today whether we know how to love everybody who crosses our path in this life, whether we have a real concern for their misfortunes, a concern that leads us to act in an effective way; thus, when we come to our daily examination of conscience we will find in the course of it that we have many acts of charity and of mercy we can offer to God." [6] "We should ask Our Lord to give us a good heart, capable of having compassion for other people's pain. Only with such a heart can we realize that the true balm for the suffering and anguish in this world is love, charity. All other consolations hardly even have a temporary effect and leave behind them bitterness and despair." [7]

Death and Resurrection – Lesson and Discussion

"The dead man sat up and began to speak"

Benjamin Franklin said, "The only things certain in life are death and taxes." We cannot escape death, nor are we called to.

"That no one, however young and healthy, will escape death, wherefore we should always be prepared to die" [8] Some would say we are cursed and blessed at the same of knowing this; that we will die. A curse because there is no escaping death, and many people fear death, however for a Christian this is a great blessing.

Why is the knowledge that we will die a blessing? The answer is very simple: as good as this life is, there is a greater good, that of eternity with God and as difficult as this life can sometimes be, there is eternal peace. The only way we see meaning and hope in death is in Jesus Christ, who died and rose from the dead. "The Christian meaning of death is revealed in the light of the *Paschal mystery* of the death and resurrection of Christ in whom resides our only hope. The Christian who dies in Christ Jesus is 'away from the body and at home with the Lord.'" [9] The

of the Resurrection. The burial of the dead is corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit." [22] Burying the dead is not just physical, but the spiritual. We are called to mourn with those that mourn, we are also called to pray for the dead. Many times in addition to a funeral Mass, we pray a Rosary for the soul, and we may also pray the Office of the Dead, from the Liturgy of the Hours for the soul.

ACTIVITY – Office of the Dead

Download the Office of the Dead packet on the packet page. Solemnly pray the Office of the Dead privately or with a group praying for the faithful departed. The Office may be prayed at any time. If praying the Office with a group it would be good to pray for by name any soul that the Office is being offered for, this may be done prior to the Pater Noster (Our Father). You can also use the Office of the Dead as Lectio Divina, praying the Office together in a group and then sharing any word or phrase from scripture that spoke to you.

Can we allow a body to be autopsy? What about organ donations? The Church does permit bodies to be used for autopsies for legal reasons or scientific research. The Church also allows the freedom of organ donations if the person so desires. [23]

Can a person be cremated? While the Church prefers and stresses that a body be buried wholly intact to show value to the funeral rite, "The Church permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body." [24] With cremation there are certain rules that must be followed. Please see and discuss Archbishop Michael Sheehan letter on cremation. Download the letter on the packet page.

How are we suppose to do a proper Christian Funeral? First, the funeral should be in the liturgical celebration of the Church. If our whole lives are entered into the body of Christ through the Sacramental life, then so should a funeral be. "The Christian funeral is a liturgical celebration of the Church. The ministry of the Church in this instance aims at expressing efficacious communion with the deceased, at the participation in that communion of the community gathered for the funeral, and at the proclamation of eternal life to the community." [25]

"The Order of Christian Funerals (Ordo exsequiarum) of the Roman liturgy gives three types of funeral celebrations, corresponding to the three places in which they are conducted (the

judgment because it will answer to the social side of humanity. We are to be judged not only as individuals but as members of society, to reveal to the world God's justice in those he condemns and his mercy in those who are saved. ...there is a deeper reason for the final judgment, arising from the nature of human actions. Their full import cannot be gauged the moment they are done, or even at the end of the life of a person who does them... his life still goes on in a sense, and is affected by what happens afterward.”[18]

What is the significance of our Resurrection? Our Resurrection is not possible without Jesus rising from the dead first. Jesus is the fulfillment of the promises of the Old Testament and what He said while living here. This is why in the Creed we say “in accordance with the Scriptures”. [19] By Jesus Resurrection this means we too share within Him the newness of life. “Christ's Resurrection – and the risen Christ himself – is the principle and source of our future resurrection: ‘Christ has been raised from the dead, the first fruits of those who have fallen asleep. ...For as in Adam all die, so also in Christ shall all be made alive.’ The risen Christ lives in the hearts of his faithful while they await that fulfillment. ...Christ, ‘the first born from the dead’ (Col. 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf. Rom. 6:4), and one day by the new life he will impart to our bodies (cf. Rom. 8:11).”[20]

Funeral Rite – Lesson and Discussion

“a man who had died was being carried out”

At some point in our lives we will all attend a funeral. However, many people do not know there is a specific way a funeral should be done for Catholics. Funerals, while sad because of the loss of the person, is a time for hope and reminder of us all that we too will die; we will face Jesus; and we pray that others will have pity on us and pray for our soul.

What do funeral rites express? “Although celebrated in different rites in keeping with the situations and traditions of various regions, funerals express the paschal character of Christian death in hope of the resurrection. They also manifest the meaning of communion with the departed particularly through prayer for the purification of their souls.”[21]

What are we suppose to do with the body? “The bodies of the dead must be treated with respect and charity, in faith and hope

answer to the proverbial question, “What is the meaning of life?” or “Why are we here?” is easy to answer: To get beyond this life.

What is death? “The cessation of the bodily functions of a human being through the departure of the soul. It is part of revelation that, in the present order of divine providence, death is a punishment of sin. According to the teaching of the Church, death is a consequence of Adam's sin, as declared by St. Paul: ‘Sin entered the world through one man, and through sin death’ (Romans 5:12). In the case of those justified by grace, death loses its penal character and becomes a mere consequence of sin. All human beings, therefore, are subject to death, although in the case of Christ and his Mother, because of their freedom from sin, death was neither a punishment for sin nor a consequence of sin. Yet, as they were truly human, death was natural for them. Death is also the end of human probation or testing of one's loyalty to God. It ends all possibility of merit or demerit. Properly speaking, only the body dies when separated from its principle of life, which is the soul. However, the Bible speaks of a second death (Revelation 20:6), referring to the souls in hell, who are separated from their principle of supernatural life which is God.”[10]

TV SHOW – LOST ending – POP CULTURE CONNECTION – 4:21

<http://youtu.be/e3D6EG35WP0>

SPOILER ALERT (This video does show the end of the TV Show LOST. If you are watching the show or plan to watch it you may want to steer clear of this video until later.) We won't spoil it by reading, but it does deal with death and the true balance and delicacy of it.

The Church has always tried to keep a good balance when dealing with and discussing death. “...The Church has been careful to avoid two extremes; either so concentrate on the moment of death and the transitory character of earthly things as to undervalue the importance of this life; or so ignore the sublimity of death as to canonize the goods of this world and distract the faithful from the pursuit of holiness.”[11]

VIDEO – The Death of John Paul II – POP CULTURE CONNECTION – 3:16

http://youtu.be/Eue3_0_Kg2w

This video speaks about the death of Blessed Pope John Paul II. It shows what the faithful were doing all over the world in prayer

and fasting for him. It also shows the beauty and respect life and death are given in a Catholic context.

What is the relationship between the sacraments and our death? “The Christian who dies in Christ reaches at the end of his earthly existence the fulfillment of that new life which was begun in Baptism, strengthened in Confirmation, and nourished in the Eucharist, the foretaste of the heavenly banquet.”[12] During clothing with the white garment at the Baptismal Rite, the celebrant says, “N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.”[13] We are called to bring the same “white garment”, our soul, unstained after baptism to heaven. We cannot bring our soul to heaven, but through death, the separation between body and soul. Many times at a funeral Mass a white pall is placed over the casket, just as one time a white garment was put on a person at baptism.

What should we do to prepare for death? We can do a number of things. We should continue to pray to our Father and Saint Joseph who is the patron for a happy death. We should request a priest immediately so that we may receive Anointing of the Sick, Last Rites, Viaticum, and an Apostolic Blessing. Lastly, we should ask our friends and family to pray for us. Hopefully we are doing most of these things (minus the Sacrament of Anointing and Last Rites) every day.

St. Francis de Sales wrote, “O man, represent to yourself in lively colors, that at your death the world will cease to exist with respect to you. In that last hour the pleasures, the vanities, the riches, the honors, the friendships, and all that was dear to you, will disappear before your eyes as so many shadows. O fool that I am! You will then say, for what trifles and fooleries have I lost all! On the contrary, piety, good works, penance, etc., will appear pleasant to you, and you will exclaim: O, why did I not travel on this blessed road! Then the sins which you now consider as mere trifles, will seem to you like mountains, and all that you thought you had accomplished as great things, with regard to piety, will seem to you very little....What terrors will befall her, when she must appear before the tribunal of that God whom she never really loved and honored in her life-time, and before whom she must now give the strictest account, and hear an irrevocable

and just sentence!...How can you escape this terrible future? By living now, as you would wish to have lived at the hour of death. Die daily with St. Paul by crucifying the flesh and its lusts and by voluntarily withdrawing your heart from the world, its pomps and vanities, before death will do this by violence.”[14]

What is Viaticum? “Viaticum is the Holy Eucharist received by those who are about to leave this earthly life and preparing for the journey to eternal life. Communion in the body and blood of Christ who died and rose from the dead, received at the moment of passing from this world to the Father, is the seed of eternal life and the power of the resurrection.”[15]

Can someone receive Last Rites after one is dead? It depends. We do not know when the exact moment when the soul leaves the body. If a priest arrives minutes after a doctor pronounces someone dead the priest is allowed to still anoint. However, if the body is breaking down and decomposing then obviously the person’s soul has left the body, and the priest can pray for the repose of the soul but would not give anointing and Last Rites.

What happens right after we die? “After death, which is the separation of the body and the soul, the body becomes corrupt while the soul, which is immortal, goes to meet judgment of God and awaits its reunion with the body when it will rise transformed at the time of the return of the Lord. How the resurrection of the body will come about exceeds the possibilities of our imagination and understanding.”[16]

How will our resurrection be? We do not know exactly how it will happen, but we do know that it will happen. In the last two articles of the Apostles Creed we proclaim that we believe in “the resurrection of the body, and life everlasting.” This is what the Church does know of our bodily resurrection, “The universal return to life of all human beings, to occur soon before the last judgment by God’s almighty power. Each individual soul will be reunited with the selfsame body with which it was united on earth. While all the dead will rise, only the just will have their bodies glorified.”[17] We know when we all will be raised, which is at the second coming of Jesus Christ to establish once and for all His Kingdom and reign over Heaven and Earth.

What is the “last judgment”? The last judgment or Final Judgment is after all have been raised from the dead will be “a social