

Funerals at Holy Spirit Parish

The Three Stations of a Catholic Funeral



Common Questions



Readings



Hymns



Funeral Liturgy Information and Fees



Funeral Liturgy Planning Sheet

OUR CONDOLENCES.
Holy Spirit Parish asks you to please accept the expression of our sympathy at this time of your loss. As baptized faithful, we share in your grief and, at the same time, renew with you the confession of one baptism for the forgiveness of sins, the resurrection of the dead and the life of the world to come.¹

As you now prepare for a Catholic funeral, the following will be a helpful guide. Typically, there are *three stations* or parts of the Catholic Funeral.

The three stations of a funeral

1.) Vigil for the Deceased

The vigil for the deceased is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy.²

Generally, the vigil service (often called the visitation) is held at a mortuary the night before the funeral. A prayer service may be led by a member of the family or of the clergy. It takes the form of a Scripture Service (appendix 1) or praying the rosary.

This time is also very appropriate for families who wish to have family members and friends offer eulogies, honors and remembrances of the deceased. Photos and dvds are often available for viewing. Flowers are usually sent to the mortuary for this service and are transferred to the church by the mortuary for the Funeral Mass.

This station is optional.

2.) Funeral Liturgy

When one of its members dies, the Church encourages the celebration of the Mass. The saving Word of God strengthens us and the Eucharistic sacrifice of Christ's Passover from death to life in Communion nourishes us in praise, thanksgiving, reconciliation and atonement.³

¹ Profession of Faith

² Order of Christian Funerals, 51

The funeral liturgy is, in most cases, a Mass. Although preferred by the Church, there may be reasons why a Funeral Liturgy outside of Mass may be suitable to the circumstance. These liturgies are essentially the same except, of course, the latter does not celebrate the Eucharist nor offer Communion. The priests of the parish or others at the parish who are involved with bereavement care will be happy to discuss this option with you.

This booklet contains readings and hymnody that are appropriate for both types of funerals.

3.) Rite of Committal

Concluding the funeral rites, this is the final act of the community of faith in caring for the body of its deceased member. It may be celebrated at the grave, tomb or crematorium. Whenever possible, the rite of committal is to be celebrated at the site of the committal, that is, beside the open grave or place of interment, rather than at a cemetery chapel.⁴

As the time of marking the separation in this life of the mourners from the deceased, this station can be very emotional. Led by a priest or deacon, this rite is intended to bless the place of disposition of the body or cremains. In this blessing, those in attendance are reminded of our Christian trust and hope in brief references to Sacred Scripture, petitions and other forms of prayer.

At the conclusion of this rite, family members may wish to bid their final farewell in a respectful manner of custom, signs or gestures.

³ Ibid, 154

⁴ Ibid, 204

C

OMMON QUESTIONS REGARDING...

- **Pallbearers**
 - Traditionally, serving as a pallbearer has been a way for persons especially close to the deceased to both participate in a special way in the funeral and to perform the useful function of carrying the casket. It is best to discuss this matter with the funeral director who knows the physical demands of the pallbearer and the logistics of each church and cemetery.

- **Pall**
 - The pall is the large white cloth that is placed over the casket at the rite of receiving the body of the deceased. Reminiscent of a white baptismal gown, the pall is provided by the parish and may be opened and placed on the casket by members of the family, by the parish's adult servers or by the funeral home directors.
 - The pall is essential to the funeral rite because of its baptismal reference and so it alone and other religious articles (crucifix, Bible, Rosary) remain on the casket during the liturgy. At the conclusion, the pall is ceremoniously removed and may be replaced with a floral bouquet or, in military circumstances, a flag.

- **Lectors**
 - It is desirable, but not a requirement, that the readings for the Liturgy of the Word are selected and read by the family or friends. Reading at a funeral can be emotional and sometimes families prefer that the parish's adult servers fulfill this role.

- **Readings**
 - At least one scriptural reading outside of the gospel should be read. This would be taken from the suggested list of first and second (pink and blue pages respectively) readings. Any reading for the Liturgy of the Word must come from the bible.

- **Homily**
 - This segment of the Liturgy of the Word is reserved for the priest or deacon. The intent of the homily is to contextualize the deceased and those who mourn in God's love and in the mystery of Christ's life, death and resurrection. It is helpful to the homilist's preparation to share with him stories, anecdotes or descriptions that characterize the deceased's Christian life.

- **Prayer of the Faithful**
 - This series of petitions or intercessory prayers may be read by a member of the family or friends. (See appendix 2) The sample copy of prayers included in this packet is designed to be a template that can be personalized. Revised copies should always be given to the clergy for review. Given the size of a family, those who participate in this prayer can be one or several.

- **Preparation of the Gifts of Bread and Wine**
 - Essential to the Eucharist is bread and wine which family members or selected friends are encouraged to bring to the altar in procession. Usually two persons are sufficient for this procession, one carrying the bread and the other carrying the wine. This procession can be altered to accommodate more than two. Please confer with the priest to determine how your needs can be honored.

- **Ministers of Holy Communion**
 - The ordinary minister of Communion is a priest or deacon. In some circumstances, extraordinary Ministers of the Eucharist may be needed to efficiently minister Communion to a large number of congregants. Either the adult servers or commissioned ministers who are members of the family or friends may be of service. In some circumstances, the presider may depute or authorize practicing Roman Catholics to perform this service at a particular parish and liturgy.
 - Holy Communion at Holy Spirit Parish is offered under the form of bread.

- **Music and Musicians**
 - Selections of appropriate music for the funeral are indicated in this packet. The basic premise is to use hymns that are available in the parish hymnal, the Saint Augustine Hymnal so that all can participate without having to rely on printed Mass guides which require publication and usage rights.
 - It is important that parish musicians be part of the funeral Mass. They are trained to lead the congregation in hymnody, acclamations and other parts of the Funeral Mass which has its own demands such as the Song of Farewell and other appropriate solo pieces which the family may request.
 - Family members and friends may also be a part of the music ministry under the guidance of our parish musicians.
 - Recorded music, in any case, cannot be permitted.

- **Remembrance of the Deceased or Eulogy**
 - Eulogies are permitted at Holy Spirit Parish. At Mass, the proper time for speaking in remembrance of the deceased is after the Prayer after Communion and before the Commendation Prayers. Family and friends are requested to limit the time for eulogies to 5-7 minutes.

- A eulogy is a laudatory speech, especially one praising someone who has died. In the Catholic liturgical context, that which is laudable and praise worthy is the decedent's life of faith, hope and charity.
 - Families are also encouraged to incorporate the remembrance of the deceased into the vigil service when it is at the mortuary (station one), the reception by the family of guests or after the committal rites (station three). Some families choose to print an obituary with or without photographs to offer to each mourner as a tribute to the deceased.
 - DVDs and other projections are not permitted during the funeral liturgy, but could be shown during the vigil service (visitation) at the mortuary or reception periods. Families are responsible for securing their own video equipment.
- **Memorabilia**
 - Families, in their own remembrance of their deceased, find that collecting and displaying memorabilia such as photographs a helpful part of grieving. Holy Spirit provides tables and easels in the narthex of the church so that arriving guests may view them, sign a guest book (if provided) and offer condolences to the receiving line of family members.
- **Fees**
 - These are listed in this packet. See appendix 3) No one who is a registered member of Holy Spirit Parish or a Catholic residing within its jurisdiction is denied a funeral for inability to pay any fees.
 - For tax purposes, separate checks should be issued by the mortuary billing system. Please see the included fee schedule. (See appendix 3)
 - Other arrangements should be agreed upon while planning the funeral.
 - Fees should be paid before the funeral as a part of preparing for it. Families are usually very busy with other details after a funeral and funeral details risk becoming an unnecessary burden..

- **Flowers**
 - Flowers are an expression of compassion. They are often sent to the church and mortuary through delivery services of floral companies.
 - Bouquets are typically arranged in the sanctuary by the adult funeral servers who are familiar with the church.
 - Families are free to do with the flowers as they wish after the funeral. Families often leave them for parish use, bring them to the cemetery or make donations of them to local nursing homes.

- **Military Honors / Burial**
 - Like all cemeteries, the National Memorial Cemetery of Arizona has its own regulations and burial schedules. It is highly recommended that family members consult the funeral director at the mortuary and consult www.cem.va.gov for specific details.
 - The Rite of Committal (station three) takes place before or after the military provisions at a designated committal shelter
 - Most funeral homes offer information packets to prepare for a military burial, complete with guidelines, regulations and eligibility.

- **Bereavement Ministry**
 - Bereavement ministry discussion groups are available on a regular basis of each month at Holy Spirit Parish. Please call the parish office (480-838-7474) for details.

- **Participation of non-Catholics**
 - By tradition, non-Catholics are very welcome to participate in the rites of the Catholic funeral. Religion does not impede consolation. While it is preferred that Catholics participate as readers, circumstances sometimes dictate that a non-Catholic may act as a reader of the Sacred Scripture, following the liturgical format of the Catholic rite.
 - Non-Catholics should not receive Holy Communion, but may come forward for a blessing if they desire one.

- **Incense**
 - A ritualistic feature of a Catholic funeral is the use of incense. It is a sign of honor to the body of the deceased, which through baptism became the temple of the Holy Spirit. Incense is also a sign of the community's prayers rising to God and as a sign of farewell.⁵

⁵ OCF, #37.

- In rare circumstances, the use of incense may be omitted. Please advise the presiding priest of any serious reactions to incense.
 - Holy Spirit Parish's incense is hypo-allergenic and the air system of the church quickly disperses the smoke.
- **Cremaains at a Funeral Mass**
 - Funerals with cremaains are permitted by the Catholic Church.
 - Families or mortuaries are responsible for the safety of the cremaains.
 - Cremaains are to be accorded full respect and honor during all three stations of the Catholic Funeral.
 - The urn holding the cremaains is placed on a table near the sanctuary and often times with flowers and a picture of the deceased.
 - The preferred manner of celebrating a Funeral Mass is to have the body present before cremation takes place.
- **Cremaains at the Burial**
 - The Catholic Church discourages the practice of scattering ashes and instructs that cremated remains, just as a body, are to be put in a grave, tomb or burial place to which people may return for remembrance and prayer.⁶
 - Prayers for the Rite of Committal of cremaains are provided by the Catholic Church. (See Appendix 4)
- **Funeral Mass / Memorial Mass / Funeral without Mass**
 - The Funeral Mass is the first Mass celebrated for the repose of the soul of the deceased with either the body or cremaains present. In theory, each Catholic 'receives' one Funeral Mass. Subsequent to the first Funeral Mass, other Masses without with or without mortal remains are considered Memorial Masses.
 - Memorial Masses are secondary Masses celebrated for the repose of the soul of a decedent. In a sense, all Masses are memorial in nature, but specific people may be the object of the memorial as, for example, on an anniversary date or in a secondary location away from the decedent's home parish.
 - The funeral without Mass is a valid funeral liturgy without the Eucharistic celebration.
 - Mass of Resurrection and Requiem Mass are old references to the Funeral Mass which has been officially used since 1989.
- **Autopsies – Organ Donation**
 - The bodies of the dead must be treated with respect and charity, in faith and hope of the resurrection. The burial of the dead is a corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit.

⁶ Preparing for a Catholic Funeral, Rev. K. Koehler, adapted for use in the Diocese of Phoenix, p.17

- Autopsies can be morally permitted for legal inquests or scientific research. The free (not for sale) gift of organs after death is legitimate and can be meritorious.⁷
- **Mass Intentions**
 - A Catholic tradition is to remember the deceased at a specific Mass. The suggested donation for a Mass Intention in the Diocese of Phoenix is \$10.00. Parishes vary as to the practice of this tradition. Mass intentions may be scheduled at the parish office. A Mass card is provided.

⁷ Catechism of the Catholic Church, 2nd edition, #2300, #2301

Funeral Liturgy at Holy Spirit Parish

Please write your selections and bring this copy to your planning meeting.

Liturgy is to celebrate the new life of (Name of deceased)

Day _____ Date _____ Time _____

Gathering Hymn _____

First Reading _____ Reader's Name _____

(select from readings P/1-5) - Old Testament

Responsorial Psalm _____ led by musician/cantor

Second Reading _____ Reader's Name _____

(select from readings B/1-14) - New Testament

Gospel _____

(select from readings V/1-10)

Reader's Name for Prayers of the Faithful _____

Preparation of the Gifts Hymn _____

Gift Bearers (2) Name _____ Name _____

Communion Hymn _____

Recessional Hymn _____

CHURCH OF THE HOLY SPIRIT FUNERAL MUSIC SELECTIONS

Contemporary Song Selections

These are appropriate for Gathering, Preparation of Gifts, and Closing

Amazing Grace (My Chains are Gone) - Tomlin	Jesus, Lover of My Soul - Hillsong
As It Is in Heaven - Maher	Jesus, My Everything - Maher/Booth
Awake O Sleeper - Ndolo	Lead Me Home-Maher
Be Still and Know that He is God - Chapman	Lead Me to the Cross - Hillsong
Behold the Lamb of God - Maher	Lead Me to the Cross - Hillsong
Better is One Day - Redman	Let It Be Done-Muglia
Blessed be the Name - Redman	Lord I Need You-Maher
Blessings - Story	My Heart Belongs to You-Booth/Houghton
Christ is Risen - Maher	My Life is in Your Hands - Troccoli
Come to Jesus - Blakesley	Nothin' - Rice
Draw Me Close - Carpenter	Nothing But the Blood - Lowry
Everlasting God - Brewster	Only in God - Talbot
He is Exalted-Paris	Open My Eyes-Manibusan
Heart of Worship - Redman	Our God is Here - Muglia
Here I Am - Booth	Our God Reigns - Smith
Here I Am - Thompson	Prayer of Abandonment - Booth
Holy is His Name - Talbot	Rain Down-Cortez
How Great is Our God - Tomlin	Reason to Live - Bolduc
Hungry - Scott	Shout to the Lord - Zschech
I Am - Crowder	Sometimes by Step - Mullins
I Can Only Imagine - Millard	Soon-Hillsong
I Surrender - Slater	Spirit of God-Muglia
I Will Choose Christ - Booth	That Where I Am - Mullins
I Will Rise-Maher/Tomlin	You Alone Are All I Need - Booth/Houghton
We Are Called to Serve - Smith	Your Grace is Enough
Jesus Messiah - Tomlin	Your Presence is Heaven to Me-Houghton

Psalms

- Psalm 17 Lord When Your Glory Appears My Joy Will Be Full (Booth or Slater)
Psalm 18 I Love You Lord, I Love You Lord, I Love You Lord, You are my strength (Maher)
Psalm 18 I love you Lord, my strength. (Slater)
Psalm 23 The Lord is my shepherd, there is nothing I shall want. (Booth, Slater, or Muglia)
Psalm 27 The Lord is my light and my salvation. (Slater)
Psalm 33 Lord let your mercy be on us as we place our trust in you. (Saranglao)
Psalm 34 Taste and see the goodness of the Lord (Slater/Hinze)
Psalm 63 My Soul is Thirsting my soul is thirsting, my soul is thirsting for you, O Lord, my God.
(Joncas)
Psalm 103 The Lord is kind and merciful (Colson or Slater)

Traditional Songs/Hymns

These are appropriate for Gathering, Preparation of Gifts and Closing

All Creatures of our God and King
Amazing Grace
Be Not Afraid
Be Thou My Vision
Breastplate of St. Patrick
Celtic Song of Farewell
Christ Be Beside Me
For All the Saints
For the Beauty of the Earth
Gentle Woman
Glory and Praise to Our God
Here I Am Lord
His Eye is One the Sparrow
How Can I Keep From Singing
How Deep the Father's Love
How Great Thou Art
I Have Loved You
I Heard the Voice of Jesus Say
I Surrender All

Jerusalem My Destiny
Lift High the Cross
Lord of All Hopefulness
Make Me A Channel
O Happy Day
On Eagle's Wings
On That Holy Mountain
Our Souls Long for You, Lord
Pescador de Hombres
Prayer of St. Francis
Precious Lord
Shelter Me, O God
Sing a New Song
Softly and Tenderly Jesus is Calling
Soon and Very Soon
The King of Love My Shepherd Is

Communion Songs

Bread of Life
Center of My Life
Communion (Powell)
Do this in Memory of Me (Muglia)
Eye Has Not Seen
Gift of Finest Wheat
Give Me Jesus
Holy, Holy, Holy
How Beautiful
I am the Bread of Life (Talbot)
I am the Bread of Life (Toolan)

I Need a Savior
Make Us a Eucharistic People
No Greater Love
One Bread One Body
Pan de Vida
Sacred Heart Song
Sacred Silence
Strength for the Journey
Taste and See
This is Jesus
We Are One Body
We Remember

P/1 Maccabees 12: 43-46

A reading from the second Book of Maccabees

Judas, the ruler of Israel,

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, in as much 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.

He acted in an excellent and noble way as he had the resurrection of the dead in view

P/2 Wisdom 3:1-6, 9

A reading from the Book of Wisdom

The souls of the just are in the hand of God and no torment shall touch them.

They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace.

For if before men, indeed, they be punished, yet is their hope full of immortality;

Chastised a little, they shall be greatly blessed, because God tried them, and found them worthy of himself.

As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself.

Those who trust in him shall understand truth, and the faithful shall abide with him in love:

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

The word of the Lord.

As sacrificial offering he took them to himself

P/3 *Wisdom 4: 7-15*

A reading from the Book of Wisdom

The just man, though he die early, shall be at
rest.

For the age that is honorable comes not with the
passing of time,
nor can it be measured in terms of years.

Rather, understanding is the hoary crown for men, and an
unsullied life, the attainment of old age.

He who pleased God was loved;

he who lived among sinners was transported—

Snatched away, lest wickedness pervert his mind or deceit beguile
his soul;

For the witchery of paltry things obscures what is right

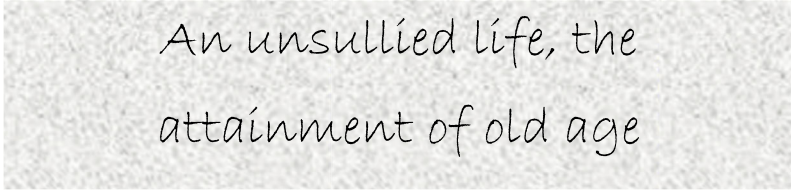
and the whirl of desire transforms the innocent mind. Having become perfect in a
short while,

he reached the fullness of a long career; for his soul was
pleasing to the Lord,

therefore he sped him out of the midst of wickedness.

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

The word of the Lord.



*An unsullied life, the
attainment of old age*

P/4 *Isaiah 25: 6a, 7-9*

A Reading from the Book of the Prophet Isaiah

On this mountain the Lord of hosts

Will provide for all people.

On this mountain he will destroy

The veil that veils all people,

The web that is woven over all the nations;

He will destroy death forever.

The Lord 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.

He will destroy death forever.

P/5 *Lamentations 3:17-26*

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.

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

B/1 Acts 10:34-36, 42-43

A reading from the Acts of the Apostles

Peter proceeded to speak, saying:

“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 children of Israel

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.

He is the one appointed by
God as judge of the living
and the dead.

B/2 Romans 5: 5-11
Epistle to the Romans

A reading from the Letter of Saint 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,
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.

*Since we are now justified by his
Blood, we will be saved through him
from the wrath.*

B/3 *Romans 6: 3-4, 8-9*

Epistle to the Romans

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

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. 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.

We too might live in
newness of life.

B/4 *Romans 8: 14-23*
Epistle to the Romans

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Those who are led by the Spirit of God are sons of God.

For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, *Abba*, "Father!"

The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us.

For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility,

not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God.

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

The word of the Lord.

We also groan within ourselves as we wait for adoption, the redemption of our bodies.

B/5 Romans 8:31b-35, 37-39

Epistle to the Romans

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

Brothers and sisters:

If God is for us, who can be against us?

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

What will separate us from the love of Christ?

Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?

No, in all these things, we conquer overwhelmingly through him who loved us.

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

The word of the Lord.

What will separate us from the love of Christ?

B/6 *1 Corinthians 15:51-57*
First Epistle to the Corinthians

A reading from the first Letter of St. Paul to the Corinthians

Brothers and sisters:

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.

Where, O death, is your victory?

Where, O death, is your sting?

The sting of death is sin,
and the power of sin is the law.

But thanks be to God who gives us the victory through our
Lord Jesus Christ.

The word of the Lord.

Death is swallowed
up in victory.

B/7 Romans 14:7-9, 10-12

Epistle to the Romans

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

No one lives for oneself, and no
one dies for oneself.

For if we live, we live for the Lord,

and if we die, we die for the Lord:

so then, whether we live or die, we are the Lord's.

For this is why Christ died and came to life,

that he might be Lord of both the dead and the living.

Why then do you judge your brother?

Or you, why do you look down on your brother?

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 accounting of himself to God.

The word of the Lord.

Whether we live or die,
we are the Lord's.

B/8 *2 Corinthians 4:14-5:1*
Second Epistle to the Corinthians

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

Brothers and sisters:

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.

What is seen is
transitory, but what
is unseen is eternal.

B/9 *2 Corinthians 5:1, 6-10*
Second Epistle to the Corinthians

A reading from the second Letter of Saint Paul to the Corinthians

Brothers and sisters:

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.

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 may receive recompense, according to what he did in the body, whether good or evil.

The word of the Lord.

We have a building
from God, eternal in
heaven.

B/10 *1 Thessalonians 4:13-18*
First Epistle to the Thessalonians

A reading from the first Letter of Saint 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 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.

Thus we shall always be
with the Lord

B/11 *2 Timothy 2:8-13*

Epistle

A reading from the Second Letter of Saint Paul to Timothy

Beloved:

Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal.

But the word of God is not chained.

Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.

This saying is trustworthy:

If we have died with him
we shall also live with him; if we
persevere
we shall also reign with him.

But if we deny him he
will deny us.

If we are unfaithful
he remains faithful,
for he cannot deny himself.

The word of the Lord.

If we have
died with him
we shall also
live with him.

B/12 *1 John 3:1-2*

Epistle

A reading from the first Letter of Saint John

Beloved:

See what love the Father has bestowed on us that we may be called the children of God.

Yet so we are.

The reason the world does not know us is that it did not know him.

Beloved, we are God's children now; what we shall be has not yet been revealed.

We do know that when it is revealed we shall be like him, for we shall see him as he is.

The word of the Lord.

We shall see him
as he is.

B/13 Revelation 21:1-5a, 6b-7

A reading from the Book of Revelation

I, John, 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.

B/14 *Revelation 14:13*

A reading from the **Book of Revelation**

I, John, 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 works accompany them.”

The word of the Lord.

V/1 *Matthew 5:1-12a*

A reading from the holy Gospel according to Matthew

When Jesus 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.

V/2 Matthew 11: 25-30

A reading from the holy Gospel according to Matthew

At that time Jesus answered:

“I give praise to you, Father, Lord of heaven and earth, for although
you have hidden these things
from the wise and the learned
you have revealed them to the childlike.

Yes, Father, such has been your gracious will.

All things have been handed over to me by my Father. No one knows
the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal him.

Come to me, all you who labor and are burdened, and I will give
you rest.

Take my yoke upon you and learn from me, for I am
meek and humble of heart;
and you will find rest for yourselves.

For my yoke is easy, and my burden light.”

The Gospel of the Lord.

V/3 *Matthew 25: 31-46*

A reading from the holy Gospel according to Matthew

Jesus said to his disciples:

“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.

V/4 *Luke 7: 11-17*

A reading from the holy Gospel according to Luke

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.

V/5 Luke 24: 13-16, 28-35

A reading from the holy Gospel according to Luke

That very day, the first day of the week, two of
the disciples of Jesus were going
to a village called Emmaus, seven miles from Jerusalem, 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. 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.

V/6 *John 6: 37-40*

A reading from the holy Gospel according to John

Jesus said to the crowds:

“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.

V/7 *John 6: 51-59*

A reading from the holy Gospel according to John

Jesus said to the crowds:

“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.

V/8 *John 11: 21-27*

A reading from the holy Gospel according to John

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 Christ, the Son of
god,
the one who is coming into the world."

The Gospel of the Lord.

V/9 John 12: 23-26

A reading from the holy Gospel according to 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 will lose 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.”

The Gospel of the Lord.

V/10 *John 14: 1-6*

A reading from the holy Gospel according to 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.

Vigil for the Deceased

Outline of the Rite

INTRODUCTORY RITES

Greeting
[Opening Song]
Invitation to Prayer
Opening Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Gospel
[Homily]

PRAYER OF INTERCESSION

Litany
The Lord's Prayer
Concluding Prayer

CONCLUDING RITE

Blessing by priest, deacon or lay minister

- ◆ This is an outline of a typical religious vigil service which may be led by a priest, deacon, lay minister or family member.
- ◆ Brackets indicate parts that may be omitted.
- ◆ After such a service, a family may want to invite those in attendance to share stories, anecdotes, show a dvd, etc.
- ◆ This religious rite is optional.
- ◆ Some families choose to replace this vigil service with the rosary.
- ◆ Some families prefer to set a visitation period, making themselves available to receive guests.
- ◆ If the religious vigil service is used, it is good to use it to either open or close the visitation period.

Prayers of the Faithful at a Funeral Mass

Presider: Brothers and sisters, confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his:

- In Baptism, *NAME* received the Light of Christ.
Scatter the darkness now and lead him/her over the waters of death.
We pray to the Lord...
- Our brother/sister *NAME* was nourished at the table of the Savior.
Welcome him/her into the halls of the heavenly banquet.
We pray to the Lord...
- Many friends and members of our families have gone before us and await the Kingdom. Grant them an everlasting home with your Son. *We pray to the Lord...*
- The family and friends of *NAME* seek comfort and consolation. Heal their pain and dispel the darkness and doubt that can come from grief. *We pray to the Lord...*
- We are assembled here in faith and confidence to pray for our brother/sister *NAME*. Strengthen our hope so that we may live in the expectation of your Son's coming. *We pray to the Lord...*

Presider: Lord God, giver of peace and healer of souls, hear the prayers of the Redeemer, Jesus Christ, and the voices of your people. Grant these prayers through Christ our Lord.



Holy Spirit Church
 1800 E. Libra Drive
 Tempe, Arizona 85283
 (480) 838-7474 – Parish Office
 (480) 838-6720 - Parish Fax
<http://holyspirit-tempe-az.org>

Pastor:	Rev. Msgr. Peter Dai Bui
Parochial Vicar:	Rev. John Clote
Deacons:	Deacon Gary Johnson
	Deacon Steve Beard
	Deacon Stephen Schmidt
Funeral Coordinators:	Bob DeRosa and Helen Lindsley
Charges for Services:	Paid through mortuary
Church:	Parishioner: \$225.00
Chapel:	Parishioner: \$75.00
Clergy:	If a family/parishioner/donor wishes to give a gift to the priest, the 'gift' is to be paid to the priest directly.
Music	\$300.00 Inclusive of Cantor and Musician
Deacon for Vigil:	\$75.00

RITE OF COMMITTAL

OUTLINE OF THE RITE AT THE BURIAL SITE

Invitation

Scripture Verse

Prayer over the Place of Committal

Committal Prayer

Intercessions

The Lord's Prayer

Concluding Prayer

Prayer over the People

- ◆ Families may remain at the burial / committal site as long as they choose unless cemetery workers need to maintain a schedule as is often the case at the National Cemetery.
- ◆ Some families mark this occasion by placing flowers or dirt into the burial ground.
- ◆ Regulations vary among cemeteries as to the possibility of witnessing the burial.
- ◆ Some families choose to include a brief word of remembrance of the deceased after the committal rite.