
The Meaning of "Eternal Life" and the Liturgy About Death at ST. Antonius Padua Pangolombian Parish of ST. Yosep Sarongsong in Tomohon City - North Sulawesi

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Annotation: One of the principal confidences of the Catholic faith (depositum fidei) formulated in the Apostolic Creed is trust against "life eternal". Summary faith is lived by the Church Roman Catholic throughout the era since Council Nicea-Constantinople (325 AD) to the present. Appreciation intended to be increasingly clear when the Church Catholic put it in practice as a form of appreciation celebrated in worship. There is the relevance of the era of historical appreciation as faith will "live eternal" and liturgy around the ceremony of death and burial. Inside summary prayers, songs, Bible readings and homilies at each ceremony around death contained appreciation that people will "live eternal" as one of the principal confidences of the Catholic faith in the Prayer I Believe. Problems to be identified are how much understood and like what people Catholics in Stasi Pangolombian St. Parish Yosep Sarongsong in Tomohon City follow in celebrating liturgy around death. In research based on qualitative-descriptive methods, this researcher wants to dig deeper into knowledge and appreciation of people against the meaning of "life eternal" in liturgy around the ceremony of death.

Keywords: life, eternal, ceremonial death, faith, salvation.

INTRODUCTION

The appreciation of "Eternal Life" in the Catholic faith is formulated very clearly in the *Apostolic Creed* (I Believe) that is, "... *I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, forgiveness of sins, eternal life. Amen*". Faith of the Catholic Church which was formulated by the Fathers of the Church through the Creed of the Apostles is what has to this day and forever been one of the strengths of the Catholic Church in its journey in this world. In her journey, the Catholic Church appeared to preach the new Jerusalem with the armor of faith in God, armed with "the Word" and with the power and spirit of the Holy Spirit, leading all its members to the true port, which is eternal life.

In the Church of God gathers his people and give solid base so that Church becomes the place for Allah to keep going act and declare grace heavenly to everyone. That basis, that is Jesus, His only begotten Son, Lord us, He is the one peak revelation of God's self (*Mirabilia Dei*) and statements of God's love is the most sublime, sublime and noble carrier of hope, strength and life eternal for everyone blessing his death and resurrection. "*Because of that, as people believe we believe that life just changed instead _ eliminated; that something residence eternal available for us in heaven when our odyssey in this world ends*" (TPE- Preface Spirit 1).

Faith is something of commitment for life as Allah willed. Faith is not everything but everything must become an expression of faith so that every activity of life of God's people don't just reach various objectives but live in a mortal world this just but especially goal - directed life believe that itself, i.e. life eternal. Saint Paul said: "*because*" we all should face the throne

court Christ, so that everyone gets what is appropriate received, appropriate with what to do in life this is fine or evil” (2 Cor 5:10; Gal 6:7).

The liturgy is primarily a celebration of the faith of the whole Church, and not a celebration of the faith of a particular individual or group (SC 26). Therefore, the Fathers of the Second Vatican Council expect the conscious and active participation and involvement of all the faithful in the liturgical celebration (SC 14). cognitively, many devotees at St. Antonius Padua Pangolombian in Tomohon City does not yet have the correct understanding of “eternal life”, especially through the liturgy of blessing and releasing corpses. This happens because of a lack of understanding both about eternal life and about the roles, functions and duties as members of the Church, as well as a lack of knowledge about sacramental celebrations. From an affective point of view; It seems that the sense of Catholicism and the will to live the faith in a more quality way seems to be depleting because of the lack of involvement and presence of the people at mass masses of the souls. From a psychomotor point of view; there seems to be a skill problem caused by a lack of confidence but also from a lack of liturgical exercises or catechesis around funerals.

For that reason, the researcher was interested in conducting research from the point of view of pastoral theology in connection with the appreciation of eternal life through the blessing ceremony and the release of the corpse at the St. Antonius Padua - Pangolombian in Tomohon City with focus on appreciation people to meaning of " life " eternal ” and the liturgy about ceremony death.

The researcher formulates the formulation of the problem as follows:

1. What is the understanding and meaning of the St.Antonius Padua Pangolombian Catholics regarding "eternal life" ?
2. How is the implementation of the ceremony or liturgy around death at the St. Antonius Padua Pangolombian ?
3. What efforts are being made? for increase people's appreciation of the meaning of " Eternal Life " and liturgical ceremonies around death ?

Based on the background of the problem and the formulation of the problem described previously, the researchers set the research objectives this as follows:

1. Know understanding of the Catholics St. St. Antonius Padua Pangolombian in Tomohon City about "eternal life".
2. Knowing the implementation of the ceremony or liturgy around death at St. Anthony Padua Pangolombian Station.
3. Knowing the efforts that have been made by related parties to increase appreciation of the meaning of "eternal life" and the ceremony or liturgy surrounding death.

Benefit as well as novelty from study this by theoretical could help group target for the more Upgrade quality faith they specifically in build appreciation faith will life eternal in every ceremony funeral. Also for the more purify understanding and views traditional people about ceremony about burial with all action symbolic, formulas prayers and songs. For pastoral officers at St. Antonius Padua Pangolombian Parish of St. Yosep Sarongsong in Tomohon City, study this expected the more enrich knowledge about ceremony giving and releasing corpse so that could grow spirit service they in liturgy death.

Biblical Principles of Appreciating "Eternal Life"

Already since beginning start, Church own habit for pray for those who have died, as told in

book Maccabees (2 Mack 12:42-45). In the story the surviving soldiers pray for forgiveness of sins from their comrades who died in the war. They even raised a large sum of money and sent it to Jerusalem as a sin offering for the fallen soldiers. Spiritual assistance to the dead and sacrifices from those who are still alive is considered a pious and good deed. With that, I want to show my belief that even after death, people's sins can be forgiven thanks to prayers and sacrifices.

Judas Maccabees and his soldiers have left a spiritual belief and practice to the Church for the faithful who died. Until now there are so many good testimonies from Church fathers and Church teachings that support the practice of prayer for the dead. Those forms, for example; Celebration of the Eucharist (spirit mass), in every Eucharistic Prayer, litanic prayers, charity and worship of the soul (tirakatan, burial, commemoration of spirits on the 3rd, 7th, 40th, 1st year and so on, blessing the grave, etc.). Even the Church admirably made November 2 the Feast of Remembrance of the Spirits of All the Faithful and celebrated by the universal Church.

The beginning of the tradition of remembering the dead and praying for the dead is the key to answering various questions, why do Catholics pray for the dead? And to the question, does the practice have a biblical basis? The answer is 'yes'. To support that answer can be added some quotes affirmed by the Apostle Paul, such as:

- "People must be tested by fire to be purified, so they need help or prayer to be quickly cleansed" (1 Cor. 3: 10-16)
- " What is not ever seen by the eye, and not ever heard by the ear, and which is not ever arise in heart man, everything that provided by God for those who love He "(1 Cor. 2: 9)
- "Because we all must facing throne court Christ, so everyone earns _ what is worth accepted, accordingly by what is done in live This, fine or evil"(2 Cor. 5:10; Gal. 6: 7)
- "But if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. And if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you (Rom.. 8:10-11)

Bilbis-Theological Reflections On "Eternal Life"

a. John 17:2-3

In doa for His disciples, Jesus said to Father: "Just like You already give to His power above all living things, so it is will give eternal life _ to all that has been You give to him. Here it is eternal life _ that, that is that them get to know You, the only true God, and know Jesus Christ who has You utus.

b. Matthew 25: 31-46

This passage is entitled The Final Judgment. Jesus indicated two experiences that two groups of people would have to face. The first experience is 'eternal life' which is reserved for the righteous, i.e. those who are blessed by the Father because of what they made for the hungry, the stranger, the sick, the thirsty, the naked, and those in prison that is what they made for God.. The second experience was the 'eternal fire' which was reserved for the second group because they did not do what the first group did. ... *these will go into eternal torment, but the righteous into eternal life (v. 46).*

c. Matthew 7:13-14

According to Jesus, walk going to Dead area, while Street going to life narrow. Therefore,

humans must strive to go through that narrow path.

d. Rom 6:22-23

But now, after you freed from sin and after you be a servant of God, you acquire fruit that brings you to sanctification and as the end is eternal life. _ Because wages sin is deadly; but God 's gift is eternal life _ in Christ Jesus, Lord we.

e. 2Cor 5: 1.10

Because we know that if camp the place residence we are on earth this dismantled, God has provide something the place residence in heaven for we, a the place eternal abode, which is not made by hand human. Because we all should facing throne court Christ, so that everyone gets what is appropriate received, appropriate with what he did in his life this is fine or evil.

Theological-Dogmatic Reflections On “Eternal Life”

Catechism Church Catholic (article 1130) mentions that the sacraments Church is as sacrament life eternal because in the sacraments that Church get part in life eternally, permanently anticipatory and proactive. Only only safety in the form of life eternal that in its fullness still is target hope Christian, who will fulfilled on the day apparition Christ with glorious and glorious at the end of time. Therefore, the Church celebrates the mystery of her Lord “until He comes” (1 Cor 11:26) and “God be all in all” (1 Cor 15:28).

In article 1274 of the Catechism of the Catholic Church it is affirmed that, the seal of God is the seal by which the Holy Spirit has sealed us "for the day of salvation" (Eph 4:30). "Baptism is the seal of eternal life" (Ireneus). The believer, who retains the seal to the end, meaning faithful to the demands given with his baptism, can die "marked with the seal of Faith" (MR. Great Prayer of Thanksgiving Romans 97), in the faith of his baptism, in the hope of seeing God happy - the consummation of faith - and in the hope of resurrection.

In the liturgy for the dead the Church pays homage to the bodies of those who have died, because believers are the Son of God, disciples of Jesus Christ and the temple of the Holy Spirit” (1 Cor 6:19). But the purpose of honoring the corpse is not merely to restore harmony to nature, not to worship a body that is dead, not to dispel evil spirits or keep the spirits of the dead away so as not to disturb those who are still alive, but we honor the corpse to let go. a brother who went before us, to express our fellowship with the believers who have died, and above all to express our belief and hope in the resurrection of the body and the Day of Judgment.

Optimally Living Eternal Life

Supporting factors

In essence, Allah has create man because generosity His heart and from same source that man given various completeness potency self for understand, experience, appreciate, explore, reflect and express faith and trust will life eternal.

Living life eternal optimally less more same with method Church live sacrament, that is with activate all capabilities which include; ability physical-biological, psychological-affective, mental- intellectual, spiritual - spiritual, and pastoral abilities.

a) Activate ability physical - biological.

The physical-biological abilities of the faithful refer to aspects of the body. With their physical bodies people are given the ability to listen to God's Word, to see God's great works, to carry out His will, to serve Him through works and deeds, and stay away from His prohibitions, to taste and taste how delicious God is, to glorify Him with songs of praise, all

for His glory (*A d M aiorem Dei Gloriam*) and for the salvation of mankind. This ability must always be accompanied by a strong will to maintain physical health so that it will not interfere with other potentials. In short, in a healthy body there is a healthy soul.

b) Activate psychic abilities - affective.

Ability affective concerning appreciation, inspiration, deepening, feeling and will. With ability this man expected capable process turmoil emotions and feelings alone, able organize, control and direct energy affective in accordance objective his life as people believe.

c) Activate Cognitive abilities (mental-intellectual)

This cognitive ability involves, among other things, responding, understanding, expressing, imagination, fantasy and reflection. With this capability, it is hoped that the faithful will increasingly understand and explore eternal life so that in all events and situations they always have the *insight* to confront the realities of life which are full of challenges.

d) Activate spiritual abilities - spiritual.

Ability this concerning among other things faith, believe, surrender, wait, hope, be patient, forgive, love. With potency this people believe enabled for the more get closer self and whole his life to God, more be a true disciple and not easy surrender face various trial as consequence from the choice as a Christian. Jesus said: " Everyone who wants follow me, he should deny himself, carrying cross and follow me" (*Matthew 16:24*).

e) Activate ability apostolic.

Ability apostolic concerning ability for apostles for the sake of the kingdom of God, because each people believe kristiani already accept from God 's duty apostleship thanks baptism and confirmation; because that them have rights and obligations, both alone as well in Federation with others, for trying so all people around the world know and accept news safety divine (*KGK article 900*).

Obstacle factor.

According to Piet Goo (1995:102), the most inhibiting factors are:

1. Poverty with all its consequences.
2. Ignorance or lack of knowledge with all its consequences.
3. Lack of awareness with all its consequences.

According to Suratman (1990:10-18), advances in science and technology and their influence are likely to characterize society as follows:

1. Individualism

Individualism means: 1) egoism; that is feeling someone who thinks herself more important from anyone or character attach importance to self alone. 2) liberalism; that is understanding who wants freedom do and freedom adhere to something trust for every individual. (*WJS Purwadarminta Dictionary General Indonesian 1976:379*)

For Suratman, the result not inevitable ongoing development in city life _especially class medium to above, that is differentiation Among various environment functional. For farmer, priyayi or craftsman and merchant traditional, work not inseparable from life in family.

2. Pluralism

Pluralism is a philosophical view that does not want to reduce everything to one last principle, but accepts diversity. Pluralism can involve cultural, political and religious fields.

Second Vatican Council in SC 37; UR 14-17) recognizes true diversity in Christian tradition and worship and abandons rigid uniformity (*Gerald O'Collins and Edward G. Farrugia Dictionary of Theology 1996:257*)

According to Suratman, various ethnicity and region, religion and belief religious and political mixed mingle in the villages, in places work, in the vehicle public, at home sick, and everywhere. In public pluralism, life religious it seems Becomes affairs private. Neighbor no must know and care trusts neighbor another. Control social to implementation religious more reduced.

3. Audio Visual Media Society.

Values and views life they will the more determined by the mass media; radio, television, cellphone and video. It is certain that the influence of TV and radio will be stronger than any indoctrination by the State.

4. Hedonistic Culture.

Hedonistic culture develops in four attitudes that increasingly corrupt social manners and the entire value system of society, such as:

Consumerism

Driven attitude _ for continuously add level consumption, not because consumption that actually needed, but more because of the calculated status will got it through consumption tall it. In the elite group, consumerism means increasing their consumption continuously. Meanwhile, ordinary people try to imitate the elite's lifestyle which as a result will damage their own economy, which won't be strong enough.

5. Social contrasts are getting sharper.

Difference power and wealth Among social classes will Becomes the more sharp. Only part participating community with right in social, political and economic life nation currently part big to be marginal, it means urged to edge and not have influence as well as no noticed. Thus there is a possibility that social hatred between the upper classes will increase. The upper classes will be more and more afraid of that class, and the lower classes will be more and more jealous of the upper classes.

6. Challenge fundamentalism

challenge fundamentalism be found in Islam and Christianity as well as non -religions such as regionalism, sectarianism, mysticism and irrationalism. however there are also from sects, groups prayer, and groups charismatic certain. With fundamentalism, fundamentalists tend to close themselves to the world by being exclusive and anti -rational.

Blessing and Release Ceremony

When we follow Ceremony Blessing and Release Bodies, both at home and at church, we will watching row action very symbolic meaning. Rua, (2002: 56-62) mentions and explains the symbolic action as follows.

1. Sprinkling holy water on corpse

Holy water sprinkling on corpse is the first sign that the dead believer is someone who has received the seal of the sacrament of baptism. By that baptism he is a child of God and a legitimate member of the Church. This confession also contains a hope that if the person who dies is a child of God through baptism, he will receive the inheritance of salvation that he has received since baptism.

2. Corpse incense.

Incense refers to Abel's offering that was accepted by God. The incense smoke is indeed fragrant and rises upwards. So with this symbolic act, we want to express our faith in the 'communion of the saints'. We express that fellowship by praying for the dead. It is our prayer that is expected to soar high before God; we hope that our prayers for his salvation, fragrant to God.

3. Sowing flowers on the corpse.

Since created by God, in self we implanted seed life divine. Seed that It is hoped that it will grow, develop and bear fruit in good deeds. All that will be fragrant fragrant before the Creator. So with this symbolic act, it is prayed that all the deeds of service during his life will be accepted by God even as a flower that smells fragrant. Charity is a real manifestation of deep and great faith (James 2:14-16).

4. Sprinkling of soil over the corpse.

The book of events tell that human created by God, he formed from dust land and become live when God breathes breath life (Gen. 2: 7). Confidence that described by Job: “ If Ia attract come back His Spirit, and restore His breath was on him, then Perish together everything that lives and returns human to dust (Job 34: 13-14).

Symbolic action sowing land want pathetic something truth that man created from land and he return to land (cf. formula the prayer that is said leader when sprinkle above ground corpse).

5. Giving the sign of the cross on the corpse.

Marking the corpse with the sign of the cross is to confirm that the person who died was a child of God. And thus, in faith, he can expect God's promise to come true to him. This affirmation is a reminder to all the people present of his sublime reign; a dignity that must always be maintained during his life in this world. With the sign of the cross it is also hoped that the dead may win as Christ believed. That is the blessing for him, that he will enter into eternal life in the name of God the Father and the Son and the Holy Spirit.

6. Giving Candles It's on

This action is given before the marking with the cross. This symbolic action is to express our present longing so that the journey of the dead to go before the Father is always illuminated by the True Light, Christ himself. This act also reminds believers of the resurrection of Christ symbolized by the light of the Passover candle, the symbol of Christ's victory that has shattered the power of the darkness of sin over the power of death.

RESEARCH METHODOLOGY

Types and Approaches Research

In this study, researchers used descriptive research methods with qualitative approaches or methods. According to Sugiyono (2010:9) qualitative research methods are research methods used to examine the condition of natural objects, where the researcher is the key instrument. The technique of collecting data is triangulation (combined), data analysis is inductive/qualitative and the results of qualitative research emphasize meaning rather than generalization.

The reason the researcher chooses the descriptive research model is because the researcher wants to find out and reveal through descriptions or descriptive explanations how the understanding or meaning of "eternal life" and the liturgy surrounding the death ceremony of

the people in the Pangolombian Station is.

Background and Sampling Techniques

In the process of this research, the total number of people from the Pangolombian Station became the population in the sense of '*social situation*' as a whole. According to Sugiyono (2010: 215); Qualitative research does not use the term population but uses what Spradley calls a "social situation" which consists of three elements, namely: *place*, *actors* and activities that interact synergistically.

Researchers have observed the situation and condition of Catholics in Pangolombian Station through the opportunity to celebrate Mass or Eucharist every month for the last 4 years. In addition, the researcher believes that the background of the Catholic spirituality of the people in the Pangolombian Station which is still conventional-traditional can support this research process, especially during November as a special month to honor and pray for the spirits of the faithful who have died. By using a *purposive sampling technique*, the researcher determined a number of key informants taken from the Stasi Pastoral Council (Chairman, Secretary and Treasurer), all spiritual area leaders and categorical group leaders. The reason the researcher chose the key informants above is because they are people who on average have a fairly good level of education, have more intense church life activities and are seen as able to work together with researchers in the research process.

Engineering and Data Analysis

In study qualitative this, researcher use technique data collection through interviews, observations, and questionnaires. Whereas deep data analysis study this use the method proposed by Sugiyono (2006:276-284), he parse three shape in data analysis that is data reduction, data presentation and withdrawal conclusion or verification.

Data Validity Test

The data that has been obtained and analyzed is examined and tested for elements of validity and trust through four stages of testing as described by Nasution (1996:111) and Sugiyono (2017:270-275). However, in the context of this dissertation research, the researcher only takes three types of tests, namely: the redibility test, the transferability test and the dependability test.

FINDINGS AND DISCUSSION

Understanding the Meaning of "Eternal Life"

Based on the results of interviews, and supported by observations made so far, the researchers found some data that was processed from information about people's understanding of the meaning of "eternal life" as follows:

- ✓ Eternal life is a form or model of "new life" after death, in which there is eternal joy, eternal happiness, without the limitations of space and time.
- ✓ Eternal life is living happily ever after with the Triune God, in communion with all the saints and angels in heaven.
- ✓ Eternal life is a new life for a human soul or spirit who has been purified or freed from his sins through purgatory.
- ✓ Eternal life is life after death that will be experienced by the human spirit or soul after passing through the 'final judgment'.

- ✓ Eternal life is a belief or faith that is hopeful that after death in this world, the human soul/spirit will experience a new happy and eternal life after passing the final judgment/judgment.

Efforts made by related parties to increase the meaning of eternal life and liturgy about death

Based on the results of interviews, and supported by observations made so far, the researchers found some data that was processed from information about the efforts made by related parties in connection with increasing understanding and meaning about eternal life and the liturgy around death, as follows:

- ✓ As far as the people's testimonies have so far, there has been no special effort from either the parish or the station in terms of increasing understanding of eternal life and the liturgy surrounding death.
- ✓ Activities that can be classified as 'efforts' in terms of increasing the understanding and meaning of the people about the meaning of "eternal life" or any kind of training on the liturgy around death are only through homily and meditation in the spirit mass or the ordinary word of worship.
- ✓ There were several informants who suggested that a special kind of workshop or catechesis be made on the understanding and meaning of death and eternal life as well as the ceremonial procedures related to it.

DISCUSSION

People's Understanding and Meaning of the Meaning of "Eternal Life"

Based on the data and research findings, the researcher assessed that the understanding of Catholics at St. Antonius Padua Pangolombian Station about the meaning of "eternal life" has relevance to what is taught by the Catholic Church through official teachings or dogmas, as well as catechesis on "eternal life". The research findings show that the people's view of the meaning of "eternal life" is a 'new' form of life, which will be experienced by the souls or spirits of those who have died. The 'new' form of life is happy, contains eternity or eternity so that it is not limited by space and time (Dister, 2004:522-533).

With great admiration Catechism Church Catholic (article 1130) mentions that the sacraments Church is as sacrament life eternal because in the sacraments that Church get part in life eternally, permanently anticipatory and proactive. Only only safety in the form of life eternal that in its fullness still is target hope Christian, who will fulfilled on the day apparition Christ with glorious and glorious at the end of time. Therefore, the Church celebrates the mystery of her Lord "until He comes" (1 Cor 11:26) and "God be all in all" (1 Cor 15:28). In the sacraments of Christ, the Church has received the assurance of her inheritance, sharing in everlasting life, while "waiting for the happy fulfillment of our hopes and the manifestation of the glory of the Most Great God and our Savior Jesus Christ" (Titus 2:13).

People at St. Antonius Station Padua Pangolombian also understand the meaning and significance of "eternal life" as a "new" form of life intended for souls who have passed the 'final judgment', so that they deserve to enter into "eternal life". The "new" form of life does not destroy or destroy the life that has been started in this world, but rather 'transforms' it into a 'new' life that brings endless joy and happiness in union with the Triune God, the Angels and the saints on earth. heaven.

" Eternal life " in Christian-Catholic beliefs has actually been formulated long ago in *the Apostles* ' Creed (Nicea-Constantinople) and then for centuries until now has become the

basis for church teachings or dogmas and theological views, especially Catholic *eschatology*. However, in the results and research findings, it is clear that the people's view of 'eternal life' is still quite simple and has not yet reached the meaning and appreciation through prayers, songs and homily based on the Holy Scriptures, especially texts which are based on the Scriptures. describes the view of eternal life and resurrection, as outlined in the theoretical basis (cf. 1 Cor 3:10-16; 2 Cor 5:10; Gal 6:7).

Implementation of Ceremonies/Liturgies Around Death to the People of the Antonius Padua Pangolombian Station

Based on the data and research findings of Catholics at St. Anthony Padua Pangolombian Station regarding the implementation or practice of liturgy/ceremonies around death, especially the mass of the soul and the observance of the word of death, the researchers found new things related to what was described in the official Church liturgy. Catholics from the Vatican, Rome regarding funerals (*Ordo Exsequiarum, editio typica, Typis Polyglottis Vaticanis, 1969*).

Catholics at St. Antonius Padua Pangolombian Station experience the liturgy surrounding death mostly through the Requiem Mass (Mass Honoring the Spirits) led by the parish priest. Meanwhile, services to commemorate the souls, such as those to commemorate the 7th day of death, 40th day of death, and so on, are often led only by lay people at the station (Stasi Liturgy Section or Spiritual Region).

In particular, in the Mass for the Soul, the people attend a *special ceremony* after communion, namely *the Blessing Ceremony and Release of the Body*, whose celebration procedure is taken from the book *Funeral Ceremonies* published by PWI-Liturgi, 1976. Usually people experience that after the Prayer After Communion, the priest celebrant begins The Blessing Ceremony of the corpse by praying *special prayers* for the farewell/release of the corpse and praying for the 'journey of the soul' of the deceased to eternal life, as well as strengthening the faith of the people in general. After saying these special prayers, the priest sprinkles the corpse with holy water as a symbol of 'sanctification' and 'cleansing' from sins, followed by a censer of the corpse as a symbol of respect for all goodness and the fragrance of his name and life so that it may be pleasing to God's glory (PWI-Liturgi, 1976:5-7).

The experience of Catholics at the Pangolombian Station related to the liturgy surrounding death, especially the Requiem Mass with the Blessing / Release Ceremony can be traced its relevance to what is regulated in the Order of Exsequiarium of the Vatican-Rome, as explained by Allan Bouley (1982:558-559) as following:

1. **Special Rites and Prayers While Watching** (When the Body is Resting)
2. **Funeral Liturgy**, which is generally divided into two: (1) funeral liturgy with a Requiem Mass and a funeral liturgy without a Spirit Mass (if it is deemed impossible to make a Spirit Mass).
3. **Funeral Rites**. Funeral Rites are also divided into two parts: (1) Funeral Rites without the Last Rites of Honor (without the blessing ceremony and releasing the body), and Funeral Rites with the Last Rites of Honor (this rite is the most commonly recommended).

Through research results and findings, researchers have revealed that most people have limited knowledge or ignorance about the meaning or significance of each rite made in the liturgy of death (funeral). In addition, it is likely that very few devotees have the homiletic or catechetical 'skill' or 'skill' in conducting funeral liturgical (death) ceremonies. Perhaps further research or investigation is needed on the reasons or causes of the limitations or

deficiencies in question.

Effort Increasing the Ummah's Meaning of "Eternal Life" and the Liturgy Around Death

Based on the data and research findings on Catholics at St. Antonius Padua Pangolombian regarding the understanding and meaning of "eternal life" and the liturgy/ceremonies surrounding death, the researcher found data that there was no such activity or activity related to these efforts. In fact, the need for a correct understanding and meaning, both theologically and liturgically regarding the meaning and significance of 'eternal life' and matters concerning the liturgy/death rites (funeral) is very much needed now and in the future (Martasudjita, 2004:20- 21).

The Church has also taught that it is necessary to explain or teach lay people matters concerning the meaning and symbols used in funeral rites, especially the blessing ceremony and releasing the body so that people have the correct understanding and meaning for their faith (Rua, 2002:27-27). 29).

The Catechism has also taught that the bodies of the dead are treated with kindness and respect based on our faith in the resurrection of the dead as formulated in the *Credo* (CCC 2300). In addition, our beliefs also teach that the culmination of our death is obtaining a resurrection at the end of time and entering eternal life in Heaven (CCC 988).

On this basis, it is considered very important that efforts are made by all relevant parties (hierarchy and lay) in increasing the understanding and meaning of "eternal life" (theological-eschatological aspects) and matters relating to funeral rites, especially funeral ceremonies and funeral rites. its symbols (the ritual-liturgical aspect). Apart from that, it is equally important for the people to be specially trained to prepare and deliver meditations or sermons along with songs in the context of a proper and interesting death ceremony as a hotbed for proclamation of faith (catechetical-homiletic aspect). Here are some 'new' ideas or points that the researchers found in this study.

CONCLUSIONS

1. The Ummah's Understanding and Meaning of "Eternal Life"

- a. appreciation about "eternal life" comes from a belief in the Catholic faith which is based on the Scriptures and the sacred traditions of the Church as formulated in the *Credo* (I Believe) and taught in the official teaching of the Church through the Magisterium.
- b. That "eternal life" is a form of 'new' life after death filled with eternal joy or happiness, which will be experienced by the souls of believers after the resurrection on the Day of Judgment.

2. Liturgy of Death (Rites of Death and Funeral)

- a. The liturgy surrounding death at the Pangolombian Station is generally made in the form of a Requiem Mass (Misas of the Spirits) led by the parish priest. In the Mass, there is a special section after the Prayer After Communion, namely the Blessing Ceremony and Release of the Body.
- b. In general, the liturgy surrounding the death went well and solemnly, as witnessed by Catholics themselves and by other Christians who were present at the death ceremony. One of the weaknesses from the people's side is that most of them do not master Gregorian songs with the theme of death (eg *requiem* and *in paradisum*).

3. Efforts to Increase Understanding and Meaning of "Eternal Life" and Liturgy Around Death:

a. So far, no special efforts have been found by related parties in terms of increasing the understanding and meaning of the people about "eternal life" and the liturgy surrounding death.

b. Efforts made 'indirectly' are homily or meditations during the funeral liturgy at the station.

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