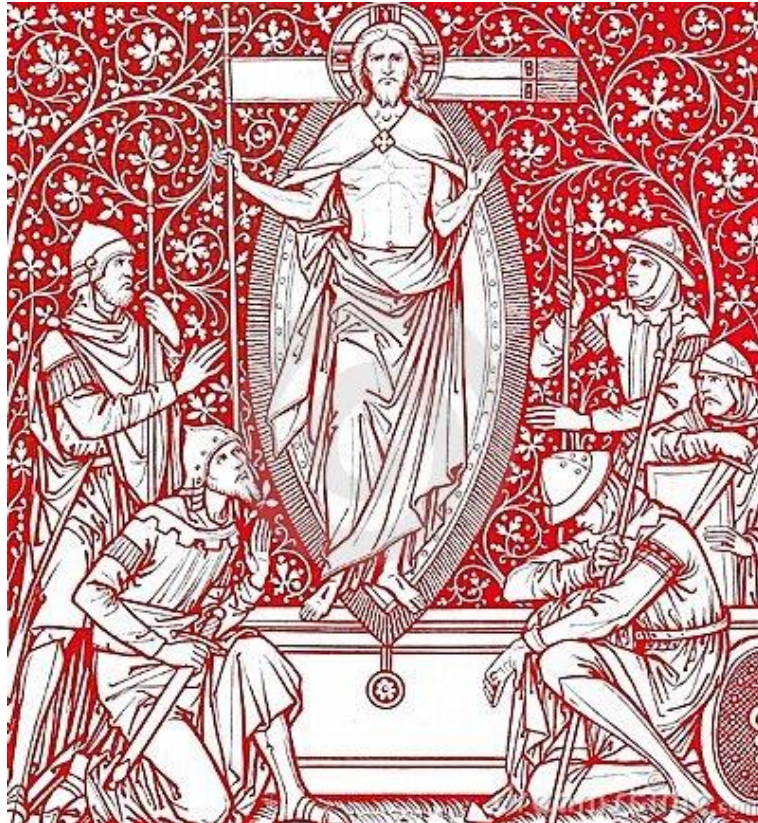




ST. JANE FRANCES DE CHANTAL PARISH

BETHESDA, MARYLAND



THE MASS OF CHRISTIAN BURIAL

PREPARATION BOOK

*"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 Mass, the memorial of Christ's death and resurrection,
is the principal celebration of the Christian funeral"
(Order of Christian Funerals, no. 5).*

IMPORTANT INTRODUCTION: PLEASE READ FIRST

On behalf of all your fellow parishioners, the priests and staff of Saint Jane Frances de Chantal Church extend to your family our prayerful sympathy in this time of loss and grief. There are many people praying for you and with you.

Before planning the funeral, it is important to recognize that the Catholic Mass of Christian Burial differs greatly from a protestant or secular memorial service. While the focus of a memorial service outside of the Catholic Church may be solely on the life of the deceased, the focus of the Catholic Mass is always on Jesus Christ, His victory over death, and the deceased's participation in the Paschal Mystery. Nevertheless, the funeral Mass also seeks to console the family and friends of the departed with the Christian hope of life after death and our continuing union with the deceased in Christ. For the faithful, "life is changed not ended." It can be comforting to remember that our deceased loved ones have seen the face of God. We are then better able to reconcile with all the faithful departed.

In the Mass, we experience the consolation of praying with each other, with the whole Church, with all the saints and with Jesus Christ Himself and of having them pray for us. This tangible connection with the Communion of Saints, those who pray for us in heaven and even those who still need us to pray for them, can be a comfort and consolation for us as we mourn the loss of a loved one.

Scripture Readings:

In preparing the funeral liturgy, the family is invited to select the Scripture readings. Normally there are three readings: a reading from the Old Testament, a second reading from the New Testament and finally a Gospel reading. Up to three persons (practicing Catholics) may be selected to read; one each for the first reading, second reading, and General Intercessions.

The readings are printed out before the Mass and placed in a binder on the pulpit. Please use the options listed further in this booklet to select the Scripture readings that you wish to use.

Liturgical Music:

The liturgical music that we use at St. Jane's is chosen from pieces that were written specifically for the Holy Mass. Music plays a supportive role to the Mass. Since the Sacred Liturgy actually makes present to us the Death and Resurrection of Jesus Christ, imagine what music you might sing while you were witnessing those very events. That thought can help explain what music we use here at Mass and what songs we would use only outside of Mass. Any song composed for use outside of a church service, whether secular or folk in style, is not appropriate for the Mass. Please do not ask for an exception. It can be arranged through the funeral home for non sacred types of songs to be performed at the wake or at a reception.

In order to assist the assembly in their full participation through the singing of hymns, responses and acclamations, and for the music to be sung with understanding, conviction and reverence, a cantor and organist are employed. The cantor is a singer who is properly trained in the music of the Roman Catholic Church and the parish of St. Jane Frances de Chantal, and in the structure of the funeral liturgy. A trusted cantor and an organist will be assigned to the liturgy directly by the Director of Music. External musicians are usually not allowed. Please do not hire any musician to yourself before schedule a meeting with the Director of Music. Please refer to the Sacred Music section listed further in this booklet for more information on selecting music.

Remarks of Reflection ("eulogy"):

The priest who presides at the funeral will give a homily during the Mass. And while the homily differs from a eulogy, most homilists make the effort to speak in a personal way about the deceased and to relate the scripture readings to the life of the deceased. For this reason, and because many eulogies tend to be highly personal in nature and not in keeping with the Christ-centered nature of the Mass, the Church discourages the traditional funeral eulogy or suggests that, if one is to take place, it be given at the reception or even at the cemetery.

However, Remarks of Reflection recall the deceased in the light of his or her faith are appropriate, and may be spoken by a family member or friend ten minutes prior to the beginning of Mass. This speech should be no more than 1,000 words in length and the text of the remarks should be shared with the celebrating priest at least 24 hours before the funeral. This is done in order to ensure the appropriateness of the remarks and to assist the priest, who will not want to make statements in his homily that will already be said in the eulogy.

Cremation:

Although the Church recommends the custom of burying the body be observed, cremation is permissible, assuming proper motives. As stated in the Order of Christian Funerals, the Church prefers that cremation take place after the funeral liturgy and before the committal service. "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. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires." (OCF, no. 417)

Procedure for Scheduling a Funeral at St. Jane's:

When a death in the family occurs, the procedure for setting up a funeral Mass begins with contacting the funeral home of your choice. The funeral home will then contact the parish to see what days are available for the Mass. Funerals normally take place at 11:00. This ensures that a parish priest is available to celebrate the Mass and to allow the Christian community, specifically the parishioners of St. Jane's, to be present to pray for their deceased brother or sister in Christ and for the family. Once the funeral is scheduled, the family should then contact Dr. Giuliano Grisi (giuliano.grisi@stjanedechantal.org), the parish Director of Liturgy and Music, to plan the details of the funeral Mass.

Even though we understand different customs and past experiences in other churches could determine your wishes about how the funeral liturgy is planned, we kindly ask to respect the guidelines in this preparation book, that our parish consider as fundamentals of the Liturgy at St. Jane Church.

In the following sections, please find details regarding selecting scripture readings and the music that will accompany the Mass.

SELECTING SCRIPTURE AND TEXTS FOR THE FUNERAL MASS

FIRST READING OPTIONS

2 Maccabees 12: 43-36

1 Judas, the ruler of Israel,
took up a collection among all his soldiers,
amounting to two thousand silver drachmas,
which he sent to Jerusalem to provide for an expiatory sacrifice.
In doing this he acted in a very excellent and noble way,
inasmuch as he had the resurrection of the dead in view;
for if he were not expecting the fallen to rise again,
it would have been useless and foolish to pray for them in death.
But if he did this with a view to the splendid reward
that awaits those who had gone to rest in godliness,
it was a holy and pious thought.
Thus he made atonement for the dead
that they might be freed from this sin.

Job 19: 1, 23-27a

2 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

The souls of the righteous 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 to others, indeed, they seem punished,
 yet is their hope full of immortality;
 chastised a little, they shall be greatly blessed,
 because God tried them
 and found them worthy of himself.
 As gold in the furnace, he proved them,
 and as sacrificial offerings he took them to himself.
 Those who trust in him shall understand truth,
 and the faithful shall abide with him in love:
 because grace and mercy are with his holy ones,
 and his care is with the elect.

4

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.

5

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.

Lamentations 13: 17-26

6

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.

7

There is an appointed time for everything,
and a time for every affair under the heavens.
A time to give birth, 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.
What profit have workers from their toil?
I have seen the business
that God has given to mortals to be busied about.
God has made everything appropriate to its time,
but has put the timeless into their hearts
so they cannot find out,
from beginning to end,
the work which God has done.
I recognized that there is nothing better
than to rejoice and to do well during life.
Moreover, that all can eat and drink
and enjoy the good of all their toil—
this is a gift of God.
I recognized that
whatever God does will endure forever;
there is no adding to it, or taking from it.
Thus has God done that he may be revered.
What now is
has already been;
what is to be,
already is:
God retrieves what has gone by.

8

Therefore, prophesy and say to them:

thus says the Lord GOD:

Look! I am going to open your graves;

I will make you come up out of your graves,

my people, and bring you back to the land of Israel. You shall know that I am the LORD,

when I open your graves

and make you come up out of them, my people!

I will put my spirit in you that you may come to life,

and I will settle you in your land.

Then you shall know that I am the LORD.

I have spoken; I will do it.

RESPONSORIAL PSALM – Antiphon Responses

1 – Ps 23: My Shepherd is the Lord, nothing indeed I shall want

2 – Ps 103: The Lord is kind and merciful.

3 – Ps 23: Though I walk in the valley of darkness, I fear no evil, for you are with me.

4 – Ps 25: To You, o Lord, I lift my soul.

5 – Ps 130: I hope in the Lord. I trust in his Word.

6 – Ps 15: He who does justice will live in the presence of the Lord.

SECOND READING OPTIONS

Romans 5: 5-11

1

Brothers and sisters:

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,

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.

Romans 6: 3-9

2 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 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 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.

Romans 14: 7-9, 10c-12

3 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.

1 Corinthians 15: 20-28

4

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. 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.

2 Corinthians 4: 14-5:1

5

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.

2 Corinthians 5: 1, 6-10

6

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.

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.

Philippians 3: 20-21

7

Brothers and sisters:

Our citizenship is in heaven;

and from it we also await a savior,

the Lord Jesus Christ.

He will change our lowly body

to conform with his glorified Body

by the power that enables him also

to bring all things into subjection to himself.

8

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.

GOSPEL READING OPTIONS

Matthew 5: 1-12a

1

When Jesus saw the crowds, he went up the mountain,
and after he had sat down, his disciples came to him.
He began to teach them, saying:
“Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger and thirst for righteousness,
for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted for the sake of
righteousness,
for theirs is the kingdom of heaven.
Blessed are you when they insult you and persecute you
and utter every kind of evil against you falsely because
of me.
Rejoice and be glad,
for your reward will be great in heaven.”

2

At that time Jesus exclaimed:

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

Yes, Father, such has been your gracious will.

All things have been handed over to me by my Father.

No one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal him."

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

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

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

Luke 7: 11-17

3

Jesus journeyed to a city called Nain,
and his disciples and a large crowd accompanied him.

As he drew near to the gate of the city,
man who had died was being carried out,
he only son of his mother, and she was a widow.

A large crowd from the city was with her.

When the Lord saw her,
He was moved with pity for her and said to her,
"Do not weep."

He stepped forward and touched the coffin;
at this the bearers halted,
and he said, "Young man, I tell you, arise!"

The dead man sat up and began to speak,
and Jesus gave him to his mother.
Fear seized them all, and they glorified God, exclaiming,
"A great prophet has arisen in our midst,"
and "God has visited his people."

This report about him spread through the whole of Judea
and in all the surrounding region.

4

Amen, amen, I say to you, whoever hears my word
 and believes in the one who sent me
 has eternal life and will not come to condemnation,
 but has passed from death to life.
 Amen, amen, I say to you, the hour is coming and is now here,
 when the dead shall hear the voice of the Son of God,
 and those who hear will live.
 For just as the Father has life in himself,
 so also he gave to the Son the possession of life in himself.
 And he gave him power to exercise judgment,
 because he is the Son of Man.
 Do not be amazed at this,
 because the hour is coming in which all who are in the tombs
 will hear his voice and will come out,
 those who have done good deeds
 to the resurrection of life,
 but those who have done wicked deeds
 to the resurrection of condemnation.

5

Jesus said to the crowd:
 “Everything that the Father gives me will come to me,
 and I will not reject anyone who comes to me,
 because I came down from heaven not to do my own will
 but the will of the one who sent me.
 And this is the will of the one who sent me,
 that I should not lose anything of what he gave me,
 but that I should raise it on the last day.
 For this is the will of my Father,
 that everyone who sees the Son
 and believes in him may have eternal life
 and I shall raise him on the last day.”

6

When Jesus arrived, he found that Lazarus
 had already been in the tomb for four days.
Now Bethany was near Jerusalem, only about two miles away.
And many of the Jews had come to Martha and Mary
 to comfort them about their brother.
When Martha heard that Jesus was coming,
 she went to meet him;
 but Mary sat at home.
Martha said to Jesus,
 "Lord, if you had been here,
 my brother would not have died.
But even now I know that whatever you ask of God,
 God will give you."
Jesus said to her,
 "Your brother will rise."
Martha said to him,
 "I know he will rise,
 in the resurrection on the last day."
Jesus told her,
 "I am the resurrection and the life;
 whoever believes in me, even if he dies, will live,
 and everyone who lives and believes in me will never die.
Do you believe this?"
She said to him, "Yes, Lord.
I have come to believe that you are the Christ, the Son of God,
 the one who is coming into the world."

7 Jesus said to his disciples:
“Do not let your hearts be troubled.
You have faith in God;
 have faith also in me.
In my Father’s house there are many dwelling places.
If there were not,
 would I have told you that I am going to prepare a place for you?
And if I go and prepare a place for you,
I will come back again
 and take you to myself,
 so that where I am you also may be.
Where I am going you know the way.”
Thomas said to him,
 “Master, we do not know where you are going;
 how can we know the way?”
Jesus said to him,
 “I am the way and the truth and the life.
 No one comes to the Father except through me.”

GENERAL INTERCESSIONS

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:

Our response is: Lord, hear our prayer.

For _____, who in baptism was given the pledge of eternal life, that s/he may now be admitted to the company of the saints, we pray-

For our brother/sister, who ate the body of Christ, the bread of life, that s/he may be raised up on the last day, we pray-

For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness, we pray-

For those who have fallen asleep in the hope of rising again, that they may see God face to face, we pray -

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

For all of us assembled here to worship in faith, that we may be gathered together again in God's kingdom, we pray-

PRIEST: God, our shelter and strength, you listen 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.

ALL: Amen.

SACRED MUSIC FOR THE MASS

The default musical selections for the Mass of Christian Burial at Saint Jane Frances de Chantal Church are:

Entrance Procession - Offertory - Communion - Retiring Procession

Sacred hymns and songs are also available for the family to choose from. These include:

Amazing Grace (New Britain)
Here I am, Lord
I Heard the Voice of Jesus Say (Kingsfold)
The King of Love, My Shepherd Is (Psalm 23)
Be Thou, My Vision (Traditional Irish)
O God, Our Help In Ages Past (St. Anne)
On Eagle's Wings (Joncas)
Prayer of St. Francis (Make me a Channel of Your Peace)
I Want to Walk as a Child of the Light (Houston)
Be Not Afraid (Haugen)
How Great Thou Art
Come, My Way, My Truth, My Life (Vaughan Williams)
Jerusalem, My Happy Home (Land of Rest)
I Am the Bread of Life (Toolan)
You Satisfy the Hungry Heart (Gift of Finest Wheat)
I Know That My Redeemer Lives (Duke Street)
Joyful, Joyful, We Adore Thee (Hymn to Joy)
O Lord, You Died That All Might Live (Navy Hymn)
Sing With All the Saints in Glory (Hymn to Joy)
May the Choirs of Angels (Sands)
Abide With Me
Eternal Father, Strong to Save
Pie Jesu
Whatsoever You Do
One Bread, One Body

*Ave Maria – Chant tune Vatican I (as meditation prayer after communion)

[*Schubert's Ave Maria and Bach-Gounod Ave Maria are regularly used during weddings and are not allowed during funerals at St. Jane]

The Office of Liturgy and Music takes the right to make any adjustment needed in order to plan the liturgy in the appropriate way.

PARISH FEES

- The Director of Liturgy and Music or the Priest will collect these fees and distribute them before the liturgy begins – All payments need to be made in separate checks or cash for each entity.

1. Use of Saint Jane Frances de Chantal Church

Includes the use of the building, janitorial staff, family consultation, and printing of up to 125 funeral booklets: \$500

2. Musicians*

Organist: \$250

Cantor (Singer): \$200

3. Clergy

An honorarium may be given to the priest/deacon who officiate the service.

4. Altar Servers

\$10 each (usually three servers)

*A parish organist will be assigned to play. A cantor is also required. The parish maintains a list of approved professional singers for this role. Outside musicians are normally not permitted, unless there is no availability from our musicians, and they are active musicians in their home parish and are granted approval from Dr. Giulian Grisi. In that case, a bench fee may be applied. External cantors must plan a separate rehearsal with the organist. The organist fee for separate rehearsal is \$100/h.

LITURGY PLANNING FORM

GENERAL INFORMATION

☐ Funeral ☐ Memorial

☐ Body ☐ Cremated Remains

Name of Deceased _____

Birthdate/Death date _____

Family Contact _____ Phone/email _____

Funeral Home _____

Place of Wake _____ Date/Time _____

Date of Funeral Mass _____ Time _____

Place of Burial _____ Date/Time _____

LITURGY INFORMATION (CHOOSE IT FROM THE FUNERAL PLANNING BOOK ONLY)

Entrance Hymn _____

First Reading _____

Psalm Response _____

Second Reading _____

Gospel Reading _____

Offertory Music _____

Communion Music _____

Concluding Hymn _____

Additional Information _____

First Reading Reader: _____

Second Reading Reader: _____

General Intercessions Reader: _____

Gift Bearers (2): _____

RESERVED TO THE OFFICE – DO NOT WRITE IN THIS SECTION

Priest _____ Organist _____ Cantor _____

Altar Servers _____