

Ascension Church

256 Azalea Drive, New Milford, NJ 07646
201-836-8961

Celebration of the Eucharist (Mass) commemorates Jesus' and our belief in the Resurrection and eternal life. "Life is changed, not taken away "

As Christians, we believe that death is a transition, not an end. We believe that Jesus rose from the dead. We believe that dying, He destroyed our death and that by rising, He restored our life. We are participants in the Resurrection, not spectators. This participation began with our Baptism and will continue through the transition of death. We believe in the Resurrection of the dead and the life of the world to come.

We invite you to not only participate in the planning of the Funeral Liturgy for your loved one but to also participate in it as actively as you can. Please review the liturgy as a family and decide if and how you will participate by completing the attached for and giving it to the Priest or Deacon at the Wake service or have the funeral director fax it to us no later than the evening before the Funeral.

The Church's minister, in the name of the whole community, greets the mourners and sprinkles the coffin with holy water, then covers it with a pall. We invite members of the family to help the priest with the pall.

The Liturgy of the Word follows. There is first a reading from the Old Testament followed by a Sung Response and then a reading from the New Testament. Please read through your options and decide what readings you would like and if someone will be reading them at the Funeral Liturgy. A book will be prepared that will contain the readings you choose. They will be in large print on white paper. You **MUST** read from that book and not from the attached pages.

After the Prayers of the Faithful the Altar is prepared and the gifts of bread and wine are brought forward. Although there are only two gifts they can be presented by a family or a few people such as grandchildren. Please decide if you would like to do this and who.

Some members of your family may be active in ministries in their parish if so any Lectors would be encouraged to read, Altar servers are also invited to minister if they wish and if there is a large crowd expected Eucharistic Ministers would be welcome. If there are any Priests or Permanent Deacons in the family they are most welcome to fully participate in the Funeral. The parish Must be informed of such requests for ministers in advance.

Most of the music for the funeral liturgy is taken from the music for the Liturgy of the Word and Eucharist that is sung on Sundays at the parish. The processional songs will be chosen for the appropriateness to Christian death and burial. You may wish to make suggestions for songs that would be appropriate. In your consideration of songs please remember that this is Worship and

only music appropriate to Liturgy is permitted. Please note that the Director of Music will place any suggestions in an appropriate place in the Liturgy.

Finally, Cardinal Tobin has established a policy for Words of Remembrance, This is not the same as a Eulogy. Please see the attached guidelines if someone wishes to make these remarks. Words of Remembrance is a reflection on the loved one's life in the context of their faith.

Please know that we are grateful for any donations of either money or other items for worship such as vestments made in memory of your loved one. However, we ask that before any items are purchased you contact the parish to see what may be needed. Otherwise we may end up with more vestments than we can use or an item that we have no use for.

***THE PRIEST WHO DOES THE WAKE SERVICE WILL ALSO HEAR
CONFESSIONS, IF ANYONE DESIRES.***

Planning Sheet
Ascension's Fax 201-836-5896

Funeral Mass for _____ Date _____

Person To Contact _____ Phone _____

Do you wish to help the Celebrant place the Pall on the Casket
at the beginning of the Liturgy? Yes No

If yes, who? _____

What is the number of the Old Testament Reading? _____
The reading must be read from the book prepared at church NEVER from a piece of paper
Who will read this? _____

The Psalm is sung by the Leader of Song.

What is the number of the New Testament Reading? _____
The reading must be read from the book prepared at church NEVER from a piece of paper
Who will read this? _____

Will some one be bringing up the Bread and Wine? Yes No

If yes, who? _____

Are there any family members who are Priests, Deacons, or Altar
Servers who would like to minister? Yes No

If yes, who? _____

Will someone be saying any "Words of Remembrance"? Yes No
Please refer to the attached guidelines. **Only 1 Person is permitted to speak.**
If yes, Who? _____

Do you have any song suggestions for the Funeral? Yes No

If yes, what? _____

This Form must be given to the Parish no later than the conclusion of the last visitation.

Old Testament Readings: (Choose One)

1. A reading from the second Book of Maccabees

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

2. A reading from the Book of Job

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

3. Long Form A reading from the Book of Wisdom

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. Short Form A reading from the Book of Wisdom

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 in the eyes of 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 his elect.

4. A reading from the Book of Wisdom

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. A reading from the Book of the Prophet Isaiah

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. A reading from the Book of Lamentations

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. A reading from the Book of the Prophet Daniel

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 irrmament, And those who lead the many to justice shall be like the stars forever.

New Testament Readings (Choose One)

1. A reading from the Letter of Saint Paul to the Romans

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.

2. A reading from the Letter of Saint Paul to the Romans

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.

3. Long Form A reading from the Letter of Saint Paul to the Romans

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.

3. Short Form A reading from the Letter of Saint Paul to the Romans

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. 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.

4. A reading from the Letter of Saint Paul to the Romans

Brothers and sisters: Those who are led by the Spirit of God are sons of God.

For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, *Abba*, "Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing

compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

5. A reading from the Letter of Saint Paul to the Romans

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

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

6. A reading from the Letter of Saint Paul to the Romans

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.

7. Long Form A reading from the first Letter of Saint Paul to the Corinthians

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.

7. Short Form A reading from the first Letter of Saint Paul to the Corinthians
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.

8. A reading from the first Letter of Saint Paul to the Corinthians
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.

9. A reading from the second Letter of Saint Paul to the Corinthians
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.

10. A reading from the second Letter of Saint Paul to the Corinthians
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.

11. A reading from the Letter of Saint Paul to the Philippians

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.

12. A reading from the first Letter of Saint Paul to the Thessalonians

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.

13. A reading from the second Letter to Timothy

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.

14. A reading from the first Letter of Saint John

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.

15. A reading from the first Letter of Saint John

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.

ASCENSION CHURCH

FUNERAL HYMN SELECTION WORKSHEET

PROCESSIONAL

Amazing Grace (O, R)
Be Not Afraid
I Heard the voice of Jesus

Lord of All Hopefulness (P, O, R)
We Walk by Faith (P, R)
Here I am, Lord

RESPONSORIAL PSALM

Psalm 23: Shepherd Me, O God – Haugan
Psalm 25: To You, O Lord - Soper
Psalm 27: The Goodness of the Lord – Soper
Psalm 27: The Lord is My Light – DeBruyn
Psalm 27: In the Land of the Living – Johengen
Psalm 103: The Lord is Kind and Merciful – Haugen

OFFERTORY

Ave Maria -solo
Come Back To Me (C)
Here I am, Lord
Jesu, Joy of Man's Desiring-solo
I The Lord

On Eagle's Wings (C; R)
The Prayer of Saint Francis (C)
The King of Love, My Shepherd is
You are Mine
Shepherd me O God

COMMUNION

I am the Bread of Life (R)
Panis Angelicus-solo
Taste and See
Gift of Finest Wheat

You are Mine
One Bread, One Body
We Remember
Behold the Lamb

RECESSIONAL

For All the Saints (Except Lent)
How Great Thou Art
I am the Bread of Life
All Creatures of our God and King (Except Lent)
Sing with All the Saints in Glory
What Wondrous Love is This

I know that My Redeemer Lives
Precious Lord, Take My Hand
We will Rise Again
By all your Saints Still Striving
Blessed Are They

Choose one in each Category. Hymns with Letters indicate additional location options. Do not duplicate hymns in more than one location. P=Precessional, O=Offertory, C=Communion, R=Recessional



ARCHDIOCESE OF NEWARK

Guidelines for *Words of Remembrance*

"I am the resurrection and the life, whoever believes in me will live forever." (John 11:25)

To the family member or friend who will be delivering *Words of Remembrance* at a funeral liturgy: Please accept the condolences of the pastor and parish staff as you mourn the passing of your loved one from this world.

The family has entrusted you with a sacred task in asking you to "speak in remembrance" of the departed on their behalf. The following guidelines are provided to help you prepare and deliver your remarks.

To "speak in remembrance" at a funeral liturgy means to offering a brief reflection on the life of the deceased in the context of his or her life of faith. These liturgical *Words of Remembrance* are not the same as the secular understanding of a "eulogy," which is a reminiscing and toasting of the departed.

In preparing *Words of Remembrance*, it might be helpful to reflect on the qualities of the deceased that made him or her a good person. A brief story or example could help to illustrate a particular point.

Past experience has made it necessary for the parish to require funeral speakers to adhere strictly to the following guidelines. These are designed to respect the sacredness of the ceremony as well as the dignity of the deceased.

- Only one person may deliver the *Words of Remembrance* at the funeral liturgy.
- The celebrant will call you forward by name after the prayer after communion.
- At no time is it acceptable to use crude language or engage in actions that are disrespectful of the sacred place, the ceremony or the deceased.
- The spoken *Words of Remembrance* cannot exceed three or four minutes in length – the basic equivalent of a single typed page. Please rehearse and time yourself prior to the funeral.
- It is advisable to review what you plan to say with another person, even the priest or pastoral minister who is assisting in the funeral preparation.

Keep in mind that there are other opportunities, such as the wake or repast, when lengthier and more personal memories to be shared. Thank you for your cooperation to assure a dignified celebration of the liturgy and the life of the deceased. Once again, please know of our sincere sympathy during this time of loss.



Archdiocese of Newark
Order of Christian Funerals
Policy on *Words of Remembrance*
Effective March 1, 2021

Introduction

1. *The Order of Christian Funerals (OCF)* states that: "A member or a friend of the family may speak in remembrance of the deceased before the final commendation begins." See *OCF*, 96, 170, 197, 309, 382, 394.
2. Since 2003, the Archdiocese of Newark has had a policy on *Words of Remembrance* inconsistent with the *OCF*. Through the years the policy has proven to be problematic and has not been implemented consistently in the parishes.
3. Consequently, various practices regarding the time when such a remembrance would take place: before Mass begins, before the opening prayer, after communion, after the liturgy. As a result, practices emerged that were inconsistent with liturgy of the Church.
4. After consulting the Council of Priests and the College of Deans, Cardinal Tobin now promulgates the following policy regarding *Words of Remembrance*, replacing the previous policy that was enacted in 2003.

Who May Speak?

5. "A member or a friend of the family may speak in remembrance of the deceased." (*OCF*, 170) By this formulation, the *OCF* indicates that there is to be only one speaker. While there is no indication that the individual must be Catholic or even Christian, the speaker should be respectful of the setting and capable of speaking clearly in a composed manner.
6. It should be noted that *Words of Remembrance* are optional; however, the opportunity for a person to speak should not be denied when requested.

What May Be Said?

7. The *OCF*, 27, says that the homily "is never to be a eulogy." This principle should be applied to a correct understanding of the *Words of Remembrance* as well. A eulogy is a speech to praise the deceased. *Words of Remembrance* are to be

understood as a reflection on the life of the deceased in the light of faith. Using the proper terminology when speaking with the faithful is important in communicating a correct understanding of this element in the funeral rites.

8. *Words of Remembrance* should be composed prior to the liturgy and reviewed by the celebrant or pastoral minister in advance. Inappropriate expressions, coarse humor, crude language, or actions not in keeping with the sacredness of the place and liturgy as well as the dignity of the deceased are never permitted. The length of the *Words of Remembrance* should be in proportion to the rest of the liturgy (e.g., the homily and especially, the Eucharistic Prayer) and therefore should not exceed 3-4 minutes.

When to Speak?

9. At the Vigil Service and at Morning Prayer and Evening Prayer, the *Words of Remembrance* occur after the Lord's Prayer and collect (OCF, 80).
10. During the Funeral Mass, the *Words of Remembrance* occur following the prayer after communion (OCF, 170).
11. During the Funeral Liturgy Outside Mass, the *Words of Remembrance* occur after the Lord's Prayer or the prayer after communion. See OCF, 197.
12. An open sharing of memories could take place before or after the Vigil Service, after the Committal Service or at the repast.

Where to Speak?

13. According to the OCF, 170, following the prayer after communion, the celebrant and ministers move to the casket before the *Words of Remembrance*. (However, according to circumstances, the celebrant may remain at the chair for the *Words of Remembrance*).
14. The *Words of Remembrance* should be spoken from a place other than the ambo, which ordinarily is reserved for the word of God. It seems appropriate that they be delivered from a place near the casket.
15. Guidelines for *Words of Remembrance* should be given to the speaker beforehand by parish bereavement minister or funeral director.
16. Any practices to the contrary should be discontinued.
17. Any exception to this policy must be approved by the Regional Bishop on a case-by-case basis.