

# Funeral Planning Guide

for the parishes of

St. Anthony Catholic Church  
231 E. Camp St.  
Ely, MN 55731

St. Pius X Catholic Church  
15 Ash Blvd.  
Babbitt, MN 55706



*“Amen, amen, I say to you , whoever hears my words  
and believes in the one who sent me has eternal life...”*

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Father of mercies and God of all consolation –  
You pursue us with untiring love and dispel the  
shadow of death with the bright dawn of life.  
Comfort your family in their loss and sorrow.  
Be our refuge and our strength, O Lord,  
and lift us from the depths of grief into the  
light and peace of your presence. Amen.

# **Understanding Catholic Funeral Planning**

“Life is changed, not taken away.”

As Catholics, we believe that death is a transition, not an end. We believe that Jesus rose from the dead. We believe that in dying He destroyed our death and that in rising He restored our life. We are participants in resurrection. This participation began with our baptism and continues through the transition of death.

The rituals and prayers surrounding death are a witness to the faith of the one who has died. They give comfort to the community of family, friends, and associates who have been with the deceased during life. These rituals affirm and express solidarity between the living and the dead in the communion of saints. The church wishes to accompany those whose lives have been touched by the death of a loved one. From the perspective of faith, the rites of the church are the central action surrounding death as the sign of our faith and the consolation of those who mourn.

## **First Steps**

There are some misconceptions about who may have a Catholic funeral. Funerals are for everyone. Funerals may be held for a child who had not been baptized, a person who committed suicide, or even non-Catholics if the family wishes.

When a death has occurred, the family should contact the parish office to schedule the day and time of the funeral. Often this is done after making first contact with the funeral

home. The parish office will coordinate all the details of the funeral with the family directly or with the funeral home if they are taking on that role. This can take place during an in-person planning meeting during open office hours, or may be done via phone or email. You can contact the parish office at 218-365-4017 or [st.anthonys@duluthcatholic.org](mailto:st.anthonys@duluthcatholic.org)

A funeral Mass may be held Tuesday through Saturday with the time dependent on the existing scheduled events in the church and the availability of the celebrant.

## **What About Cremation?**

**The Church prefers the burial or interment of the full body because of its symbolic value.**

Burial or interment of the full body has been the constant practice of the Church. It is a sign of her reverence for the human body, and her belief in the Resurrection on the Last Day. As Christ's body was interred, so the Church prefers to bury/inter the bodies of the deceased while still intact. The Church follows the example of Christ in the hope that, like Christ, the dead will rise again.

The Church strongly encourages its members to continue this venerable practice and avoid cremation unless it is necessary. In death, the human body serves as a symbol of the goodness of creation and an expression of the truths of our faith. We are called to have the courage to look on the bodies of our deceased through the eyes of hope and foresee the day when our bodies will be clothed with immortality.

**If cremation is desired for legitimate reasons the Church prefers that the funeral liturgy occur before cremation.**

*Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites. OCF, 413*

Through the centuries, the Church has followed the practice of burial or entombment after the manner of Christ's own burial. On March 21, 1997, the Holy See granted an indult giving special permission to U.S. bishops to allow the celebration of the funeral liturgy in the presence of cremated remains. This permission was granted on condition that cremation not be inspired by motives contrary to Christian teaching.

If cremation occurs before the funeral liturgy “the cremated remains of the body are to be placed in a worthy vessel.” Trinkets, mementos, and other objects are not to be placed near the remains during a funeral liturgy as this distracts from the presence of the remains. In the liturgy, we treat cremated remains the same as we do a body, except where the rite specifies otherwise.

**Cremated remains are always to be buried or interred.**

On October 26, 2016, the Vatican clarified that Catholics may be cremated but should not have their ashes scattered on land, at sea, or kept in urns at home. The Church urges her members

to reverence cremated remains just as we also reverence the body. In our tradition, we affirm both the uniqueness of each person and the bonds that unite us as the Body of Christ. Thus, we bury or inter the dead in cemeteries, which mark the lives of each individual, while serving as powerful, visual reminders of the community that remains after death. Furthermore, finality and closure are crucial elements of the natural grieving process. Failure to bury the dead, or the delay of a burial without cause, can prolong and impede the grieving process.

## **The Catholic Funeral Mass**

A Catholic funeral Mass is held in the church to pray for the repose of the soul of the deceased and in celebration and thanksgiving for the life of the deceased. This takes place with either the body or the cremated remains present. The Funeral Mass expresses faith in Jesus' victory over death and our personal share in that resurrection. The liturgy should offer both comfort during the present sorrow and great hope for the future.

### **Parts of the Mass**

#### **Introductory Rites**

The priest will greet the family at the door to the church and the casket or urn will be sprinkled with holy water

#### **Placing the Pall**

The funeral pall, reminding us of the garment given at Baptism symbolizing our life in Christ, is placed on the casket in the narthex (gathering space). Family members or friends

# Order of the Funeral Mass

## Introductory Rites

Greeting (at the door)

Sprinkling with Holy Water

**Placing the Pall (if casket is present)**

**Entrance Procession**

Opening Prayer

## Liturgy of the Word

**Scripture Readings**

Gospel

Homily

General Intercessions

## Liturgy of the Eucharist

**Offertory Procession**

Lord's Prayer

Eucharistic Prayer

Communion

## Final Commendation

Closing Prayer

Song of Farewell

**Recessional**

\*Mass parts listed in bold are opportunities for family and friends to participate, the rest of the parts of the Mass are celebrated by the priest and deacon.

are encouraged to help place the pall. The pall will replace any flower cascade on the casket during the liturgy. If desired, a symbol of the Christian life, such as a rosary or a cross, may be placed on the casket. If the casket is flag-draped, the flag is removed at the entrance to the church and replaced with the pall at the beginning of the funeral Mass. At the end of the Mass the pall is removed and the flag is once again placed on the casket.

### **Entrance Procession**

When the introductory rites are complete, the celebrant, the deceased, and the family process into the church. Pallbearers are optional and can be used to accompany the casket into the church. They should be arranged through the funeral home. The family will follow the celebrant and casket into the church and take their seats.

In the case of cremation, the vessel will be placed on a table at the front of the church before the Mass begins, or it may be carried in the entrance procession.

### **Liturgy of the Word**

The family chooses the three Scripture readings for the funeral Mass: one from the Old Testament, one from the New Testament, and one from the Gospels. If the funeral takes place between Easter and Pentecost, the Old Testament reading is replaced by one of a special selection of New Testament readings.

A Scriptural text not included in this booklet which seems particularly appropriate may be used with permission of the

celebrant. The biblical readings may not be replaced by non-biblical readings at Mass. If non-biblical readings are desired, an appropriate place for them would be at the conclusion of the vigil the night before or at the luncheon following the Mass. It is recommended that members of the family or friends read the first two Scripture readings. **Readers must be Catholic.** Non-Catholics are not permitted to proclaim the Scriptures at Mass. The priest or deacon will proclaim the Gospel. If you cannot find readers for the first two readings, the church will provide a reader.

### **Homily**

At the vigil service and/or the funeral liturgy, the priest or deacon will preach after the readings from Scripture. The purpose of this preaching—properly called a homily—is to “illumine the mystery of Christian death in the light of the risen Christ” as proclaimed in the readings. As Christians, we are challenged to be comforted by the truths of our faith, and the homily serves to direct our attention to these beliefs.

### **Offertory Procession**

Members of the family may bring the gifts of bread and wine to the celebrant. The Gift Bearers do not need to be Catholic and this is an excellent place to have children participate.

### **Final Commendation**

After a brief invitation to prayer, the body is incensed while the “Song of Farewell” is sung and a final prayer is offered. The recessional follows with the celebrant and any assisting clergy preceding the casket; family and friends follow the casket.

## **Funeral Service Without Mass**

A funeral liturgy without Mass is normally held at the funeral home, but for sufficient reasons may be held in the church with the permission of the priest. It consists of the Liturgy of the Word with appropriate readings, homily, prayers, and the final commendation.

## **What About the Eulogy?**

A eulogy, which focuses praise on an individual, is neither appropriate nor permitted at Catholic funerals. During a funeral, our praise is directed toward God in gratitude for the Risen Christ and his promise of salvation. The eulogy (if desired) does have a place in the grieving process, just not within the funeral Mass. A suitable place for a proper eulogy is, in order of preference: (1) at the conclusion of the vigil service; (2) at a reception following the funeral Mass; (3) following the prayers of committal at the cemetery. A microphone and podium is available for the social hall upon request.

## **Other Considerations**

### **Rite of Committal**

Following the funeral Mass the priest can accompany the family in procession to the place of interment. At the cemetery, the Rite of Committal is celebrated, which includes a Scripture reading, a prayer of committal, intercessions, the Lord's Prayer, and a concluding prayer.

## **Vigil Service (Wake)**

The vigil is the principal time of gathering and prayer before the funeral liturgy itself and is celebrated by an assembly of family members and friends. It is typically held the night before the funeral at the funeral home. It may also be referred to as a visitation. The primary purpose of the vigil is to allow family and friends to offer support and condolences and have an opportunity to view the body. The vigil prayer service is usually toward the end of the vigil and consists of a reading from Scripture, a brief homily, and prayers, with time for eulogies by family and friends. A priest or deacon may lead the vigil prayer service. Families may also choose to pray a Rosary, usually led by a layperson. Some families opt not to do a vigil and there may just be a visitation one hour before the funeral Mass.

## **Reception**

The family may use the church hall for a luncheon or coffee reception after the funeral Mass, if it is available. The parish office will arrange for the volunteers to set up, serve, and clean up after the reception. The office will also explain what the particular church policy is for food. Available upon request: additional tables for photographs or memorabilia, microphone, podium, projector/tv, easels for photo boards.

## **Music**

More than anything else in worship, music affects our feelings and expresses our inner thoughts. The family may choose from the suggested music or may request other sacred music. The celebrant will determine the appropriateness of music selections not included in this booklet and will determine if the requested music may be used.

At St. Anthony's and St. Pius X we are blessed to have wonderful musicians who lead music for a funeral. Family or friends may assist with music for one or two songs if desired, but cannot replace the church musicians as they would not be familiar with the service music or the sound system in the church.

### **Photographs**

Pictures of the deceased may be displayed in the narthex or in the social hall if a luncheon is planned.

### **Flowers**

A reasonable number of flower arrangements are allowed at the front of the church with the rest to be arranged in the narthex. If there are cremated remains present, a small "halo" flower arrangement may be placed on the table to surround the vessel.

During Lent, no flowers are allowed in the church. They must all be arranged in the narthex.

### **Costs**

The funeral home director or the parish office will inform you of expected stipends for the church, cantor, musicians, and kitchen.

## First Readings

### OT1 - 2 Maccabees 12:43-46

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.

### OT2 - Job 19:1, 23-27a

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

And from my flesh I shall see God;  
my inmost being is consumed with longing.

### **OT3 - Proverbs 31:10-13, 19-20, 30-31**

When one finds a worthy wife, her value is far beyond pearls.  
Her husband, entrusting his heart to her,  
has an unfailing prize.  
She brings him good, and not evil, all the days of her life.

She obtains wool and flax and makes cloth with skillful hands.  
She puts her hands to the distaff,  
and her fingers ply the spindle.  
She reaches out her hands to the poor,  
and extends her arms to the needy.

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.

### **OT4 - Ecclesiastes 3:1-11**

There is an appointed time for everything,  
and a time for every purpose under the heavens.  
A time to be born, and a time to die;  
a time to plant, and a time to uproot the plant.  
A time to kill, and a time to heal;  
a time to tear down, and a time to build.  
A time to weep, and a time to laugh;

a time to mourn, and a time to dance.  
A time to scatter stones, and a time to gather them;  
a time to embrace, and a time to be far from embraces.  
A time to seek, and a time to lose;  
a time to keep, and a time to cast away.  
A time to rend, and a time to sew;  
a time to be silent, and a time to speak.  
A time to love, and a time to hate;  
a time of war, and a time of peace.

What advantage has the worker from his toil?  
I have pondered the task which God has established for his  
people to labor at.  
He has made everything appropriate to its time, and has put  
the timeless into their human hearts, but they will never  
comprehend, from beginning to end, the work which God  
has done.

**OT5 - Wisdom 3:1-9 (short form, 3:1-6, 9)**

*Omit the words in brackets [ ] for the short form of this reading.*

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.

#### **OT6 - Wisdom 4:7-15**

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.

### **OT7 - Sirach 44:1, 10-15**

Now will I praise those godly people, our ancestors,  
each in their own time.  
They were godly people whose virtues have not been  
forgotten;  
Their wealth remains in their families,  
their heritage with their descendant;  
Through God's covenant with them their family endures,  
their posterity, for their sake.  
And for all time their progeny will endure,  
their glory will never be blotted out;  
their bodies are peacefully laid away,  
but their names live on and on.  
At gathering their wisdom is retold,  
and the assembly proclaims their praise.

### **OT8 - Isaiah 25:6a, 7-9**

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!"

### **OT9 - Isaiah 41:8-10, 13, 14b**

Thus said the Lord God:

But you, Israel, my servant, Jacob, whom I have chosen,  
offspring of Abraham my friend -  
You whom I have taken from the ends of the earth  
and summoned from its far-off places,  
you whom I have called my servant,  
whom I have chosen and will not cast off -  
Fear not, I am with you; be not dismayed; I am your God.  
I will strengthen you, and help you,  
and uphold you with my right hand of justice.  
For I am the Lord, your God, who grasps your right hand;  
it is I who say to you, "Fear not, I will help you."  
Fear not, O weep not, Jacob, O Israel;  
I will help you, says the Lord;  
your redeemer is the Holy One of Israel.

## OT10 - Isaiah 61:1-3

The spirit of the Lord God is upon me,  
because the Lord has anointed me;  
He has sent me to bring glad tidings to the lowly,  
to heal the brokenhearted,  
to proclaim liberty to the captives  
and release to the prisoners,  
to announce a year of favor from the Lord  
and a day of vindication by our God,  
to comfort all who mourn;  
to place on those who mourn in Zion  
a diadem instead of ashes,  
to give them oil of gladness in place of mourning,  
a glorious mantle instead of a listless spirit.

## OT11 - Sirach 3:2-6, 12-14

For the Lord sets a father in honor over his children  
and confirms a mother's authority over her sons.  
Those who honor their father atone for sins;  
they store up riches who respect their mother.  
Those who honor their father will have joy  
in their own children, and when they pray they are heard.  
Those who respect their father will live a long life;  
those who obey the Lord honor their mother.  
My son, be steadfast in honoring your father;  
do not grieve him as long as he lives.  
Even if he mind fails, be considerate of him;  
do not revile him because you are in your prime.  
Kindness to a father will not be forgotten;

it will serve as a sin offering – it will take lasting root.

### **OT12 - Lamentations 3:17-26**

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.

### **OT13 - Daniel 12:1-3**

In those days, I, Daniel, mourned  
and heard this word of the Lord:  
At that time there shall arise

Michael, the great prince,  
guardian of your people;  
It shall be a time unsurpassed in distress  
since nations began until that time.  
At that time your people shall escape,  
everyone who is found written in the book.  
Many of those who sleep in the dust of the earth shall awake;  
Some shall live forever,  
others shall be an everlasting horror and disgrace.  
But the wise shall shine brightly  
like the splendor of the firmament,  
And those who lead the many to justice  
shall be like the stars forever.

## **First Readings for the Easter Season**

### **E1 - Acts 10:34-43**

*Omit the words in brackets [ ] for the short form of this reading*

Peter proceeded to speak, saying:

"In truth, I see that God shows no partiality.

Rather, in every nation whoever fears him and acts uprightly  
is acceptable to him.

You know the word that he sent to the children of Israel  
as he proclaimed peace through Jesus Christ,

who is Lord of all,

[what has happened all over Judea,

beginning in Galilee after the baptism

that John preached,

how God anointed Jesus of Nazareth

with the Holy Spirit and power.

He went about doing good  
and healing all those oppressed by the Devil,  
for God was with him.  
We are witnesses of all that he did  
both in the country of the Jews and in Jerusalem.  
They put him to death by hanging him on a tree.  
This man God raised on the third day and granted that he be  
visible,  
not to all the people, but to us,  
the witnesses chosen by God in advance,  
who ate and drank with him after he rose from the dead.]  
He commissioned us to preach to the people  
and testify that he is the one appointed by God  
as judge of the living and the dead.  
To him all the prophets bear witness,  
that everyone who believes in him  
will receive forgiveness of sins through his name."

## **E2 - Revelation 14:13**

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

## **E3 - Revelation 20:11—21:1**

I, John, saw a large white throne and the one who was sitting  
on it.

The earth and the sky fled from his presence  
and there was no place for them.  
I saw the dead, the great and the lowly, standing before the throne,  
and scrolls were opened.  
Then another scroll was opened, the book of life.  
The dead were judged according to their deeds,  
by what was written in the scrolls.  
The sea gave up its dead;  
then Death and Hades gave up their dead.  
All the dead were judged according to their deeds.  
Then Death and Hades were thrown into the pool of fire.  
(This pool of fire is the second death.)  
Anyone whose name was not found written in the book of life  
was thrown into the pool of fire.  
Then I saw a new heaven and a new earth.  
The former heaven and the former earth had passed away,  
and the sea was no more.

#### **E4 - Revelation 21:1-5a, 6b-7**

I, John, saw a new heaven and a new earth.  
The former heaven and the former earth had passed away,  
and the sea was no more.  
I also saw the holy city, a new Jerusalem,  
coming down out of heaven from God,  
prepared as a bride adorned for her husband.  
I heard a loud voice from the throne saying,  
"Behold, God's dwelling is with the human race.  
He will dwell with them and they will be his people  
and God himself will always be with them as their God.  
He will wipe every tear from their eyes,

and there shall be no more death or mourning,  
wailing or pain, for the old order has passed away."  
The One who sat on the throne said,  
"Behold, I make all things new."  
I am the Alpha and the Omega,  
the beginning and the end.  
To the thirsty I will give a gift  
from the spring of life-giving water.  
The victor will inherit these gifts,  
and I shall be his God,  
and he will be my son."

## **Second Readings**

### **NT1 - Romans 5:5-11**

Brothers and sisters:

Hope does not disappoint,  
because the love of God has been poured out into our hearts  
through the Holy Spirit who has been given to us.

For Christ, while we were still helpless,  
died at the appointed time for the ungodly.

Indeed, only with difficulty does one die for a just person,  
though perhaps for a good person  
one might even find courage to die.

But God proves his love for us

in that while we were still sinners Christ died for us.

How much more then, since we are now justified by his  
Blood,

will we be saved through him from the wrath.

Indeed, if, while we were enemies,  
we were reconciled to God through the death of his Son,  
how much more, once reconciled,  
will we be saved by his life.

Not only that,  
but we also boast of God through our Lord Jesus Christ,  
through whom we have now received reconciliation.

**NT2 - Romans 6:3-9 (short form, 6:3-4, 8-9)**

*Omit the words in brackets [ ] for the short form of this reading.*

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus  
were baptized into his death?

We were indeed buried with him through baptism into death,  
so that, just as Christ was raised from the dead  
by the glory of the Father,  
we too might live in newness of life.

[For if we have grown into union with him  
through a death like his,  
we shall also be united with him in the resurrection.

We know that our old self was crucified with him,  
so that our sinful body might be done away with,  
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.]

If, then, we have died with Christ,  
we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more;  
death no longer has power over him.

### NT3 - Romans 8:14-23

Brothers and sisters:

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

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

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

I consider that the sufferings of this present time are as  
nothing

compared with the glory to be revealed for us.

For creation awaits with eager expectation  
the revelation of the children of God;  
for creation was made subject to futility,  
not of its own accord but because of the one  
who subjected it,  
in hope that creation itself  
would be set free from slavery to corruption  
and share in the glorious freedom of the children of God.

We know that all creation is groaning in labor pains even  
until now;

and not only that, but we ourselves,  
who have the firstfruits of the Spirit,  
we also groan within ourselves  
as we wait for adoption, the redemption of our bodies.

#### **NT4 - Romans 8:31b-35, 37-39**

Brothers and sisters:

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

He did not spare his own Son

but handed him over for us all,

will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones?

It is God who acquits us.

Who will condemn?

It is Christ Jesus who died, rather, was raised,

who also is at the right hand of God,

who indeed intercedes for us.

What will separate us from the love of Christ?

Will anguish, or distress or persecution, or famine,

or nakedness, or peril, or the sword?

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

For I am convinced that neither death, nor life,

nor angels, nor principalities,

nor present things, nor future things,

nor powers, nor height, nor depth,

nor any other creature will be able to separate us

from the love of God in Christ Jesus our Lord.

#### **NT5 - Romans 14:7-9, 10c-12**

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.

**NT6 - 1 Corinthians 15:20-28 (short form, 15:20-23)**  
*Omit the words in brackets [ ] for the short form of this reading.*

Brothers and sisters:  
Christ has been raised from the dead,  
the firstfruits of those who have fallen asleep.  
For since death came through a man,  
the resurrection of the dead came also through man.  
For just as in Adam all die,  
so too in Christ shall all be brought to life,  
but each one in proper order:  
Christ the firstfruits;  
then, at his coming, those who belong to Christ;  
[then comes the end,  
when he hands over the Kingdom to his God and Father.  
For he must reign until he has put all his enemies under his  
feet.  
The last enemy to be destroyed is death,

for "he subjected everything under his feet."  
But when it says that everything has been subjected,  
it is clear that it excludes the one who subjected everything  
to him.  
When everything is subjected to him,  
then the Son himself will also be subjected  
to the one who subjected everything to him,  
so that God may be all in all.]

### **NT7 - 1 Corinthians 15:51-57**

Brothers and sisters:

Behold, I tell you a mystery.

We shall not all fall asleep, but we will all be changed,  
in an instant, in the blink of an eye, at the last trumpet.

For the trumpet will sound,  
the dead will be raised incorruptible,  
and we shall be changed.

For that which is corruptible must clothe itself  
with incorruptibility,  
and that which is mortal must clothe itself with immortality.

And when this which is corruptible clothes itself  
with incorruptibility  
and this which is mortal clothes itself with immortality,  
then the word that is written shall come about:

Death is swallowed up in victory.

Where, O death, is your victory?

Where, O death, is your sting?

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

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

## NT8 - 2 Corinthians 4:14-5:1

Brothers and sisters:

Knowing that the One who raised the Lord Jesus  
will raise us also with Jesus  
and place us with you in his presence.

Everything indeed is for you,  
so that the grace bestowed in abundance  
on more and more people  
may cause the thanksgiving to overflow for the  
glory of God.

Therefore, we are not discouraged;  
rather, although our outer self is wasting away,  
our inner self is being renewed day by day.

For this momentary light affliction  
is producing for us an eternal weight of glory  
beyond all comparison,  
as we look not to what is seen but to what is unseen;  
for what is seen is transitory, but what is unseen is eternal.

For we know that if our earthly dwelling, a tent,  
should be destroyed,  
we have a building from God,  
a dwelling not made with hands, eternal in heaven.

## NT9 - 2 Corinthians 5:1, 6-10

Brothers and sisters:

We know that if our earthly dwelling, a tent,  
should be destroyed,  
we have a building from God,  
a dwelling not made with hands,

eternal in heaven.

We are always courageous,  
although we know that while we are at home in the body  
we are away from the Lord,  
for we walk by faith, not by sight.  
Yet we are courageous,  
and we would rather leave the body  
and go home to the Lord.  
Therefore, we aspire to please him,  
whether we are at home or away.  
For we must all appear before the judgment seat of Christ,  
so that each may receive recompense,  
according to what he did in the body,  
whether good or evil.

#### **NT10 - Philippians 3:20-21**

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.

#### **NT11 - 1 Thessalonians 4:13-18**

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.

## **NT12 - 2 Timothy 2:8-13**

Beloved:

Remember Jesus Christ, raised from the dead, a descendant of David:

such is my Gospel, for which I am suffering,  
even to the point of chains, like a criminal.

But the word of God is not chained.

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

This saying is trustworthy:

If we have died with him  
we shall also live with him;  
if we persevere  
we shall also reign with him.  
But if we deny him  
he will deny us.  
If we are unfaithful  
he remains faithful,  
for he cannot deny himself.

### **NT13 - 1 John 3:1-2**

Beloved:

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

Yet so we are.

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

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

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

### **NT14 - 1 John 3:14-16**

Beloved:

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

Whoever does not love remains in death.

Everyone who hates his brother is a murderer,  
and you know that no murderer  
has eternal life remaining in him.  
The way we came to know love  
was that he laid down his life for us;  
so we ought to lay down our lives for our brothers.

### **NT15 - 2 Timothy 4:6-8**

For I am already being poured out like a libation,  
and the time of my departure is at hand.  
I have competed well; I have finished the race;  
I have kept the faith.  
From now on the crown of righteousness awaits me,  
which the Lord, the just judge, will award me on that day,  
and not only to me,  
but to all who have longed for his appearance.

### **NT16 - Romans 5:17-21**

Brothers and sisters:  
If, by the transgression of the one,  
death came to reign through that one,  
how much more will those who receive  
the abundance of grace  
and of the gift of justification  
come to reign in life through the one Jesus Christ.  
In conclusion, just as through one transgression  
condemnation came upon all,  
so, through one righteous act,

acquittal and life came to all.

For just as through the disobedience of the one man  
the many were made sinners,  
so through the obedience of the one  
the many will be made righteous.

The law entered in so that transgression might increase  
but, where sin increased, grace overflowed all the more,  
so that, as sin reigned in death,  
grace also might reign through justification for eternal life  
through Jesus Christ our Lord.

## **Gospel Readings**

### **G1 - Matthew 11:25-30**

At that time Jesus answered:

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

Yes, Father, such has been your gracious will.

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

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

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

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

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

## G2 - Matthew 25:1-13

Jesus told his disciples this parable:

"The Kingdom of heaven will be like ten virgins  
who took their lamps and went out  
to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones, when taking their lamps,  
brought no oil with them,  
but the wise brought flasks of oil with their lamps.

Since the bridegroom was long delayed,  
they all became drowsy and fell asleep.

At midnight, there was a cry,

'Behold, the bridegroom! Come out to meet him!'

Then all those virgins got up and trimmed their lamps.

The foolish ones said to the wise,

'Give us some of your oil,  
for our lamps are going out.'

But the wise ones replied,

'No, for there may not be enough for us and you.

Go instead to the merchants and buy some for yourselves.'

While they went off to buy it,

the bridegroom came  
and those who were ready  
went into the wedding feast with him.

Then the door was locked.

Afterwards the other virgins came and said,

'Lord, Lord, open the door for us!'

But he said in reply,

'Amen, I say to you, I do not know you.'

Therefore, stay awake,

for you know neither the day nor the hour."

### G3 - Matthew 25:31-46

Jesus said to his disciples:

"When the Son of Man comes in his glory,  
and all the angels with him,  
he will sit upon his glorious throne,  
and all the nations will be assembled before him.

And he will separate them one from another,  
as a shepherd separates the sheep from the goats.

He will place the sheep on his right and the goats on his left.

Then the king will say to those on his right,

'Come, you who are blessed by my Father.

Inherit the kingdom prepared for you from the foundation of  
the world.

For I was hungry and you gave me food,

I was thirsty and you gave me drink,

a stranger and you welcomed me,

naked and you clothed me,

ill and you cared for me,

in prison and you visited me.'

Then the righteous will answer him and say,

'Lord, when did we see you hungry and feed you,  
or thirsty and give you drink?

When did we see you a stranger and welcome you,  
or naked and clothe you?

When did we see you ill or in prison, and visit you?'

And the king will say to them in reply,

'Amen, I say to you, whatever you did

for one of these least brothers of mine, you did for me.'

Then he will say to those on his left,

'Depart from me, you accursed,

into the eternal fire prepared for the Devil and his angels.

For I was hungry and you gave me no food,  
I was thirsty and you gave me no drink,  
a stranger and you gave me no welcome,  
naked and you gave me no clothing,  
ill and in prison, and you did not care for me.'

Then they will answer and say,

'Lord, when did we see you hungry or thirsty  
or a stranger or naked or ill or in prison,  
and not minister to your needs?'

He will answer them, 'Amen, I say to you,  
what you did not do for one of these least ones,  
you did not do for me.'

And these will go off to eternal punishment,  
but the righteous to eternal life."

#### **G4 - Luke 7:11-17**

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

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

A large crowd from the city was with her.

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

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

The dead man sat up and began to speak,  
and Jesus gave him to his mother.

Fear seized them all, and they glorified God, exclaiming,  
"A great prophet has arisen in our midst,"  
and "God has visited his people."

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

### **G5 - Luke 22:33, 39-43**

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

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

The other man, however, rebuking him, said in reply,  
"Have you no fear of God,  
For you are subject to the same condemnation?"

And indeed, we have been condemned justly,  
For the sentence we received corresponds to our crimes,  
But this man has done nothing criminal."

Then he said,  
"Jesus, remember me when you come into your Kingdom."

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

**G6 - Luke 24:13-35 (short form, 24:13-16, 28-35)**

*Omit the words in brackets [ ] for the short form of this reading.*

A reading from the holy Gospel according to Luke

That very day, the first day of the week,

two of the disciples of Jesus were going

to a village called Emmaus, seven miles from Jerusalem,

and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating,

Jesus himself drew near and walked with them,

but their eyes were prevented from recognizing him.

[He asked them,

"What are you discussing as you walk along?"

They stopped, looking downcast.

One of them, named Cleopas, said to him in reply,

"Are you the only visitor to Jerusalem

who does not know of the things

that have taken place there in these days?"

And he replied to them, "What sort of things?"

They said to him,

"The things that happened to Jesus the Nazarene,

who was a prophet mighty in deed and word

before God and all the people,

how our chief priests and rulers both handed him over

to a sentence of death and crucified him.

But we were hoping that he would be the one to redeem Israel;

and besides all this,

it is now the third day since this took place.

Some women from our group, however, have astounded us:  
they were at the tomb early in the morning  
and did not find his Body;  
they came back and reported  
that they had indeed seen a vision of angels  
who announced that he was alive.

Then some of those with us went to the tomb  
and found things just as the women had described,  
but him they did not see."

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

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

As they approached the village to which they were going,  
Jesus gave the impression that he was going on farther.

But they urged him, "Stay with us,  
for it is nearly evening and the day is almost over."

So he went in to stay with them.

And it happened that, while he was with them at table,  
he took bread, said the blessing,  
broke it, and gave it to them.

With that their eyes were opened and they recognized him,  
but he vanished from their sight.

Then they said to each other,

"Were not our hearts burning within us  
while he spoke to us on the way and opened the Scriptures  
to us?"

So they set out at once and returned to Jerusalem  
where they found gathered together

the Eleven and those with them, who were saying,  
"The Lord has truly been raised and has appeared to  
Simon!"

Then the two recounted  
what had taken place on the way  
and how he was made known to them in the  
breaking of the bread.

### **G7 - John 5:24-29**

Jesus answered the Jews and said to them:

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

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

For just as the Father has life in himself,  
so also he gave to the Son the possession of life in himself.

And he gave him power to exercise judgment,  
because he is the Son of Man.

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

## G8 - John 6:37-40

Jesus said to the crowds:

"Everything that the Father gives me will come to me,  
and I will not reject anyone who comes to me,  
because I came down from heaven not to do my own will  
but the will of the one who sent me.

And this is the will of the one who sent me,  
that I should not lose anything of what he gave me,  
but that I should raise it on the last day.

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

## G9 - John 6:51-58

Jesus said to the crowds:

"I am the living bread that came down from heaven;  
whoever eats this bread will live forever;  
and the bread that I will give is my Flesh  
for the life of the world."

The Jews quarreled among themselves, saying,  
"How can this man give us his Flesh to eat?"

Jesus said to them,

"Amen, amen, I say to you,  
unless you eat the Flesh of the Son of Man  
and drink his Blood,  
you do not have life within you.

Whoever eats my Flesh and drinks my Blood  
has eternal life,

and I will raise him on the last day.  
For my Flesh is true food,  
and my Blood is true drink.  
Whoever eats my Flesh and drinks my Blood  
remains in me and I in him.  
Just as the living Father sent me  
and I have life because of the Father,  
so also the one who feeds on me  
will have life because of me.  
This is the bread that came down from heaven.  
Unlike your ancestors who ate and still died,  
whoever eats this bread will live forever."

**G10 - John 11:17-27 (short form, 11:21-27)**

*Omit the words in brackets [ ] for the short form of this reading.*

[When Jesus arrived in Bethany, he found that Lazarus  
had already been in the tomb for four days.  
Now Bethany was near Jerusalem, only about two miles away.  
Many of the Jews had come to Martha and Mary  
to comfort them about their brother.  
When Martha heard that Jesus was coming,  
she went to meet him;  
but Mary sat at home.]  
Martha said to Jesus,  
"Lord, if you had been here,  
my brother would not have died.  
But even now I know that whatever you ask of God,  
God will give you."  
Jesus said to her,

"Your brother will rise."

Martha said to him,

"I know he will rise,  
in the resurrection on the last day."

Jesus told her,

"I am the resurrection and the life;  
whoever believes in me, even if he dies, will live,  
and everyone who lives and believes in me will never die.

Do you believe this?"

She said to him, "Yes, Lord.

I have come to believe that you are the Christ,  
the Son of God, the one who is coming into the world."

### **G11 - John 11:32-45**

When Mary came to where Jesus was and saw him,  
she fell at his feet and said to him,

"Lord, if you had been here,  
my brother would not have died."

When Jesus saw her weeping and the Jews who had come  
with her weeping,

he became perturbed and deeply troubled, and said,

"Where have you laid him?"

They said to him, "Sir, come and see."

And Jesus wept.

So the Jews said, "See how he loved him."

But some of them said,

"Could not the one who opened the eyes of the blind man  
have done something so that this man would not have  
died?"

So Jesus, perturbed again, came to the tomb.

It was a cave, and a stone lay across it.

Jesus said, "Take away the stone."

Martha, the dead man's sister, said to him,

"Lord, by now there will be a stench;  
he has been dead for four days."

Jesus said to her,

"Did I not tell you that if you believe  
you will see the glory of God?"

So they took away the stone.

And Jesus raised his eyes and said,

"Father, I thank you for hearing me.

I know that you always hear me;

but because of the crowd here I have said this,  
that they may believe that you sent me."

And when he had said this,

he cried out in a loud voice,

"Lazarus, come out!"

The dead man came out,

tied hand and foot with burial bands,  
and his face was wrapped in a cloth.

So Jesus said to the crowd,

"Untie him and let him go."

Now many of the Jews who had come to Mary

and seen what he had done began to believe in him.

## **G12 - John 12:23-28 (short form, 12:23-26)**

*Omit the words in brackets [ ] for the short form of this reading.*

Jesus said to his disciples:

"The hour has come for the Son of Man to be glorified.

Amen, amen, I say to you,

unless a grain of wheat falls to the ground and dies,  
it remains just a grain of wheat;  
but if it dies, it produces much fruit.

Whoever loves his life will lose it,  
and whoever hates his life in this world  
will preserve it for eternal life.

Whoever serves me must follow me,  
and where I am, there also will my servant be.

The Father will honor whoever serves me.

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

'Father, save me from this hour?'

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

Father, glorify your name."

Then a voice came from heaven,

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

G13 - John 14:1-6

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."

**G14 - Luke 23:44-46, 50, 52-53; 24:1-6a (short form,  
23:44-46, 50, 52-53)**

*Omit the words in brackets [ ] for the short form of this reading.*

It was about noon and darkness came over the whole land  
until three in the afternoon  
because of an eclipse of the sun.

Then the veil of the temple was torn down the middle.

Jesus cried out in a loud voice,

"Father, into your hands I commend my spirit";  
and when he had said this he breathed his last.

Now there was a virtuous and righteous man named Joseph  
who, though he was a member of the council,  
went to Pilate and asked for the Body of Jesus.

After he had taken the Body down,  
he wrapped it in a linen cloth  
and laid him in a rock-hewn tomb  
in which no one had yet been buried.

[At daybreak on the first day of the week  
the women took the spices they had prepared  
and went to the tomb.

They found the stone rolled away from the tomb;  
but when they entered,  
they did not find the Body of the Lord Jesus.

While they were puzzling over this, behold,  
two men in dazzling garments appeared to them.  
They were terrified and bowed their faces to the ground.

They said to them,

"Why do you seek the living one among the dead?  
He is not here, but he has been raised."]

### **G15 - Matthew 5:1-12a**

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."

## **Song Selections**

*Other than the Psalms, most songs are interchangeable as to the part of Mass for which they are sung.*

### **ProceSSIONAL**

Be Not Afraid

Here I Am, Lord

Prayer of St. Francis (Make Me a Channel of Your Peace)

How Great Thou Art

Holy God, We Praise Thy Name

Hosea

Glory and Praise to Our God

Fly Like a Bird

### **RESPONSORIAL PSALM**

Psalm 23: The Lord is My Shepherd

Psalm 25: To You, O Lord, I Lift Up My Soul

Psalm 91: Be With Me, Lord

### **OFFERTORY**

Ave Maria

Peace is Flowing Like a River

Prayer of St. Francis (Make Me a Channel of Your Peace)

### **COMMUNION**

I Am the Bread of Life

Like a Shepherd

I Have Loved You

Only a Shadow

On Eagle's Wings

Shepherd of Souls

## **Recessional**

Now Thank We All Our God  
Precious Lord, Take My Hand  
The Strife is Over  
Angelsko Cescenje  
How Great Thou Art  
Be Not Afraid  
Fly Like a Bird

# Planning Worksheet

Use these pages to plan the songs and readings you would like for the funeral. When you have finalized your decisions, please either return the pages to the office in person (you may use the mail slot to the left of the office door if the office is closed) or email your choices to the office at [st.anthonys@duluthcatholic.org](mailto:st.anthonys@duluthcatholic.org).

## **First Reading:**

*(E1-E4 during the Easter season, OT1 - OT13 the rest of the year)*

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**First Reader (Must be Catholic):**

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## **Second Reading:**

*(NT1 - NT16)*

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**Second Reader (Must be Catholic):**

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**Responsorial Psalm:**

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**Gospel Reading:**

*(G1-G15; Read by the deacon or priest)*

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**Processional Song:**

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**Offertory Song:**

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**Will family/friends be serving as Gift Bearers (do not have to be Catholic)?**

Yes     No (the church will provide someone)

**Communion Song:**

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**Recessional Song:**

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