

Basilica of St. Mary *Funeral Planning* *Guide*



Dear Friends in Christ,

We extend to your family and friends our prayerful sympathy in this time of loss and grief. Our parish is honored to have the privilege of celebrating for you the Mass of Christian Burial. The funeral rites of the Catholic Church help us to be more aware of God's grace. It is our hope that you may find comfort and consolation through this liturgical celebration.

We invite you to choose the readings for the Liturgy of the Word from the attached list of options, which are approved for the Rites of Christian Burial. Please prayerfully consider these options and discuss them with the priest celebrating the Mass. In addition to the readings, please plan to discuss other aspects of the funeral Mass with the priest celebrating the Mass, including who will do the readings or bring up the gifts.

For the selection of music and hymns, we have an experienced Director of Music to assist you and to answer any questions you may have. We also ask you to consider the hymns and chants recommended by our Director of Music that are most appropriate at different moments during the Mass.

We thank you for the opportunity to assist you in this time of grief. Please be assured of our prayerful support as we entrust all the souls of the faithful departed to a merciful and loving Father. May God grant you His peace!

Sincerely,

The Priests and Staff of the Basilica of St. Mary

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Taking the First Steps

- Planning a funeral may at times feel a little bit stressful or complicated. We have created this guide to assist you so that you can take comfort in knowing that a beautiful and meaningful funeral Mass will take place, which celebrates your loved one's life and commends him or her to God.
- It is highly recommended to work with a funeral home during this process instead of taking care of all the arrangements without their help. A good funeral home will make things easier for you by ensuring that many of these steps enumerated below are completed. The funeral home's involvement varies according to the wishes of the family. Please make known your wishes to them to ensure that the necessary preparations are being made.
- You may use any funeral home of your choosing. For your convenience, we have listed some funeral homes in the Alexandria area in Appendix B.

Step One: Calling the Priest

- The first step is to contact us and talk things over with a priest. In addition to helping with the logistical steps, he will also walk with you and pray for you and your family during this difficult time.

Step Two: Calling the Funeral Home

- If you choose to work with a funeral home, it is recommended you call them at the first opportunity. Let them know upfront the amount of responsibility you wish them to take on so they can make arrangements as soon as possible.

Step Three: Picking a Date

- A date and time should be set for the Vigil or Wake, the funeral service, and the Final Committal.
- These dates should be coordinated between your family, the funeral home and the Basilica of St. Mary to make sure that it works well for all involved.

Step Four: Select the Final Arrangements

- Select and purchase the needed items concerning the final arrangements (i.e. the casket, burial vault, etc) and any memorial items (i.e. grave marker, online memorial, obituary, etc). If you are working with a funeral home, they will guide and assist you.

Step Five: Contact All Professionals Involved in Planning a Funeral Liturgy

- If you wish to have music during the funeral liturgies, please contact the parish Music Director. (*Contact information on page 32*)

Step Six: Plan the Funeral Liturgies

- Please discuss and review all matters related the funeral Liturgy with the priest who will be celebrating the Mass. This will ensure a beautiful and sacred funeral Mass.

Step Seven: Make Necessary Arrangements with the Cemetery

- Meet with officials of the selected cemetery to purchase interment property (e.g., grave plot, crypt, etc.) or to make arrangements for the use of a previously purchased space.

Fees or Expenses Related to the Funeral

The first and primary expense is the fee or fees charged by the funeral home. This is a private arrangement between you and the funeral home. Many funeral homes will cover all these expenses as a part of the service they provide. Make sure you and the funeral home are clear as to what expenses the funeral home will cover. Please consider the following for planning purposes at the Basilica:

- There is a \$500.00 professional fee paid to the organist and to the cantor (\$200.00 to cantor, \$300 to organist). Please make checks payable to the **Basilica of St. Mary**, noting the date of the funeral and name of the deceased on the memo line. The bookkeeper for the parish office would be happy to address any questions concerning this fee. Please ensure, however, that this is taken care of prior to the funeral liturgy.
- Check payments should be dropped off at the parish office (313 Duke Street) prior to the funeral. Otherwise, please mail your payment to:
The Basilica of Saint Mary
Attn: Funeral Coordinator
313 Duke Street
Alexandria, VA 22314
- The Basilica will not arrange for any staff member to collect payments during the funeral. If payments are not made prior to the funeral, our bookkeeper will contact you afterwards to collect payment.
- It is customary, although it is not an obligation, to “tip” the altar boys as a form of gratitude for their time and for helping to make the funeral Mass reverent. The parish normally assigns two altar boys who have been trained to serve in this capacity. \$10-20 dollars for each altar boy would be very generous.
- It is customary, although it is not an obligation, to provide a donation to the parish as a way to show appreciation for this service and to remember your loved one.

Other Services Offered by the Basilica of St. Mary

The Basilica is pleased to extend the availability and assistance of some different parish groups to you and to your family. Please feel welcome to contact these groups if they may be of assistance to you.

Mary Martha Guild

- The Mary Martha Guild is an association of lay women who offer assistance with coordinating with a local florist to purchase flowers for the Church to be used during the Funeral Mass.
- To Contact the Mary Martha Guild, see Appendix: B

Bereavement Committee

- The Bereavement Committee is an association of lay faithful who can facilitate a reception after the funeral liturgy in the Lyceum (313 Duke Street).
- If you wish to use the Lyceum space, please reserve it through the parish office.
- To initiate contact with the Bereavement Committee, please contact the parish office or see Appendix B.

Legion of Mary

- The Legion of Mary is an association of lay faithful who are committed to exercising spiritual works of mercy.
- If you wish, they will pray for the deceased and your family and friends.
- They will, with your permission, visit you in the months following the funeral and pray with you for the souls of the faithful departed.
- To Contact the Legion of Mary, see Appendix: B

Director of Music

- Please contact the Director of Music concerning all questions regarding music for the funeral liturgy.
- If you are planning to make funeral programs, the Director of Music can offer electronic templates to use.

Church Teaching Concerning Funerals and Burials

- Every Catholic or Catechumen (someone in the process of becoming Catholic) is entitled to the Church's assistance at the time of death.
- Catholic funeral Rites, including the funeral Mass, are permitted for a deceased baptized non-Catholic who might reasonably be presumed to desire or prefer the Catholic Rite. Such a decision would be appropriate when non-Catholics worship regularly in the Catholic Church or identify deeply with the Catholic Church.
- A child who dies before baptism or a stillborn or miscarried child may be given Catholic Funeral Rites if the parents intended to have the child baptized.
- In all situations, the remains of the deceased should receive reverent Christian burial. Remains should never be scattered or kept in personal homes.
- The Church encourages the burial of Catholics in Catholic cemeteries. Burial in the consecrated ground of a Catholic cemetery is a sign of baptismal commitment and gives witness, even in death, to faith in Christ's Resurrection.
- To foster and respect family bonds, non-Catholic members of Catholic families may be interred in a Catholic cemetery.
- For questions concerning the practice of cremation, please see page 11.

Guidelines for Planning the Vigil or Wake

- If the family wishes, a priest at St. Mary will offer the Rite of the Vigil for the Deceased before the funeral (usually the preceding day).
- The Vigil for the Deceased is the principal rite celebrated by the Church in the time following death and before the funeral Liturgy. It is customary to celebrate it at some point during the wake, which is held in the funeral home, in the house of the deceased or at another appropriate location.
- The practice of scheduling a specific hour for the Vigil for the Deceased is encouraged in order for more of the faithful, your family and your friends to pray with you and to offer expressions of sympathy.
- The Vigil for the Deceased does not replace the Funeral.
- The Vigil does not exclude nor replace particular devotions, such as the rosary or the Divine Mercy Chaplet, which are encouraged by the Church and are fitting during the wake.
- The Vigil for the Deceased is an appropriate time for family and friends to speak in remembrance of the deceased. This is an opportune time to give a more formal eulogy.

Guidelines for Planning the Funeral

- Funerals are generally scheduled during the morning on weekdays around 10:00 or 10:30 (depending on burial details following the Mass). Also, funeral Masses are possible during the afternoon on weekdays between the hours of 1:30 and 4:00. Depending on the availability of the Church, funerals can also be scheduled for Saturday. Funerals, however, cannot be celebrated on Sundays.
- Please note that funerals cannot be scheduled during the normal Liturgical Schedule, such as our Mass and confession times or if there is already another event or liturgy scheduled in the Church.
- In addition, funeral Masses cannot be scheduled on Holy Days of Obligation, Holy Thursday, Good Friday and Holy Saturday.
- If the body is not present, a memorial Mass may be celebrated.
- Although the funeral Mass is ordinarily celebrated in the parish church to which the deceased belonged, it is possible to choose any Catholic church for the funeral Mass, provided the pastor of that church agrees and the pastor of the deceased has been informed.
- Funeral liturgies, whether inside or outside of Mass, are the prayer of the whole Church offered to God on behalf of the deceased. Personal expressions of love and devotion are truly important but are more appropriate at other times. As such, Eulogies are not typically given at the funeral. Instead, families are encouraged to offer the Eulogy at the Vigil for the deceased or at private familial gatherings following the Rite of Committal.

Readings at the Funeral

- The Funeral liturgy has a Liturgy of the Word. The readings reflect our Catholic belief in Jesus' Resurrection and our hope to share in it.
- 1st Reading: from the Old Testament
- Responsorial Psalm
- 2nd Reading: from the New Testament
- Gospel
- The family is invited to choose the Readings from the selection provided (Appendix A.)

Music at the Funeral

- The Funeral liturgy, like all liturgies, has within it several opportunities for the faithful gathered to offer to the Lord their prayer in song. Music is an indispensable part of the funeral, and all are encouraged to participate.
- While most of the music is determined by the Rite itself, there are opportunities for the family to choose music in the form of liturgically appropriate hymns. Please discuss all music with the Director of Music to ensure a beautiful and sacred celebration.

Servers and Readers at the Funeral

- There are several opportunities for people to offer service during a funeral Mass. Members of the family are encouraged to take on these roles. You may choose the people you would like to fill these roles.
- Altar Boys: normally the parish selects two altar boys. If you would like someone in your family or another person to serve, please discuss this with the priest.
- Readers: Two persons usually serve as readers. One person typically reads the first reading and a second person reads the second reading. One of the two readers, or a third person, may read the Prayers of the Faithful.
- Due to their central roles during the liturgy, please note that Readers and Altar Boys must be practicing Catholics.
- Gift Bearers (only during Funeral Mass): they bring forward the bread and wine at the Presentation of the Gifts.
- Pall Bearers: People, traditionally men, who bear the casket in the funeral processions into and out of the Church.
- It is not necessary for gift bearers or pall bearers to be Catholic.

Guidelines for Planning the Rite of Committal

- The Rite of Committal is celebrated at the place of burial. It is not celebrated at any other location.
- If desired, military services and certain cultural or social rites are permissible at the cemetery. These other services should be arranged in advance with the presiding priest, who will ensure that they are coordinated in such a way that neither the Rite of Committal, nor the ceremony are robbed of integrity or due dignity.

Cremation

- While the Church recommends and prefers that the pious custom of burying the bodies of the dead be observed, cremation is permitted as long as it has not been chosen for reasons contrary to Catholic teaching (Code of Canon Law 1176.3, Catechism of the Catholic Church, #2301).
- It is preferred that the funeral Mass or the funeral Liturgy outside of Mass be celebrated in the presence of the body of the deceased prior to its cremation. (OCF Appendix Cremation, #411-438).
- The significance of having the body of the deceased present for the funeral Liturgy is indicated throughout the Mass texts and ritual actions. Therefore, when arrangements involving cremation are being made, the following items are recommended:
 - Following a wake, or a time of visitation, the funeral Liturgy may be celebrated in the presence of the body of the deceased person, and that following the funeral Liturgy, the body of the deceased may be cremated
 - At an appropriate time, the family will gather at the cemetery for the burial of the cremated remains.
 - The Rite of Committal takes place at this time with the inclusion of the proper prayers for the committal of ashes (OCF #406.3).
- Cremated remains should be treated with the same respect given to the remains of a human body and should be entombed or buried. The scattering of cremated remains on the ground or on the sea or keeping any portion of them for personal reasons is not the reverent final disposition that the Church directs.

Frequently Asked Questions

Q: “I understand we need to pay the Funeral Home, and possible professional and maintenance fees. However, I also understand it is customary to make an offering to the Church of St. Mary. What amount is appropriate?”

A: Since this offering is a donation, the amount is left to the discretion of the family, as are all donations.

Q: “Is it possible to celebrate the funeral at another Church?”

A: Yes. Please discuss this with one of the priests at St. Mary so they can transfer all necessary files and information as soon as possible.

Q: “What is the policy of St. Mary concerning eulogies?”

A: The Church teaches that the funeral is primarily the time when the entire Communion of Saints in Heaven and all of us on earth come together and offer the funeral prayer to God the Father on behalf of the deceased. As such, all expressions and prayers should be of a communal nature. Personal expressions of admiration and affection, such as the eulogy, are more fitting at the Vigil or after the final commendation. These occasions present opportunities to express personal prayers and sentiments, and so St. Mary asks that you give the Eulogy there as well.

Q: “Can I have a non-religious poem read in the funeral Mass?”

A: No. The funeral Mass is a set rite and the priests at St. Mary are not at liberty to add new elements. However, if the poem is particularly meaningful to the family and friends, then it is highly recommended that you do read it. We ask that you read any personal material at the Vigil or after the final commendation.

Q: “Can we choose other Biblical readings for the Mass other than the ones provided?”

A: No. As mentioned above, the funeral Mass is a set rite, and the priests at St. Mary are not at liberty to alter elements of it.

Frequently Asked Questions Cont.

Q: “I noticed there was a Church fee paid to the funeral home. What does this mean?”

A: A Church fee assessed by the funeral home usually refers to the cost of transferring the body to the Church and to cover the funeral home staff who are present during the funeral Mass. It is not a fee assessed by St. Mary.

Q: “How can we reserve parking outside the church for the hearse?”

A: St. Mary’s cannot reserve parking on the section of the street just outside the front doors of the church as this is city parking by permit only. Families can contact the City of Alexandria directly or work with their funeral home director to secure the necessary permit for the day of the funeral. Please visit the City of Alexandria’s website (<https://www.alexandriava.gov/permits/how-to-obtain-temporary-reserved-parking>) for more information or call the Office of Transportation and Environmental Services at 703-746-4035.

Q:. May we have a “receiving line” after the funeral?

A. Because of limited space and time constraints, no receiving line is allowed at the church.

Appendix A: Readings

First Reading: Choose from one of the following:

I) from 2 Maccabees 12:43-46

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

II) from Job 19:1, 23-27

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.

III) from 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 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.

IV) from Wisdom 4:7-15

The just man, though he die early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the hoary crown for men, and an unsullied life, the attainment of old age. He who pleased God was loved; he who lived among sinners was transported—snatched away, lest wickedness pervert his mind or deceit beguile his soul; for the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

V) from 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!"

VI) from Lamentations 3:17-26

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

VII) Daniel 12:1-3

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

Psalm: Choose from one of the following

I) **Psalm 23**

- “The Lord is my Shepherd, there is nothing I shall want.”

II) **Psalm 25**

- “To you, O Lord, I lift my soul.”

III) **Psalm 27**

- “The Lord is my Light and my Salvation; whom should I fear?”

IV) **Psalm 42**

- “My soul is thirsting for the living God: when shall I see His face?”

V) **Psalm 63**

- “My soul is thirsting for you, O Lord my God.”

VI) **Psalm 103**

- “O bless the Lord, my soul!”

VII) **Psalm 116**

- “I will walk in the presence of the Lord in the land of the living.”

VIII) **Psalm 122**

- “Let us go rejoicing to the house of the Lord.”

IX) **Psalm 130**

- “Out of the depths, I cry to you, Lord.”

X) **Psalm 143**

- “O Lord, hear my prayer.”

Second Reading: Choose from one of the following

I) Romans 5:5-11

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.

II) 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 might also reign through justification for eternal life through Jesus Christ our Lord.

III) Romans 6:3-9

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.

IV) Romans 8:14-23

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

V) Romans 8:31b-35, 37-39

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.

VI) 1 Corinthians 15:20-28

Christ has been raised from the dead, the first fruits 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 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.

VII) 1 Corinthians 15:51-57

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

VIII) 2 Corinthians 4:14-5:1

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.

IX) 2 Corinthians 5:1, 6-10

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.

X) Philippians 3:20-21

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.

XI) 1 Thessalonians 4:13-18

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

XII) 2 Timothy 2:8-13

Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained.

Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with Him. But if we deny Him He will deny us. If we are unfaithful He remains faithful, for He cannot deny Himself.

XIII) 1 John 3:1-2

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

XIV) 1 John 3:14-16

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

Gospel Reading: Choose from one of the following

I) Matthew 5:1-12a

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: “Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven.”

II) Matthew 11:25-30

At that time Jesus answered: “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.” “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

III) Matthew 25:1-13

Jesus told his disciples this parable: "The Kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, Lord, Lord, open the door for us!' But he said in reply, 'Amen, I say to you, I do not know you.' Therefore, stay awake, for you know neither the day nor the hour."

IV) Matthew 25:31-46

Jesus said to his disciples: "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the Devil and his angels."

For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them: 'Amen I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life."

V) Mark 15:33-39, 16:1-6

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go and anoint him. Very early, when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him."

VI) Luke 7:11-17

Jesus journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.

VII) Luke 12:35-40

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

VIII) Luke 23:33, 39-43

When the soldiers came to the place called the Skull, they crucified Jesus and the criminals there, one on his right, the other on his left. Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Christ? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, Jesus, remember me when you come into

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

IX) Luke 23:44-46, 50, 52-53; 24:1-6a

It was about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit"; and when he had said this he breathed his last. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, went to Pilate and asked for the Body of Jesus. After he had taken the Body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. At daybreak on the first day of the week the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the Body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised."

X) Luke 24:13-35

That very day, the first day of the week, two of the disciples of Jesus were going to a village called Emmaus, seven miles from Jerusalem, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third days since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had seen a vision of angels who announced he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all the prophets spoke! Was it not necessary that the Christ should suffer all these things and enter into his glory?" Then beginning with Moses and all the prophets Jesus interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, Jesus gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them, who were saying, "The Lord has truly been raised and has

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

XI) John 5:24-29

Jesus answered the Jews and said to them: "Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to the Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.

XII) John 6:37-40

Jesus said to the crowds: “Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.”

XIII) John 6:51-59

Jesus said to the crowds: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my Flesh for the life of the world.” The Jews quarreled among themselves, saying, “How can this man give us his Flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink his Blood, you do not have life within you. Whoever eats my Flesh and drinks my Blood has eternal life, and I will raise him on the last day. For my Flesh is true food, and my Blood is true drink. Whoever eats my Flesh and drinks my Blood remains in me and I in him. Just as the living Father

sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

XIV) John 11:17-27

When Jesus arrived in Bethany, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. Many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world."

XV) John 11:32-45

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?" So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with

burial bands, and his face was wrapped in a cloth. So Jesus said to the crowd, "Untie him and let him go." Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

XVI) John 12:23-28

Jesus said to his disciples: "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life will lose it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant

be. The Father will honor whoever serves me. "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and I will glorify it again."

XVII) John 14:1-6

Jesus said to his disciples: "Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way." Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me."

XVIII) John 17:24-26

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

XIX) John 19:17-18, 25-39

So they took Jesus, and carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the Spirit. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately Blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the scripture passage might be fulfilled: Not a bone of it will be broken. And again another passage says: They will look upon him whom they have pierced. After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his Body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds.

Appendix B:

Contact Information

Nearby Funeral Home Contact Information

Demaine Funeral Home
520 South Washington Street
Alexandria, VA
(703) 549-0074

Everly-Wheatley Funeral Home
1500 West Braddock Road
Alexandria, VA
(703) 998-9200

Parish Staff Contact Information

Mr. David Elliott | Music Director
delliott@stmaryoldtown.org | (443) 537-3883

Cemetery and Maintenance
Mr. John Harchick
jharchick@stmaryoldtown.org | (703) 684-2384

Parish Office
Mrs. Jackie Riordan
jriordan@stmaryoldtown.org | (703) 836-4100 x 3022

Mary Martha Guild (Parish Flowers)
Contact: Mrs. Christine Kleiber
MMG@Stmaryoldtown.org | (571) 384-0724

Bereavement Committee
Contact: Kitty Guy
kitguy100@aol.com | (703) 765-9478

Legion of Mary
Contact: Chris Revak or Adria Tayrani
lomstmaryoldtown@gmail.com

Funeral Liturgy Checklist

When you are ready to make your selections for the funeral liturgy, please fill out our “Funeral Liturgy Checklist” worksheet which is available on our website:

<https://stmaryoldtown.org/funeral-liturgy-checklist-form>

You can also access the worksheet by scanning the QR code below with your smartphone’s camera.



Paper or PDF copies can be requested by calling the parish office at 703-836-4100.