



Planning a Funeral Liturgy

Guidelines & Planning Handbook

Saint Brendan & Saint George Church

VIGIL FOR THE DECEASED • FUNERAL MASS • RITE OF COMMITTAL

A pastoral guide to help families make prayerful and informed choices while preparing the Catholic funeral rites.

“Those who have died with Christ will rise again to new life.”

Contents

This handbook is organized to guide families from the funeral rites through the selections used in the Funeral Mass.

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A Message to Families

The Pastor and staff of Saint Brendan and Saint George Church wish to extend to you, family and friends, our deepest condolences and heartfelt prayers for your deceased loved one. Please know that we are aware of how stressful and draining this time of preparation can be but rest assured that we are here to do everything we can to assist you. We have prepared this preliminary guide for your review to make informed decisions to proceed with planning a Funeral Liturgy at a Catholic Church.

The Eucharist is our most important celebration as Catholics. That is why it is of the utmost importance to preserve the solemnity of the sacrament, especially in the context of a Funeral Mass. As you review the following, please know that our planning is not to diminish the memory of your loved one, but to magnify the fundamental belief that those who have died with Christ will rise again to new life in the Spirit and keep the focus on the Resurrection of the body and life everlasting.

The Funeral Rites

The Order of Christian Funerals provides three rites that correspond to the three principal ritual movements in Christian funerals:

- Vigil for the Deceased
- Funeral Mass
- Rite of Committal

Vigil for the Deceased

The Vigil for the Deceased is the principal rite celebrated in the time following death and before the funeral liturgy. Typically, this occurs the day/evening before the Funeral Mass in the funeral home. The ritual includes a greeting, Scripture reading(s), prayers of intercession, and a concluding blessing. The priest is the typical presider at the Vigil. The priest will arrange the time for the Vigil. Typically, this will happen before the public visitation with close family and friends present.

Funeral Mass

The Mass of Christian Burial is the traditional Funeral Rite celebrated for a deceased member of the faith in the Catholic Church, to be followed by either the burial of the body in a casket or cremated remains in an urn, with a committal service at the graveside or mausoleum. The Mass consists of the Introductory Rites (Greeting, Sprinkling with Holy Water, Placing of the Pall, Procession, Placing of Christian Symbols, and Opening Prayer), Liturgy of the Word (with readings from scripture and a homily by the priest or deacon), the Liturgy of the Eucharist (with distribution of Holy Communion), and the Final Commendation. Music enhances both the beauty of the liturgy and our prayer. Catholic family members or friends are encouraged to proclaim the first and second readings from the Old Testament and New Testament during the Liturgy of the Word. It is appropriate when the family members and friends of the deceased are active Catholics to participate in the Placing of Christian Symbols, the proclaiming of the Word of God, and the offertory procession.

With the permission of the pastor, the family may request to invite a visiting priest to preside at the Funeral liturgy at their own expense. All visiting priests from outside of New Jersey are required to present their “Letter of Good Standing” from their diocese or religious superior before permission can be granted. Priests from a NJ Diocese may submit their Clergy ID card in advance.

Rite of Committal

The Rite of Committal concludes the Funeral Rites. It is celebrated in the cemetery. The rite includes an invitation to prayer, a brief scripture verse, a prayer over the grave, words of committal, intercessions, the Lord’s Prayer, and a concluding blessing.

Words of Remembrance (OPTIONAL)

A reflection on the life of the deceased in the light of faith

One family member or friend may speak Words of Remembrance at the end of the Funeral Mass after the Prayer after Communion. While there is no indication that the individual must be Catholic or even Christian, the speaker should be respectful of the sacred space and capable of speaking clearly in a composed manner for a maximum of 3–4 minutes. It is important to distinguish between the more formal Words of Remembrance and a eulogy, which would be considered a casual recount of stories and memories that do not pertain to the faith life of the deceased. Words of Remembrance may also be spoken at the Vigil or Committal.

The written Words of Remembrance must be submitted in print form or sent via email to the presiding priest or a member of the pastoral staff no later than 24 hours prior to the Funeral liturgy for review and approval. At no time is it acceptable to use crude language or engage in actions that are disrespectful of the sacred place, the ceremony of the deceased. The staff or priest may exercise the right to end the reflection if such language or actions occur.

The spoken Words of Remembrance cannot exceed three to four minutes in length – the basic equivalent of a single typed page. Please rehearse and time yourself prior to the Funeral.

Music

The music for the Funeral Mass is provided by the parish music ministry. Parish staff will assist you in the selection of hymns. Preselected music or musicians without consultation and approval of the parish will not be permitted. Music selections should be appropriate to the liturgy and sacred in nature. Please refer to the Liturgy Planner for a list of suggested and approved music selections.

Liturgy of the Word

This is the unit of the liturgy in which the Word of God is proclaimed. You may choose one or two readings to be proclaimed before the Gospel. The priest will select a Gospel. If two readings are chosen, the first reading is to be from the Old Testament and second reading from the New Testament. This unit of the liturgy concludes with the Prayer of the Faithful. Please refer to below for a list of suggested and approved readings and Prayer of the Faithful selections.

Suggested and Approved Readings, Prayer of the Faithful Options, and Music Selections

Old Testament

(First Reading/Choose One)

OT 1 - Ecclesiastes 3:1-11

A reading from the book of Ecclesiastes.

There is an appointed time for everything, and a time for everything under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build. A time to weep, and a time to laugh; a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces. A time to seek, and a time to lose; a time to keep, and a time to cast away. A time to rend, and a time to sew; a time to be silent, and a time to speak. A time to love, and a time to hate; a time of war, and a time of peace.

The Word of the Lord. / Thanks be to God.

Del libro de Ecclesiastés.

Hay un tiempo para cada cosa
y todo lo que hacemos bajo el sol tiene su tiempo.
Hay un tiempo para nacer y otro para morir;
uno para plantar y otro para arrancar lo plantado.
Hay un tiempo para matar y otro para curar;
uno para destruir y otro para edificar.
Hay un tiempo para llorar y otro para reír;
uno para gemir y otro para bailar.
Hay un tiempo para lanzar piedras y otro para recogerlas;
uno para abrazarse y otro para separarse.
Hay un tiempo para ganar y otro para perder;
uno para retener y otro para desechar.
Hay un tiempo para rasgar y otro para coser;
uno para callar y otro para hablar.
Hay un tiempo para amar y otro para odiar;
uno para hacer la guerra y otro para hacer la paz.

¿Qué provecho saca el que se afana en su trabajo? He observado todas las tareas que Dios ha encomendado a los hombres para que en ellas se ocupen.

Todo lo ha hecho Dios a su debido tiempo y le ha dado el mundo al hombre para que reflexione sobre él; pero el hombre no puede abarcar las obras de Dios desde el principio hasta el fin.

OT 2 - Wisdom 3:1-9

A reading from the book of Wisdom.

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. 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. / Thanks be to God.

Del Libro de la Sabiduría.

Las almas de los justos están en las manos de Dios,
y no las alcanzará ningún tormento.
Los insensatos pensaban que los justos habían muerto,
que su salida de este mundo era una desgracia
y su salida de entre nosotros, una completa destrucción. Pero los justos están en paz.
La gente pensaba que sus sufrimientos eran un castigo,
Pero ellos esperaban confiadamente la inmortalidad.
Después de breve sufrimientos
recibirán una abundante recompensa,
pues Dios los puso a prueba
y los halló dignos de sí.
Los probó como oro en el crisol
y los aceptó como un holocausto agradable.
En el día del juicio brillarán los justos
como chispas que se propagan en un cañaveral.
Juzgaran a las naciones y dominaran a los pueblos,

y el Señor reinará eternamente sobre ellos.
Los que confían en el Señor comprenderán la verdad,
y los que son fieles a su amor permanecerán a su lado,
porque Dios ama a sus elegidos y cuida de ellos.

Palabra de Dios.

OT 3 - Wisdom 4:7-15

A reading from the book of Wisdom.

The just man, though he die early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the hoary crown for men, and an unsullied life, the attainment of old age. He who pleased God was loved; he who lived among sinners was transported. Snatched away, lest wickedness pervert his mind or deceit beguile his soul; for the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account. Because grace and mercy are with his holy ones and his care is with his elect.

The Word of the Lord. / Thanks be to God.

Del Libro de la Sabiduría.

El justo, aunque muera prematuramente, hallará descanso;
porque la edad venerable no consiste en tener larga vida
ni se mide por el número de años.

Las verdaderas canas del hombre son la prudencia y la edad avanzada se mide por una vida intachable. Cumplió la voluntad de Dios, y Dios lo amó. Vivía entre pecadores, y Dios se lo llevó; se lo llevó para que las malicia no pervirtiera su conciencia, para que no se dejara seducir por el engaño, pues la fascinación del mal oscurece el bien y el vértigo de las pasiones pervierte a las almas inocentes.

Llegó a la perfección en poco tiempo y con eso alcanzo la plenitud de una larga vida. Su vida le fue agradable a Dios, por lo cual el Señor se apresuró a sacarlo de entre la maldad. La gente ve, pero no comprende ni se da cuenta de que Dios ama a los justos y se compadece de sus elegidos.

Palabra de Dios.

OT 4 - Isaiah 25:6, 7-9

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. / Thanks be to God.

Del Libro del Profeta Isaías.

En este monte el Señor de los ejércitos proveerá para todos los pueblos.
En este monte destruirá el velo que vela a todos los pueblos,
La red que se teje sobre todas las naciones; Él destruirá la muerte para siempre.
El Señor DIOS enjugará las lágrimas de todos los rostros;
El reproche de su pueblo lo quitará
de toda la tierra; porque el Señor ha hablado.

Ese día se dirá:

"¡He aquí nuestro Dios, a quien miramos para salvarnos!

Este es el Señor a quien buscamos; ¡Regocijémonos y alegrémonos de que nos haya salvado!"

La palabra de Dios.

OT 5- Lamentations 3:17-26

A reading from the book of Lamentations.

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the Lord. The thought of my homeless poverty is wormwood and gall; remembering it over and over leaves my soul downcast within me. But I will call this to mind, as my reason to have hope: The favors of the Lord are not exhausted, his mercies are not spent; they are renewed each morning, so great is his faithfulness. My portion is the Lord, says my soul; therefore will I hope in him. Good is the Lord to one, who waits for him, to the soul that seeks him; It is good to hope in silence for the saving help of the Lord.

The Word of the Lord. / Thanks be to God.

Del libro de Lamentaciones.

Mi alma está privada de paz,
He olvidado lo que es la felicidad;

Me digo a mí mismo que mi futuro está perdido,
todo lo que esperaba del Señor.

El pensamiento de mi pobreza sin hogar es ajeno y hiel;
Recordándolo una y otra vez deja mi alma abatida dentro de mí.

Pero voy a recordar esto, como mi razón para tener esperanza:
Los favores del Señor no se agotan, sus misericordias no se gastan;
Se renuevan cada mañana, tan grande es su fidelidad.

Mi porción es el Señor, dice mi alma; por lo tanto, espero en él.
Bueno es el Señor para el que lo espera, para el alma que lo busca;
Es bueno esperar en silencio para la ayuda salvadora del Señor.

Palabra de Dios.

OT 6- Daniel 12: 1-3

A reading from the book of Daniel.

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

“At that time there shall arise

Michael, the great prince,
guardian of the 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 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.

Del libro del profeta Daniel.

En aquel tiempo, se levantará Miguel, el gran príncipe que defiende a tu pueblo.

Sera aquel un tiempo de angustia, como no lo hubo desde el principio del mundo. Entonces se salvará tu pueblo; todos aquellos que están escritos en el libro. Muchos de los que duermen en el polvo, despertaran: unos para la vida eterna, otros para el eterno castigo.

Los guías sabios brillaran como el esplendor del firmamento, y los que enseñan a muchos la justicia, resplandecerán como estrellas por toda la eternidad.

Palabra de Dios.

During the Easter Season, the first reading is selected from the following options.

ENT 1 - Acts 10:34-43

A reading from the Acts of the Apostles.

Peter proceeded to speak, saying: "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all, 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. / Thanks be to God.

De los Hechos de los Apóstoles.

En aquellos días, Pedro se dirigió a Cornelio y a los que estaban en su casa, con estas palabras: "Ahora caigo en la cuenta de que Dios no hace distinción de personas, sino que acepta al que lo teme y practica la justicia, sea de la nación que fuere. Él envió su palabra a los hijos de Israel, para anunciarles la paz por medio de Jesucristo, Señor de todos.

Ya saben ustedes lo sucedido en toda Judea, que tuvo principio en Galilea, después del bautismo predicado por Juan: cómo Dios ungió con el poder del Espíritu Santo a Jesús de Nazaret, y cómo esté pasó haciendo el bien, sanando a todos los oprimidos por el diablo, porque Dios estaba con él.

Nosotros somos testigos de cuanto él hizo en Judea y en Jerusalén. Lo mataron colgándolo de la cruz, pero Dios lo resucitó al tercer día y concedió verlo, no a todo el pueblo, sino únicamente a los testigos que él, de antemano había escogido; a nosotros, que hemos comido y bebido con él después de que resucitó de entre los muertos.

Él nos mandó predicar al pueblo y dar testimonio de que Dios lo ha constituido juez de vivos y muertos. El testimonio de los profetas es unánime: que cuantos creen en él reciben, por su medio, el perdón de los pecados.

Palabra de Dios.

ENT 2 - Revelation 14:13

A reading from the book of Revelation.

I, John, heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," said the Spirit, "let them find rest from their labors, for their works accompany them."

The Word of the Lord. / Thanks be to God.

Del libro del Apocalipsis.

Yo, Juan, oí una voz que venía del cielo y me decía:

"Escribe: Dichosos ya desde ahora los muertos que han muerto en el Señor. El Espíritu es quien lo dice: Que descansen ya de sus fatigas, pues sus obras los acompañan."

Palabra de Dios.

ENT 3 - Revelation 20:11 – 21:1

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. / Thanks be to God.

Del libro del Apocalipsis.

Yo, Juan, vi un gran trono blanco y al que estaba sentado en él.
La tierra y el cielo huyeron de su presencia y no había lugar para ellos.
Vi a los muertos, a los grandes y a los humildes,
de pie ante el trono, y se abrieron pergaminos.
Luego se abrió otro rollo, el libro de la vida.
Los muertos eran juzgados según sus hechos,
por lo que estaba escrito en los pergaminos.
El mar devolvió sus muertos;
la muerte y el abismo devolvieron los muertos que guardaban en su seno.
Cada uno fue juzgado según sus obras.
La Muerte y el abismo fueron arrojados al lago de fuego;
este lago es la muerte definitiva.
Y todo el que no estaba escrito en el libro de la vida
lo arrojan al lago de fuego.
Luego vi un cielo nuevo y una tierra nueva,
porque el primer Cielo y la primera tierra habían desaparecido
y el mar ya no existía.

Palabra de Dios.

ENT 4 - Revelation 21:1-5a, 6b-7

A reading from the book of Revelation.

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

The Word of the Lord. / Thanks be to God.

Del libro del Apocalipsis.

Yo, Juan, vi un Cielo nuevo y una tierra nueva, porque el primer Cielo y la primera tierra habían desaparecido y el mar ya no existía.
También vi que descendía al cielo, desde donde está Dios, la ciudad santa, la nueva Jerusalén, engalanada como una novia que va a desposarse con su prometido. Oí una gran voz, que venía del cielo. Que decía:
"Ésta es la morada de Dios entre los hombres; vivirá con ellos como su Dios y ellos serán su pueblo. Dios les enjugará todas sus lágrimas y ya no habrá muerte ni duelo, ni penas ni llantos, porque ya todo lo antiguo terminó."
Entonces el que estaba sentado en el trono, dijo: "Ahora yo voy a hacer nuevas todas las cosas. Yo soy el Alfa y la Omega, el principio y el fin. Al sediento le daré a beber gratis del manantial del agua de la vida. El vencedor recibirá esta herencia, y yo seré su Dios y él será mi hijo."

Palabra de Dios.

New Testament

(Second Reading/Choose One)

NT 1 - Romans 5:5-11

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. / Thanks be to God.

De la carta del apóstol san Pablos a los Romanos.

Hermanos y hermanas: La esperanza no defrauda, porque Dios ha infundido su amor en nuestros corazones por medio del Espíritu Santo, que el mismo nos ha dado.

En efecto, cuando todavía no teníamos fuerzas para salir del pecado, Cristo murió por los pecadores en el tiempo señalado. Difícilmente habrá alguien que quiera morir por un justo, aunque puede haber alguno que esté dispuesto a morir por una persona sumamente buena. Y la prueba de que Dios nos ama está en que Cristo murió por nosotros, cuando aún éramos pecadores.

Con mayor razón, ahora que ya hemos sido justificados por su sangre, seremos salvados por él del castigo final. Porque, si cuando éramos enemigos de Dios, fuimos reconciliados con él por la muerte de su Hijo, con mucha más razón, estando ya reconciliados, recibiremos la salvación participando de la vida de su Hijo. Y no sólo esto, sino que también nos gloriamos en Dios, por medio de nuestro Señor Jesucristo, por quien hemos obtenido ahora la reconciliación.

Palabra de Dios.

NT 2 - Romans 6:3-9

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. / Thanks be to God.

De la carta del apóstol san Pablos a los Romanos.

Hermanos y hermanas: Todos los que hemos sido incorporados a Cristo Jesús por medio del bautismo, hemos sido incorporados a su Muerte. En efecto, por el bautismo fuimos sepultados con él en su, para que, así como Cristo resucitó de entre los muertos por la gloria del Padre, así también nosotros llevemos una vida nueva.

Porque, si hemos estado íntimamente unidos a él por una muerte semejante a la suya, también lo estaremos en su resurrección. Sabemos que nuestro viejo yo fue crucificado con Cristo, para que el cuerpo del pecado quedara destruido, a fin de que ya no sirvamos al pecado, pues el que ha muerto queda libre del pecado.

Por lo tanto, si hemos muerto con Cristo, estamos seguros de que también viviremos con él; pues sabemos que Cristo, una vez resucitado de entre los muertos, ya nunca morirá. La muerte ya no tiene dominio sobre él.

Palabra de Dios.

NT 3 - Romans 8:14-23

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. / Thanks be to God.

De la carta del Apostol San Pablo a los Romanos.

Hermanos y hermanas: Los que se dejan guiar por el Espíritu de Dios, esos son hijos de Dios. No han recibido ustedes en espíritu de esclavos, que los haga temer de nuevo, sino un espíritu de hijos, en virtud del cual podemos llamar Padre a Dios.

El mismo Espíritu Santo, a una con nuestro propio espíritu, da testimonio de que somos hijos de Dios. Y si somos hijos, somos también herederos de Dios y coherederos con Cristo, puesto que sufrimos con él para ser glorificados junto con él.

Considero que los sufrimientos de esta vida no se pueden comparar con la gloria que un día manifestará en nosotros; porque toda la creación espera, con seguridad e impaciencia, la revelación de esa gloria de los hijos de Dios.

La creación está ahora sometida al desorden, no por su querer, sino por voluntad de aquel que la sometió, pero dándole al mismo tiempo esta esperanza: que también ella misma va ser liberada de la esclavitud de la corrupción, para compartir la gloriosa libertad de los hijos de Dios.

Sabemos, en efecto, que la creación entera gime hasta el presente y sufre dolores de parto; y no solo ella, sino también nosotros, los que poseemos las primicias del Espíritu, gemimos interiormente, anhelando que se realice plenamente nuestra condición de hijos de Dios, la redención de nuestro cuerpo.

Palabra de Dios.

NT 4 - Romans 8:31b-35, 37-39

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. / Thanks be to God.

De la carta del Apóstol san Pablo a los Romanos.

Hermanos y hermanas: Si Dios está a nuestro favor, ¿quién estará en contra nuestra? El que no nos escatimo a su propio Hijo, sino que lo entrego por todos nosotros, ¿cómo no va a estar dispuesto a dárnoslo todo, junto con su Hijo? ¿Quién acusara a los elegidos de Dios? Si Dios mismo es quien los perdona, ¿quién será el que los condene? ¿Acaso Jesucristo, que murió, resucito y este a la derecha de Dios para interceder por nosotros?

¿Qué cosa podrá apartarnos del amor con que nos ama Cristo? ¿Las tribulaciones? ¿Las angustias? ¿La persecución? ¿El hambre? ¿La desnudez? ¿El peligro? ¿La espada?

Ciertamente de todo esto salimos más que victoriosos, gracias a aquel que nos ha amado; pues estoy convencido de que ni la muerte ni la vida, ni los ángeles ni los demonios, ni el presente ni el futuro, ni los poderes de este mundo, ni lo alto ni lo bajo, ni creatura alguna podrá apartarnos del amor que nos ha manifestado Dios en Cristo Jesús.

Palabra de Dios.

NT 5 - Romans 14:7-9, 10c-12

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. / Thanks be to God.

De la carta del Apóstol san Pablo a los Romanos.

Hermanos y hermanas: Ninguno de nosotros vive para sí mismo ni muere para sí mismo. Si vivimos, para el Señor vivimos, y si morimos, para el Señor morimos. Por lo tanto, ya sea que estemos vivos o que hayamos muerto, somos del Señor. Porque Cristo murió y resucitó para ser Señor de muertos y vivos.

Todos vamos a comparecer ante el tribunal de Dios. Como dice la Escritura:

Juro por mí mismo, dice el Señor,

que todos doblaran la rodilla ante mí

y todos reconocerán públicamente que yo soy Dios.

En resumen, cada uno de nosotros tendrá que dar cuenta de sí mismo a Dios.

Palabra de Dios.

NT 6 - 1 Corinthians 15:20-28

A reading from the first letter of Saint Paul to the Corinthians.

Brothers and sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through a 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 first fruits; 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. / Thanks be to God.

De la primera carta del apóstol san Pablos a los Corintios.

Hermanos y hermanas: Cristo resucitó, y resucitó como la primicia de todos los muertos. Porque si por un hombre vino la muerte, también por un hombre vendrá la resurrección de los muertos.

En efecto, así como en Adán todos mueren, así en Cristo todos volverán a la vida; pero cada uno en su orden: primero Cristo, como primicia; después, a la hora de su advenimiento, los que son de Cristo.

Enseguida será la consumación, cuando Cristo entregue el Reino a su Padre. Porque él tiene que reinar hasta que el Padre ponga bajo sus pies a todos sus enemigos. El último de los enemigos en ser aniquilado será la muerte. Es claro que cuando la Escritura dice: Todo lo sometió el Padre a los pies de Cristo, no incluye a Dios, que es quien le sometió a Cristo todas las cosas.

Al final, cuando todo se le haya sometido, Cristo mismo se someterá al Padre, y así Dios será Dios todo e todas las cosas.

Palabra de Dios.

NT 7 - 1 Corinthians 15:51-57

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 that 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. / Thanks be to God.

De la primera carta del apóstol san Pablos a los Corintios.

Hermanos y hermanas: Les voy a revelar un misterio: no todos moriremos, pero todos seremos transformados en un instante, en un abrir y cerrar de ojos, cuando suene la trompeta final. Pues al resonar la trompeta, los muertos resucitarán incorruptibles y nosotros seremos transformados. Porque es preciso que este ser nuestro, corruptible y mortal, se revista de incorruptibilidad e inmortalidad.

Y cuando nuestro ser corruptible y mortal se revista de incorruptibilidad e inmortalidad, entonces se cumplirá la palabra de la Escritura:

¡La muerte ha sido devorada por la victoria!

¿Dónde está, muerte, tu victoria?

¿Dónde está, muerte, tu aguijón?

El aguijón de la muerte es el pecado y la fuerza del pecado es la ley. Gracias a Dios, que nos ha dado la victoria por nuestro Señor Jesucristo.

Palabra de Dios.

NT 8 - 2 Corinthians 4:14 – 5:1

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. / Thanks be to God.

De la segunda carta del apóstol san Pablos a los Corintios.

Hermanos y hermanas: Sabemos que aquel que resucitó a Jesús nos resucitara también a nosotros con Jesús y nos colocará a su lado con ustedes. Y todo esto es para bien de ustedes, de manera que, al extenderse la gracia a más y más personas, se multiplique la acción de gracias para gloria de Dios.

Por esta razón no nos acobardamos; pues, aunque nuestro cuerpo se va desgastando, nuestro espíritu se renueva de día en día. Nuestros sufrimientos momentáneos y ligeros nos producen una riqueza eterna, una gloria que los sobrepasa con exceso.

Nosotros no ponemos la mira en lo que se ve, sino en lo que no se ve, porque lo que se ve es transitorio y lo que no se ve es eterno. Sabemos que, aunque, se desmorone esta morada terrena, que nos sirve de habitación, Dios nos tiene preparada en el cielo una morada externa, no construida por manos humanas.

Palabra de Dios.

NT 9 - 1 Thessalonians 4:13-18

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. / Thanks be to God.

De la primera carta del apóstol san Pablo a los Tesalonicenses.

Hermanos y hermanas: No queremos que ignoren lo que pasa con los difuntos, para que no vivan tristes, como los que no tienen Esperanza. Pues, si creemos que Jesús murió y resucitó, de igual manera debemos creer que, a los que mueren en Jesús, Dios los llevará con él.

Lo que les decimos, como palabra del Señor, es esto: que nosotros, los que quedemos vivos para cuando, venga el Señor, no tendremos ninguna ventaja sobre los que ya murieron.

Cuando, Dios mande, que suenen las trompetas, se oirá la voz de un arcángel y el Señor mismo bajará del cielo. Entonces, los que murieron en Cristo resucitarán primero; después nosotros, los que quedemos vivos seremos arrebatados, juntamente con ellos entre nubes, por el aire, para ir al encuentro del Señor, y así estaremos siempre con él.

Consuélnense, pues, unos a otros con estas palabras.

Palabra de Dios.

NT 10 - 2 Timothy 4:6-8

A reading from the second letter of Saint Paul to Timothy.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteousness judge, will give me on that day, and not only to me but to all who have longed for his appearing.

The Word of the Lord. / Thanks be to God.

De la Segunda carta del apóstol san Pablo a Timoteo.

Querido hermano: Por mi parte, estoy a punto de ser derramado como sacrificio de libación y el momento de mi partida es inminente. He peleado el buen combate, he concluido la carrera, he conservado la fe. Sólo me queda recibir la corona de los justos que el Señor, el justo juez, me concederá en el día final y no sólo a mí, sino también a todos los que esperan con amor su manifestación.

Palabra de Dios.

NT 11 - 1 John 3:1-2

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. / Thanks be to God.

De la primera carta del apóstol san Juan.

Queridos hijos: Miren cuanto amor nos ha tenido el Padre, pues no solo nos llamamos hijos de Dios, sino que lo somos. Si el mundo no nos reconoce, es porque tampoco lo ha reconocido a él.

Hermanos mis, ahora somos hijos de Dios, pero aún no se ha manifestado como seremos al fin. Y ya sabemos que, cuando él se manifieste, vamos a ser semejantes a él, porque lo veremos tal cual es.

Palabra de Dios.

Prayer of the Faithful (choose one)

Option A

PRIEST:

God, the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead.

READER:

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

We pray to the Lord... R/ "Lord Hear our Prayer.

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

For our deceased relatives and friends [remembering in a special way] (names of family and friends may be inserted here) and for all who have helped us, that they may have the reward of their goodness.

We pray to the Lord...R/

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

For the family and friends of our brother/sister N., that they may be consoled in their grief by the Lord, who wept at the death of his friend Lazarus. We pray to the Lord... R/

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

PRIEST:

God, our shelter and our strength, you listen in love to the cry of your people: Hear the prayers we offer for our departed brothers and sisters. Cleanse them of their sins and grant them the fullness of redemption. We ask this through Christ our Lord.

Option B

PRIEST:

Brothers and sisters, Jesus Christ is risen from the dead and sits at the right hand of the Father, where he intercedes for his Church. Confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his.

READER:

In baptism N. received the light of Christ. Scatter the darkness now and lead him/ her over the waters of death. We pray to the Lord...R/ "Lord Hear our Prayer."

Our brother/sister N. was nourished at the table of the Savior. Welcome him/her into the halls of the heavenly banquet. We pray to the Lord... R/

Many friends and members of our families have gone before us and await the kingdom [remembering in a special way] (names of family and friends may be inserted here). Grant them an everlasting home with your Son. We pray to the Lord... R/

Many people die by violence, war, and famine each day. Show your mercy to those who suffer so unjustly these sins against your love and gather them to the eternal kingdom of peace. We pray to the Lord... R/

Those who trusted in the Lord now sleep in the Lord. Give refreshment, rest, and peace to all whose faith is known to you alone. We pray to the Lord... R/

The family and friends of N. seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. We pray to the Lord... R/

We are assembled here in faith and confidence to pray for our brother/sister N. Strengthen our hope so that we may live in the expectation of your Son's coming. We pray to the Lord... R/

PRIEST:

O God, Creator and Redeemer of all the faithful, grant to the souls of your departed servants release from all their sins. Hear our prayers for those we love and give them the pardon they have always desired. We ask this through Christ our Lord.

MUSIC FOR FUNERAL LITURGIES

What follows is a list of approved music selections commonly used for funeral liturgies at Saint Brendan and Saint George. Options are not limited to these selections, but please use this list as a guide to determine what is appropriate. The titles that follow may have two musical settings, indicated by more than one composer name. Please choose ONE hymn for each category. Music selection may be left to the discretion of the Director of Music in the event that no specific music requests are made. Should a request be made for a hymn or song that does not appear on this list, please make certain that the request meets with the approval of the parish.

EN – English ES – Spanish LA – Latin

Entrance Hymn

- Amazing Grace (NEW BRITAIN)* EN ES
- Be Not Afraid (B. Dufford)* EN ES LA
- Here I Am, Lord (DAN SCHUTTE) EN
- I Heard the Voice of Jesus Say (KINGSFOLD)* EN ES LA
- I Know That My Redeemer Lives (DUKE STREET or S.Soper) EN
- Lord of All Hopefulness ((Slane)* EN
- The King of Love My Shepherd Is (ST.COLUMBA)* EN

Responsorial Psalm

- Ps 23: The Lord Is My Shepherd (S. Crandal) EN
- Ps 23: My Shepherd is the Lord (Gelineau) EN
- Ps 23: Shepherd Me, O God (M. Haugen) EN
- Ps 23: The Lord is My Shepherd (Reza) EN ES
- Ps 24: A Ti, Senor (Hurd) ES
- Ps 25: To You, O Lord (M. Haugen) EN
- Ps 26: El Senor Es Mi Luz (Montgomery) ES
- Ps 27: The Goodness of the Lord (S. Soper) EN
- Ps 27: The Lord Is My Light (DeBruyn) EN

Offertory Hymn

- Abide With Me (EVENTIDE) EN ES
- Ave Maria (F. Schubert or Bach/Gounod) LA
- Be Still, My Soul (FINLANDIA) EN
- Be Thou My Vision (SLANE) EN
- I Have Loved You (M. Joncas)* EN
- Like a Shepherd (B. Dufford) EN
- Lord of All Hopefulness (SLANE)* EN
- Lord You have Come/Pescador de Hombres (C. Gabaráin)* EN ES
- Prayer of St. Francis (S. Temple)* EN ES

- Precious Lord, Take My Hand (PRECIOUS LORD) EN
- We Remember (MARTY HAUGEN) EN

Communion Hymn

- Alleluia! Sing to Jesus! (HYFRYDOL)* EN
- Eat This Bread (J. Berthier) EN
- Gift of Finest Wheat (BICENTENNIAL) EN
- I Am the Bread of Life (S. Toolan) EN ES
- I Receive the Living God (LIVING GOD) EN
- One Bread, One Body (J. Foley) EN ES
- Panis Angelicus (C. Franck) LA

Recessional Hymn

- Eternal Father, Strong to Save (Navy Hymn; MELITA)* EN
- For All the Saints (SINE NOMINE)* EN
- How Great Thou Art (O STORE GUD)* EN ES
- Jerusalem, My Happy Home (LAND OF REST)* EN
- Jerusalem My Destiny (Cooney) EN ES
- On Eagle's Wings (M. Joncas)* EN ES
- Sing with All the Saints in Glory (HYMN TO JOY) EN
- The Strife Is O'er (VICTORY)* EN
- We Shall Rise Again (RESURRECTION)* EN
- Ye Watchers and Ye Holy Ones (LASST UNS ERFREUEN) EN

**These selections are interchangeable among categories; they may serve as either Entrance Hymns, Offertory Hymns or Recessional Hymns.*

A Post-communion meditation may also be chosen.