

CATHOLIC FUNERAL PREPARATION GUIDE

Made especially for parishioners of
St. Raphael Catholic Church
Springdale, AR



St. Raphael Catholic Church
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Springdale, AR 72764
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Dear Parishioner,

You are reading this letter because you have either lost a loved one or you are about to. First, please know that you and your family are in my prayers. This can be a difficult time for a family. Death is not easy and then there are so many questions that will go through your head at this moment; what funeral home to use, should we cremate or bury our family member, should we have a Mass or simply a service just to name a few.

We have put together this guide here at St. Raphael to help answer those questions and more. The purpose of this guide is to provide you with the different options you have in planning the funeral of your loved one. We start by offering the names, numbers and locations of area funeral homes. All are good choices and you may already have one selected. In Springdale we like Heritage Funeral Home and in Fayetteville we like Nelson-Berna.

We then have a section from the Catechism of the church and the General Introduction of the Order of Christian Funerals which offers our teachings on funerals in general, about cremation and other aspects of Christian burial. This section is very helpful in understanding why we do what we do in the Catholic Church.

The next section breaks up the funeral into the three parts of Order of Christian Burial; the Vigil or wake, the funereal Mass and Graveside. We lay out what options you have in each part and offer suggestions on what can be done.

The following sections offer all of the optional readings in which you may use. Each reading, Psalm, and Gospel are on separate pages so you have the option to print the pages (readings) you wish, so that you or a family member can become familiar with them if you choose a family member to read.

After the readings, we have a section that gives you what we will do from our side. Normally the office will call you and walk you through the options we have here at St. Raphael, such as do you have readers, or will the church provide one. Or, do you wish a meal after the funeral which our Woman's Council very generously provides.

We have also listed music suggestions and those who may call to help with the music at the funeral. Finally, we offer a series of prayers which can be said by you and your family in various situations such as before death, at the moment of death and after death.

We hope you find this guide useful. Again, I am sorry for your loss and you are in my prayers. May the souls of all the faithfully departed rest in peace.

Sincerely,

Rev. John M. Connell

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AREA FUNERAL HOMES

Springdale:

Backstrom-Pyeatte Funeral Home Inc.
2230 N Thompson St.
Springdale, AR 72766
(479) 756-2010

Heritage Funeral Home
1591 S. 48th Street
Springdale, AR 72762
(479) 751-2444

Memorial Funeral Home
3926 Willowood Ave.
Springdale, AR 72762
(479) 756-8341

Sisco Funeral Chapel
705 W Meadow Ave.
Springdale, AR 72764
(479) 751-4577

Westfield Chapel Funeral Home
3236 Huntsville Ave.
Springdale, AR 72762
(479) 751-4747

Fayetteville:

Beard's Funeral Chapel
855 S. Happy Hollow Rd.
Fayetteville, AR 72701
(479) 521-8551

Moore's Chapel
206 W. Center St.
Fayetteville, AR 72701
(479) 442-7314

Nelson-Berna Funeral Home & Crematory
4520 N. Crossover Rd.
Fayetteville, AR 72703
(479) 521-5000

BEREAVEMENT AND FUNERALS

The Following teaching is taken from the webpage of the USCCB on Bereavement and funerals.

Because of our belief not only in the immortality of the soul, but also in the resurrection of the body, the Church professes hope in the face of death, and acts with charity in the funeral rites. The Church provides a number of [prayers](#) for the faithful to offer both to accompany the dying of a loved one and to strengthen our faith upon their death. Through private prayer and public [funeral rites](#), we strengthen our faith and hope, comfort those who mourn, and bury the bodily remains of the deceased with care befitting what was the Temple of the Holy Spirit.

The following excerpts are taken from the General Introduction of the Order of Christian Funerals:

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

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

6. The Church through its funeral rites commends the dead to God's merciful love and pleads for the forgiveness of their sins. At the funeral rites, especially at the celebration of the Eucharistic sacrifice, the Christian community affirms and expresses the union of the Church on earth with the Church in heaven in the one great communion of saints. Though separated from the living, the dead are still at one with the community of believers on earth and benefit from their prayers and intercession. At the rite of final commendation and farewell, the community acknowledges the reality of separation and commends the deceased to God. In this way it recognizes the spiritual bond that still exists between the living and the dead and proclaims its belief that all the faithful will be raised up and reunited in the new heavens and a new earth, where death will be no more.

Canon 1176 from the Code of Canon Law states, "Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of law." Others who are eligible for an ecclesiastical funeral include:

Catechumens

Children whom the parents intended to baptize but who died before baptism, and

"In the prudent judgment of the local ordinary, ecclesiastical funerals can be granted to baptized persons who are enrolled in a non-Catholic Church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available" (canon 1183.3).

AN OVERVIEW OF THE CATHOLIC FUNERAL RITE

The Catholic funeral rite is divided into several stations, or parts, each with its own purpose. For this reason, we recommend following the complete structure and making use of each station.

Vigil Service (Wake)

"At the vigil, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence" (Order of Christian Funerals, no. 56). The Vigil Service usually takes place during the period of visitation and viewing at the funeral home. It is a time to remember the life of the deceased and to commend him/her to God. In prayer we ask God to console us in our grief and give us strength to support one another.

The Vigil Service can take the form of a Service of the Word with readings from Sacred Scripture accompanied by reflection and prayers. It can also take the form of one of the prayers of the Office for the Dead from the Liturgy of the Hours. The clergy and your funeral director can assist in planning such service.

It is most appropriate, when family and friends are gathered together for visitation, to offer time for recalling the life of the deceased. For this reason, eulogies are usually encouraged to be done at the funeral home during visitation or at the Vigil Service.

Funeral Liturgy

The funeral liturgy is the central liturgical celebration of the Christian community for the deceased. When one of its members dies, the Church encourages the celebration of the funeral liturgy at a Mass. When Mass cannot be celebrated, a funeral liturgy outside Mass can be celebrated at the church or in the funeral home.

At the funeral liturgy, the Church gathers with the family and friends of the deceased to give praise and thanks to God for Christ's victory over sin and death, to commend the deceased to God's tender mercy and compassion, and to seek strength in the proclamation of the Paschal Mystery. The funeral liturgy, therefore, is an act of worship, and not merely an expression of grief.

Rite of Committal (Burial or Interment)

The Rite of Committal, the conclusion of the funeral rite, is the final act of the community of faith in caring for the body of its deceased member. It should normally be celebrated at the place of committal, that is, beside the open grave or place of interment. In committing the body to its resting place, the community expresses the hope that, with all those who have gone before us marked with the sign of faith, the deceased awaits the glory of the resurrection. The Rite of Committal is an expression of the communion that exists between the Church on earth and the Church in heaven: the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer, but see God face-to-face.

THE VIGIL SERVICE/ROSARY

Gathering Song - A song may be played or sung at the beginning of the vigil service. (At most funeral homes, recorded music is provided. If the vigil takes place at Church, a choir or cantor may sing a gathering song.)

Introductory Rites

The Celebrant (priest or Deacon) welcomes everyone and invites all to join together in prayer.

Liturgy of the Word

*We celebrate God's presence in His Word and listen to readings from the Bible.
(See all options in the Readings section of this guide)*

First Reading	Pages 9-19
Gospel Reading	Pages 47-65

Homily or Rosary

The Celebrant (priest or deacon) will give a short homily to help those present, find strength and hope in God's saving word. May desire to have a rosary said and the priest or deacon will pray a rosary or part of a rosary in lieu of a homily

Prayers of Intercession

The community calls upon God to comfort the mourners and to show mercy to the deceased. Please respond, "Lord, have mercy."

The Lord's Prayer

We pray the "Our Father" together.

Remembrance

From time to time, a family member, friend or another may be requested to say a few words about the deceased. This must be done with the permission of the priest or deacon. It must be in written form and be short. We ask to those who do these remembrances to remember that the purpose of these remarks is not to declare the deceased a saint but to share a short story, memories or sayings of how the deceased lived the Christian life.

Concluding Rite

The Vigil concludes with a blessing of the body, family and all present.

Closing Song - a song may be added to close the vigil.

FUNERAL LITURGY (MASS)

As a source of reference, here is a brief outline of the Catholic funeral rite during mass. A brief gathering rite serves as an introduction to the Liturgy of the Word. The Liturgy of the Eucharist follows, concluded by the Final Commendation and procession to the place of committal.

Gathering Rite:

Greeting the body and mourners are greeted ritually near the church entrance; the pall, a sign of baptism, is placed on the casket and is sprinkled with Holy Water. We encourage, if possible, family members to help place the pall on the casket which recalls the placing of the baptism garment on deceased on the day of his/her baptism.

Gathering Song: *Options are available on page 80*

Opening Prayer

Liturgy of the Word: *Options are available on page 9-65*

Old Testament Reading *(During the Easter Season, Acts of the Apostles)*

Psalms: *The psalm is often sung by the choir but can be read if the family desires.*

New Testament Reading

Gospel Acclamation

Gospel

Homily: *not a eulogy, but a reflection on the Scripture passages which have been proclaimed. The family can provide notes to the priest to help him customize his homily for the deceased.*

General Intercessions: *prayers for the deceased, the family, and the greater good of the Church and of the world*

Offertory Song: *Options are available on page 80*

Liturgy of the Eucharist:

“Eucharist” means thanksgiving and is the sacramental encounter with God. The Liturgy of the Eucharist is the ritual action of the words of consecration: Jesus took, blessed, broke and gave the bread and wine as his Body and Blood.

Preparation of the Gifts: *the altar is prepared and gifts of bread and wine are brought forward.*

Eucharistic Prayer: *the central prayer of the Mass, and includes three acclamations: “Holy,” the Memorial Acclamation and Great Amen.*

The Lord's Prayer: *the Our Father is best recited, so all gathered can participate.*

Breaking of the Bread: *the bread is broken; musically, accompanied by the “Lamb of God” litany.*

Communion: *the Body of Christ is distributed.*

Communion Song: *Options are available on page 80*

Prayer after Communion:

Final Commendation:

Invitation to Prayer

Silent Prayer: *a time for individual prayer for the deceased.*

Song of Farewell: *may be accompanied by the incensing of the body.*

Procession to the Place of Committal

Closing Song: *Options are available on page 80 (Sung while the family follows the casket out of the church to the place of burial.)*

RITE OF COMMITTAL (BURIAL OR INTERMENT)

The Catholic Committal Rite by design is brief. After leaving the church and arrival at the cemetery, family and friends of the deceased gather around the casket at its place of rest. Once all have gathered, the priest or deacon begins the rite.

Invitation: *A welcome to join in prayer for the deceased.*

Scripture Verse: *A reminder of God's presence with us.*

Prayer over the Place of Committal: *We commend deceased to the hands of the merciful Savior.*

Intercessions: *We join our prayers together, responding “Lord, hear our prayer.”*

The Lord's Prayer: *All pray the prayer together.*

Concluding Prayer/Blessing: *The priest or deacon concludes the Funeral Rite with a prayer for the deceased and offers a blessing over the family.*

READING OPTIONS

The following are all the reading options that can be used during the Vigil Service as well as the Funeral Mass (Liturgy). The order is as follows:

Old Testament Options (First Reading)	Page 9-15
New Testament Options for the Easter Season (First Reading)	Page 16-19
Psalm Options	Page 20-29
New Testament Options (Second Reading)	Page 30-44
Gospel Acclamation Options	Page 45-46
Gospel Options	Page 47-65
Options for Readings for Baptized children	Page 66-69
Options for Children who have Died Before Baptism	Page 70-76

Each reading is on a separate page, so you can easily print them and give them to the person(s) reading.

NOTE: *The words in italic are not part of the reading, but rather summary of the reading. Make sure your reader (lector) does not read these during Mass.*

FIRST READING

2 MACCABEES 12:43-46

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

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,
inasmuch as he had the resurrection of the dead in view;
for if he were not expecting the fallen to rise again,
it would have been useless and foolish to pray for them in death.
But if he did this with a view to the splendid reward
that awaits those who had gone to rest in godliness,
it was a holy and pious thought.
Thus he made atonement for the dead
that they might be freed from this sin.

The Word of the Lord.

FIRST READING**JOB 19:1, 23-27A**

I know that my Vindicator lives.

A reading from the Book of Job

Job answered Bildad the Shuhite and said:
Oh, would that my words were written down!
Would that they were inscribed in a record:
That with an iron chisel and with lead
they were cut in the rock forever!
But as for me, I know that my Vindicator lives,
and that he will at last stand forth upon the dust;
Whom I myself shall see:
my own eyes, not another's, shall behold him;
And from my flesh I shall see God;
my inmost being is consumed with longing.

The Word of the Lord.

FIRST READING

Wisdom 3:1-9 (short form, 3:1-6, 9)

As sacrificial offerings he took them to himself.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

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.

**[In the time of their visitation they shall shine,
and shall dart about as sparks through stubble;
They shall judge nations and rule over peoples,
and the LORD shall be their King forever.]**

Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
Because grace and mercy are with his holy ones,
and his care is with his elect.

The Word of the Lord.

FIRST READING**WISDOM 4:7-15**

An unsullied life, the attainment of old age.

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.

FIRST READING**ISAIAH 25:6A, 7-9**

He will destroy death forever.

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:
"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.

FIRST READING**LAMENTATIONS 3:17-26**

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

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.

FIRST READING**DANIEL 12:1-3**

Many of those who sleep in the dust of the earth shall awake.

A reading from the Book of the Prophet Daniel

In those days, I, Daniel, mourned
and heard this word of the Lord:
At that time there shall arise
Michael, the great prince,
guardian of your people;
It shall be a time unsurpassed in distress
since nations began until that time.
At that time your people shall escape,
everyone who is found written in the book.

Many of those who sleep in the dust of the earth shall awake;
Some shall live forever,
others shall be an everlasting horror and disgrace.
But the wise shall shine brightly
like the splendor of the firmament,
And those who lead the many to justice
shall be like the stars forever.

The Word of the Lord.

FIRST READING (EASTER TIME)

ACTS 10:34-43 (SHORT FORM, 10:34-36, 42-43)

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

- Omit the words in **[bold brackets and shaded]** for the short form of this reading

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,

[what has happened all over Judea, beginning in Galilee after the baptism that John preached,

how God anointed Jesus of Nazareth with the Holy Spirit and power.

He went about doing good and healing all those oppressed by the Devil, for God was with him.

We are witnesses of all that he did both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.]

He commissioned us to preach to the people

and testify that he is the one appointed by God as judge of the living and the dead.

To him all the prophets bear witness,

that everyone who believes in him will receive forgiveness of sins through his name."

The Word of the Lord.

FIRST READING (EASTER TIME)

REVELATION 14:13

Blessed are the dead who die in the Lord.

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.

The dead were judged according to their deeds.

A reading from the Book of Revelation

I, John, saw a large white throne and the one who was sitting on it.
The earth and the sky fled from his presence
and there was no place for them.

I saw the dead, the great and the lowly,
standing before the throne,
and scrolls were opened.
Then another scroll was opened, the book of life.

The dead were judged according to their deeds,
by what was written in the scrolls.
The sea gave up its dead;
then Death and Hades gave up their dead.
All the dead were judged according to their deeds.
Then Death and Hades were thrown into the pool of fire.
(This pool of fire is the second death.)
Anyone whose name was not found written in the book of life
was thrown into the pool of fire.

Then I saw a new heaven and a new earth.
The former heaven and the former earth had passed away,
and the sea was no more.

The Word of the Lord.

There shall be no more death.

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.

PSALM 23:1-3, 4, 5, 6

R/. The Lord is my shepherd; there is nothing I shall want.

or:

R/. Though I walk in the valley of darkness, I fear no evil, for you are with me.

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul.
He guides me in right paths
for his name sake. **R/.**

Even though I walk in the dark valley
I fear no evil; for you are at my side
with your rod and your staff
that give me courage. **R/.**

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows. **R/.**

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the Lord
for years to come. **R/.**

PSALM 25:6 AND 7B, 17-18, 20-21

R/. To you, O Lord, I lift my soul.

or:

R/. No one who waits for you, O Lord, will ever be put to shame.

Remember that your compassion, O LORD,
and your kindness are from of old.
In your kindness remember me,
because of your goodness, O LORD. **R/.**

Relieve the troubles of my heart;
and bring me out of my distress.
Put an end to my affliction and my suffering;
and take away all my sins. **R/.**

Preserve my life and rescue me;
let me not be put to shame, for I take refuge in you.
Let integrity and uprightness preserve me,
Because I wait for you, O LORD. **R/.**

PSALM 27:1, 4, 7 AND 8B AND 9A, 13-14

R/. The Lord is my light and my salvation.

or:

R/. I believe that I shall see the good things of the Lord in the land of the living.

The LORD is my light and my salvation;
whom should I fear?
The LORD is my life's refuge;
of whom should I be afraid? **R/.**

One thing I ask of the LORD;
this I seek:
To dwell in the house of the LORD
all the days of my life.
That I may gaze on the loveliness of the LORD
and contemplate his temple. **R/.**

Hear, O LORD, the sound of my call;
have pity on me, and answer me.
Your presence, O LORD, I seek.
Hide not your face from me. **R/.**

I believe that I shall see the bounty of the LORD
in the land of the living.
Wait for the LORD with courage;
be stouthearted, and wait for the LORD. **R/.**

PSALM 42:2, 3, 5 CDEF; 43:3, 4, 5

R/. My soul is thirsting for the living God: when shall I see him face to face?

As the hind longs for the running waters,
so my soul longs for you, O God. **R/.**

Athirst is my soul for God, the living God.
When shall I go and behold the face of God? **R/.**

I went with the throng and led them in procession
to the house of God.
Amid loud cries of joy and thanksgiving,
with the multitude keeping festival. **R/.**

Send forth your light and your fidelity;
they shall lead me on
And bring me to your holy mountain,
to your dwelling-place. **R/.**

Then will I go in to the altar of God,
the God of my gladness and joy;
Then will I give you thanks upon the harp,
O God, my God! **R/.**

Why are you downcast, O my soul?
Why do you sigh within me?
Hope in God! For I shall again be thanking him,
in the presence of my savior and my God. **R/.**

PSALM 63:2, 3-4, 5-6, 8-9

R/. My soul is thirsting for you, O Lord my God.

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts
like the earth, parched, lifeless and without water. **R/.**

Thus have I gazed toward you in the sanctuary
to see your power and your glory,
For your kindness is a greater good than life;
my lips shall glorify you. **R/.**

Thus will I bless you while I live;
lifting up my hands, I will call upon your name.
As with the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you. **R/.**

You are my help,
and in the shadow of your wings I shout for joy.
My soul clings fast to you;
your right hand upholds me. **R/.**

PSALM 103:8 AND 10, 13-14, 15-16, 17-18

R/. The Lord is kind and merciful.

or:

R/. The salvation of the just comes from the Lord.

Merciful and gracious is the LORD,
slow to anger, and abounding in kindness.
Not according to our sins does he deal with us,
nor does he requite us according to our crimes. **R/.**

As a father has compassion on his children,
so the LORD has compassion on those who fear him.
For he knows how we are formed,
he remembers that we are dust. **R/.**

Man's days are like those of grass;
like a flower of the field he blooms;
The wind sweeps over him and he is gone,
and his place knows him no more. **R/.**

But the kindness of the LORD is from eternity,
to eternity toward those who fear him,
And his justice toward children's children
among those who keep his covenant
and remember to fulfill his precepts. **R/.**

PSALM 116:5, 6, 10-11, 15-16AC

R/. I will walk in the presence of the Lord in the land of the living.

or:

R/. Alleluia.

Gracious is the LORD and just;
yes, our God is merciful. **R/.**

The LORD keeps the little ones;
I was brought low, and he saved me. **R/.**

I believed, even when I said,
"I am greatly afflicted";
I said in my alarm,
"No man is dependable." **R/.**

Precious in the eyes of the LORD
is the death of his faithful ones.
O LORD, I am your servant,
you have loosed my bonds. **R/.**

PSALM 122:1-2, 4-5, 6-7, 8-9

R/. I rejoiced when I heard them say: let us go to the house of the Lord.

or:

R/. Let us go rejoicing to the house of the Lord.

I rejoiced because they said to me,
"We will go up to the house of the LORD."
And now we have set foot
within your gates, O Jerusalem. **R/.**

To it the tribes go up,
the tribes of the LORD,
According to the decree for Israel,
to give thanks to the name of the LORD.
In it are set up judgment seats,
seats for the house of David. **R/.**

Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls,
prosperity in your buildings. **R/.**

Because of my relatives and friends
I will say "Peace be within you!"
Because of the house of the LORD, our God,
I will pray for your good. **R/.**

PSALM 130:1-2, 3-4, 5-6AB, 6C-7, 8

R/. Out of the depths, I cry to you, Lord.

or:

R/. I hope in the Lord, I trust in his word.

Out of the depths I cry to you, O LORD;
LORD, hear my voice!
Let your ears be attentive
to my voice in supplication. **R/.**

If you, O LORD, mark iniquities,
LORD, who can stand?
But with you is forgiveness,
that you may be revered. **R/.**

I trust in the LORD;
my soul trusts in his word.
My soul waits for the LORD
more than the sentinels wait for the dawn. **R/.**

More than the sentinels wait for the dawn,
let Israel wait for the LORD,
For with the LORD is kindness
and with him is plenteous redemption. **R/.**

And he will redeem Israel
from all their iniquities. **R/.**

PSALM 143:1-2, 5-6, 7AB AND 8AB, 10

R/. O Lord, hear my prayer.

O LORD, hear my prayer;
hearken to my pleading in your faithfulness;
in your justice answer me.
And enter not into judgment with your servant,
for before you no living man is just. **R/.**

I remember the days of old;
I meditate on all your doings;
the works of your hands I ponder.
I stretch out my hands to you;
my soul thirsts for you like parched land. **R/.**

Hasten to answer me, O LORD;
for my spirit fails me.
At dawn let me hear of your mercy,
for in you I trust. **R/.**

Teach me to do your will,
for you are my God.
May your good spirit guide me
on level ground. **R/.**

SECOND READING

ROMANS 5:5-11

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

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

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.

SECOND READING

ROMANS 5:17-21

Where sin increased, grace overflowed all the more.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

If, by the transgression of the one,
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 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 the one man
the many were made sinners,
so through the obedience of the 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.

SECOND READING ROMANS 6:3-9 (SHORT FORM, 6:3-4, 8-9)

We too might live in newness of life.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

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.

[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.

SECOND READING**ROMANS 8:14-23**

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

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.

SECOND READING

ROMANS 8:31B-35, 37-39

What will separate us from the love of Christ?

A reading from the Letter of Saint 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.

SECOND READING**ROMANS 14:7-9, 10C-12**

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

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.

SECOND READING

1 Corinthians 15:20-28 (short form, 15:20-23)

So too in Christ shall all be brought to life.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

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

Brothers and sisters: Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.
For since death came through a man,
the resurrection of the dead came also through man.

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;
[then comes the end,
when he hands over the Kingdom to his God and Father.
For he must reign until he has put all his enemies under his feet.
The last enemy to be destroyed is death,
for "he subjected everything under his feet."
But when it says that everything has been subjected,
it is clear that it excludes the one who subjected everything to him.
When everything is subjected to him,
then the Son himself will also be subjected
to the one who subjected everything to him,
so that God may be all in all.]

The Word of the Lord.

SECOND READING

1 CORINTHIANS 15:51-57

Death is swallowed up in victory.

A reading from the first Letter of Saint 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.

SECOND READING**2 Corinthians 4:14—5:1**

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

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

Brothers and sisters:

Knowing 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.

SECOND READING

2 Corinthians 5:1, 6-10

We have a building from God, eternal in heaven.

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.

SECOND READING**Philippians 3:20-21**

He will change our lowly bodies to conform to his glory.

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:

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.

SECOND READING

1 Thessalonians 4:13-18

Thus we shall always be with the Lord.

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.

SECOND READING

2 Timothy 2:8-13

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

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.

SECOND READING

1 John 3:1-2

We shall see him as he is.

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.

SECOND READING

1 John 3:14-16

We know that we have passed from death to life because we love our brothers.

A reading from the first Letter of Saint John

Beloved:

We know that we have passed from death to life
because we love our brothers.

Whoever does not love remains in death.

Everyone who hates his brother is a murderer,
and you know that no murderer has eternal life remaining in him.

The way we came to know love
was that he laid down his life for us;
so we ought to lay down our lives for our brothers.

The Word of the Lord.

GOSPEL ACCLAMATIONS

Matthew 11:25

Blessed are you, Father, Lord of heaven and earth;
you have revealed to the childlike the mysteries of the Kingdom.

Matthew 25:34

Come, you who are blessed by my Father, says the Lord;
inherit the kingdom prepared for you from the foundation of the world.

John 3:16

God so loved the world that he gave his only-begotten Son,
So that everyone who believes in him might have eternal life.

John 6:39

This is the will of my Father, says the Lord,
that I should lose nothing of all that he has given to me,
and that I should raise it up on the last day.

John 6:40

This is the will of my Father, says the Lord,
that everyone who sees the Son and believes in him may have eternal life,
and I shall raise him on the last day.

John 6:51

I am the living bread that came down from heaven,
says the Lord;
whoever eats this bread will live forever.

John 11:25a, 26

I am the resurrection and the life, says the Lord;
whoever believes in me will never die.

Philippians 3:20

Our true home is in heaven,
and Jesus Christ, whose return we long for,
will come from heaven to save us.

2 Timothy 2:11-12a

If we die with Christ, we shall live with him,
and if we persevere we shall also reign with him.

GOSPEL ACCLAMATIONS (CONTINUED)

Revelation 1:5a, 6b

Jesus Christ is the firstborn from the dead;
glory and power be his forever and ever. Amen.

Revelation 14:13

Blessed are those who die in the Lord;
let them rest from their labors for their good deeds go with them.

MATTHEW 5:1-12A

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

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.

MATTHEW 11:25-30

Come to me and I will give you rest.

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.

MATTHEW 25:1-13

Behold the bridegroom! Come out to him!

A reading from the Holy Gospel according to Matthew

Jesus told his disciples this parable:

"The Kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep.

At midnight, there was a cry,
'Behold, the bridegroom! Come out to meet him!'
Then all those virgins got up and trimmed their lamps.
The foolish ones said to the wise,
'Give us some of your oil, for our lamps are going out.'
But the wise ones replied,
'No, for there may not be enough for us and you.
Go instead to the merchants and buy some for yourselves.'
While they went off to buy it, the bridegroom came
and those who were ready went into the wedding feast with him.
Then the door was locked.

Afterwards the other virgins came and said,
'Lord, Lord, open the door for us!'
But he said in reply, 'Amen, I say to you, I do not know you.'
Therefore, stay awake, for you know neither the day nor the hour."

The Gospel of the Lord.

MATTHEW 25:31-46

Come, you who are blessed by my Father.

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.

MARK 15:33-39; 16:1-6 (SHORT FORM, 15:33-39)

Jesus gave a loud cry and breathed his last.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

A reading from the Holy Gospel according to 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.

LUKE 7:11-17

Young man, I tell you, arise!

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.

LUKE 12:35-40

You also must be prepared.

A reading from the Holy Gospel according to 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 23:33, 39-43

Today you will be with me in Paradise.

A reading from the Holy Gospel according to Luke

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

Now one of the criminals hanging there
reviled Jesus, saying,
"Are you not the Christ?
Save yourself and us."

The other man, however, rebuking him, said in reply,
"Have you no fear of God,
for you are subject to the same condemnation?
And indeed, we have been condemned justly,
for the sentence we received corresponds to our crimes,
but this man has done nothing criminal."
Then he said,
"Jesus, remember me when you come into your Kingdom."

He replied to him,
"Amen, I say to you,
today you will be with me in Paradise."

The Gospel of the Lord.

LUKE 23:44-46, 50, 52-53; 24:1-6A (SHORT FORM, 23:44-46, 50, 52-53)

Father, into your hands I commend my spirit.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

A reading from the Holy Gospel according to Luke

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

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

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

The Gospel of the Lord.

LUKE 24:13-35 (SHORT FORM, 24:13-16, 28-35)

Was it not necessary that the Christ should suffer these things and enter into his glory?

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

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.

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

And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?"

Then beginning with Moses and all the prophets, Jesus interpreted to them what referred to him in all the Scriptures.]

As they approached the village to which they were going, Jesus 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.

JOHN 5:24-29

Whoever hears my word and believes has passed from death to life.

A reading from the Holy Gospel according to John

Jesus answered the Jews and said to them:

"Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life.

Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live.

For just as the Father has life in himself, so also he gave to the Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man.

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

The Gospel of the Lord.

JOHN 6:37-40

Everyone who sees the Son and believes in him may have eternal life and I shall raise him on the last day.

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.

JOHN 6:51-58

Whoever eats this bread will live forever, and I will raise them up on the last day.

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.

JOHN 11:17-27 (SHORT FORM, 11:21-27)

I am the resurrection and the life.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

A reading from the Holy Gospel according to John

[When Jesus arrived in Bethany,
he found that Lazarus
had already been in the tomb for four days.
Now Bethany was near Jerusalem,
only about two miles away.
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 Christ, the Son of God,
the one who is coming into the world."

The Gospel of the Lord.

JOHN 11:32-45

Lazarus, come out!

A reading from the Holy Gospel according to John

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

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

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

So Jesus said to the crowd,
"Untie him and let him go."

Now many of the Jews who had come to Mary
and seen what he had done began to believe in him.

The Gospel of the Lord.

JOHN 12:23-28 (SHORT FORM, 12:23-26)

If it dies, it produces much fruit.

- Omit the words in **[bold brackets and shaded]** for the short form of this reading.

A reading from the Holy Gospel according to John

Jesus said to 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.

["I am troubled now. Yet what should I say?

'Father, save me from this hour?'

But it was for this purpose that I came to this hour.

Father, glorify your name."

Then a voice came from heaven,

"I have glorified it and will glorify it again."]

The Gospel of the Lord.

JOHN 14:1-6

In my Father's house there are many dwellings.

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.

JOHN 17:24-26

I wish that where I am they also may be with me.

A reading from the Holy Gospel according to John

Jesus raised his eyes to heaven and said:

"Father, those whom you gave me are your gift to me.

I wish that where I am they also may be with me,
that they may see my glory that you gave me,
because you loved me before the foundation of the world.

Righteous Father, the world also does not know you,
but I know you, and they know that you sent me.

I made known to them your name and I will make it known,
that the love with which you loved me
may be in them and I in them."

The Gospel of the Lord.

JOHN 19:17-18, 25-39

And bowing his head he handed over his Spirit.

A reading from the Holy Gospel according to John

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

There they crucified him, and with him two others, one on either side, with Jesus in the middle.

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst."

There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.

When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the Spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down.

So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately Blood and water flowed out.

An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken.* And again another passage says: *They will look upon him whom they have pierced.*

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

The Gospel of the Lord.

FUNERALS OF BAPTIZED CHILDREN - READINGS FROM THE OLD TESTAMENT (AND NEW TESTAMENT DURING EASTER TIME)

FIRST READING

ISAIAH 25:6A, 7-8B

He will destroy death forever.

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 Word of the Lord.

FIRST READING**LAMENTATIONS 3:22-26**

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

A reading from the Book of Lamentations

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.

God will wipe away every tear from their eyes.

A reading from the Book of Revelation

I, John, had a vision of a great multitude,
which no one could count,
from every nation, race, people, and tongue.
They stood before the throne and before the Lamb,
wearing white robes and holding palm branches in their hands.
They cried out in a loud voice:
"Salvation comes from our God, who is seated on the throne,
and from the Lamb."

"For this reason they stand before God's throne
and worship him day and night in his temple.
The One who sits on the throne will shelter them.
They will not hunger or thirst anymore,
nor will the sun or any heat strike them.
For the Lamb who is in the center of the throne
will shepherd them
and lead them to springs of life-giving water,
and God will wipe away every tear from their eyes."

The Word of the Lord.

There shall be no more death.

A reading from the Book of Revelation

I, John, saw a new heaven and a new earth.
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."

The Word of the Lord.

FUNERAL READINGS FOR CHILDREN WHO DIED BEFORE BAPTISM

FIRST READING

ISAIAH 25:6A, 7-8B

He will destroy death forever.

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 Word of the Lord.

FIRST READING

LAMENTATIONS 3:22-26

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

A reading from the Book of Lamentations

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.

RESPONSORIAL PSALMS

Psalm 25:4-5ab, 6 and 7b, 17 and 20

R/. To you, O Lord, I lift up my soul.

Your ways, O LORD, make known to me;
teach me your paths,
Guide me in your truth and teach me,
for you are God my savior. **R/.**

Remember that your compassion, O LORD,
and your kindness are from of old.
In your kindness remember me,
because of your goodness, O LORD. **R/.**

Relieve the troubles of my heart;
bring me out of my distress.
Preserve my life, and rescue me;
let me not be put to shame, for I take refuge in you. **R/.**

GOSPEL ACCLAMATIONS

2 Corinthians 1:3b-4a

Blessed be the Father of compassion and God of all encouragement,
who encourages us in our every affliction.

Revelation 1:5a, 6b

Jesus Christ is the firstborn from the dead;
glory and kingship be his forever and ever. Amen.

GOSPELS

MATTHEW 11:25-30

You have hidden these things from the wise and the learned and have revealed them to the childlike.

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.

MARK 15:33-46

Jesus gave a loud cry and breathed his last.

A reading from the Holy Gospel according to 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!"

There were also women looking on from a distance.

Among them were Mary Magdalene,

Mary the mother of the younger James, and of Joses, and Salome.

These women had followed him when he was in Galilee
and ministered to him.

There were also many other women

who had come up with him to Jerusalem.

When it was already evening,

since it was the day of preparation,

the day before the sabbath, Joseph of Arimathea,

a distinguished member of the council,

who was himself awaiting the Kingdom of God,

came and courageously went to Pilate

and asked for the Body of Jesus.

Pilate was amazed that he was already dead.

He summoned the centurion

and asked him if Jesus had already died.

And when he learned of it from the centurion,

he gave the Body to Joseph.

Having bought a linen cloth, he took him down,

wrapped him in the linen cloth,

and laid him in a tomb that had been hewn out of the rock.

Then he rolled a stone against the entrance of the tomb.

The Gospel of the Lord.

JOHN 19:25-30

Behold, your mother.

A reading from the Holy Gospel according to John

Standing by the cross of Jesus were his mother
and his mother's sister, Mary the wife of Clopas,
and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved
he said to his mother, "Woman, behold, your son."

Then he said to the disciple,

"Behold, your mother."

And from that hour the disciple took her into his home.

After this, aware that everything was now finished,
in order that the Scripture might be fulfilled,
Jesus said, "I thirst."

There was a vessel filled with common wine.

So they put a sponge soaked in wine on a sprig of hyssop
and put it up to his mouth.

When Jesus had taken the wine, he said,

"It is finished."

And bowing his head, he handed over the spirit.

The Gospel of the Lord.

CREMATION AND THE ORDER OF CHRISTIAN FUNERAL

CREMATION

The Church earnestly recommends that the pious custom of burying the bodies of the deceased; nonetheless, the church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine. (Canon 1176.3)

While the Church continues to hold a preference for corporeal burial, cremation has become part of Catholic practice in the United States and around the world.

The Church's reverence and care for the body grows out of a reverence and concern for the person whom the Church now commends to the care of God. This is the body once washed in baptism, anointed with the oil of salvation, and fed with the bread of life. This is the body whose hands clothed the poor and embraced the sorrowing. The human body is so inextricably associated with the human person that it is hard to think of a human person apart from his or her body.

In April 1997, the Holy See [granted an indult](#) for the United States to allow the diocesan bishop to permit the presence of the cremated remains of a body at a Funeral Mass. Later that year, they confirmed the special texts and ritual directives, which were then published as an appendix to the Order of Christian Funerals.

However, the Order of Christian Funerals' Appendix on Cremation states: "Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites" (no. 413).

The growing interest and desire for cremation continues to remain a question in the minds of many Catholics. Resources on this website are available to help better explain and deepen the Catholic understanding of cremation as an option for the final disposition of the body.

The following is from the January 2012 Newsletter of the Committee on Divine Worship on cremation © 2012, United States Conference of Catholic Bishops

In April 1997, the Congregation for Divine Worship and the Discipline of the Sacraments granted an indult for the United States to allow the diocesan bishop to permit the presence of the cremated remains of a body at a Funeral Mass. Later that year, the Congregation confirmed the special texts and ritual directives (Prot. n. 1589/96/L for both indult and texts), which were then published as an appendix to the Order of Christian Funerals. Frequently the Secretariat of Divine Worship receives requests for clarification or suggestions for best practices regarding the presence of cremated remains and funerals and their appropriate final disposition or committal.

The practice of cremation has grown and become more commonplace in the United States, and it is often presented as a more affordable alternative to traditional burial. What is often overlooked is the Church's teaching regarding the respect and honor due to the human body. The Order of Christian Funerals' Appendix on Cremation states: "Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites" (no. 413).

Ideally, if a family chooses cremation, the cremation would take place at some time after the Funeral Mass, so that there can be an opportunity for the Vigil for the Deceased in the presence of the body (during “visitation” or “viewing” at a church or funeral home). This allows for the appropriate reverence for the sacredness of the body at the Funeral Mass: sprinkling with holy water, the placing of the pall, and honoring it with incense. The Rite of Committal then takes place after cremation (see Appendix, nos. 418-421). Funeral homes offer several options in this case. One is the use of “cremation caskets,” which is essentially a rental casket with a cardboard liner that is cremated with the body. Another is a complete casket that is cremated (this casket contains minimal amounts of non-combustible material such as metal handles or latches).

When cremation takes place before the Funeral Mass, and the diocesan bishop permits the presence of cremated remains at the Funeral Mass, the Appendix provides adapted texts for the Sprinkling with Holy Water, the Dismissal for use at the Funeral Mass (or the Funeral Liturgy outside Mass), and the Committal of Cremated Remains. The introduction provides further specific details about how the funeral rites are adapted. In all, the rite notes:

The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, and the care and attention to appropriate placement and transport, and the final disposition. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains on the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. (no. 417)

For some families, the choice of cremation is based on financial hardship, so this choice often means also that there is no plan for committal or burial of the cremated remains. As a means of providing pastoral support and an acceptable respectful solution to the problem of uninterred cremated remains, one diocese offered on All Souls’ Day in 2011 an opportunity for any family who desired it the interment of cremated remains. The diocese offered a Mass and committal service at one of its Catholic cemeteries and provided, free of charge, a common vault in a mausoleum for the interment of the cremated remains. The names of the deceased interred there were kept on file, though in this case they were not individually inscribed on the vault.

As cremation is chosen more frequently, there will be many who are unaware of the Church’s teaching regarding this practice. It is important for bishops and pastors not only to catechize the faithful, but to collaborate with funeral directors in providing helpful and accurate information to families planning the funeral of loved ones. Offering opportunities to family members for the respectful burial of their loved ones, who were not interred after funeral services and cremation, would give effective witness to the importance of Christian burial and our belief in the resurrection. In all, pastors are encouraged to show pastoral sensitivity, especially to those for whom cremation is the only feasible choice (see Appendix, no. 415).

FUNERAL OVERVIEW

Choose a funeral home:

If you have not already done so; page 4 of this document lists area funeral homes.

Contact the parish:

Understanding what a difficult time this is for family and friends, our Parish desires to extend Christ's loving comfort to those in need, while celebrating the life of a child of God. When a death first occurs, the parish's initial communication usually comes from the funeral home the family has contacted. However, you are always free to call the parish office at 479.765.6711. We work with the funeral director to secure a time, place and minister for the service. Our parish then (usually meaning an office representative) contacts the family to arrange a meeting time to discuss the funeral liturgy, proceeding then to organize the service with our lectors, musicians, and woman's council if you choose to have the parish provide a luncheon after the funeral.

Planning the Funeral: the Vigil Service, Funeral Mass and Rite of Committal are laid out for you in the previous pages; you may choose to have a Vigil or Rosary service or not. Many families opt not to have a vigil and that is fine. Know that every family and situation is different and the Church is flexible in helping you lay to rest your loved one. Sometimes when there are not many Catholics in the family, a service at the funeral home is a better option rather than a funeral Mass. Our priests can help you make that decision to what is best for your family.

What planning needs to be done for a Funeral Mass?

When you meet with the parish staff to plan the details of the funeral, they will help you make and write down your choices for the various part of the liturgy.

- For the Funeral Mass you will choose: four Hymns, one Old Testament text, one Responsorial Psalm, one New Testament text and one Gospel. Please see the sections in this guide for all reading options and the back section of this guide for music options.
- You will also have the opportunity to choose a lector from your family or we can get one for you. Altar servers from your family are always welcome to serve. We normally do not have servers from the parish due to the hardship of removing them from school.
- (Optional) gift bearers to bring the gifts up to the altar at offertory time.
- (Optional) You may designate **one person** to offer "Remarks of Remembrance". We really encounter remarks to be done at the Vigil service rather than during the Mass or Committal Service.

After Funeral Reception:

Please let parish staff know if you would like a reception after the Mass in order to spend some time with your family and friends. The Woman's Council will need to know a number at least 48 hours prior to the Funeral Mass.

FUNERAL MUSIC SUGGESTIONS

Hymn Samples: *A Funeral Mass is a liturgical event and therefore all music during the Mass must reflect the dignity of the occasion and the sacredness of the liturgy. Songs which are not liturgical but may have personal or sentimental association would be appropriate for the wake or at the cemetery.*

Opening Song Suggestions

- I Heard the Voice of Jesus Say
- The King of Love My Shepherd Is (Psalm 23) I Know That My Redeemer Lives
- God, Our Help in Ages Past
- Amazing Grace
- Be Not Afraid

Offertory Song Suggestions

- Ave Maria (Schubert)
- Ave Maria (Bach)
- The King of Love My Shepherd Is (Psalm 23) What Wondrous Love
- Shepherd Me, O God
- Blest Are They
- You Are Near
- Shelter Me Oh God

Communion Song Suggestions:

- Panis Angelicus
- Ave Maria (Schubert)
- Ave Maria (Bach)
- I Am the Bread of Life
- One Bread, One Body – if bilingual
- On Eagle's Wings

Song of Farewell Suggestions: *(If body is present)*

- Song of Farewell – based on Old Hundredth
- In Paradisium
- Come Holy Ghost
- Irish Song of Farewell
- Jesus, Remember Me

Recessional Song Suggestions:

- On Eagle's Wings
- How Great Thou Art
- In Paradisum (Gregorian chant)
- May Flights of Angels Lead You
- I Heard the Voice of Jesus Say
- God, Our Help in Ages Past
- Come with us, O Blessed Jesus (Jesus, Joy of Man's Desiring)
- Amazing Grace

Musicians, cantors and singers are paid \$125 each for the funeral Mass. If you are requesting musicians, the office will get in touch with them. You may pay them yourself or give the fee to the office and we will pass it on to them. If you plan to bring your own musicians or cantors, please let the office know.

PRAYERS FOR VARIOUS NEEDS AT THE TIME OF DEATH
(These prayers can be said by the family in the absence of a priest)

PRAYERS WITH THE DYING

The following prayers may be recited with the dying person, alternating with times of silence. Sometimes, the same prayer should be repeated many times. The Our Father, Hail Mary, and Glory Be are also appropriate. The dying person may be signed on the forehead with the cross, as was done at Baptism.

Short Texts

- What will separate us from the love of Christ? (Rom 8:35)
- Whether we live or die, we are the Lord's. (Rom 14:8)
- We shall always be with the Lord. (1 Thes 4:17)
- To you, O LORD, I lift up my soul. (Ps 25:1)
- Though I should walk in the valley of the shadow of death, no evil would I fear, for you are with me. (Ps 23:4)
- Into your hands I commend my spirit. (Ps 31:6a)
- Jesus, remember me when you come into your kingdom. (Lk 23:42)
- Lord Jesus, receive my spirit. (Acts 7:59)
- Holy Mary, pray for me.
Saint Joseph, pray for me.
Jesus, Mary, and Joseph, assist me in my last agony.

Scripture Readings

Among many appropriate Scripture readings are the following:

- Job 19:23-27
- Psalm 23. . .
- Psalm 91. . .
- Psalm 121. . .
- 1 John 4:16
- Revelation 21:1-7
- Matthew 25:1-13
- Luke 22:39-46
- Luke 23:44-49
- Luke 24:1-8
- John 6:37-40
- John 14:16, 23, 27

Those gathered might take turns reading these passages from the family Bible.

Prayer of Commendation

As the time of death approaches, this prayer may be said.

Go forth, Christian soul, from this world
in the name of God the almighty Father,
who created you,
in the name of Jesus Christ, Son of the living God,
who suffered for you,
in the name of the Holy Spirit,
who was poured out upon you,
go forth, faithful Christian.

May you live in peace this day,
may your home be with God in Zion,
with Mary, the Virgin Mother of God,
with Joseph, and all the Angels and Saints.

PRAYERS AFTER DEATH

Prayer for the Dead

In your hands, O Lord,
we humbly entrust our brothers and sisters.
In this life you embraced them with your tender love;
deliver them now from every evil
and bid them eternal rest.

The old order has passed away:
welcome them into paradise,
where there will be no sorrow, no weeping or pain,
but fullness of peace and joy
with your Son and the Holy Spirit
forever and ever.

R/. Amen.

Prayers Immediately after Death

The following prayers may be recited immediately after death and may be repeated in the hours that follow.

Saints of God, come to his/her aid!
Come to meet him/her, Angels of the Lord!

R/. Receive his/her soul and present him/her to God the Most High.

May Christ, who called you, take you to himself;
may Angels lead you to Abraham's side. **R/.**

Give him/her eternal rest, O Lord,
and may your light shine on him/her forever. **R/.**

Let us pray.
All-powerful and merciful God,
we commend to you **N.**, your servant.
In your mercy and love,
blot out the sins he/she has committed
through human weakness.
In this world he/she has died:
let him/her live with you forever.
Through Christ our Lord. **R/.**
Amen.

The following verses may also be used.

V/. Eternal rest grant unto him/her, O Lord.
R/. And let perpetual light shine upon him/her.

V/. May he/she rest in peace.
R/. Amen.

V/. May his/her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.
R/. Amen.

Gathering in the Presence of the Body

When the family first gathers around the body, before or after it is prepared for burial, all or some of the following prayers may be used. It is most fitting that, where possible, family members take part in preparing the body for burial.

All make the Sign of the Cross. Then one member of the family reads:

My brothers and sisters, Jesus says:
"Come to me, all you who labor and are overburdened,
and I will give you rest.
Shoulder my yoke and learn from me,
for I am gentle and humble in heart,
and you will find rest for your souls.
Yes, my yoke is easy and my burden light."

The body may then be sprinkled with holy water:

The Lord God lives in his holy temple yet abides in our midst.
Since in Baptism, **N**. became God's temple
and the Spirit of God lived in him/her,
with reverence we bless his/her mortal body.

Then one member of the family may say:

With God there is mercy and fullness of redemption;
let us pray as Jesus taught us:

Our Father...

Then this prayer is said:

Into your hands, O Lord,
we humbly entrust our brother/sister **N**.
In this life you embraced him/her with your tender love;
deliver him/her now from every evil
and bid him/her enter eternal rest.

The old order has passed away:
welcome him/her then into paradise,
where there will be no sorrow, no weeping nor pain,
but the fullness of peace and joy
with your Son and the Holy Spirit
forever and ever.
R/. Amen.

All may sign the forehead of the deceased with the Sign of the Cross. One member of the family says:

Blessed are those who have died in the Lord;
let them rest from their labors
for their good deeds go with them.

V/. Eternal rest grant unto him/her, O Lord.
R/. And let perpetual light shine upon him/her.

V/. May he/she rest in peace.

R/. Amen.

V/. May his/her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R/. Amen.

All make the Sign of the Cross as one member of the family says:

May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father,
and of the Son, and of the Holy Spirit.

R/. Amen.

Prayers for Mourners

Choose one of these three options

- A. Lord God,
you are attentive to the voice of our pleading.
Let us find in your Son
comfort in our sadness,
certainty in our doubt,
and courage to live through this hour.
Make our faith strong
through Christ our Lord.
R/. Amen.
- B. Lord,
N. is gone now from this earthly dwelling,
and has left behind those who mourn his/her absence.
Grant that we may hold his/her memory dear,
never bitter for what we have lost
nor in regret for the past,
but always in hope of the eternal Kingdom
where you will bring us together again.
Through Christ our Lord.
R/. Amen.
- C. May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father,
and of the Son, and of the Holy Spirit.
R/. Amen.

For those who mourn the death of a child:

O Lord, whose ways are beyond understanding,
listen to the prayers of your faithful people:
that those weighed down by grief
at the loss of this little child
may find reassurance in your infinite goodness.
Through Christ our Lord.
R/. Amen.

Prayers at Graveside

Choose one of these two options

- A. Lord Jesus Christ,
by your own three days in the tomb,
you hallowed the graves of all who believe in you
and so made the grave a sign of hope
that promises resurrection
even as it claims our mortal bodies.

Grant that our brother/sister, *N.*, may sleep here in peace
until you awaken him/her to glory,
for you are the resurrection and the life.
Then he/she will see you face to face
and in your light will see light
and know the splendor of God,
for you live and reign forever and ever.
R/. Amen.

- B. God,
by whose mercy the faithful departed find rest,
send your holy Angel to watch over this grave.
Through Christ our Lord.
R/. Amen.

BLESSING OF PARENTS AFTER A MISCARRIAGE OR STILLBIRTH

In times of death and grief the Christian turns to the Lord for consolation and strength. This is especially true when a child dies before birth. This blessing is provided to assist the parents in their grief and console them with the blessing of God.

Introductory Rites

All make the Sign of the Cross. The leader begins:

Let us praise the Father of mercies,
the God of all consolation.

Blessed be God for ever.

R/. Blessed be God for ever.

In the following, or similar words, the leader prepares those present for the blessing.

For those who trust in God,
in the pain of sorrow there is consolation,
in the face of despair there is hope,
in the midst of death there is life.

N. and **N.**, as we mourn the death of your child,
we place ourselves in the hands of God
and ask for strength, for healing, and for love.

Reading of the Word of God

One of those present or the leader reads a text of Sacred Scripture (Lam 3:17-18, 21-24).

Listen to the words of 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 hope for from the LORD.

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 I will hope in him.
The word of the Lord.

R/. Thanks be to God.

Intercessions

The intercessions are then said.

Let us pray to God, who throughout the ages
has heard the cries of parents.

R/. Lord, hear our prayer.

For **N.** and **N.**, who know the pain of grief, that they may be comforted,
we pray to the Lord. **R/.**

For this family, that it may find new hope in the midst of suffering,
we pray to the Lord. **R/.**

For all who have suffered the loss of a child, that Christ may be their support,
we pray to the Lord. **R/.**

After the intercessions, the leader invites all present to say the Lord's Prayer.

Prayer of Blessing

The leader says the prayer of blessing with hands joined.

Compassionate God,
soothe the hearts of **N.** and **N.**,
and grant that through the prayers of Mary,
who grieved by the Cross of her Son,
you may enlighten their faith,
give hope to their hearts,
and peace to their lives.

Lord, grant mercy to all the members of this family
and comfort them with the hope
that one day we will all live with you,
with your Son Jesus Christ, and the Holy Spirit,
forever and ever.

R/. Amen.

Or:

Lord, God of all creation,
we bless and thank you for your tender care.
Receive this life you created in love
and comfort your faithful people in their time of loss
with the assurance of your unfailing mercy.
Through Christ our Lord.

R/. Amen.

Concluding Rite

The leader concludes the rite by signing himself or herself with the Sign of the Cross and saying:

May God give us peace in our sorrow,
consolation in our grief,
and strength to accept his will in all things
R/. Amen.

SUPPORT AND HEALING

In a community of faith, those with whom you worship are also there to help you through times of loss, pain and suffering. God through your faith community, promises to be with you and to support you on your life journey.

Here is an article from Father Eamon Tobin, pastor of Ascension Parish in Melbourne, Florida. You can find this article and more at ascensioncatholic.net

Dealing with the Loss of a Loved One

Blessed are they who mourn

For they shall be comforted Mt 5:4

Dealing with the loss of a loved one is one of the toughest challenges any of us will ever face. While I had in mind when writing this article, the loss of a spouse through death, I believe much of what is written may help us deal with other losses.

Naming thoughts, feelings and reactions

A big part of grief work is naming our feelings. When someone close to us dies, we may be very surprised or even scared by the thoughts, feelings and reactions we experience. Hence, it may be helpful to know what thoughts, feelings and reactions are normal and frequently experienced by people who have lost a loved one, especially a spouse.

During a time of loss, we can experience a wide range of emotions with varying degrees of intensity. In a time of an important personal loss, it is as if a part of us has died. Many people who lose a spouse or best friend feel that they have lost their soul mate, the one with whom they felt emotionally safe. There is an unbelievable sense of emptiness - empty house, empty arms, empty heart. There may be feelings of anger at God for taking our loved one, anger at church, doctors, family, friends, boss and co-workers. We may even be angry at our loved one for abandoning us. We may be angry at ourselves for crying in public. We think we should be stronger. We may be jealous of others when we see that they possess what we have lost. We may feel a loss of meaning. Why get up and go on? We may even hope for death and may have passing thoughts about ending our own lives.

We may feel disoriented, off-balance, confused, forgetful, and unable to focus. We may think we are going crazy because we thought we saw our deceased loved one or heard his/her voice, sensed the person was in

the room with us, felt like phoning the person even months after the death, or buying ingredients to prepare his/her favorite meal, etc. We may be unable to sleep and hence feel continuously exhausted, with little or no energy to do anything. Going to church, to the store and to social functions without "one's other self" may be very difficult. We may feel very alone and like a "fifth wheel" at social gatherings. We may be hurt by the well-intentioned but insensitive remarks that people say. We may experience a degree of moodiness and snap at people for no reason. If we live alone, we, most likely, will feel a terrible emptiness in our home. The silence may be awful and the evenings very lonely. We may experience long sleepless nights. The loneliness may be unbearable. We may feel sorry for ourselves and ask over and over, "Why me?"; "Why did I lose out?"; "Why did God take my loved one when so many terrible people are still alive?" None of the above thoughts or feelings are comfortable. In fact, all of them are quite painful but we need to remember that they are also a normal part of the grieving process for people who have experienced the death of a loved one, especially the death of a spouse.

Negotiating fourteen challenges

As we struggle to face and deal with the death of a loved one, it will be helpful to name some of the challenges or tasks that grieving people have to face and negotiate:

- 1) Dealing daily with the roller coaster of feelings - the sadness, loneliness, anger, guilt, jealousy, depression, tiredness and confusion, the endless crying, the emptiness.
- 2) Tackling the stacks of paper work and paying bills, redoing the will.
- 3) Coping socially - hating it when one more person asks how we are doing. Being angry if they don't ask. Going to church and social functions alone.
- 4) Caring for our own emotional and physical health.
- 5) Facing anniversaries, birthdays, holidays and other special occasions.
- 6) Disposing of our loved one's clothes and other belongings.
- 7) Visiting the cemetery or Memorial Garden.
- 8) Deciding whether or not to keep our wedding ring on.
- 9) Adjusting to the financial changes. This is especially stressful when the death of a loved one means a serious loss of income.
- 10) Relating to others. Death of a loved one can seriously affect the way parents, siblings, children and friends relate to each other.
- 11) Learning to take charge of all the "stuff" our loved one used to handle.
- 12) Living daily with what seems to be unbearable emotional pain. Facing the grief without denying it or shelving it.
- 13) Being open to meeting new friends and making a life for ourselves without our lost loved one.
- 14) Re-negotiating our relationship with God.

Perhaps you can add some other challenges/tasks to the above list and share them with someone.

Twelve important things to remember about the grieving process

- 1) Grief work, though very painful, is good and holy. Jesus tells us: "*Blessed are those that mourn, they shall be comforted*" (Matt. 5:5). Grief is the way God intended for us to deal with loss. It is nature's way of healing a broken heart. The world's way is denial. It tells us to "move on" even before we have started to grieve. Grief work (and it is work) is the only thing that will heal our loss or at least help us to live with it. Jesus wept when he heard about Lazarus's death. His tears and ours are holy and sacred, and not something to be embarrassed about. In his book, *Life after Loss*, Bob Deits says that grief "*is the last act of love*" that we give to a deceased loved one. Deits encourages people to "*wear their grief with pride*" rather than deny it. Pain is, at least at first, the only thing that is left after our beloved is gone. We tend to want to hold on to it.
- 2) Each person's grief process is *unique and different* for at least two reasons. First, each of us is different. We bring to our grieving a unique history. For instance, we may or may not find it easy to name and express our feelings. We may or may not have grieved previous losses. We may have a history of facing or avoiding difficult issues. Second, each grieving process is unique and different because of the nature of the relationship we had with the person we have lost. Each relationship has its own texture and history, all of which will play out in the grief process. For example, a wife may be very angry that her husband kept her in the dark about their finances or never let her drive their car. Another survivor who might have shared everything with his/her spouse and might have gone everywhere together will most likely miss his/her spouse everywhere he/she goes. So while grieving people have lots of similar experiences, each grieving experience is *unique* because of who we are and because of the *nature* of the *relationship* we had with the person we lost.
- 3) The vast majority of people know little or nothing about the grief process. This is the main reason why people say insensitive things like "It's been a month. It's time to move on."; "You need to quit all this crying and get hold of yourself." Non-grievers want us to be over with our grief much sooner than we are ready. When they ask us how we are doing, they usually want us to say we're fine. Most people are uncomfortable with grief.
- 4) There is no correct timetable to grief work. Each person must be allowed to grieve at his/her own pace. People who move through a loss rather quickly are not superior and neither are they necessarily less caring. People who take more time are not inferior and neither are they necessarily more caring.
- 5) *Time alone* does not heal a loss but it gives us distance from a loss. Grief work is work. The normal grieving process takes time, effort, tears, prayer and the support of others. When we feel bad about feeling bad, we must remember that if we had a broken leg, we wouldn't feel guilty about taking the time necessary to heal. Why should it be different with a broken heart? Our broken heart also deserves its healing period - even if it takes several years. There are physical injuries that take several years to heal.
- 6) Grief work is messy and uncomfortable. We may take two steps forward and three back. Our grief will rise up within us at the most unexpected and inopportune times and places.

- 7) Grief counselor, Bob Deits, writes that "*the way out of grief is through it*" and that "*this is the most important thing we need to learn about the grief process.*" There are no "quick fixes," no shortcuts. Because grief work is so demanding, we will be constantly attempting to deny it and seek quick ways around it. We must keep ourselves motivated to stay in the process.
- 8) We need other people. Very few, if any, of us can do effective grief work alone. We do ourselves a favor when we let others in on our grief. And we need to be able to tell others that what we need most from them is not advice but a *compassionate listening ear*.
- 9) We need to remember that forgiveness is usually a very important part of the grieving process. This may include, with the grace of God, forgiving God, church, family members, doctors, friends, neighbors, coworkers, ourselves and even the deceased for dying. We may need to deal with and forgive unresolved past hurts and issues with the deceased loved one. (If forgiveness is an issue, you may want to read my four-page article on *How to Forgive God, Others and Self*.)
- 10) Religious faith may help or hurt our grieving process. Some people's religious faith tells them that weakness in the face of loss shows a lack of faith. Such a religious belief will be a big obstacle to grieving because it will consciously or subconsciously push us to deny and repress our pain. We may be constantly trying to show how strong and faith-filled we are. On the other hand, a religious faith that truly believes that God brings good things out of bad events may be very helpful. For many people of faith, a part of the grieving process is renegotiating their relationship with God. Like Jacob, we may have to do some wrestling with God (Genesis 32:23-32).
- 11) As we interact with other grieving people, we may judge that our loss is much more severe than other people's loss. We may find it hard to sympathize with folks whose loss is not nearly as bad as ours. If we find ourselves thinking like this, we need to remember that most people tend to believe that their loss is the worst there is. The important thing is that we honor our own and others' experience of grief and loss. We can say to ourselves: "I am experiencing grief and I need to honor it so that I can heal."
- 12) It often gets worse before it gets better. Many grieving persons are distressed that, three months into their grief, they are feeling more, rather than less, pain. The reason for this is that in the first months (especially in the case of a sudden death), we are in shock. Our body is numb and we cannot feel our loss. This is the body's way of protecting us from feelings that we cannot cope with during the first months of our loss. As time moves on, we begin to thaw out and feel all the tough feelings connected with loss. Also, during the first months we may deliberately keep ourselves very busy with paperwork and other activities and rarely take time to be present to our pain.

Reflection Questions: Which of the above challenges are most difficult for you? Did I omit any challenge?

Since most of us enter the grief process with little or no sense of what it entails, it will be helpful to occasionally reread the above characteristics of grief. In working with people, individually and in a group, I find myself constantly reminding them of one or more of the above characteristics of the grief process. At this

time, take a moment to check which of the above characteristics of grief you tend to forget. Are there other things about the grief process that I have not named here? If so, please share.

Helpful measures in the grieving process

Before I offer any concrete suggestions that might be helpful during a grieving process, I need to *emphasize* that no one can offer us any easy or orderly steps that will move us quickly through our grief. Grief, by its very nature, is messy and very difficult and, as I said before, getting over grief takes lots of *time, patience, effort, tears, prayer* and the *support of other people*. Often we may feel that we go two steps forward and three back. Having offered the above caveat, we can say that over the past few decades, as more and more counselors and clergy work with individuals and groups in the grieving process, most, if not all of them, will agree that the following suggestions are helpful.

- ***Share your grief***

It nearly always helps to share our pain with others, especially with someone who will listen with a compassionate ear. It is important to share our story many times. We will learn early in the grieving process that there are people with whom we can share our loss and others with whom we can't. We will find that people, including good friends, do not want to continue to hear about our loss. Others may use the occasion to burden us with their problems. Thus, we may need to decide who are the people who are willing to listen to us talk over and over about our pain. It may be a good friend, an acquaintance, someone who has had a similar loss, a counselor, a clergy, or a grief support group. From personal experience in my parish, I can say without hesitation that a well-facilitated support group can be of enormous help during a grieving process.

- ***Keep a journal***

In her book, *Widow, Rebuilding Your Life*, Genevieve Ginsburg, M.S., writes: "*Unless writing is an unbearable chore, every recent widow (and widower, we might add) should try to start a journal of her thoughts and experiences. Your early journal entries may be no more than the outpourings of your wandering subconscious and your tears on paper - even, perhaps, pages of aimless and pointless discourse. You'll feel better though, for having expressed yourself in quite a different way than you do with your friends.*" In and through the use of a journal, we give a name and expression to our grief. If we give journaling a chance, we may be pleasantly surprised how helpful it is. Many people, including myself, have found journaling to be an excellent form of self-therapy. In journaling we can also write letters to our loved one, to others and to God.

- ***Be attentive to what hinders and helps your grief process.***

If we want to reach a particular goal, it will be good for us to know the obstacles and helpful measures along the way. In the grief process, one obstacle might be our tendency to ignore our grief with busy work and to show everyone how well we are doing by keeping a "stiff upper lip." Helpful measures might include any of the suggestions mentioned herein or other things we discover to be beneficial.

- ***Read about the grief process***

Reading about the grief process will help us to better understand what we are going through. We may discover some helpful suggestions. The stories of how others survived their grief process may inspire us and give us hope. I realize that early on in the grief process, most people are unable to focus on reading anything. So we should read when we are ready and perhaps start with an article or a short book.

- ***Prayer***

Many people find it difficult to pray during a grief process. But some can't focus or pray in the way that they were used to praying. Others find God distant. Still others may be angry with God. ("I am a good person, I love God. I am faithful to him and now he has let me down. What is going on?")

Don't panic! Every relationship, including our relationship with God, has its ups and downs. Sometimes we feel a strong connection to a loved one. Other times we feel distant. As with any friendship, we have to learn to hang in there with God in the good times and the bad. There is no easy way to do this. During our tough times, we need to be very honest with God about our thoughts and feelings especially if until now our relationship with God has been peaceful and "nice." For example, it is not easy to express anger in a relationship that always has been peaceful. However, if our relationship is going to remain real, we must learn to tell God exactly how we feel. He can handle it. He has big shoulders. Write him a letter. Speak to him from your heart.

In time of grief, we may find reading the psalms very helpful. Taking time to imagine Jesus actually weeping with Mary and Martha may help to bring God close to us. Picture Jesus struggling in Gethsemane, crying out to God with "tears and loud cries" (Hebrews 5:7-10). See him comforting the women of Jerusalem on his way to the hill of Calvary. In other words, look for images of God and Jesus that comfort us and give us hope.

Signs that healing is occurring

The following are some signs that healing and recovery are happening:

- 1) We can talk about our loved one and share memories in a more comfortable manner. While our sense of loss is frequently with us, it is not as intense as it used to be. We are not crying as much. Whatever sadness, anger or guilt, etc., we experience is not as intense; neither do our feelings fluctuate as rapidly.
- 2) We are beginning to create a new life without our spouse. For example, we are forming new friendships, doing some new things we didn't do (or couldn't do) while our spouse was alive.
- 3) We are coming to a place of realizing that, although life is not the same, it can be good again. We can let ourselves laugh and enjoy life. There are longer periods of time when we do not think about or focus on our loss.
- 4) We are building a life outside our grief. Our grief is not so engrossing.
- 5) We are beginning to see some good things emerging from our loss. We are discovering and developing inner resources that we didn't know we had or had neglected; e.g., managing

finances, spirituality, our ability to reach out and help others, travel, etc. Our social life has expanded in new directions. We have made some wonderful, new friendships.

I conclude with encouraging and consoling words from *To Heal Again* by Rusty Barkus:

This winter of yours will pass

As all seasons do.

There is no right way to grieve.

There is just your way.

It will take as long as it takes.

Please share this article with people who are grieving the loss of a loved one. I'd also love to hear from you if you have suggestions for additions to the article. What are other obstacles and helpful measures to the grief process? What are other signs that healing is happening?

Fr. Eamon Tobin

tobin2@live.com

FUNERAL CHECKLIST FOR FAMILY

Family Funeral Plans for _____

Funeral Home _____

Vigil Service

Yes _____ No _____

Date: _____ or N/A _____

Hour: _____

Location: At Funeral Home _____ At Church _____

Rosary Recited During Service: Yes _____ No _____

Funeral Mass

Yes _____ No _____ (**"No"** means having a service at the funeral home)

Family Altar Servers: Yes _____ No _____

Gathering around Body (**only for Funeral Masses with body present**)

Placing Pall on Casket: Family _____ Funeral Representatives _____

Opening Song: _____

Readers (Lectors): Church Provides _____ Family Provides _____

First Reading: _____

Responsorial Psalm: _____ Sung: Yes _____ No _____

Second Reading: _____

Gospel Acclamation: _____

Gospel: _____

Offertory Song: _____

Gift Bearers: Yes _____ No _____

Communion Song: _____

Song of Farewell: _____ Sung: Yes _____ No _____

Recessional Song: _____

Rite of Committal

Yes _____ No _____

Location: _____

Hour: _____

Who Receives Cross or Flag: (if applicable) _____

Lunch at Parish

Yes _____ No _____

Approximate number of guests: _____
