



ST. JOHN NEUMANN CATHOLIC CHURCH

FUNERAL PLANNING GUIDE

March 12, 2018

Office hours Monday through Friday: 8:30 a.m. - 4:30 p.m.

Parish office number: 651-454-2079

Fax: 651-454-0860

After hours Emergency number: 651-900-5614

After completing your funeral pre-planning, we suggest that you make copies of the preplanning form for yourself, a family member and for the St. John Neumann Pastoral Care Office to keep on file.



ST. JOHN NEUMANN CATHOLIC CHURCH

Lord Our God, the death of our loved ones recalls our human condition and the brevity of our lives on earth. But for those who believe in your love, death is not the end, nor does it destroy the bonds that you forge in our lives. We share the faith of your Son's disciples and the hope of the children of God. Bring the light of Christ's resurrection to times of testing and pain as we pray for those who have died and for those who mourn. We ask this through Christ our Lord. Amen.

Dear Friends:

Death knows no season or age, and doesn't take into account our need to be prepared for major, life-changing events. Death can come without notice – unexpectedly at an early age, after a long life, or after a brief or long illness. Whatever the circumstances, we are likely to be left feeling unprepared for what it means to commend a love one to the Lord.

In almost all cases, when death happens, we are confronted with a swirl of details ranging from the funeral home, the cemetery, and the type of memorial service to have when we gather family and friends in prayer.

The intention of this booklet is to assist with planning the funeral of a loved one or to help you “pre-plan” your own funeral. Understanding the available options in advance enables you to make your own wishes known and lessen the number of details to consider in the short time between death and the funeral.

This booklet is more than a procedural list of details; it is a guide to help us express the hope and the mystery of our faith—from Baptism to the resurrection through liturgy and prayer. To celebrate a person's life in the midst of our grief is a great act of faith in our Christian tradition. Through prayer and liturgy, we not only accept the reality of death with sadness and mourning, we also celebrate the life of faith that allows us to share in the resurrection of our Lord, Christ Jesus.

May the peace and consolation of our Lord, Jesus Christ bring light and hope to all of us who walk in the shadow of death.

Yours in Christ,

Fr. Douglas A. Ebert
Pastor

I. Funeral Home and Parish Coordination

During the days preceding the funeral, the funeral home and St. John Neumann will coordinate all the details. *Generally, the services of a professional funeral director are required.* Please understand that we are not equipped to handle Cremains that are delivered or expected to be picked up; these ashes of the deceased need to be treated with respect and professional dignity. We need assurances that they will be properly interred (see **Appendix C, Roman Catholic Cremation Norms** [pages 31-33]).

Any liturgy held at St. John Neumann must be approved by the Pastor, as he balances the needs of the family with the needs of the whole parish.

St. John Neumann will provide a professional lay minister, deacon or priest to lead the type of funeral service requested by the family. See **Section IV. Explanation of Funeral Service Options** (page 2) for more details on what option would best suit your needs. Due to the sudden nature of scheduling funeral liturgies, it is hard to guarantee the presence of a particular presider. Efforts will be made to honor specific requests.

II. Table of Contents – Basic Funeral Elements

When pre-planning a funeral, please follow the guidelines contained in this booklet. This booklet contains recommended scriptural readings, prayer selections and other liturgical options that can be reviewed, selected and recorded on the appropriate page provided in **Appendix D** (pages 34-36) in the back of this booklet. A copy of a completed form (pages 35 or 36) can be given to the Pastoral Care office as part of funeral pre-planning.

❖ *Select a Funeral Service Option.*

-See Section IV. “Funeral Service Options” (page 2) and worksheets in **Appendix D** (page 34-36)

❖ *Select Scripture Readings for the Liturgy.*

-See Section VII. “Explanation of the Liturgy of the Word” (page 4)

-See **Appendix A, Scripture Readings** (pages 8-29)

❖ *Select Music for the Liturgy.*

-See Section VIII. “Music” (page 5) and **Appendix B, Music Selection List** (page 30)

❖ *Select Liturgical Ministers.* (Ministers may be provided by the Parish.)

-See Section V. “Explanation of Liturgical Ministers” (page 3)

Additional Information:

Sharing of Memories and Eulogies, Section VI. (page 4)

Rite of Committal, Section IX. (page 6)

Funeral Luncheon Information, Section X. (page 6)

Cremation, Section XI. (page 6)

-See also **Appendix C, Roman Catholic Cremation Norms** (pages 31-33).

Memorials, Section XII. (page 7)

III. The Wake: Visitation and Vigil Service

The Wake, with or without a Vigil Service, allows the family and the Christian community to focus on the life of the person. **Visitation** is a time set aside for the family, friends, and other members of the Christian community to come forward and pay their respect to the deceased and to the immediate family of the deceased. A **Vigil Service (optional)** is an organized set of prayers that can be used as part of the visitation time at the Funeral Home.

The following options are possible for the Visitation and Vigil Service

A. At the Funeral Home

1. A VISITATION (WAKE) may be held the afternoon and evening before the funeral at the funeral home.
2. A VIGIL PRAYER SERVICE may be included in the visitation at the funeral home.

B. At the Funeral Home and the Church Combined

1. A VISITATION (WAKE) may be held at both a funeral home the night before the funeral and at the church just before the funeral.

C. At the Church only

1. A VISITATION (WAKE) may be held at the church prior to the funeral liturgy.

IV. Explanation of Funeral Service Options

A. Mass of Christian Burial *(See planning form on page 35.)*

The ordinary and most common form of funeral liturgy is called the Mass of Christian Burial or a Funeral Mass. The requirement for a Funeral Mass is that the deceased was known to have the gift of Faith and that a body or cremains be present.

B. Memorial Mass *(See planning form on page 35.)*

A Memorial Mass is one of the options of the funeral liturgy that is celebrated without a body or cremains present. A Memorial Mass may be celebrated after a death has occurred when, for example, the body of the deceased is donated to science or cannot be recovered. A Memorial Mass would be offered for the deceased and his/her family.

C. Funeral Liturgy without a Mass *(See planning form on page 36.)*

A Catholic Funeral may be celebrated without Communion. The prayers of this service are similar to a Liturgy of the Word without the Eucharistic Prayers. A Funeral Service without the Mass could be an option for a non-Catholic person or a family member of a parishioner. This option might serve for a Catholic who was inactive in his/her faith practices. A decision about the form of the service should be discussed by the family and the priest.

V. Explanation of Liturgical Ministers

Presider	Priest Celebrant, Deacon or Pastoral Minister
Placement of the Pall	Two to four family and friends, or funeral home personnel are selected by the family to place the pall over the casket of the deceased as part of the entrance rite. The pall is the white garment that recalls and reminds the community of the baptism of the deceased. The pall is a symbol that signifies the life in Christ of the deceased person.
Lector(s)	Family members, friends of the family, or members of the parish community may serve as lector(s) for the funeral liturgy. The lector(s) proclaim the first reading which comes from the Old Testament or New Testament during the Easter Season. If there is a second reading, this would come from the New Testament. The lector may also proclaim the Prayers of the Faithful (sometimes called intercessions).
Gift Bearers at Funeral or Memorial Mass	Family members or friends of family may serve as people bringing up the gifts at preparation of gifts, also called the Offertory. Normally a small bowl of hosts with cruets of wine and water are brought up in procession at the preparation of the gifts.
Eucharistic Minister(s) at Funeral or Memorial Mass	Celebrant, along with concelebrant(s) (if present) and deacon(s) (if present), serve as the ordinary ministers of the Eucharist. During a Mass of Christian Burial or a Memorial Mass, one or two family members, or friends of the family may assist the presider as extraordinary Eucharist Minister(s). However, these individuals must be trained for this ministry. The parish can provide extraordinary Eucharistic Minister(s) as necessary.

VI. Sharing of Memories and Eulogies

At the time of death, the family and friends of the deceased need to be able to recall memories about their loved ones as a healthy way of expressing grief. It is also a faith-filled way of remembering someone who was once in our midst and now continues to be with us through the resurrection of Jesus Christ.

- A. During the Visitation and Vigil Service at the funeral home, memories of the deceased may be shared. This venue is the most appropriate place for this.
- B. In the Funeral liturgy at the church, the focus of the gathering of the people is to express hope in the resurrection through worship and prayer. The homilist may mention some qualities and memories of the deceased, but the primary emphasis of the homily (sermon) is to proclaim the central mystery of our faith. If the family of the deceased wishes to have a eulogy at the Funeral liturgy, it is most appropriate before the Opening Prayer. The Eulogy should be presented by only one person and should be no more than 3 to 4 minutes in length. If the eulogist intends to deliver specific prayers or to speak of faith and/or scriptural matters, the eulogy *must* be reviewed by the funeral Presider.

VII. Explanation of the Liturgy of the Word

In a funeral liturgy, the Liturgy of the Word emphasizes the resurrection of Jesus Christ by means of sacred scripture. In the readings, God speaks to His people of the mystery of salvation; Christ is present through the Word. This is an important thing to remember when dealing with the loss of a loved one. Here at St. John Neumann, we encourage families to look over the suggested scripture and to prayerfully consider the options. See **Appendix A, Scripture Selections** (pages 8-28). The pastoral staff at St. John Neumann will also assist with any questions.

The Liturgy of the Word consists of seven parts:

- 1.) FIRST READING** (page 8 and pages 11-13) – Except during the Easter Season, the first reading is an **Old Testament** reading that points us toward the reality of the resurrection of Jesus. It tells us of the reality of death and the saving power of our God. The goal is to select the reading that does this the best for you, for our comfort is in salvation given as a gift to us by God. *During the Easter Season, similar readings from the Acts of the Apostles or the Book of Revelations (noted with * on pages 14 and 19) are preferred.*
- 2.) PSALM** (page 30) - most properly sung, the Psalm is a refrain repeated by a cantor.
- 3.) SECOND READING** (page 9 and pages 14-19) – This New Testament reading from the Acts of the Apostles, the letters of St. Paul, the letter to the Hebrews, the letters of Peter, James, and John, or the book of Revelation declares the hope of the resurrection.
- 4.) GOSPEL ACCLAMATION** – a sung response that prepares for the Gospel.
- 5.) GOSPEL** (page 10 and pages 20-28) – The Gospel reading is at the heart of the Liturgy of the Word. The proclamation of the words and life of Jesus Christ, read by the presider, affirms our belief and gives us hope in the Resurrection.
- 6.) HOMILY** - main focus is the resurrection. Some anecdotes/memories of the life of the deceased may also be woven into this resurrection framework. The homily is to give comfort, hope, and guidance.

7.) PRAYERS OF THE FAITHFUL (INTERCESSIONS) (page 29) -- The intercessions can express some of the personal needs of the family, but still need to be for the entire church.

VIII. Music

A. The Role of Music in Funerals

Well chosen music helps to set the mood of any liturgical celebration, invites people to participate more fully in prayer, helps to comfort those who are mourning, and encourages them with the hope of the resurrection. Music used should reflect Jesus' victory over death and be connected to the Sacred Scriptures proclaimed at the service.

B. Specific Music Selections - Music for the funeral liturgy should reflect the prayer experience of the family and the worship community. Specific selections must be appropriate to each part of the service and should be easily sung by the congregations.

The Pastoral Staff can help with this process. See **Appendix B, Music Selection List** (page 30).

C. Music / Musicians for Funeral Liturgies

The Parish will provide musicians to lead the music and should be discussed during the general planning session with the presider or Pastoral Minister meeting with the family.

1. **The Pianist** - provides the basic support and leadership for the cantor, choir, and congregation to sing. This person must be thoroughly trained and proficient in playing for funeral liturgies and is arranged for by the office staff. (Call Parish Office for current fees.)
2. **The Cantor** - is a specially trained singer whose main purpose is to lead the congregation in sung prayer. This person must also be familiar with the funeral liturgy and proficient in interpreting the sung psalm texts as well as leading the hymns. (Call Parish Office for current fees.)
3. **Cantor/Soloist** - In cases where the family would like a singer to present a vocal solo see #4, below.
4. **Special Guest Musicians** - Occasionally the family requests that a family member or friend participate in the liturgy as a vocal soloist or instrumentalist. This person(s) will work with the parish musicians.
5. **Recorded Music** - Because the musicians who participate in the funeral liturgy are engaged in prayerful leadership of the congregations, recorded music is not allowed during the Mass. This music may be used only before Mass begins and must be appropriate for church use.

IX. Rite of Committal (Cemetery Services)

The rite of committal marks the final contact the community has with the body of the deceased member. This ceremony brings closure to the funeral rite. The rite of committal generally occurs at the place of burial. The minister for this committal rite is most often a priest or deacon. In particular circumstances, a pastoral minister may perform the service.

If the rite of Committal is celebrated on a different day than the funeral liturgy, or if the rite of Committal is the only liturgy celebrated for the deceased, the service may be modified to include more time for silent prayer, intercessions or perhaps a brief homily. Being the last formal event, the committal should remain brief and allowed to be an important part of the mourning process.

X. Funeral Luncheons

A luncheon for the family members and friends of the deceased will be coordinated through the parish's Funeral Hospitality Ministry. A donation is solicited and encouraged to cover the costs of this meal. During funeral planning, the family will be asked for an approximate number of guests to be served. The pastoral staff can help with this discernment.

XI. Cremation

Cremation has become widely used in our society today. The National Conference of Catholic Bishops, while still maintaining that burial of the human body is preferred, allows cremation to be used by the Catholic faithful. The Church realizes that there are economic, ecological, or family factors that make cremation the only feasible alternative.

Cremation may be used as long as the two following principles are maintained:

- The cremation must not be done for reasons that deny our belief in the resurrection of the body, and
- The cremated remains must be treated with great respect, not separated, and brought to a place of final resting whether it is in a mausoleum or a grave in a cemetery. The practice of scattering cremated remains or keeping the cremated remains in the home of a friend or relative of the deceased is **not** a holy and accepted practice.

The preference of the Church is that cremation takes place after the Mass of Christian burial. However, the cremated remains of the body may be present at the funeral liturgy. They must be in what the Church describes as a “worthy vessel” giving cremated remains the respect that would be due a human body.

See **Appendix C, Roman Catholic Cremation Norms** (pages 31-33) for the most current Church document on Cremation.

XII. Memorials and Legacy Bequests

There are many giving options a family member may wish to consider. These decisions become more difficult near or during the time of death; pre-planning may ease this burden.

Memorials

Many times when a loved one dies, surviving family and friends may wish to give a monetary gift in lieu of flowers. These memorial gifts are made in memory of the person who has died. They usually show appreciation to people or organizations that are near and dear to the deceased person and/or their family. A notation similar to the following would be listed in the obituary: “In lieu of flowers, the family prefers memorials be made to St. John Neumann (or St. John Neumann’s Endowment Fund).”

Additional memorial suggestions may be obtained by calling the office.

Bequests and Gifts to your Parish Family

We are stewards – gifted and called by God to live, serve, and pass on our faith, hope and love. Please consider remembering St. John Neumann parish in your estate planning.

We encourage you to consult your attorney or tax advisor to discuss giving options suited for your specific circumstances.

Some simple options for legacy giving follow:

OUTRIGHT GIFTS *that may offer tax advantages to the donor:*

-Cash

-Securities, i.e., Stock, bonds, or mutual fund shares are valuable gifts.

PLANNED GIFTS

-Life insurance: Parishioners can designate St. John Neumann to receive all or a portion of the proceeds from a life insurance policy by naming the parish as a beneficiary. To do so, contact your life insurance company. They will provide you the form needed to make your beneficiary designation.

-Retirement plan assets: Parishioners can name St. John Neumann as a beneficiary to receive all or a portion of an IRA or other qualified retirement account. To do so, contact your retirement plan administrator who will provide you with the necessary form(s). Increasingly, donors choose this option for more favorable tax advantages.

Sample bequest language: “I give (the sum, percentage, or description of property) to St. John Neumann Catholic Church, Eagan, MN. This gift is to be used for the Legacy Endowment fund.”

Legal name, address and tax ID:

St. John Neumann Catholic Church
4030 Pilot Knob Road
Eagan, MN 55122

Tax ID number: 41-1311105

Appendix A

SCRIPTURE READINGS

See Section VII. "Explanation of the Liturgy of the Word"

First Reading from the Old Testament *(full readings are on pages 11-13)*

1. **Ecclesiastes 3: 1-8, 12-13** For everything there is a season, "*and a time for every matter under heaven.*"(page 11)
2. **Job 19: 1, 23-27a** I know my Vindicator lives. "*And from my flesh I shall see God.*"(page 11)
3. **Wisdom 3: 1-9 (or Wisdom 3: 1-6, 9)** "*The souls of the just are in the hand of God and no torment shall touch them.*"(pages 11-12)
4. **Wisdom 4: 7-15** An unsullied life, the attainment of old age. "*The just man, though he die early, shall be at rest.*"(page 12)
5. **Isaiah 25: 6a, 7-9** He will destroy death forever. "*The Lord will wipe away all tears.*"(page 12)
6. **Lamentations 3: 17-26 (or Lamentations 3:21-26)** It is good to hope in silence for the saving help of the Lord. "*The favors of the Lord are not exhausted, his mercies are not spent.*"(page 12)
7. **Daniel 12: 1-3** Many of those who sleep in the dust of the earth shall awake. . . "*And those who lead the many to justice shall be like the stars forever.*"(pages 12-13)
8. **2 Maccabees 12: 43-46** He acted in an excellent and noble way as he had the resurrection of the dead in view. (page 13)
9. **Proverbs 31: 10-31** "*When one finds a worthy woman, her value is far beyond pearls.*"(page 13)

First Reading from the New Testament during the Easter Season

Acts 10: 34-43 (long version) or **Acts 10:34-36, 42-43** (short version) "*No partiality ...forgiveness through His name.*" (page 14, #1)

Revelations 14:13 "*Blessed are the dead who die in the name of the Lord.*"(page 19, #17)

Revelations 20: 11- 21:1 "*...a new heaven and a new earth.*" (page 19, #18)

Revelations 21: 1-5a, 6b-7 "*..a new Jerusalem...*" (page 19, #19)

- Scripture Passages not included on this list must be pre-approved and can only be read from an approved translation.

Second Reading From the New Testament *(full readings are on pages 14-19)*

1. **Acts of the Apostles 10:34-43** (or **Acts 10:34-36, 42-43**) God as a merciful judge through Jesus. (page 14)
2. **Romans 5: 5-11** We are now justified by his Blood, we will be saved through him from wrath. *“Hope does not disappoint, because the love of God has been poured out into our hearts.”* (pages 14-15)
3. **Romans 5: 17-21** Where sin increased, grace overflowed all the more. *“Through the obedience of one, many will be made righteous.”* (page 15)
4. **Romans 6: 3-9** (or **Romans 6: 3-4, 8-9**) We too might live in newness of life. *“We know that Christ, raised from the dead, dies no more; death no longer has power over him.”* (page 15)
5. **Romans 8: 14-23** We also groan within ourselves as we wait for the redemption of our bodies. *“I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us.”* (pages 15-16)
6. **Romans 8: 31b-35, 37-39** What will separate us from the love of Christ? *“... If God is for us, who can be against us?”* (page 16)
7. **Romans 14: 7-9, 10c-12** Whether we live or die, we are the Lord’s. *“If we live, we live for the Lord, and if we die, we die for the lord.”* (page 16)
8. **1 Corinthians 15: 20-24, 25-28** So too in Christ shall all be brought to life. *“Since death came through a man, the resurrection of the dead came also through man.”* (pages 16-17)
9. **1 Corinthians 15: 51-57** Death is swallowed up in victory. (page 17)
10. **2 Corinthians 4: 14-5: 1** What is seen is transitory, but what is unseen is eternal. *“We have a building from God dwelling not made with hands, eternal heaven.”* (page 17)
11. **2 Corinthians 5: 1, 6: 10** We have a building from God, eternal in heaven. *“... We walk by faith, not by sight.”* (page 17)
12. **Philippians 3: 20-21** He will change our lowly bodies to conform to his glory. *“Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ.”* (page 18)
13. **1 Thessalonians 4: 13-18** Thus we shall always be with the Lord. *“... We do not want you to be unaware ...about those who have fallen asleep, so that you may not grieve like those who have no hope.”* (page 18)
14. **2 Timothy 2: 8-13** If we have died with him we shall also live with him. (page 18)
15. **2 Timothy 4: 6-8** I have finished the race...we shall see him as he is. (page 18)
16. **1 John 3: 1-2** We shall see him as he is. *“See what love the Father has bestowed on us that we may be called the children of God.”* (page 18)
17. **1 John 3: 14-16** We know that we have passed from death to life because we love our brothers. (page 19)
18. **Revelation 14: 3** *“Blessed are the dead who die in the Lord from now on.”* (page 19)
19. **Revelation 20: 11- 21: 1** The throne of God and the new Jerusalem. (page 19)
20. **Revelation 21: 1-7** A new heaven and a new earth. *“...I am the Alpha and the Omega...”* (page 19)

- Scripture Passages not included on this list must be pre-approved and can only be read from an approved translation.

Gospel Readings (*full readings are on pages 20-28*)

1. **Matthew 5: 1-12a** *Rejoice and be glad, for your reward will be great in heaven.* (page 20)
 2. **Matthew 11: 25-30** *Come to me and I will give you rest.* (page 20)
 3. **Matthew 25: 1-13** *Behold the bridegroom! Come out to him!* (pages 20-21)
 4. **Matthew 25: 31-46** *Come, you who are blessed by my Father.* (page 21)
 5. **Mark 15: 33-39, 16: 1-6** (or **Mark 15: 33-39**) *Jesus gave a loud cry and breathed his last.* (pages 21-22)
 6. **Luke 7: 11-17** *Young man, I tell you, arise!* (page 22)
 7. **Luke 12: 35-40** *You also must be prepared.* (page 22)
 8. **Luke 23: 33, 39-43** *Today you will be with me in Paradise.* (page 23)
 9. **Luke 23: 44-49 --24: 1-6a** (or **Luke 23: 44-49**) *Father, into your hands I commend my spirit.* (page 23)
 10. **Luke 24: 13-35** (or **Luke 24: 13-16, 28-35**) *Was it not necessary that the Christ should suffer these things and enter into his glory?* (pages 24-25)
 11. **John 5: 24-29** *Whoever hears my word and believes has passed from death to life* (page 25)
 12. **John 6: 37-40** *Everyone who sees the Son and believes in him may have eternal life and I shall raise him on the last day.* (page 25)
 13. **John 6: 51-59** *Whoever eats this bread will live forever, and I will raise them up on the last day.* (pages 25-26)
 14. **John 11: 17-27** (or **John 11: 21-27**) *I am the resurrection and the life.* (page 26)
 15. **John 11: 32-45** *Lazarus, come out!* (pages 26-27)
 16. **John 12: 23-28** (or **John 12: 23-26**) *If it dies, it produces much fruit.* (page 27)
 17. **John 14: 1-6** *In my Father's house there are many dwellings.* (page 27)
 18. **John 17: 24-26** *I wish that where I am they also may be with me.* (page 28)
 19. **John 19: 17-18, 25-39** *And bowing his head he handed over his Spirit.* (page 28)
- Scripture Passages not included on this list must be pre-approved and can only be read from an approved translation.

Old Testament Funeral Selections (First Reading)

(During the Easter Season, it is desirable to use a New Testament reading noted with an asterisk [*] for the First Reading found on pages 14 and 19)

1. Ecclesiastes 3: 1-8, 12-13

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. 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.

2. Job 19: 1, 23-27

Then 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

[long form]

But 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 the elect.

OR [short form]

But 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. 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. Wisdom 4: 7-14

But 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. Isaiah 25: 6, 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!"

6. 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.

7. Daniel 12: 1-3

[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.

8. 2 Maccabees 12: 43-46

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 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.

9. Proverbs 31: 10-31

Who can find a woman of worth? Far beyond jewels is her value. Her husband trusts her judgment; he does not lack income. She brings him profit, not loss, all the days of her life. She seeks out wool and flax and weaves with skillful hands. Like a merchant fleet, she secures her provisions from afar. She rises while it is still night, and distributes food to her household, a portion to her maidservants. She picks out a field and acquires it; from her earnings she plants a vineyard. She girds herself with strength; she exerts her arms with vigor. She enjoys the profit from her dealings; her lamp is never extinguished at night. 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. She is not concerned for her household when it snows— all her charges are doubly clothed. She makes her own coverlets; fine linen and purple are her clothing. Her husband is prominent at the city gates as he sits with the elders of the land. She makes garments and sells them, and stocks the merchants with belts. She is clothed with strength and dignity, and laughs at the days to come. She opens her mouth in wisdom; kindly instruction is on her tongue. She watches over the affairs of her household, and does not eat the bread of idleness. Her children rise up and call her blessed; her husband, too, praises 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. Acclaim her for the work of her hands, and let her deeds praise her at the city gates.

New Testament Funeral Selections **(Second Reading)**

(During the Easter Season, it is desirable to use a New Testament reading noted with an asterisk [*] on pages 14 or 19 in place of the Old Testament reading.)

***1. Acts of the Apostles 10: 34-43 or 10: 34-36, 42-43**

[long form]

Peter proceeded to speak and said, "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 pro-claimed 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 every-one who believes in him will receive forgiveness of sins through his name."

OR *[short form]*

Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is accept-able to him. You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, 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. Romans 5: 5-11

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.

3. Romans 5: 17-21

For 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.

4. Romans 6: 3-9 or 6: 3-4, 8-9

[long form]

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.

OR [short form]

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. 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.

5. Romans 8: 14-23

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

6. Romans 8: 31b-35, 37-39

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.

7. Romans 14: 7-9, 10-12 (for children 7-9, stop at //)

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 (to God).

8. 1 Corinthians 15: 20-24, 25-28 (for children 20-23, stop at //)

But now 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, when he has destroyed every sovereignty and every authority and power. 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 be subjected to the one who subjected everything to him, so that God may be all in all.

9. 1 Corinthians 15: 51-57

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.

10. 2 Corinthians 4: 14 – 5: 1

Since, then, we have the same spirit of faith, according to what is written, "I believed, therefore I spoke," we too believe and therefore speak, 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.

11. 2 Corinthians 5: 1, 6-10

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. 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.

12. Philippians 3: 20-21

But 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.

13. 1 Thessalonians 4: 13-18

We do not want you to be unaware, brothers, 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.

14. 2 Timothy 2: 8-13

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.

15. 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 to me on that day, and not only to me, but to all who have longed for his appearance.

16. 1 John 3: 1-2

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. 1 John 3: 14-16

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.

***18. 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."

***19. 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. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

***20. Revelation 21: 1-5a, 6-7**

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."

Gospel Reading Selections for a Funeral

1. 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.

2. Matthew 11: 25-30

At that time Jesus said in reply, "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 your selves. For my yoke is easy, and my burden light."

3. Matthew 25: 1-13

Jesus told his disciples this parable: "Then 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.

4. 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."

5. Mark 15: 33-39, 16:1-6 or 15: 33-39

(Long Form)

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" When the Sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us

from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him.

OR (Short Form)

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!"

6. 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.

7. Luke 12: 35-40

Jesus told his disciples: "Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come."

8. Luke 23: 33, 39-43

When they came to the place called the Skull, they crucified him 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 Messiah? Save yourself and us." The other, 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."

9. Luke 23: 44-49 – 24: 1-6 or 23: 44-49

(Long Form)

It was now 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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events. But at daybreak on the first day of the week they 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."

OR (Short Form)

It was now 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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

10. Luke 24: 13-35 or 24: 13-16, 28-35

(Long Form)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, 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 Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he 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 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.

OR (Short Form)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, 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. As they approached the village to which they were going, he 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.

11. John 5: 24-29

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 his 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.

12. John 6: 37-40

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."

13. John 6: 51-58

Jesus told the crowd: "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."

14. John 11: 17-27 or 11: 21-27

(Long Form)

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 Messiah, the Son of God, the one who is coming into the world."

OR (Short Form)

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 Messiah, the Son of God, the one who is coming into the world."

15. 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 them, "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.

16. John 12: 23-28 or 12: 23-26

(Long Form)

Jesus told 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 loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me. "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him."

OR (Short Form)

Jesus told 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 loses 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.

17. 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.

18. John 17: 24-26

Jesus raised his eyes to heaven and said: "Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."

19. John 19: 17-18, 25-30

And carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

General Intercessions

(These Intercessions are read after the homily. The Presider will invite the assembly to stand and pray prayers prepared by the family. Move to the lectern at that time and read these petitions and/or some others you have prepared in coordination with the parish.)

Our response is “Lord, hear our prayer”

-For _____, who in baptism was given the pledge of eternal life, may he/she now be admitted to the company of saints and angels;

Let us pray to the Lord:

(Lord, hear our prayer.)

-For _____ (if Catholic), who received the body of Christ, the Bread of life, may he/she be raised up on the last day;

Let us pray to the Lord:

(Lord, hear our prayer.)

-For our family and friends, may they be consoled in their grief;

Let us pray to the Lord:

(Lord, hear our prayer.)

-For all of us gathered here to worship in faith, may we be gathered again in God’s kingdom;

Let us pray to the Lord:

(Lord, hear our prayer.)

-For all who have helped us, may they be rewarded for their goodness;

Let us pray to the Lord:

(Lord, hear our prayer.)

**-For our deceased relatives and friends, especially _____
_____ may they have peace and joy in Christ;**

Let us pray to the Lord.

(Lord, hear our prayer.)

-That all who have died may rest in peace as we anticipate the Resurrection on the Last Day;

Let us pray to the Lord:

(Lord, hear our prayer.)

*(Turn toward the presider to indicate you are finished.
Stay at the lectern until the presider finishes the prayer.)*

Appendix B

See Section VIII. “Music” (page 5)

Most songs listed below are found in Gather Hymnal, Third Edition

Songs and Hymns	Gather Page	Songs and Hymns	Gather Page
All Will Be Well	693	With A Shepherd’s Care	725
Amazing Grace	645	Without Seeing You	922
Be Not Afraid	683	You Are Mine	721
Blest Are They	735		
Blest Be the Lord	686	Psalm Responses	Gather Page
Canticle of the Son	576	Be With Me, Lord Psalm 91	65
Center of My Life	679	Center of My Life Psalm 16	679
The Cloud’s Veil	710	My Soul Is Thirsting Psalm 63	55
Come to Me	731	On Eagle’s Wings Psalm 91	691
Do Not Let Your Hearts Be Troubled	869	Shepherd Me, O God Psalm 23	35
Eat This Bread	941	The Lord Is Kind and Merciful Psalm 103	75
Eye Has Not Seen	728	The Lord Is My Light Psalm 27	41
Healer of Our Every Ill	960	To You, O Lord Psalm 25	39
Hosea	484	You Are Near Psalm 139	695
How Can I Keep From Singing?	685	With the Lord There Is Mercy Psalm 130	87
How Great Thou Art	578		
Here I Am, Lord	777	Songs of Farewell	Gather Page
I Am the Bread of Life	945	The Hand of God Shall Hold You	981
I Have Loved You	588	The Lord Is Near/Song of Farewell	692
I Heard the Voice of Jesus Say	724	May Holy Angels Lead You	978
I Know That My Redeemer Lives	972	May Holy Angels Lead You into Paradise	980
I Want to Walk as a Child of the Light	593	Saints of God	*
Jesus Remember Me	510	Song of Farewell (Old Hundredth)	*
Joyful, Joyful, We Adore Thee	614		
Just a Closer Walk with Thee	*	Other Inspirational Hymns	
The King of Love My Shepherd Is	712	Ave Maria – Shubert, Gounod	*
Let There Be Peace on Earth	829	Ave Maria, Kantor	891
Lord of All Hopefulness	663	Hail Mary, Gentle Woman	889
Make Me a Channel of Your Peace	828	In the Garden	*
Morning Has Broken	855	Panis Angelicus	*
One Bread, One Body	932		
Peace Is Flowing Like a River	819	Patriotic Songs (with permission)	*
Precious Lord, Take My Hand	955		
The Servant Song	751	* Marked titles can be provided by music director or liturgist	
Shall We Gather At the River	873	Acclamations are taken from the Mass of Creation	
Song of the Body of Christ	924		
Strength for the Journey	*	Secular music must be pre-approved and is appropriate for Prelude only.	
The Strife is O’er	*		
Taste and See	930	Shaded titles are particularly appropriate for Communion.	
We Have Been Told	784		
We Shall Rise Again	871		
We Walk By Faith	680		

Appendix C

Roman Catholic Cremation Norms

Ad resurgendum cum Christo:

Instruction regarding the burial of the deceased and the conservation of the ashes in the case of cremation.

1. To rise with Christ, we must die with Christ: we must “be away from the body and at home with the Lord” (2 Cor 5:8). With the Instruction *Piam et Constantem* of 5 July 1963, the then Holy Office established that “all necessary measures must be taken to preserve the practice of reverently burying the faithful departed”, adding however that cremation is not “opposed per se to the Christian religion” and that no longer should the sacraments and funeral rites be denied to those who have asked that they be cremated, under the condition that this choice has not been made through “a denial of Christian dogmas, the animosity of a secret society, or hat-red of the Catholic religion and the Church”. ⁽¹⁾ Later this change in ecclesiastical discipline was incorporated into the Code of Canon Law (1983) and the Code of Canons of Oriental Churches (1990).

During the intervening years, the practice of cremation has notably increased in many countries, but simultaneously new ideas contrary to the Church’s faith have also become widespread. Having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous Episcopal Conferences and Synods of Bishops of the Oriental Churches, the Congregation for the Doctrine of the Faith has deemed opportune the publication of a new Instruction, with the intention of under-lining the doctrinal and pastoral reasons for the preference of the burial of the remains of the faithful and to set out norms pertaining to the conservation of ashes in the case of cremation.

2. The resurrection of Jesus is the culminating truth of the Christian faith, preached as an essential part of the Paschal Mystery from the very beginnings of Christianity: “For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve” (1 Cor 15:3-5). Through his death and resurrection, Christ freed us from sin and gave us access to a new life, “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rm 6:4). Furthermore, the risen Christ is the principle and source of our future resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep [...] For as in Adam all die, so also in Christ shall all be made alive” (1 Cor 15:20-22).

It is true that Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. In Baptism, actually, we are immersed in the death and resurrection of Christ and sacrament-ally assimilated to him: “You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead” (Col 2:12). United with Christ by Baptism, we al-ready truly participate in the life of the risen Christ (cf. Eph 2:6).

Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: “Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven”. ⁽²⁾ By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: “The confidence of Christians is the resurrection of the dead; believing this we live”. ⁽³⁾

3. Following the most ancient Christian tradition, the Church insistently recommends that the bodies of

the deceased be buried in cemeteries or other sacred places. (4) In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death, (5) burial is above all the most fitting way to express faith and hope in the resurrection of the body. (6) The Church who, as Mother, has accompanied the Christian during his earthly pilgrimage, offers to the Father, in Christ, the child of her grace, and she commits to the earth, in hope, the seed of the body that will rise in glory. (7)

By burying the bodies of the faithful, the Church confirms her faith in the resurrection of the body, (8) and in-tends to show the great dignity of the human body as an integral part of the human person whose body forms part of their identity. (9) She cannot, therefore, condone attitudes or permit rites that involve erroneous ideas about death, such as considering death as the definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration, or as the definitive liberation from the “prison” of the body. Furthermore, burial in a cemetery or another sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed who through Baptism have become temples of the Holy Spirit and in which “as instruments and vessels the Spirit has carried out so many good works”. (10)

Tobias, the just, was praised for the merits he acquired in the sight of God for having buried the dead, (11) and the Church considers the burial of dead one of the corporal works of mercy. (12) Finally, the burial of the faithful departed in cemeteries or other sacred places encourages family members and the whole Christian community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints.

Through the practice of burying the dead in cemeteries, in churches or their environs, Christian tradition has upheld the relationship between the living and the dead and has opposed any tendency to minimize, or relegate to the purely private sphere, the event of death and the meaning it has for Christians.

4. In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased’s body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. Thus cremation, in and of itself, objectively negates neither the Christian doctrine of the soul’s immortality nor that of the resurrection of the body. (13)

The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, “unless it was chosen for reasons contrary to Christian doctrine”. (14) In the absence of motives contrary to Christian doctrine, the Church, after the celebration of the funeral rite, accompanies the choice of cremation, providing the relevant liturgical and pastoral directives, and taking particular care to avoid every form of scandal or the appearance of religious indifferentism.

5. When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the competent ecclesial authority. From the earliest times, Christians have desired that the faithful departed become the objects of the Christian community’s prayers and remembrance. Their tombs have become places of prayer, remembrance and reflection. The faithful departed remain part of the Church who believes “in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church”. (15)

The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from

the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventuality is possible, most especially once the immediately subsequent generation has too passed away. Also it prevents any unfitting or superstitious practices.

6. For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. Only in grave and exceptional cases dependent on cultural conditions of a localized nature, may the Ordinary, in agreement with the Episcopal Conference or the Synod of Bishops of the Oriental Churches, concede permission for the conservation of the ashes of the departed in a domestic residence. Nonetheless, the ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.

7. In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation.

8. When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law. (16)

The Sovereign Pontiff Francis, in the Audience granted to the undersigned Cardinal Prefect on 18 March 2016, approved the present Instruction, adopted in the Ordinary Session of this Congregation on 2 March 2016, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, **15 August 2016**, the Solemnity of the Assumption of the Blessed Virgin Mary.

Gerhard Card. Müller
Prefect

Luis F. Ladaria, SJ
Titular Archbishop of Thibica
Secretary

Footnotes:

1 AAS 56 (1964), 822-823.

2 Roman Missal, Preface I for the Dead.

3 Tertullian, De Resurrectione carnis, 1,1: CCL 2, 921.

4 Cf. CIC, can. 1176, § 3, can. 1205; CCEO, can. 876, § 3; can. 868.

5 Cf. Catechism of the Catholic Church, 1681.

6 Cf. Catechism of the Catholic Church, 2300.

7 Cf. 1 Cor 15:42-44; Catechism of the Catholic Church, 1683.

8 Cf. St. Augustine, De cura pro mortuis gerenda, 3, 5; CSEL 41, 628:

9 Second Vatican Ecumenical Council, Pastoral Constitution Gaudium et Spes, 14.

10 St. Augustine, De cura pro mortuis gerenda, 3, 5: CSEL 41, 627.

11 Cf. Tb 2:9; 12:12.

12 Cf. Catechism of the Catholic Church, 2300.

13 Cf. Holy Office, Instruction Piam et costantem, 5 July 1963: AAS 56 (1964) 822.

14 CIC, can. 1176 § 3; cf. CCEC, can. 876 § 3.

15 Catechism of the Catholic Church, 962.

16 CIC, can. 1184; CCEO, can.876, § 3.

Appendix D

Order of the Mass of Christian Burial

Entrance Rite

- Sprinkling
- Placing of pall*
- Cross Bearer*

Opening Song *(See page 30.)*

- Procession of ministers, casket and family
- Optional Eulogy * -- 3-4 minutes/1 person

Liturgy of the Word

- First Reading* *(See page 8, and pages 11-13.)*
- Psalm (sung) *(See page 30.)*
- Second Reading* *(See page 9 and pages 14-19.)*
- Gospel Acclamation (sung)
- Gospel *(See page 10 and pages 20-28.)*
- Homily
- Intercessions* (spoken by the lector) *(See page 29 for examples.)*

Liturgy of the Eucharist

- Gifts brought forward* during offertory music *(See page 30.)*
- Eucharist Prayer
- Lord's Prayer
- Sign of Peace

Communion Rite

- Communion is normally given in both bread and wine
- One or two songs are used during Communion Rite *(See page 30.)*
- Prayer after Communion
- Announcements regarding luncheon and/or procession to the cemetery

Final Commendation

- Invitation to prayer
- Sign of farewell (incensing of body or cremains)
- Song of farewell *(See page 30.)*
- Prayer of commendation
- Closing song *(see page 30.)*

NOTE: * indicates the parts of the Service for optional family participation.

Pallbearers are arranged through the funeral home.

Name of person the Mass is planned for: _____

St. John Neumann Funeral Mass Planning

Please fill in the blanks below. This form may also be used for a memorial Mass.

Will there be a body or cremains at the funeral? _____

Prelude Music (page 30) _____ page # _____

Opening song (page 30) _____ page # _____

***Eulogy (optional, 1 person/3-4 minutes)**

***First/Old Testament Reading (New Testament Easter Season) (page 8)** _____

Psalm (usually sung, page 30) _____ page # _____

***Second/New Testament reading (page 9)** _____

Alleluia – sung or spoken

Gospel (page 10) _____

Homily (Priest/Deacon)

***Prayers of the Faithful** (sample will be given at the funeral planning or see page 29)

Preparation of the Gifts (music) (page 30) _____ page # _____

Communion Song (page 30) _____ page # _____

Song of Farewell (page 30) _____ page # _____

Closing Song (page 30) _____ page # _____

Starred (*) items above are ones that a family member or friend could read at the service.

Make copies: one for St. John Neumann, one for a family member and one for your own records.

Name of person the Service is planned for: _____

St. John Neumann Funeral Liturgy Planning Without a Mass

Please fill in the blanks below.

Will there be a body or cremains at the funeral? _____

Gathering Music (page 30) _____ page # _____

Opening song (page 30) _____ page # _____

Opening prayer (Priest/Deacon)

*First/Old Testament Reading (New Testament Easter Season) (page 8) _____

Psalm (usually sung, page 30) _____ page # _____

*Second/New Testament reading (optional, page 9) _____

Alleluia – sung or spoken

Gospel (page 10) _____

Homily (Priest/Deacon)

*Prayers of the Faithful (sample will be given at the funeral planning or is available in planning booklet)

Meditation Song (page 30) _____ page # _____

Lord's Prayer

Song of Farewell (page 30) _____ page # _____

Concluding Prayer (Priest/Deacon)

Closing Song (page 30) _____ page # _____

Starred (*) items above are ones that a family member or friend could read at the service.

Make copies: one for St. John Neumann, one for a family member and one for your own records.