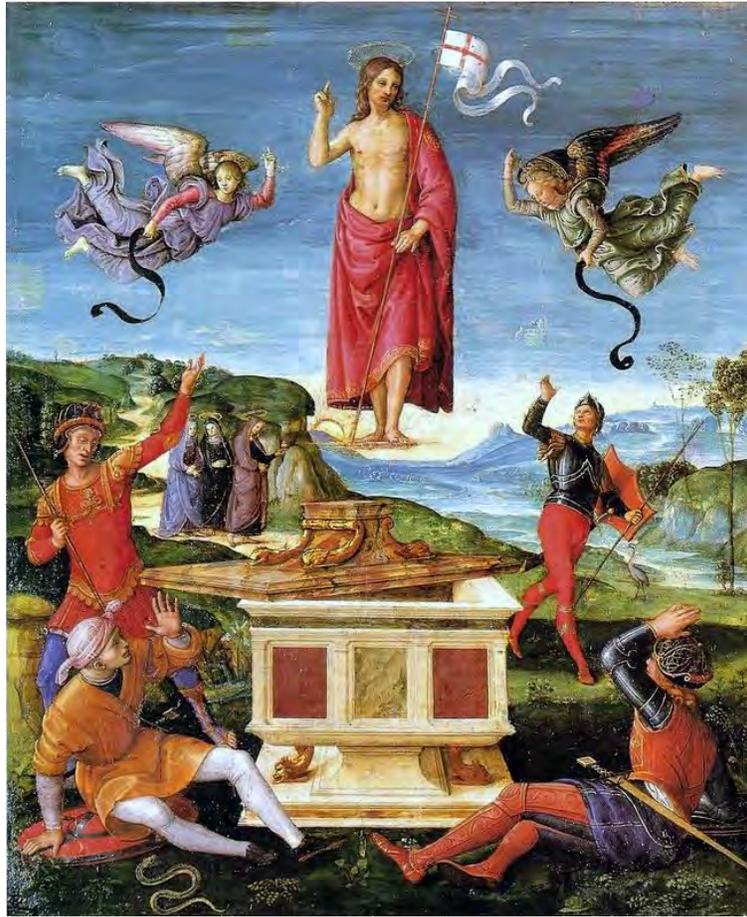


Now and at the Hour of Our Death

PREPARING FOR FUNERAL LITURGIES



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

John 14:2-3

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A THEOLOGY OF THE LITURGICAL RITES AT DEATH

At the death of a Catholic Christian, whose life of faith was begun in the waters of baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the Sacrament of the Eucharist.

Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just. **The Mass**, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral.

The Church through its funeral rites commends the dead to God's merciful love and pleads for the forgiveness of their sins. At the funeral rites, especially at the celebration of the Eucharistic sacrifice, the Christian community affirms and expresses the union of the Church on earth with the church in heaven in the one great communion of saints.

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

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

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

Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift mourners and to strengthen the unity of the assembly in faith and love. Texts of songs chosen for the funeral rites should express the paschal mystery of the Lord's suffering, death, and triumph over death and should be related to the readings from Scripture. At Saint Gregory the Great, our preference is to provide music for the Vigil, the Funeral Liturgy and the Rite of Committal. A sheet with recommended choices of appropriate liturgical music for the rites accompanies this material. An organist, cantor, and Lazarus Funeral Choir will be present at the funeral Mass to assist the assembly's full participation in singing the songs, responses, and acclamations. Please direct questions or requests to the Director of Music.

The Parish Staff will assist the family in the following:

- Which liturgical rites should be scheduled?
- Day and time of each chosen rite
- Scripture and music preferences
- Printing of a simple Order of Worship for the funeral
- Bereavement facilitation after the funeral

THE USUAL SEQUENCE OF EVENTS:

1. Death occurs.
2. The family notifies the funeral home and the Pastor.
3. The family discusses with the Pastor, who consults with the funeral home, the dates and times of the liturgical rites.
4. The liturgical rites take place.

LITURGICAL RITES

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

There are three Stations: the Vigil, the Funeral Liturgy (usually a Mass) and the Rite of Committal.

A) THE VIGIL

At the Vigil, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence...In this time of loss the family and community turn to God's word as the source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming word of God and by the abiding presence of Christ and his Spirit, the assembly at the Vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace (OCF, 56).

The Vigil, often referred to as a **“wake,”** includes the period of time during which the Church prays with the family prior to the main funeral liturgy. The Vigil may take place the late afternoon or evening before the funeral liturgy or for a period of time prior to the funeral liturgy. The Vigil may take place in the home of the deceased, a funeral home, or the parish church (Ibid., 55). In our parish, it is preferable that this rite take place in the church. The body of the deceased may remain in the church after the Vigil through the Funeral Mass.

ORDER OF WORSHIP FOR THE VIGIL

Songs, readings and other options to be selected by the family are underlined.

- Introductory rites, including a song
- First Reading (All approved readings are found in the back of this booklet)
- Responsorial Psalm
- Gospel
- Homily
- Prayer of Intercession
- The Lord's Prayer
- Eulogy (optional, given by one person)
- Concluding rite
- The Vigil may conclude with a song or a few moments of silent prayer or both.

B) THE FUNERAL LITURGY / MASS

The Funeral Liturgy is the central prayer of the Christian community for the deceased. Usually the Funeral Liturgy is a Mass, but in certain pastoral situations families may choose, in consultation with the Pastor, to celebrate the Funeral Liturgy without Mass, i.e., with a Liturgy of the Word and the Commendation and Farewell.

ORDER OF WORSHIP FOR THE FUNERAL:

Introductory Rites

- *Includes the rite of reception of the body (if this has not already taken place). In the act of receiving the body, the members of the community acknowledge the deceased as one of their own, as one who was welcomed in baptism and who held a place in the assembly (OCF, 131).*
- Entrance Procession of priest, assisting ministers, coffin or urn.
- During this procession a song is sung.
- Sprinkling with Holy Water as a reminder of Baptism
- Placing of the Pall as a reminder of Baptism
- Placing of Christian Symbols: A symbol of the Christian life, such as a Bible, a cross, or a rosary may be carried in procession, perhaps by a family member, then placed on the coffin or next to the urn, either in silence or as a text is being said.
- Opening Prayer

Liturgy Of The Word

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel
- Homily
- General Intercessions

Liturgy Of The Eucharist

- Preparation of the Gifts, during which a song may be sung.
- Eucharistic Prayer
- Communion rite; during communion a song is sung.
- After communion a period of silence may be observed, or a psalm or song of praise may be sung.

Final Commendation

- Invitation to prayer
- Signs of farewell, song of farewell
- Prayer of commendation
- Procession to the place of committal (if burial takes place locally)
- Concluding song

Eulogies are **not** given at the funeral. However, one may be offered by one person either at the vigil or at a hospitality gathering. Pastoral experience proves these occasions and places to be more comfortable for all concerned.

C) THE RITE OF COMMITTAL

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

Usually, the burial follows immediately after the Funeral Liturgy. The Rite of Committal also includes appropriate prayers for situations in which cremation is chosen. When cremation takes place after the Funeral Liturgy, the Rite of Committal occurs when the cremated remains are ready for burial (i.e. the following day or days later).

**New Instruction Concerning
Cremation
Issued by The Congregation for the Doctrine of the Faith
of The Holy See (The Vatican)**

Due to the increased popularity of cremation, misunderstandings of Christian beliefs concerning the sanctity of the human person, and troubling practices by some, a new instruction was issued by the Vatican governing the faithful of the Catholic Church. It was released on October 26, 2016 by the U. S. Conference of Catholic Bishops (USCCB) and concerns the pastoral and theological reasons for burial of the deceased and the disposition of cremated remains. This instruction is binding on all Catholics.

The five-page USCCB document may be read by clicking the link below:

http://en.radiovaticana.va/news/2016/10/25/vatican_issues_new_document_on_christian_burial_cremation/1267621.

In brief, the instruction states:

1. the burial of bodies should take place in cemeteries or other sacred places only;
2. cremation is acceptable although burial of the body is preferred;
3. the wishes of the deceased as to the burial of the body or cremation, are to be respected;
4. cremated remains should be interred in a cemetery or other sacred place (such as a columbarium) approved by the authority of the Church;
5. for many reasons, cremated remains may not be retained in a residence unless, for exceptional pastoral reasons, the local bishop grants permission otherwise;
6. cremated remains should not be divided and given to family members or others;
7. cremated remains should not be scattered in the air, on land or on the sea, nor should they be preserved in mementos, pieces of jewelry, or other objects;
8. if a person requests cremation for a reason contrary to the Christian faith (for example: believing the human body to be worthless, denying the resurrection of the body, or other such reason not in keeping with Church teaching) and requests the scattering of the ashes, a Christian funeral may not be performed.

Should you have questions, please do not hesitate to contact our pastor, Monsignor Cellini.

MEMORIAL MASS

A “memorial Mass” is celebrated after burial or interment (such as, in a situation where the burial takes place out of state and a memorial Mass is desired for our local faith community). **In other words, the funeral occurs with the body or remains present. The memorial Mass occurs when the body or remains are not present.**

LITURGICAL SEASONS

Changes to the environment, prayers and music of the Church occur as the liturgical seasons change throughout the Church year. During Lent, our most austere season, instrumental music is allowed only as needed to accompany voices. There are no flowers at the altar. If baskets of flowers are delivered, they may be displayed in the vestibule.

THE ROLE OF FAMILY AND FRIENDS

To the extent family and friends feel comfortable doing so, they may participate in the liturgical rites in these ways:

- by offering a eulogy at the vigil or hospitality gathering
- serving as greeters at the funeral home and/or church
- assisting the priest with the placing of the pall and Christian symbols on the coffin at the funeral
- at a funeral Mass, bringing forward the bread and wine offerings in the offertory procession

Please discuss these opportunities with the Pastor.

Our parish prefers to use our trained and experienced Extraordinary Ministers of Holy Communion and Altar Servers at the funeral. Our staff will select and schedule these volunteers.

If there are experienced vocalists or instrumentalists who may wish to assist in the music of the liturgies, please consult with our Director of Music to consider this possibility.

FEE SCHEDULE

In most instances, the funeral home will collect these fees from the family and disburse them accordingly. There is no fee for the use of the church. The fees for both the organist and cantor are \$150 each. There is no fee for the Lazarus Choir, but a donation to the Music Fund is appreciated.

DONATIONS

Sometimes a family will choose that memorial gifts be made in lieu of gifts of flowers. If you wish to designate our parish as the recipient of gifts, and we are grateful for your consideration, please use this format in your notice:

In lieu of flowers, the family asks that memorial gifts be made to:

***Capital Needs Fund
Saint Gregory the Great Catholic Church
31 Saint Gregory Drive
Bluffton, South Carolina 29909***

Although the funeral rituals revolve around three primary moments, the presence of the parish community in prayer and in comforting is not limited to these times. Please know of our desire to be helpful to you during the process of grieving. We hope that you will not hesitate to express any need at any time.

SCRIPTURE READINGS FOR FUNERAL LITURGIES

The following readings are approved by the Catholic Church to be proclaimed during funeral liturgies. If there is a favorite Scripture reading not found below that you may desire to include in the liturgy, please consult with the Pastor first. You may select one Old Testament and one New Testament reading or you may select two New Testament readings.

OLD TESTAMENT READINGS

1. **Job 19:1, 23-27**

I know that my redeemer lives.

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

2. **Wisdom 3:1-9 or 3:1-6, 9**

He accepted them as a holocaust.

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. In the time of their visitation they shall shine, and shall dart about as sparks through stubble; they shall judge nations and rule over peoples, and the Lord shall be their King forever. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his elect.

3. **Wisdom 4:7-14**

A blameless life is a ripe old age.

The just man, though he die early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the 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.

4. **Isaiah 25:6-9**

The Lord will destroy death forever.

On this mountain the Lord of hosts will provide for all peoples. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord God will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth; for the Lord has spoken. On that day it will be said: "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us."

5. **Lamentations 3:17-26**

It is good to wait in silence for the Lord God to save.

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

6. Sirach 26: 1-4; 13-16

A valiant woman – who can find her? She is far beyond the price of pearls. Her husband's heart has confidence in her, from her he will derive much joy. A gift from the Lord is her governed speech, and her firm virtue is of surpassing wealth. Choicest of blessings is a modest wife, priceless her chaste person. Like the sun rising in the Lord's heavens, the beauty of a valiant woman is the radiance of her home. When she opens her mouth she does so wisely; on her tongue is kingly instruction. She is clothed with strength and dignity; her husband sings her praises and her children proclaim her fidelity. Charm is deceitful and beauty empty; the woman who is wise is the one to praise. Give her a share in what her hands have worked for and let her works tell her praises at the gates.

7. 2 Maccabees 12:43-46

It is good and holy to think of the dead rising again.

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

8 Proverbs 31:10-15, 20-22, 25-31

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.
Like merchant ships she secures provisions from afar.
She rises while it is still night,
 and distributes food to her household.
She reaches out her hands to the poor,
 and extends her arms to the needy.
She fears not the snow for her household;
 all her charges are doubly clothed.
She makes her own coverlets;
 fine linen and purple are her clothing.
She is clothed with strength and dignity,
 and she laughs at the days to come.
She opens her mouth in wisdom
 and on her tongue is kindly counsel.
She watches the conduct of her household
 and eats not food in idleness.
Her children rise up and praise her;
 her husband too, extols her.
Many are the women of proven worth,
 but you have excelled them all.
Charm is deceptive and beauty fleeting;
 the woman who fears the Lord is to be praised.
Give her a reward of her labors,
 and let her works praise her at the city gates.

9. Ecclesiastes 3:1-11

There is an appointed time for everything, and a time for everything under the heavens.

A time to be born, and a time to die;

a time to plant, and a time to uproot the plant.

A time to kill, and a time to heal;

a time to tear down, and a time to build.

A time to weep, and a time to laugh:

a time to mourn, and a time to dance.

A time to scatter stones, and a time to gather them;

a time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose;

a time to keep, and a time to cast away.

A time to rend, and a time to sew;

a time to be silent, and a time to speak.

A time to love, and a time to hate;

a time of war, and a time of peace.

What advantage has the worker from his toil?

I have considered the task that God has appointed for the sons of men to be busied about.

He has made everything appropriate to its time, and has put the timeless into their hearts, without man's ever discovering, from beginning to end, the work which God has done.

NEW TESTAMENT READINGS

1. Acts 10:34-43 or 10:34-36, 42-43

Peter proceeded to address the people in these words: "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised up on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

2. 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

Where sin increased, there grace abounded all the more.

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

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

Let us walk in newness of life.

Are you not aware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

5. Romans 8:14-23

We groan while we wait for the redemption of our bodies.

Those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, *Abba*, "Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we groan within ourselves as we wait for adoption, the redemption of our bodies.

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

Who can ever come between us and the love of Christ?

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

7. Romans 14:7-9, 10-12

Whether alive or dead, we belong to the Lord.

None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. For we shall all stand before the judgment seat of God; for it is written: "As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God." So then each of us shall give an account of himself before God.

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

Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for “he subjected everything under his feet.” But when it says that everything has been subjected, it is clear that it excludes the One who subjected everything to him. When everything is subjected to him, then the Son himself will also be subjected to the One who subjected everything to him, so that God may be all in all.

9. 1 Corinthians 15:51-57 *Death is swallowed up in victory.*

Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when that which is corruptible clothes itself with incorruptibility and that which is mortal clothes itself with immortality, then the word that is written shall come about: “Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

10. 2 Corinthians 4:14-5:1 *What is seen is transitory; what is unseen is eternal.*

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

11. 2 Corinthians 5:1, 6-10 *We have an everlasting home in heaven.*

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

12. Philippians 3:20-21 *Jesus will transfigure these wretched bodies of ours to be like his glorious body.*

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 shall stay with the Lord forever.*

We do not want you to be unaware, brothers [and sisters], about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so to 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

If we have died with him, we shall live with him.

Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful, he remains faithful, for he cannot deny himself.

15. 1 John 3:1-2

We shall see God as he really is.

See what love the Father has bestowed on us that we may be called the children of God! Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.

16. 1 John 3:14-16

We have passed from death to life, because we love our brothers and sisters.

We know that we have passed from death to life. We know because we love our brothers [and sisters]. Whoever does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him. The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers.

17. Revelation 14:13

Happy are those who die in the Lord.

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

18. Revelation 20:11-21:1

The dead have been judged according to their works.

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

19. Revelation 21:1-5, 6-7

There will be no more death.

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. 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."

MUSIC SELECTIONS FOR FUNERAL LITURGIES AT SAINT GREGORY THE GREAT

PRELUDE MUSIC

The Director of Music & Organist will provide soft background instrumental or vocal music prior to the beginning of the Mass.

These are appropriate for Opening, Preparation of the Gifts and Closing Songs
(Select 3)

Amazing Grace	Be Thou My Vision
Be Not Afraid	Gentle Woman
Blest Are They	Holy, Holy, Holy!
Eye Has Not Seen	How Can I Keep From Singing
Here I Am Lord	Holy God We Praise Thy Name
How Great Thou Art	I Can Only Imagine
I Have Loved You	I Heard the Voice of Jesus Say
I Know That My Redeemer Lives	Joyful, Joyful, We Adore Thee (Ode to Joy)
Let There Be Peace On Earth	Lift High the Cross
Lord of All Hopefulness, Lord of All Joy	Make Me A Channel of Your Peace
Morning Has Broken	On Eagle's Wings
Sing With All the Saints (Ode to Joy)	You Are Mine
Soon & Very Soon	The King of Love, My Shepherd Is
America the Beautiful (appropriate closing for deceased veteran)	
Eternal Father Strong to Save (appropriate closing for deceased veteran)	

RESPONSORIAL PSALM– Psalm 23 (no option)

The Lord is My Shepherd, There is Nothing I Shall Want

DURING COMMUNION

(Select 1 - these are only Communion options on this page - they are not interchangeable.)

I Am the Bread of Life	Eat This Bread
Gift of Finest Wheat	The Supper of the Lord
We Remember	One Bread, One Body

COMMUNION MEDITATION

(Optional - you may select 1 - these hymns can only be sung at this time.)

Ave Maria (Schubert)	Ave Verum (Mozart)
Panis Angelicus (Franck)	Pie Jesu (Faure)

Please note: **Communion and Meditation songs may only be used where indicated.**
They are not interchangeable.

If a family would prefer soft instrumental music or one of the above songs played instead of sung during any point in the Funeral Liturgy (except Opening and Closing), please note that on the **Funeral Planning Worksheet**.

Families are asked to make their selections from the above and record their choices, including preferred scripture readings, on the **Funeral Planning Worksheet**.



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FUNERAL PLANNING WORKSHEET

FULL NAME OF DECEASED _____

Date of Birth _____ Date of Death _____

Date of Funeral _____ Time _____ Priest _____

Location: (Circle one): SGG - or - St. Andrew Chapel (Fewer than 70 people anticipated.)

Name of Spouse or Family Contact _____ Phone # of Contact _____

Name(s) of Children _____

Church of Baptism / RCIA (Religion if not Catholic) _____

Sacraments received by Deceased in past 3 months: _____

ARRANGEMENTS HAVE BEEN MADE WITH THIS FUNERAL HOME:

Name _____

Telephone _____ Contact Person: _____

I HAVE CHOSEN THE FOLLOWING FUNERAL ARRANGEMENTS: (check all that apply)

A. At SGG Parish: _____ Funeral Mass – with casket _____ Funeral Mass – with urn (ashes)
_____ Memorial Mass (no body or cremains present)

B. Other options: _____ Graveside Service _____ Service at funeral home only

WILL THE DECEASED BE CREMATED? Yes _____ No _____

If “Yes”, will cremation occur _____ *before* or _____ *after* the Funeral?

BURIAL:

Name of Cemetery/Columbarium _____

City & State _____ Date of Burial / Inurnment _____

Will you have a Vigil / Wake Service? Yes _____ No _____

What is the location of the Vigil Service? _____

Date of the Vigil Service _____ Time of the Vigil Service _____

Please add some reflections on the deceased on the end of next sheet or on a separate sheet of paper. This will help the celebrant have a feel for this person.

FUNERAL MASS LITURGY

PREFERRED READINGS AND MUSIC

PLEASE WRITE SCRIPTURES AND SONG TITLES IN THE APPROPRIATE SPACES.

If unsure or no preference, you may leave the space(s) blank.

Name of the Deceased _____ # of Program copies _____

Opening Song _____

1st Reading (Old Testament) _____

Psalm 23: The Lord is My Shepherd, there is nothing I shall want. (This will be sung - no option.)

2nd Reading (New Testament) _____

Gospel (Selected by priest and read by priest or deacon.)

Offertory Song _____

Will family members or friends be lectors? Yes _____ No _____

Will family members be presenting the gifts during the offertory procession? Yes ____ No ____ If yes, 2 or 3?

Communion Song _____

Communion Meditation (Choice from Meditation Options) _____

Song of Farewell (Selected by the Director of Music)

Closing Song _____

Please note: There are no eulogies given at the church. Words of Remembrance may be offered at the vigil or at the hospitality gathering after the funeral.

Will you be hosting a luncheon for guests following services? Yes _____ No _____

If yes, would you like us to include the information on the funeral program? _____

Details of hospitality gathering (location, time, etc.): _____

Reflections on deceased: