

PLANNING A FUNERAL
AT
PRINCE OF PEACE

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For your faithful people, LORD, life is changed not ended.

A Word of Welcome

You have received this booklet because you are planning ahead for your own funeral or because you are responsible for planning the funeral of a loved one. Please accept the condolences on the part of the clergy and staff of Prince of Peace for the loss of your loved one, and be assured of the prayers of our parish family for your dearly departed as well as for you and your family and friends. Here at Prince of Peace, we believe that it is a Corporal Work of Mercy to bury the dead with honor, dignity and devotion. Every 2 November we celebrate a Solemn Mass on All Souls' Day for the repose of the souls of every person who has been buried from our church in the past year. We also have a Wall of Remembrance during the month of November where people can pin up pictures of those they have lost. We hope that our parish family may be a source of support for you as you plan this funeral.

The Catholic Way of Death

In the preface for the Funeral Mass, the priest prays, "For your faithful people, LORD, life is changed, not ended." Every man and woman is created in the image and likeness of God and every human life is sacred and willed by God. The moment when we pass from death to the afterlife is a great mystery, and the Church surrounds her children in that moment with hope and love.

"I am the Resurrection and the Life, says the LORD. He who believes in me, though he die, shall live" (John 11:25). Every Sunday in the Creed the Church sings, "I believe in the resurrection of the dead and the life of the world to come." We have faith that we shall rise with Him on the last Day, and that at the end of your earthly life we shall each appear before Christ, the Merciful and Just Judge, who will judge us according to our merits.

Because on this Earth, none can know what that decree will be, to eternal life or eternal death, we surround the dead with our prayers.

The central act with which the Church surrounds the dead and their families is the celebration of the Holy Eucharist. “He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day” (John 6:54). Because the Eucharist is seen as the font of immortality, the Church celebrates Mass for the living and the dead. The central rite which accompanies the dead is the Funeral Mass. It is not a celebration of the life of the dead, or a moment to comfort those left behind. It is a powerful encounter with the Mystery of Christ’s triumph over death by His Resurrection through prayer and the sacraments.

Preparing for Death

A medieval chant sang, “In the midst of life we are in death.” We do not know when our last moment shall be, and so every moment should be spent in view of eternity with God. We should endeavor to avoid sin, do good, and live faithful to Christ and His Church at every moment. That is the best way we can prepare for death and for our entry into eternal friendship with God.

If we know that our death or that of someone we love may be approaching, it is important that we notify our local Catholic parish to pray. As soon as possible, the priest should be called for to celebrate what are traditionally called Last Rites. The Last Rites consist of several things, actually. If the person is conscious, the person should go to Confession and receive God’s pardon and peace. If the person is not conscious, the priest or those who are attending should encourage the dying to pray for the grace of repentance for sin and a happy death. It is appropriate for Act of Contrition to be prayed. If a priest is present he will pronounce Absolution from sins over the dying person and also impart the Apostolic Pardon with its accompanying indulgence for the dying.

The priest then celebrates the sacrament of the Anointing of the Sick in which the Church prays for spiritual and physical healing for the sick. (The Anointing of the Sick is not reserved for the dying, but can be celebrated for anyone who is gravely ill, of advanced age, or about to go into serious surgery.) The next part of the Last Rites is Viaticum, or food for the journey, which is when the dying person, if able, receives for the last time Holy Communion.

As death approaches, the priest or any lay people present may pray the Prayers for the Dying. Because the sacraments are for the living, the Last Rites cannot be administered to those who have already passed away. That is why it is important to call for the priest as soon as possible. If the person has already passed away, a Blessing may be imparted for the dead person by a priest or deacon. The Last Rites should never be deferred for any reason, but arranged for as soon as possible. The clergy are scarce and incredibly busy, which is why they should be contacted immediately.

Funeral of Unbaptized Children

The Church commends the souls of unbaptized children to God. If a child has died without the sacrament of Baptism, there is a special formulary of prayer and burial for that child. The rite may also include prayers of blessing and comfort for the parents and those left behind.

Funeral of Baptized Children Under the Age of Reason

In the case of those children who are baptized, but under the age of reason, (generally calculated to be around the age of 7), the Church traditionally celebrates the Mass of the Angels in white vestments. Because the Church is sure of the child's presence in paradise as a saint, the liturgical celebration of such a funeral is marked by a more joyful character.

Funeral of Adults: The Vigil

After the age of reason, a person is considered an adult for purposes of planning a funeral. There is a tendency today to see a funeral as an incredibly sad occasion which should be gotten over and done with as soon as possible. For Catholics, however, it is a moment of profound prayer and contemplation.

It is traditional that the night before the Funeral Mass, a Vigil be celebrated. The Vigil can be celebrated in the home during a visitation of the family, at the funeral home, or, if there is availability, in the church. We encourage families to have a visitation in the funeral home with a Vigil. The Vigil may take several forms. A deacon may come to the funeral home or church and celebrate the Vigil as contained in the liturgical books of the Roman Rite. A deacon may also come and pray the Holy Rosary with the family. The family may also choose to have a visitation and a Vigil that they organize on their own. We encourage families to spend this time together. It is also appropriate at such a Vigil to have eulogies or speeches.

Funeral of Adults: The Funeral Mass

The Funeral Mass is celebrated according to the liturgical books of the Roman Rite. A funeral Mass can be celebrated at Prince of Peace Monday through Friday at 10am if the church is available. Unfortunately, because our church is constantly in use and our clergy likewise engaged, other times are not generally available. The Mass usually lasts about an hour.

There are usually three Scripture readings during a Funeral Mass: one from the Old Testament, one from the New Testament, and the Gospel. We encourage you to identify one or two practicing Catholics from the family to serve as Readers for these readings.

They should be in church at least 20 minutes before the Mass so that the priest celebrant can show them what to do.

While it is permissible to have those who are not practicing Catholics do the readings, we encourage you to choose practicing Catholics, who are more likely to feel comfortable in such a setting.

Music is provided for the Mass by the parish. Because the Mass is a Catholic liturgical rite, there is music which is appropriate for such a ceremony. For this reason, the parish provides a limited selection of appropriate music in this booklet. Certainly, there is music which may have been very dear to your loved one which would not be appropriate in a funeral but which might be used at the Vigil or at the Committal, and should be organized by the family.

The Mass will require the Parish Organist or their designate who receives an honorarium in the amount of \$150.00, and a Cantor, usually the Director of Music or their designate, who receives an honorarium in the amount of \$150.00. It is customary, but not necessary, that the Mortuary handle the honorarium for you as part of their service. Otherwise, checks should be made payable to the parish when the funeral is organized.

There are usually four altar servers for each funeral. It is appropriate to give four white envelopes containing \$20 each for the servers as a gift.

The priest celebrant of the funeral does not charge for a funeral. It is, however, appropriate to give a gift to the priest who celebrates the funeral Mass and/or the deacon who celebrates the Vigil or Committal, as well as to the parish church in which the funeral takes place, although this too is not required.

During the Mass, the gifts of bread and wine are presented in the Offertory Procession. Please choose at least two people who can present those gifts. They should arrive at the church at least 20 minutes before Mass so that the priest celebrant may show them what to do.

Families are strongly encouraged to have a Funeral Mass for their loved ones. It should not be omitted. Sometimes, however, there may be serious reasons not to have a Funeral Mass. In that case, the parish may provide a Deacon to celebrate the Rite of Funerals Outside of Mass according to the liturgical books at the funeral home or in another appropriate place. In such an circumstance, the parish does not provide the music, which the family should arrange. If the funeral takes place outside of Mass, the family is encouraged to arrange with the Parish Office to have a Mass said for the deceased as soon as possible.

A printed music program will be generated by the Director of Music for use at the Mass with all necessary musical/liturgical resources for the liturgy and contains the music for the Mass as well as the name of the deceased. You are most welcome to collect them after Mass and take them with you. If any holy cards commemorating the deceased are made, they may be placed on the table in the narthex along with a Guest Book and/or pictures of the deceased.

Funeral of Adults: The Committal

After the Funeral Mass, the body is taken to a cemetery. If the cemetery is in Greenville County, a deacon or priest will go to the cemetery to celebrate the Committal. We encourage families to arrange the Committal for directly after the Funeral Mass, for about 1pm. The deacon or priest will celebrate the Rite of Committal as contained in the liturgical books of the Roman Rite.

If the Committal is to take place at another date and time, please arrange with the Parish for the presence of the parish clergy. If the Committal is to take place outside Greenville County, please contact the Catholic parish closest to the place of the Committal to arrange for someone to assist at the Committal.

Funeral of Adults: Cremation

Cremation is permissible for Catholics only if it is not chosen for motives against the faith or as a denial of the doctrine of the Resurrection of the Body. We discourage cremation, as it often encourages a cavalier attitude towards the remains of the dead, which are often not disposed of properly. Cremation should take place after the Funeral Mass, although the Funeral Mass can be celebrated in the presence of the cremated remains. If the remains are cremated before the Mass, they must be brought to the church by the family or the funeral home staff at least 10 minutes before the Mass. The church does not keep the cremated remains for any reason. Likewise, after the Mass, the family or the funeral home staff is responsible for the cremated remains, which for no reason may be left behind in the church.

The cremated remains must be treated with the same respect as a body to be buried. It is not permitted for them to be scattered, divided, or made into anything. They should all be gathered in one dignified, waterproof receptacle. The cremated remains should be enclosed in the niche of a columbarium. Please contact the Parish Office for more information about columbaria.

Reception

After the Funeral Mass or the Committal, we encourage the family to have a reception, where the family may spend time together and greet guests. At this reception, eulogies and other speeches may be appropriate. Please contact the Parish Office if you would like to consider having a Reception at the parish after the funeral.

What must I arrange for a Funeral?

Please contact the Parish Office as soon as possible to arrange a date and time for the funeral and to plan for readings and giftbearers. You will then be able to set an appointment for music/scriptural planning.

Flowers should be fitting and beautiful, and are ordinarily left behind in the church after Mass, except during Lent and Advent, when they are removed after the funeral.

On the day of the funeral Mass, the family should arrange with the funeral home for arrival at the church. Guests should be encouraged to arrive on time to dress appropriately and modestly for a funeral in church. They should also be made aware that Holy Communion should only be received by practicing Roman Catholics and that a reverent silence must be observed in church at all times.

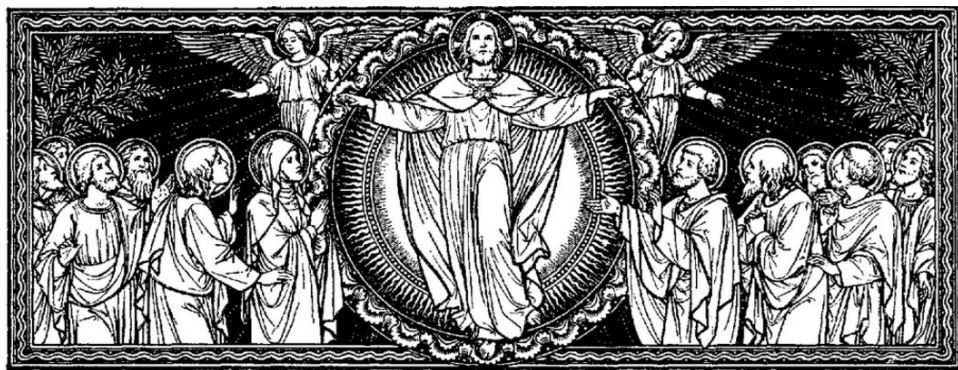
How can I have Masses said for my loved ones?

It is a wholesome thought to pray for the dead” (2 Mac 12:46). Catholics often arrange for Mass to be said for their living and deceased loved ones. A pious tradition is to have thirty consecutive Masses celebrated for the deceased, a tradition called Gregorian Masses.

Please contact the Parish Office for a list of missionary religious communities which accept intentions for Gregorian Masses.

You may also wish to have Masses celebrated here at Prince of Peace. Please contact the Parish Office to arrange dates for these Masses. The intentions for the Masses for the upcoming week are published in the parish bulletin every Sunday. The parish retains the right to change the date and time of the intentions, but seeks to keep the intention as much as possible on the date and time arranged.

It is customary to leave behind a cash free will offering for the priest celebrant of the Mass as a stipend in a white envelope. The customary donation for such a Mass is suggested as \$10, but is not in any way required, and more or less is also gratefully welcome.



Contacts

Emergency Medical Line

(to call for Last Rites in emergency situation) 866.456.2956

Parish Office *(for non-emergency anointings)* 864.268.4352

Rev'd Fr Christopher Smith, Pastor 864.268.4352

Deacon Nestor Acosta 864.331.3905

The Funeral Liturgy

On the following pages are the reading selections for the Funeral Mass. Except during the season of Easter, please choose one Old Testament Reading, one New Testament Reading and one Responsorial Psalm, noting your selection below.

During Eastertide there are no Old Testament options.

Please note: Funerals arranged within Eastertide **must** choose from the provided options for the First Reading (see p 25).

Our Scripture Selections are:

Old Testament (or First) Reading:

New Testament (or Second) Reading:

Responsorial Psalm:

Notes:

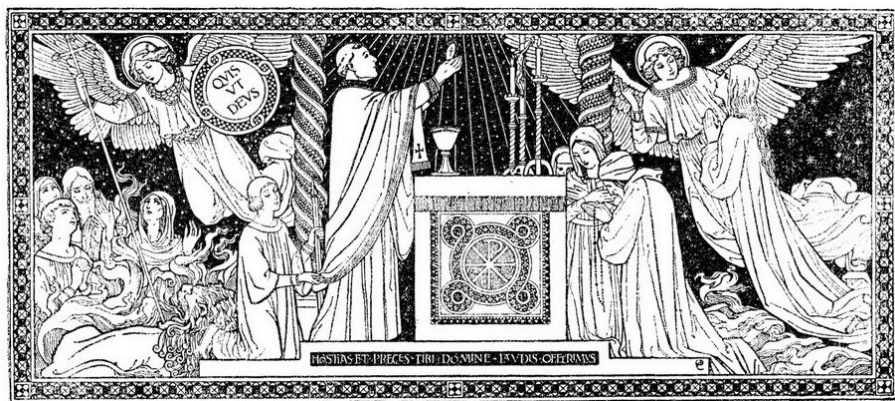
Old Testament Readings:

Job 19:1,23-27a

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 stand forth upon the dust; and from my flesh I shall see God; my inmost being is consumed with longing.”

Isaiah 25:6a,7-9

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



Daniel 12:1-3

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

Wisdom 3:1-9

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 to be an affliction and their going forth from us, utter destruction. But they are at peace. For if before men, indeed, they seem to 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, God has 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.

Wisdom 4:7-15

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



New Testament Readings:

Romans 5:5-11

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

Romans 5:17-21

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

Romans 6:3-9 (*omit bracketed text for short form, 6:3-4, 8-9*)

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. [For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin.] If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

Romans 8:14-23

Brothers and Sisters: 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.

Romans 8:31b-35, 37-39

BIf God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us.

Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things, we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

Romans 14:7-9, 10c-12

Brothers and Sisters: No one lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God; for it is written: As I live, says the LORD, every knee shall bend before me, and every tongue shall give praise to God. So then each of us shall give an accounting of himself to God.

1 Corinthians 15:20–28 (*omit bracketed text for short form, 15:20–23*)

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

When everything is subjected to him, then the Son himself will also be subjected to the one who subjected everything to him, so that God may be all in all.]

1 Corinthians 15:51–57

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

II Corinthians 4:14-5:1

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

II Corinthians 5:1, 6-10

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

Philippians 3:20-21

Brothers and Sisters: Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified Body by the power that enables him also to bring all things into subjection to himself

I Thessalonians 4:13-18

We do not want you to be unaware, brothers and sisters, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep. Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord. Therefore, console one another with these words.

II Timothy 2:8-13

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

I John 3:1-2

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

I John 3:14-16

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

Eastertide First Reading Selections

Only one of these readings may be used
for the First Reading during Eastertide

Acts 10:34-43 *omit bracketed text for short form, 10:34-36, 42-43*)

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

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."

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.

Revelation 21:1-5a, 6b-7

I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The One who sat on the throne said, "Behold, I make all things new." I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son."



Responsorial Psalms

Responsorial psalms are sung at each Funeral Mass between the first and second readings. Please choose one from the list below. The psalm verses are sung by the cantor with the response by the congregation as indicated.

Psalm 23:1-3, 4, 5, 6

Response: The LORD is my shepherd; there is nothing I shall want.

Psalm 25:6 and 7b, 17-18, 20-21

Response: To you, O LORD, I lift my soul.

Psalm 27:1, 4, 7 and 8b and 9a, 13-14

Response: The LORD is my light and my salvation.

Psalm 42:2, 3, 5cdef; 43:3, 4, 5

Response: My soul is thirsting for the living God: when shall I see him face to face?

Psalm 63:2, 3-4, 5-6, 8-9

Response: My soul is thirsting for you, O LORD my God.

Psalm 103:8 and 10, 13-14, 15-16, 17-18

Response: The LORD is kind and merciful.

Psalm 116:5, 6, 10-11, 15-16ac

Response: I will walk in the presence of the LORD in the land of the living.

Psalm 122:1-2, 4-5, 6-7, 8-9

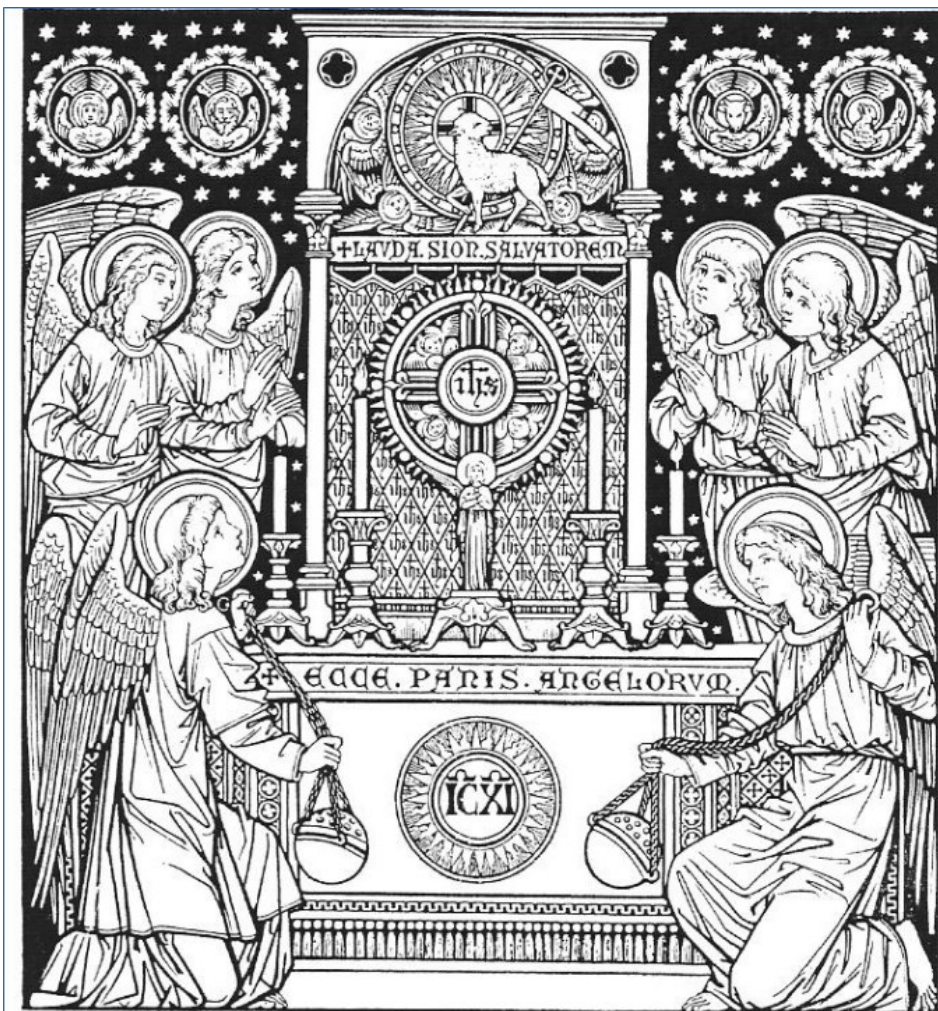
Response: I rejoiced when I heard them say: let us go to the house of the LORD.

Psalm 130:1-2, 3-4, 5-6ab, 6c-7, 8

Response: Out of the depths, I cry to you, LORD.

Psalm 143:1-2, 5-6, 7ab and 8ab, 10

Response: O LORD, hear my prayer.



Music Selections

At Funeral Masses there is no “Opening Hymn” rather the Church prescribes the chanting of the following Introit:

Requiem aeternam dona eis, Domine:	Rest eternal grant to them, O LORD
et lux perpetua luceat eis.	And let perpetual light shine upon them.
Te decet hymnus Deus in Zion,	A hymn befits thee, O God, in Zion,
et tibi redetur votum in Jersalem:	And to thee a vow shall be fulfilled in Jerusalem
exaudi orationem meam,	Hear my prayer,
ad te omnis caro veniet.	For unto thee all flesh shall come.

Please select a hymn from each corresponding list for the Offertory Hymn as well as for the Communion Hymn. These two selections will be sung by the congregation.

Offertory Hymns

Amazing Grace

I Heard the Voice of Jesus Say

I Know That My Redeemer Lives

Jerusalem, My Happy Home

My Shepherd Will Supply My Need

O God, Our Help in Ages Past

The Strife Is O'er

Alleluia! Sing to Jesus! (outside of Lent)

Communion Hymns

Gift of Finest Wheat

Jesus, My LORD, My God, My All

O LORD, I Am Not Worthy

What Wondrous Love Is This

Soul of My Savior

An optional Communion Meditation may be selected from the following to be sung by the cantor at the conclusion of Communion

Communion Meditation (optional)

Ave Maria

Ave Verum Corpus

Panis Angelicus

There Is a Balm in Gilead

Summary of Honoraria

Organist:	\$150
Cantor:	\$150
Altar Servers:	\$80 (4 envelopes with \$20 as a gift in each)
Priest/Celebrant:	no charge, but a gift for priest/deacon is appropriate
Church:	not required, but it is appropriate to give a gift to the Church in which the funeral takes place

Graceland East Memorial Park



Graceland East Memorial Park has created a large garden in the park reserved exclusively for parishioners of all local Catholic Churches.

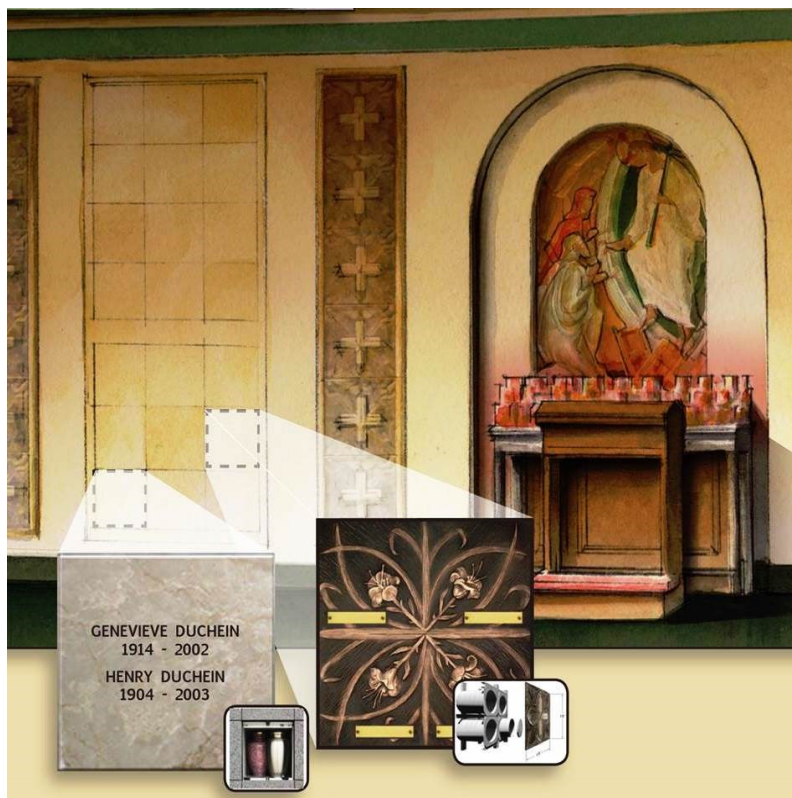
Not only is this the only Catholic Memorial Garden in the upstate, but it has been created with the help of local parishioners and leaders of the Catholic Archdiocese. It includes traditional ground burial, cremation and mausoleums.

The garden is large enough to accommodate every parishioner of all parishes in the upstate, leaving plenty of room for the growth of our parishes.

For information, please call 864.214.3873 to set up an appointment.

Graceland East Memorial Park
2206 Woodruff Rd
Simpsonville SC, 29681

Our Lady of the Rosary Columbarium



The columbarium at OLR, located within the daily Mass chapel of the Shrine of the Divine Mercy, reminds us always of God's everlasting mercy for us.

Visit <http://www.olrgreenville.com/>. From the home page click on "Divine Mercy Columbarium" under the "New Church" tab to see additional images and other details.

To learn more about the Divine Mercy Columbarium or to schedule an informational meeting with a member of the columbarium committee: Call the parish office at 864.422.1648

St. Mary's Catholic Church

Greenville, South Carolina



Sacred Heart Columbarium at St. Mary's Church contains 600 niches surrounding a bronze statue of the Lord Jesus — a beautiful and sacred place for mortal remains to rest next to our church. During November, these niches are available at the discounted prices of \$3800, \$5225, and \$7125 depending on their location.

To learn more or to arrange a visit, please contact the Parish Office at 864.271.8422



I am the Resurrection and the Life



PRINCE *of* PEACE
Catholic Church & School

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www.princeofpeacetaylors.org