

“At the hour of our death”

PREPARING FOR FUNERAL LITURGIES

SAINT PATRICK CATHOLIC CHURCH

Chatham NJ 07928



*I go to prepare a place for you,
and I will come again to take you to myself.*

John 14:2-3

Pastor
Fr. Peter Glabik

On behalf of St. Patrick parish, everyone on the staff offers you our sincere and deep sympathies on the death of your loved one. The entire parish staff will do all that we can to make this difficult time a little easier. Your loved one has been and continues to be precious to you and to us. For your convenience, we have compiled this Funeral Preparation Guide. We hope that this will enable you to make selections and plans which will give you and your family some deep comfort. This is not something that you have to do, but it is something you may choose to do. If you do not feel able to enter into this process, the Ministry team will make the necessary selections. We will do all in our power to support you through these difficult days. You and your family members will continue to remain in our prayers. The services of our Parish Staff are offered to you at the present time, as well as in the future.

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Please note that this booklet is for selecting the readings. It and/or copies should not be brought up to the ambo during the Mass.

An appropriate, larger (font) copy will be made available at the day of the Mass. Thank you for your cooperation!



DIOCESE OF PATERSON
Diocesan Center
777 Valley Road
Clifton, New Jersey 07013
(973) 777-8818 Fax (973) 777-8976
Office of THE BISHOP

PASTORAL LETTER NOVEMBER 2014 CALLED HOME TO GOD: PASTORAL GUIDELINES FOR CATHOLIC FUNERALS

*To all the faithful, religious, deacons and priests:
May the God of peace, who brought up from the dead ...
Jesus our Lord, furnish you with all that is good.
(Hebrews 13:21-22)*

[1] The catacombs of ancient Rome wind their way underground for three hundred and seventy-five miles. They stand in silent witness to the beliefs of the first Christians. When Christians from the first to the fifth century used these subterranean chambers to house their dead, they were deliberately distancing their burial practices from those of their pagan neighbors.

[2] Pagan Romans cremated their dead. They buried the ashes either in a family tomb or a common vault known as a *columbarium*. Christians, however, chose not to cremate their deceased. Instead, they followed the example of burial found in Sacred Scripture.

[3] When his beloved wife Sarah died, Abraham, the father of the Chosen People, purchased a burial plot with a cave at Machpelah in the land of Canaan. There he buried his wife (Gen 23:1-20). Isaac and Ishmael later buried Abraham in the same cave (Gen 25:9) as did Joseph, his father Jacob (Gen 50:2). Miriam (Num 20:1); Moses (Deut 34:5-8); Joshua (Josh 24:30); Samuel (1 Sam 25:1) and David (1 Kg 2:10) were all buried and not cremated.

[4] In the time of Jesus, the Jews continued the same burial practices. When Herod beheaded John the Baptist, John's disciples came and took his body and reverently buried it in a tomb (Mt 14:12). The dead Lazarus was placed in "a cave, and a stone lay on it" (John 11:38). And, Jesus himself was buried in a new tomb, hewn out of the rock, which Joseph of Arimathea had prepared for himself (Mt 27:57-60; Mark 15:46; John 19:41-42).

[5] Christians followed the Jewish practice of burying the dead. Their pagan neighbors were amazed at the sense of joy and peace that surrounded Christian burials. St. Jerome tells us that, when St. Paul the Anchorite of Thebes was buried, they wrapped his body and carried it to the grave, singing hymns and psalms. (cf. St. Jerome, *The Life of Paulus the First Hermit*, 16). The pagans also noticed that Christians would even give a decent burial to the poor whose families could not afford the expenses. Unlike the pagans, Christians did not cremate the bodies of the poor and dump their ashes into a common grave.

[6] Funeral rites are important. On a human level, ritualized mourning shows respect for the dead, comforts those left behind and leads the bereaved back to normal life. On a spiritual level, funeral rites provide the occasion during which a faith community expresses its beliefs in the face of death and offers healing and comfort to those left behind.

[7] Today, we are beginning to witness a minimizing and even elimination of rituals surrounding death and burial. An increasing number of Catholics are breaking away from traditional Catholic funerals. There are a number of reasons for this growing trend.

[8] First, the secularization of society. God's design for birth and marriage finds no place in court decisions and recent laws. With increasing ferocity, even the discussion of God is being banned from the public forum. This radical divorce of religious beliefs from current debates surrounding birth and marriage diminishes the importance of faith in dealing with death.

[9] Second, a strong sense of individualism in our culture. Some hold that every individual has total authority over his or her life. Each person has the right, therefore, to live and die as he or she sees fit. The individual is sovereign. There is no need of community. In living and dying, it is the individual that matters first and foremost. The faith community and its practices are secondary.

[10] Third, the removal of death from our view. Most deaths take place outside the home, in hospitals or nursing homes. The dead are waked in funeral homes. The stark reality of death itself is cosmetically disguised. By keeping death and dying at a distance, we avoid facing the existential anxiety of our own demise. In fact, the quicker the funeral can be done, the less time we have to face death.

[11] Fourth, the general decline in religious practice. Church attendance is down. Many no longer recognize an obligation to attend Mass on Sundays and Holy Days; and, they are teaching their children by example to think the same. Sadly, because their children have fallen away from attending Mass, parents who have attended church regularly all their life are now being denied the spiritual benefit of a funeral Mass. It is now becoming necessary for those who want a full Catholic funeral to leave that instruction for family members.

[12] Fifth and the most important, a loss of faith. Imbued with materialism, many have lost the sense of transcendence. They no longer see the human person as destined for more than this world can offer. Death is simply the end, not a transition to life with God.

[13] Nonetheless, death still remains a reality and must be faced. Catholic funeral rites offer the bereaved a needed time to grieve and to strengthen their faith. They offer those left behind a way to face death by celebrating life in Christ. They provide a needed moment to affirm the basic truths of faith at a painful moment. When the rites are followed, they offer a faith-filled way to find meaning, to remember and to pray for the deceased and to move forward with hope.

[14] As Catholics, we celebrate our funeral rites to praise and thank God, the author of all life, for the gift of life given the individual whom he has now called to the fullness of life in Christ. Through our funeral rites, we also show our respect for the person we love. We treat the body of the deceased “with respect and charity, in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit. ...” (*Catechism of the Catholic Church*, 2300-2301).

[15] Catholic funeral rites include a wake, a funeral, and committal. Let us look at each of these elements. Together, they are one action of handing our loved ones back to God and comforting each other with the assurances of faith.

The Wake

[16] In the past, after a person died, family and friends kept vigil over the body. In days when medical science was not as advanced as today, the wake, that is, the standing watch over the body, assured the family that their loved one had truly died. It also served to keep the body safe until burial.

[17] Today, wakes that once took place in the home of the deceased now take place in funeral homes or in the church. And, there is the trend to shorten the wake or eliminate it completely. This does not help the grieving process.

[18] The wake has value. It gives people a chance to show their respect for the deceased by visiting with the family in the presence of the deceased’s body. Sharing memories, happy moments and stories about the deceased brings consolation and support to the bereaved. ***The wake is an appropriate place for eulogies that honor the memory of the deceased.***

[19] During the wake, the prayer service turns the mourners’ attention to God who has created each of us to find fulfillment in heaven. And, such prayer benefits the dead. As Sacred Scripture teaches, “It is...a holy and wholesome thought to pray for the dead, that they may be loosed from their sins” (2 Mc 12:46). In death as in life, we are bound together and can help one another with our prayers.

The Funeral Mass

[20] The most important element of Catholic funeral rites is the funeral liturgy. *Mass at the death of a loved one should never be omitted*. It is the greatest act of worship and praise that we can offer God. It is our way of sharing in Christ's victory over sin and death. It is the most efficacious prayer we can offer for the deceased.

[21] The Eucharist is the Paschal Mystery celebrated in our midst. It is our sharing in Christ's Passover from death to life. Every Eucharist makes present to us Jesus on Calvary as he dies for us. Every Eucharist makes present to us Jesus, risen from the dead. Every Eucharist renews our hope that, at death, "life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready [for us] in heaven" (*Preface I for the Dead*).

[22] At the Eucharistic table, we are united with our beloved dead in the Communion of Saints. Death separates us from those we love. The Eucharist keeps us united. The spiritual bond of all the baptized is not severed in death. The prayerful celebration of the funeral Mass makes us experience the communion of love and faith that we have with each other and with our beloved dead.

[23] Our faith teaches that, at death, "the body separates from the soul, the human body decays, and the soul goes to meet God, while awaiting its reunion with its glorified body" (*Catechism of the Catholic Church*, 997). At the moment of death, we are judged. We see our whole life in the light of God's truth. This is called the particular judgment.

[24] If we die in a state of total alienation from God, we remain in that condition in hell. If we die in a state of perfect charity, we enter the blessedness of heaven immediately. If we have led good lives and are not perfected in our charity at death, we experience the purifying love of God in purgatory before entering the Presence of God in heaven.

[25] Pope St. John Paul II said: "Those who live in this state of purification after death are not separated from God but are immersed in the love of Christ. Neither are they separated from the saints in heaven...nor from us on earth... We all remain united in the Mystical Body of Christ, and we can therefore offer up prayers and good works on behalf of our brothers and sisters in purgatory" (General Audience, August 4, 1999).

[26] Our beloved dead benefit from our prayers of intercession, especially the Mass. We should pray for the dead and also have Masses said for them as well. On a few days of the year, liturgical law does not allow a funeral Mass, e.g. on Holy Thursday, Good Friday and Holy Saturday. Nonetheless, a funeral liturgy outside of Mass should be celebrated. At a later date, family and friends should gather to celebrate Mass for the deceased.

[27] The growing custom of substituting prayers at the funeral home or at the graveside for a funeral Mass deprives the deceased and the living of the spiritual benefits of the Eucharist. *It should not be encouraged*. When families express no desire for a funeral Mass, all those who arrange for funerals, most especially clergy, should explain the great value of the funeral Mass, even for those who have been lax in their faith. They should do *all that is possible* to encourage the bereaved to celebrate a funeral Mass. Their encouragement and instruction can lead the faithful to a greater appreciation of the richness of grace given us in the Church.

[28] While words of remembrance by a friend or family member are permitted by the Order of Christian Funerals, the practice has evolved into an interruption of the funeral Mass and has become a source of even greater emotional distress to grief stricken family members rather than a consolation at the moment when we are to "comfort one another with assurances of faith." *Therefore, in the Diocese of Paterson, those planning funerals should make every effort to locate any brief words of remembrance before the liturgy begins.*

Committal

[29] Our bodies are sacred. In the saving waters of baptism, our body is washed. It is anointed with the chrism of salvation and nourished on the Eucharist, the food of immortality. In life, it is the very dwelling place of God. As St. Augustine teaches, “The bodies of the dead are not ... to be despised and left unburied...” (St. Augustine, *City of God* I.13). The body is not a mere husk to be cast away or a useless garment to be discarded. If we treasure and honor the pictures of our beloved dead, how much more their very bodies!

[30] Because the body is so sacred, the Church clearly prefers that the body of the deceased be present for the funeral rites. (*Order of Christian Funerals*, 413-418) Families who opt for cremation should be strongly encouraged to bring the body of the deceased to Church. Cremation best takes place *after* the funeral Mass and the Prayers of Committal. This order gives full expression to our belief in the sacredness of the body and the hope of the Resurrection.

[31] The first Christians called their catacombs “*Koimeteria*.” The word *koimeterion* means dormitory, the place where you go to bed at night and rise in the morning. Those first believers saw the catacombs as just a resting place for the body that would certainly rise up when the final day dawns. They also mark their tombs with the word *Depositus* (deposited), sometimes abbreviated as the letter *D*. The dead were “deposited,” that is, placed like grains of wheat in the earth to be awakened to new life on the last day.

[32] Thus, in keeping with the Church’s tradition of respect for the body, even cremains should receive proper burial. They are not to be scattered over land or sea nor are they to be kept at home. They are not to be split up among family members nor are they to be encased in jewelry to be worn by their loved ones. They are to be reverently “deposited” in a cemetery or mausoleum to await the Resurrection of the dead, together with all those who have gone before and after them.

[33] To help all Catholics appreciate and embrace the Church’s funeral practice, it is highly recommended that every parish have a ministry that reaches out to its members at the time of death. When deaths occur, the faithful are also encouraged to notify the parish. In this way, a priest, deacon or other suitable parish minister can be present to the bereaved as soon as possible to give comfort and to assist, along with the professional funeral director, in preparing the complete funeral rites. Needless to say, the faithful should contact a priest *before* someone dies so that the dying person can be properly prepared to die with the comfort and strength of the sacraments.

[34] The Church’s care for her children at the moment of death is never a matter of rules and regulations. Rather, it is faith in action. It is believers accompanying other believers with compassion and charity at the moment their loved ones are called home to God.

Given at the Pastoral Center of the Diocese of Paterson, on The Commemoration of All the Faithful Departed, the second day of November in the year of Our Lord, two thousand and fourteen.

**Sr. Mary Edward Spohrer, SCC,
Chancellor/Delegate for Religious
Most Reverend Arthur J. Serratelli,
S.T.D., S.S.L., D.D.
Bishop of Paterson**

A THEOLOGY OF THE LITURGICAL RITES AT DEATH

At the death of a Catholic 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.

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 all 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.

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.

The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God's mercy and judgment and meet the human need to turn always to God in times of crisis. *Order of Christian Funerals #4-5*



"If one member suffers in the Body of Christ which is the Church, all the members suffer with that member" (1 Corinthians 12:26). For this reason, those who are baptized into Christ and nourished at the same table of the Lord are responsible for one another. When Christians are sick, their brothers and sisters share a ministry of mutual charity and "do all that they can to help the sick return to health, by showing love for the sick, and by celebrating the Sacraments with them." (Roman Ritual, Pastoral Care of the Sick: Rites of Anointing and Viaticum)

So too when a member of Christ's Body dies, the faithful are called to a ministry of consolation to those who have suffered the loss of one whom they love. Christian consolation is rooted in that hope that comes from faith in the saving death and resurrection of the Lord Jesus Christ. Christian hope faces the reality of death and the anguish of grief but trusts confidently that the power of sin and death has been vanquished by the risen Lord. The Church calls each member of Christ's Body to participate in the ministry of consolation: to care for the dying, to pray for the dead, to comfort those who mourn. *Order of Christian Funerals #8*

***In the past, you have loved others, comforted them and shared their losses.
During the hours ahead it will be your turn, your time to be loved,
to be comforted, and to let others share your grief.***

Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift mourners and strengthen the assembly's unity in faith and love. Texts of songs chosen for the funeral rites will express the paschal mystery of the Lord's suffering, death, and triumph over death and

may be related to the readings from Scripture. At St. Patrick Catholic Church, we can provide music for the Funeral Liturgy. A sheet with recommended choices of appropriate liturgical music for the rites accompanies this material. A cantor can be present to assist the assembly's full participation in the sung portions of the liturgy unless requested otherwise. Please direct questions or requests to the pastoral staff member who will work with you either now or at the immediate time of preparation. (OCF 30) Popular non-liturgical songs are not to be used in the Funeral Liturgy.

The Pastoral Staff will assist the family in making the following choices, as required:

- ❖ Scripture and music preferences
- ❖ Individuals to perform tasks such as placing the pall, presenting the gifts, serving as reader, altar server, greeter

LITURGICAL RITES

During these rites, the Christian community affirms its faith in the communion of saints and the resurrection of the dead. The family and friends are helped in their time of sorrow with prayer and song. Thus they express present grief even as they hold to the Church's lasting hope.

There are three Stations:

The Vigil, the Funeral Liturgy (usually a Mass), and The Rite of Committal.

a) THE VIGIL FOR THE DECEASED

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...In this time of loss, the family and community turn to God's word as the source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming Word of God and by the abiding presence of Christ and His Spirit, the assembly at the Vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace.

Order of Christian Funerals, 56

The Vigil often referred to as a "**wake**," includes the period of time during which the Church prays with the family prior to the main funeral liturgy. The Vigil may take place on the evening before the funeral liturgy or sometime prior to the funeral liturgy. Usually, there is a gathering, and by request, there may be a prayer service during the visitation. The Vigil is an excellent place for the family to include any eulogies.

b) THE FUNERAL LITURGY

The Funeral Liturgy is the central prayer of the Christian community for the deceased. Usually, the Funeral Liturgy is a Mass, but in certain pastoral situations, the decision may be made to celebrate the Funeral Liturgy without Mass, i.e., with a Liturgy of the Word and the Commendation and Farewell. In this latter case, no Vigil Liturgy will be conducted.

ORDER OF WORSHIP

Introductory Rites

In the act of receiving the body, the members of the community acknowledge the deceased as one of their own, as one who was welcomed in baptism and who held a place in the assembly. OCF, 131

If there is a vessel containing ashes, it will already be set upon a table in front of the sanctuary.

- Greeting
- Sprinkling with Holy Water
- Placing of the Pall
- Placing of Christian Symbols

SYMBOLS - It is customary for a *pall* to be placed over the coffin as a reminder of the baptismal garment of the deceased. It also signifies that “all are equal in the eyes of God” (James 2:1-9). Family members, if they wish, may assist in placing the pall over the coffin before the funeral liturgy begins. Only Christian symbols may rest on or be placed near the coffin during the funeral liturgy. A book of the Gospels, a Bible or a cross may be used. This is not in any way to dishonor veteran service, and use of the American Flag for these people. The American Flag will be removed at the church door on entering, and returned to the casket before leaving the church.

Entrance Procession of the priest, assisting ministers, coffin or vessel, and mourners:

- During this procession a song is sung.
- Opening Prayer
 - Liturgy of the Word
- First Reading
- Responsorial Psalm (led in song usually by the cantor)
- Second reading
- Gospel
- Homily
- General Intercessions
 - Liturgy of the Eucharist (omitted if not a Funeral Mass)
- Preparation of the Gifts, during which a song may be sung.
- Eucharistic Prayer
- Communion rite; during communion, a song is sung.
- Final Commendation
- Invitation to prayer
- Signs of farewell, song of farewell
- Prayer of commendation
- Procession to the place of committal A song during the exit procession.

Please note: The Rite of Christian Burials states that there are **no eulogies** (talks by family or friends) during the Funeral Mass. At the time of planning, options can be discussed where this would best fit in and still honor the wishes of the family. ***It is recommended that if at all possible, eulogies are done at the Vigil, the reception, or another appropriate time acceptable to the priest/deacon.***

C) RITE OF COMMITTAL

The Rite of Committal is the Church's final act of prayer in the presence of the deceased. These rites are held at the place of burial. The prayers are brief and bring the entire liturgical process to a conclusion.

Usually, the burial follows immediately after the Funeral Liturgy. The Rite of Committal also includes appropriate prayers for situations in which cremation is chosen. When cremation takes place after the Funeral Liturgy, the Rite of Committal is carried out when the ashes are ready for burial.

We, as those who mourn, also need a place to come to grieve. We have loved our deceased relative and friend and need time to let go of the physical bonds which have allowed us to relate. We will never lose those spiritual and heartfelt bonds that relationship brought; time will help heal the pain of physical separation. A deeper understanding of our relationship and ultimate letting go of the physical relationship is what grief is about. This letting go is difficult and takes time. This is also a reason why we survivors need a place to come and visit and grieve.

D) ABOUT CREMATION

Please note that the Catholic Church permits cremation (since 1963) as an acceptable, alternative means of burial. It is preferred that cremation occurs after the celebration of the Funeral Liturgy; the Rite of Committal then takes place after the cremated remains have been prepared by the funeral home. However, the Funeral Mass may be celebrated with the cremated remains present. On March 21, 1997, the Sacred Congregation for Divine Worship and the Discipline of the Sacraments granted an indult authorizing the presence of the cremains for the funeral Mass. The Sacred Congregation emphasized that the cremains must be treated with respect and must be interred after the funeral Mass.

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, the care and attention to appropriate placement and transport, and the final disposition. Scattering the ashes is considered irreverent and disrespectful to the body and not permitted by our Catholic beliefs. It is also illegal in most places. 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 (*burial* at sea is allowed), from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. Sometimes, families wish to keep the cremated ashes at home on the mantle, but again the Church does not permit this practice because of the probability of an accident, and it also sees the routine daily life overshadowing the special presence of the bodily remains and, ultimately, it disrespects them by failing to show honor. The remains should be placed in a columbarium or buried in the ground. We are also reminded that "burying the dead" is a corporal work of mercy of the Church. Whenever

possible, appropriate means for recording with dignity the memory of the deceased should be adopted, such as a plaque or stone which records the name of the deceased.

Order of Christian Funerals #417

A “**Memorial Mass**” may be celebrated after burial or interment (for example, in a situation where the burial takes place out of state or country and neither the coffin nor the remains can be present, yet a memorial Mass is desired for our local faith community).

LITURGICAL SEASONS

Changes to the environment, prayers, and music of the Church occur as the liturgical seasons change throughout the church year. During Lent, our most austere season, flowers are prohibited at the altar. If baskets of flowers are brought, they are preferred to be displayed in the narthex.

DONATIONS IN LIEU OF FLOWERS/MEMORIAL DONATIONS

We are deeply grateful to families who name St. Patrick as a benefactor. If notice is given in the obituary concerning donations to the parish “in lieu of flowers,” it is requested that they be directed to “St. Patrick Catholic Church” with the address of the parish shown:

41 Oliver St.

Chatham NJ 07928

If you wish to memorialize something to the parish in the name of your loved one, Father Peter or a parish staff member would be happy to tell you about the parish's current needs.



ST. PATRICK CATHOLIC CHURCH

SCRIPTURE READINGS FOR FUNERAL LITURGIES

The following readings are approved to be proclaimed during funeral liturgies.

(If there is a favorite Scripture reading not found below that you may desire to include in the liturgy, please consult with Sr. MaryRose.)

These readings are to be chosen: one reading from the **Old Testament**, a **Psalm** (to be sung by the cantor) and one **New Testament** reading. The **Gospel** reading will be chosen and proclaimed by the Priest or Deacon. Please note: during the Easter season, from Easter through Pentecost, the first reading is from the list of New Testament readings on page 15 instead of the Old Testament choices

OLD TESTAMENT

1. 2 Maccabees 12:43-46

The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin.

2. Job 19:1, 23-27 *I know that my redeemer lives.*

Job answered and said: Oh, would that my words were written down! Would that they were inscribed in a record: That with an iron chisel and with lead they were cut in the rock forever! 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.

3. Wisdom 3:1-9 or 3:1-6,9 *He accepted them as a holocaust.*

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.

4. Wisdom 4:7-14 *A blameless life is a ripe old age.*

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 thorny 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.

5. Wisdom 7:22-30

For Wisdom, the fashioner of all things, taught me. For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, not baneful, loving the good, keen, unhampered, beneficent, kindly, firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore, nothing that is sullied enters into her. For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; And passing into holy souls from age to age, she produces friends of God and prophets. For there is nothing God loves, be it not one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; for that, indeed, night supplants, but wickedness prevails not over Wisdom.

6. Isaiah 25:6, 7-9 *The Lord will destroy death forever.*

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."

7. Isaiah 49:13-15

Sing out, O heavens, and rejoice, O earth, break forth into song, you mountains. For the Lord comforts his people and shows mercy to his afflicted. But Zion said, "The Lord has forsaken me; my Lord has forgotten me."

8. Isaiah 53:7-12

Though he was harshly treated, he submitted and opened not his mouth; Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, A grave was assigned him among the wicked and a burial place with evildoers, Though he had done no wrong nor spoken any falsehood. But the Lord was pleased to crush him in infirmity. If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; Through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore, I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death

and was counted among the wicked; And he shall take away the sins of many, and win pardon for their offenses.

9. Lamentations 3:17-26 *It is good to wait in silence for the Lord God to save.*

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 worm-wood 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.

10. Daniel 12:1-3 *Of those who lie sleeping in the dust of the earth many will awake.*

[I, Daniel, mourned and I heard this word of the Lord:] "At that time there shall arise Michael, the great prince, guardian of your people; It shall be a time unsurpassed in distress since 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."

11. 2 Maccabees 12:43-46 *It is good and holy to think of the dead rising again.*

Judas [the ruler of Israel] then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection 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 waits 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.

12. Proverbs 31:10, 25-31 *The woman who fears the Lord is to be praised.*

When one finds a worthy wife, her value is far beyond pearls. She is clothed with strength and dignity, and she laughs at the days to come. She opens her mouth in wisdom, and on her tongue is kindly counsel. She watches the conduct of her household and eats not her food in idleness. Her children rise up and praise her; her husband, too, extols her: "Many are the women of proven worth, but you have excelled them all." Charm is deceptive and beauty fleeting; the woman who fears the Lord is to be praised. Give her a reward of her labors, and let her works praise her at the city gates.

13. Sirach 1:1-11

All wisdom comes from the LORD and with him, it remains forever. The sand of the seashore, the drops of rain, the days of eternity: who can number these? Heaven's height, earth's breadth, the depths of the abyss: who can explore these? Before all things else wisdom was created; and prudent understanding, from eternity. To whom has wisdom's root been revealed? Who knows her subtleties? There is but one, wise and truly awe-inspiring, seated upon his throne: It is the LORD; he created her, has seen her, and taken note of her. He has poured her forth upon all his works, upon every living thing according to his bounty; he has lavished her upon his friends. Fear of the LORD is glory and splendor, gladness and a festive crown. Fear of the LORD warms the heart, giving gladness and joy and length of days. He who fears the LORD will have a happy end; even on the day of his death he will be blessed.

14. Sirach 3:2-6;12-14

For the Lord sets a father in honor over his children; a mother's authority he confirms over her sons. He who honors his father atones for sins; he stores up riches who reveres his mother. He who honors his father is gladdened by children, and when he prays he is heard. My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fails, be considerate with him; revile him not in the fullness of your strength.

During the Easter Season: choose one of the following instead of those above:

1. Acts 10:34-43 or 10:34-36,42-43 *God has appointed Jesus to judge everyone, alive and dead.*

Peter proceeded to address the people in these words: "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 Israelites 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 up 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."

2. Revelation 14:13 *Happy are those who die in the Lord.*

I 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 good works accompany them."

3. Revelation 20:11 – 21:1 *The dead have been judged according to their works.*

I 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.

4. Revelation 21:1-5, 6-7 *There will be no more death.*

I saw anew 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."

RESPONSORIAL PSALM

The Refrain is sung by all present, and the cantor/choir sings the verses.

Psalm 23	Shepherd Me Oh God
Psalm 23	My Shepherd Is the Lord
Psalm 25	To You, O Lord, I Lift My Soul
Psalm 27	The Lord is My Light and My Salvation

NEW TESTAMENT READINGS

1. Romans 5:5-11 *Having been justified by his blood; we will be saved from God's anger through him.*

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

2. Romans 5:17-21 *Where sin increased, there grace abounded all the more.*

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

3. Romans 6:3-9 or 6:3-4,8-9 *Let us walk in newness of life.*

Are you not aware 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.

4. Romans 8:14-25 *We groan while we wait for the redemption of our bodies.*

Those who are led by the Spirit of God are children 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 groan within ourselves as we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? But if we hope for what we do not see, we wait with endurance.

5. Romans 8:31-35, 37-39 *Who can ever come between us and the love of Christ?*

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how 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.

6. Romans 12:9-18

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, and persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. Bless those who persecute you, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all.

7. Romans 14:7-9, 10-12 *Whether alive or dead, we belong to the Lord.*

None of us 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. 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 account of himself before God

8. I Corinthians 13:1-7,13

If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. So faith, hope, love remain, these three; but the greatest of these is love.

9. I Corinthians 15:20-23, 24b-28 or 15:20-23 *All people will be brought to life in Christ.*

Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For

just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the 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.

10. 1 Corinthians 15:51-57 *Death is swallowed up in victory.*

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 that 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.

11. II Corinthians 4:14 – 5:1 *What is seen is transitory; what is unseen is eternal.*

We know that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal. For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.

12. II Corinthians 5:1, 6-10 *We have an everlasting home in heaven.*

We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made by hands, eternal in heaven. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.

13. Philippians 3:20-21 *Jesus will transfigure these wretched bodies.*

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.

14. 1 Thessalonians 4:13-18 *We shall stay with the Lord forever.*

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.

15. 2 Timothy 2:8-13 *If we have died with him, we shall live with him.*

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.

16. I John 3:1-2 *We shall see God as he really is.*

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.

17. I John 3:14-16 *We have passed from death to life, because we love our brothers and sisters*

We know that we have passed from death to life. We know because we love our brothers [and sisters]. 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 [and sisters].

MUSIC FOR FUNERAL LITURGIES

Responsorial Psalm (Between the First and Second Readings)

Psalm 23 Shepherd Me O God (Haugen)	642	
Psalm 23 My Shepherd Is the Lord (Gelineau)	128	
Psalm 25 To You, O Lord, I Lift My Soul (Haugen)	630 Hurd	130 Manion
Psalm 27 The Lord is My Light and My Salvation	134 DeBruyn	443 Walker

For the Cantor/Soloist:

Ave Maria (Schubert or Bach-Gounod)	369 Norbert
Ave Verum Corpus (Mozart)	
How Beautiful (Twila Paris)	
Panis Angelicus (Franck)	484

Hymns:

Age to Age (Vogt)	598	
Alleluia, Sing to Jesus	361	
Amazing Grace	614	
Be Not Afraid	600	
Beyond the Moon and Stars (Schutte)	214	
City of God	538	
Come Home	410	
Day is Done (AR HYD Y NOS)	781	
Eye Has Not Seen	645	
For All the Saints	388	
Gift of Finest Wheat	487	
Go in Peace (Hart/Liles)	445	
Here I Am, Lord	539	
Holy Darkness	420	
Holy God, We Praise Thy name	721	
How Can I Keep from Singing	607	
How Great Though Art	694	
How Lovely is Your Dwelling Place (DeBruyn)	430	
I Am the Bread of Life	493	
I Have Loved You	772	
I Heard the Voice of Jesus Say	646	
I Know that My Redeemer Lives	318 Duke Street	431 Soper

Hymns(cont.):

I, the Lord (Kendzia)	433	
I Will Never Forget You, My People (Landry)	767	
In Every Age (Whitaker)	653	
Jerusalem, My Happy Home	775	
Joyful, Joyful, We Adore Thee	726	
Lead Me, Lord (Becker)	760	
Let There Be Peace On Earth	672	
Lift High the Cross	384	
Lord of All Hopefulness	623	
Lord, When You Come to the Seashore	555	
Magnificat—Holy, Is His Name (Talbot)	379	
On Eagle's Wings	606	
One Bread, One Body	498	
Only This I Want	562	
Prayer of Saint Francis	679	
Precious Lord, Take My Hand	424	
Shelter Me, O God	649	
Sing with All the Saints	774	
The King of Love My Shepherd is	648	
The Lord is My Light (Walker)	443	
The Strife Is O'er	336	
There Is a Longing	634	
This Alone (Manion)	631	
To Jesus Christ, Our Sovereign King	360	
Unless A Grain of Wheat	563	Farrell
We Remember	588	516 Hurd
Where My Father Lives	777	
Ye Watcher and Ye Holy Ones	390	
You Are Near	610	

Farewell Song (Final Committal for funerals):

Song of Farewell (Sands)	442
May Choirs of Angels (Irish LONDERRY)	
Go In Peace	445
Songs of the Angels	428
May the Angels	432

Planning Sheet for Funeral Liturgy

Please complete the information requested and return the form to the staff member who helped you plan the funeral Mass.



Wake Service:

Mass:

Time:

Committal:

Organist:

Cantor:

Pall Bearers:

1. Persons who will place the pall on the casket: (not used in cremations)

a.

b.

2. Gathering Song (see pages 30-31):

3. Persons who will place the Christian Symbols on the casket: (not used in cremations)

a.

(Cross)

b.

(Book)

4. Old Testament Reading (see pages 13-16):

During the Easter season, 2 New Testament readings are done

a. Read by:

5. Responsorial Psalm (see page 30):

Led by the cantor and organist

6. New Testament Reading (see pages 17-21):

a. Read by:

7. Intercessions:

a. Read by:

8. Song for Preparation of the Gifts (see pages 30-31):

9. Those who will bring up Offertory gifts: (2 - 4 persons – 2 gifts)

a.

c.

b.

d.

10. Communion Song (see pages 30-31):

11. Communion Meditation Song (see pages 30-31):

12. Farewell Song: In Paradisum, Ernest Sands

13. Recessional Song (see pages 30-31):

Other/Comments ...Please tell us a little bit about the deceased in order that we might share in the joy of the life they shared with you:

Fr. Peter Glabik

pastor@st-pats.org

973-635-0625 x2155

Fr. Chris Han

fr.chrishan@st-pats.org

973-635-0625 x2156

Sr. MaryRose Mroz, SCC

office@st-pats.org

973-635-0625 x2151

When someone you love dies

Coping with the loss of a loved one is never easy, and it is important to go through the grieving process.

However, there are actions you can take to facilitate it.

- Focus on the good times spent with the loved one rather than dwelling on the death.
- Tell stories about the loved one; say her/his name.
- Continue traditions enjoyed with the loved one.
- Talk about your feelings with others. Your family and friends expect you to be upset and, while they may not know what to do, they do want to be there for you even if it's just to listen and offer some affection. Don't feel too proud or embarrassed to lean on them in this time of need. If you can articulate what you need from them, then it's even better.
- Give yourself opportunities to laugh.
- Allow yourself to cry. It's necessary to let yourself take this roller coaster ride and react to the wave of emotions rather than try to suppress them. No matter how hard to bury those feelings associated with the grief, they will not stay that way nor will you be able to truly move forward. By letting yourself give into the grief, you can start the healing process.
- Make sure to eat a well-balanced diet and continue good sleep habits; stay physically healthy. Recognize the symptoms of grief. There are mostly emotional symptoms involved with grief. Since many of the feelings involved are so devastating, there are physical manifestations that can emerge as well. This roller coaster of feelings can involve everything from deep sadness and a sense of going crazy to shock, guilt, and fear. A person may even start doubting their religious faith. Please know that the priests and staff at St. Patrick are here for you to talk, to listen, and to pray with and for you. In terms of physical symptoms associated with grieving, be aware that you could feel nauseous and fatigued, suffer from insomnia, experience aches and pains, and/or gain or lose weight. Knowing these symptoms can better prepare you to fight them when they appear. This includes being able to consciously tell yourself that the grief is manifesting itself in various ways and you need to diagnose and treat those symptoms.
- Keep a journal. Writing things down allows you to better process through your grief.
- Don't give your grief a time frame. With that being said, if you feel you should be coping better than you are at a certain point, seek professional counseling. Understand there are stages to grief. Elisabeth Kubler-Ross developed a [five-stage system for the process of grief](#) in which people tend to go through various stages of emotions after a loss. The first stage is *denial* in which a person does not want to believe that the event happened followed by the second stage, which is *anger*. The third step is a *negotiation process* with one's self in which a person offers something in return for the loss to have never happened. The fourth step is *depression*, which is often debilitating followed by the last stage, which is *acceptance* that the loss happened. From there, a person can typically move on from the loss. There is no hard and fast timeline to each stage of grief, and there are situations where a person falls back to the previous stage before moving ahead through the grieving process. Being aware of the stages does provide something for your coping mechanism to process along the way.

- If you are active within the church, or even if you have been away for an extended amount of time, this is the time to return to that stronghold in your life and gain solace from spiritual activities. The priests, deacons, and the pastoral staff will avail themselves to you if you want to meet:
 - Fr. Pater Glabik <mailto:pastor@st-pats.org>
 - Fr. Chris fr.chrishan@st-pats.org
 - Deacon Joe joewisneski81@gmail.com
 - Deacon Mark mgnixon@optonline.net
- Many funeral homes offer grief support. While this is not an avenue for everyone, it is a big help to many.