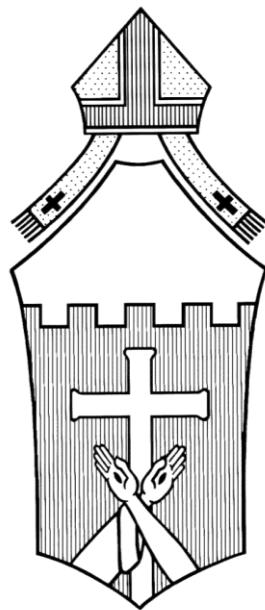


**ARCHDIOCESE  
OF SAN FRANCISCO**



**COMPANION GUIDE TO  
“PREPARING FOR A  
CATHOLIC FUNERAL”**

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# COMPANION GUIDE TO “PREPARING FOR A CATHOLIC FUNERAL”

## INTRODUCTION

The mysteries of death and passing on to eternal life are at the center of the Church's belief. Although secular culture generally recoils from death and tries to deny it, “in the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity.” (*Order of Christian Funerals* (OCF) 1) “For life is to be with Christ, where Christ is, there is life, there is the kingdom.” (St. Ambrose, *In Luc.*, 10.121:PL 15,1834A)

Christian funerals are not private observances, but celebrations of the whole Body of Christ, in which, “Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of life which has now been returned to God, the author of life and the hope of the just.” (OCF 5) Therefore, these rites are celebrated with appropriate choices of music, readings, gestures, and decorations that are consistent with a Catholic understanding of death. “The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God's mercy and judgment and meet the human need to turn always to God in times of crisis.” (OCF 7)

The following suggestions are to help a pastoral team or staff in planning for a parish funeral. In all circumstances, pastoral sensitivity is required in using these guidelines. “Whenever possible, ministers should involve the family in planning the funeral: In the choice of readings, prayers, and music for the liturgy and in the designation of ushers, pallbearers, readers, acolytes, special ministers of the Eucharist, when needed, and musicians.” (OCF 17)

It is at the Funeral Liturgy where the community gathers to give thanks and praise to God for Christ's victory over death and to commend the deceased to God's mercy. As we remember the life of faith of the deceased, we celebrate the promise of new life.

In the words of the *Order of Christian Funerals*: “At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the Eucharist.” (OCF 4)

## **THE VIGIL FOR THE DECEASED**

The Vigil is a time for family, friends, and members of the parish to come together to honor the life of a loved one and to offer their support to the family.

The Vigil should be celebrated either in the home of the loved one, at the funeral home, or in the church as soon as possible after the death. The Funeral Vigil is ordinarily on the day or evening before the Funeral Liturgy.

During the Vigil, Scripture is read including some psalms. It is expected that a priest or deacon will give a brief homily on the Scripture reading, though a trained lay minister could also preside.

The family can also include the praying of the Rosary at the Vigil.

Following the concluding prayers of the Funeral Vigil is the appropriate time for family members or friends to say a few words of remembrance if they wish, with emphasis on trusting in God's mercy and hope for eternal life.

If the loved one was part of any organization and they wish to honor him or her, this too can be done at the end of the Vigil.

Lastly, if the family wishes to bring a photo or photo collage of their loved one, that is welcome. Sometimes photos trigger fond memories in the minds and hearts of friends.

## **THE FUNERAL MASS**

The Reception of the Body or the remains takes place at the entrance of the church. The church is where the deceased was first introduced to the Christian community and to life in Baptism, so the Reception of the Body has great significance. As the casket or urn is carried into church, it is blessed with holy water as a reminder of the deceased's Baptism. If it is the custom, the pall is then placed on the casket by family members or friends, a reminder again of the white garment and of putting on Christ at Baptism. Flowers should not be placed on the bare casket or on top of the pall during the Funeral Liturgy.

The presider then leads the community into the church accompanied by music appropriate for this time.

When all have gathered, a member of the family or a friend may speak in remembrance of the deceased after the Reception of the Body and Entrance into the church, before the Opening Prayer. The words of remembrance could also take place before the Reception of the Body. Hopefully, remembrances have taken place at the Vigil, but in some situations this might not have been possible. These remarks hopefully are the first prayer that we raise up to our merciful God. (It is suggested that they be brief, as the focus of the Funeral Liturgy is on the saving work of God in our lives; it is likewise suggested that the text be presented to the presider beforehand.) The presider next invites the community to prayer and prays the Collect.

## **THE LITURGY OF THE WORD**

During the Funeral Liturgy the faith community offers its prayers, stories, and remembrances of God's power in our lives. The Scriptures should express our belief in the death and resurrection of Christ and convey the hope of being gathered together again in God's kingdom. The Scripture should encourage the witness of a Christian life.

There may be one or two readings prior to the gospel and. When possible, a trained lector from the family or the community proclaims that word. See Appendix B for a listing of suggested readings from the Lectionary. The Responsorial Psalm and Gospel Acclamation are sung.

### **HOMILY**

"A brief homily based on the readings is always given after the gospel reading at a funeral liturgy, but it is never to be a eulogy. Attentive to the grief of those present, the homilist should dwell on God's compassionate love and on the paschal mystery of the Lord, as proclaimed in the scripture readings." (OCF 27) The faith life of the deceased should be expressed in the light of the Scripture readings. As noted, this is not a time for a eulogy; the eulogy/words of remembrance should take place either at the Vigil or at the beginning of the Mass.

### **GENERAL INTERCESSIONS**

The *Order of Christian Funerals* offers several options for appropriate intercessions. (See Appendix A for suggested prayers.) While intercessions can be created with the assistance of the family, prayers should be brief and always focus on the Christian life and hope in eternal life. Reading the prayers can be a good opportunity to incorporate the family or friends as lectors.

## **THE LITURGY OF THE EUCHARIST**

The Liturgy of the Eucharist takes place in the usual manner. Members of the family or friends bring the gifts to the altar. The bread and wine symbolize our sharing in the Body of Christ. Care should be taken that other items do not detract from this offering. Other symbols, while important to the family, focus only on the individual and not on what we gather to celebrate: a foretaste of the eternal banquet in Christ.

Before the reception of Communion the presider should make the assembly aware of these instructions:

Catholics believe that the Eucharist is the true Body and Blood of Jesus Christ and that our sharing in the Eucharist is the sign of our oneness and unity in the Catholic Church. We invite regularly practicing Catholics who are prepared and properly disposed to receive Holy Communion today to come forward at this time. Others present not receiving Holy Communion today are invited to join with us in prayer and song.

It is not liturgically appropriate to invite people who are not receiving Communion to present themselves for a blessing at Communion time. However, in particular circumstances, the presider may judge that it would be more pastorally advisable to make an exception to this rule.

If a family member is an Extraordinary Minister of Holy Communion, he or she may assist with Communion if needed.

Following the Prayer after Communion, the Rite of Final Commendation is celebrated. If Christian symbols were placed on the casket, they are removed at this time. If the body was sprinkled with holy water during the Rite of Reception at the beginning of Mass, the sprinkling is ordinarily omitted in the Rite of Final Commendation. The presider may incense the body during or after the Song of Farewell.

At the conclusion of the Commendation, the procession is formed in the same order as the entrance, and the casket is brought out of the church. Prior to the casket being put in the hearse, the pall, if used, is removed and returned to the parish. Flowers can be replaced on the casket at this time. The body is then accompanied to the place of Committal.

## **THE FUNERAL SERVICE OUTSIDE MASS**

In certain circumstances, the Funeral Liturgy may be celebrated without the Mass. This liturgy may appropriately be called "The Funeral Service." The Funeral Service shares the following elements with the Funeral Mass:

- Introductory Rites (including the Reception of the Body)
- Liturgy of the Word
- Final Commendation
- Procession to the place of committal

It may be celebrated at a funeral home, cemetery chapel or another suitable place approved by the Archdiocese.

## THE RITE OF COMMITTAL

The Rite of Committal is the final act of the community of faith in caring for the body or cremated remains of the deceased member (OCF 204). By their presence at this rite, the community helps the mourners face the end of one relationship with the deceased and the beginning of a new one based on prayerful remembrance, gratitude, and the hope of resurrection and reunion. It is celebrated at the graveside, mausoleum or cemetery chapel by a priest, deacon, brother, woman religious or other layperson.

The Committal is an important rite, even if a reception for the congregation is planned and the Committal does not take place immediately following the funeral, its importance should not be discounted. For the mourners, the Rite of Committal truly does bring “closure” to a person’s earthly life and necessarily brings us to consider the eternal life for which we all hope.

The Rite of Committal with Final Commendation is used if the prayers of Commendation have not previously been said (i.e., the committal is taking place before the Funeral Liturgy/Memorial Mass, the family chose not to have a Funeral Liturgy, etc.).

After the prayers, the funeral director will usually inquire as to whether the family would like to see “the lowering of the casket” or they may ask if a family member would like to place the urn with cremated remains in the ground or niche, or if they’d like a cemetery staff member to do so. Some people prefer not to watch the placing of the casket in its resting place, while others may want to actually take a handful of earth and begin the filling-in of the grave. If there are floral arrangements, people usually take a flower to toss on top of the casket as a sign of their prayers for the deceased. Cemetery personnel are very accommodating and ensure that no one is put in an uncomfortable position. If people want to quietly leave after the Rite of Committal without watching the final placement of the remains, they may do so, but the idea of finality can be helpful to people in continuing to live their lives with trust in God’s promises.

## NOTES ON MILITARY HONORS

If military honors take place at the Funeral Liturgy, the flag should be removed from the casket in the vestibule of the church prior to the greeting by the priest and the covering with the pall. If there is an honor guard, they may be asked to remove the flag from the casket in a dignified way, fold it, and keep it until the end of the liturgy. If there is no honor guard present, the funeral home personnel should remove the flag and keep it until the end of the Mass at which time it may be used once again to cover the casket.

If military honors (flag folding, *Taps*, etc.) are done at the conclusion of the liturgy instead of before, these should take place after the Rite of Commendation prior to exiting the church. However, as military protocol allows for variations, the folding of the flag and the playing of *Taps*, may also be conducted outside the church as the last thing prior to placing the casket back into the hearse for transport to the cemetery.

If the military honors are to take place at the cemetery, the honor guard plays *Taps* and removes the flag to present it to a family member before the Rite of Committal.



## MUSIC

“Music is integral to the Funeral rites. It allows the community to express convictions and feelings that word alone may fail to convey. It has the power to console and uplift the mourners and to strengthen the unit of the assembly in faith and love. The texts of the songs chosen for a particular celebration should express the paschal mystery of the Lord’s suffering, death, and triumph over death and should be related to the readings from Scripture.” (OCF 30)

“...the music at funerals should support, console, and uplift the participants and should help to create in them a spirit of hope in Christ’s victory over death and in the Christian’s share in that victory.” (OCF 31)

Music for the Funeral Rites is often a sensitive issue for the deceased’s family, parish, musicians, and pastoral staff. The same liturgical norms applied to music at any Mass apply to the Funeral Mass, especially those norms found in *The Order of Christian Funerals*, *Liturgical Music Today*, and *Music in Catholic Worship*. Please keep in mind that pastoral adaptations may be necessary.

It is the pastoral responsibility of parishes to provide liturgical music at all Funeral Masses. The family should work with the pastoral staff and musicians to choose appropriate songs for all of the liturgies of Christian Burial. The sacred music should complement the Scripture chosen. Seasonal hymns may also be used (Advent, Lenten, Easter, etc). A hymn with a Eucharistic theme is appropriate for Communion time.

Secular songs, even those that were the favorite of the deceased or traditional for the family, are not permitted during the Funeral Rites; neither are national or ethnic songs. These songs can be used at the funeral home before or after the Vigil or at a reception or gathering following the Mass or Committal. On no account should recorded music be used within the liturgy.

The Mass Ordinary (Gospel Acclamation, Holy, Memorial Acclamation, Great Amen and Lamb of God) should be sung at all celebrations of the Eucharist. Those acclamations sung at the regular Sunday liturgies should receive highest priority.

See Appendix D for a list of appropriate hymns and Psalms for funerals.

## **CREMATION**

Although the preference of the Catholic Church is for burial of the full body, the Church has permitted cremation since 1963, except when it is evident that cremation was chosen for anti-Christian motives. When cremation is chosen, one of the following options is used:

### **CREMATION AFTER THE FUNERAL LITURGY**

The Church strongly prefers that the cremation take place after the funeral rites and that the body of the deceased be present during the Funeral Liturgy. When cremation follows the liturgy, the Funeral Liturgy and other rites are celebrated as described above.

### **FUNERAL LITURGY IN THE PRESENCE OF THE CREMATED REMAINS**

The Holy See authorized the bishops of the United States to allow the celebration of a Funeral Liturgy in the presence of the cremated remains of the body. Prior to the Funeral Mass or as a part of the entrance procession of the Mass, a worthy vessel containing the cremated remains, is carried with reverence into the church. The cremated remains are placed on a suitable stand or table in the place normally occupied by the casket. The Funeral Mass begins with the sprinkling of holy water. However, a pall is not placed over the cremated remains. The Funeral Mass is celebrated as described previously. Following the Prayer after Communion, the Rite of Final Commendation takes place as usual.

### **CREMATION AND COMMITMENT PRIOR TO THE FUNERAL LITURGY**

When the body is cremated and committed soon after death, the Rite of Committal with Final Commendation is used, even though occurring prior to the Funeral Liturgy.

### **PROPER INTERMENT OF CREMATED REMAINS**

The Church teaches that cremated remains must be treated with the same respect as the body of the deceased. The principle of respect for the cremated remains embraces the deeper belief in the individuality that each baptized person has before God. Respectful final disposition of cremated remains involves interment or entombment in the consecrated grounds of a cemetery. Burial options include a family grave marked with a traditional memorial, or interment in an urn garden or crypt within the cemetery that is especially for burial of the urn with an appropriate stone or bronze memorial.

We should explain to families that just as a casket bearing the mortal remains of the deceased would always be committed to a suitable resting place in the ground or in a mausoleum, so the cremated remains of a person should also be treated with Christian respect by being committed to a grave or a niche. In Baptism, a person becomes a temple of the Holy Spirit, so we treat the deceased person's body with great respect. If the person's body has been reduced to ashes through cremation, we must still treat their remains with the same respect as the intact body since the Holy Spirit dwelt within that person. The idea of scattering a person's remains, or otherwise keeping them from being properly committed goes contrary to our understanding of the sacredness of the human body and its final destiny. Cremated remains should be placed in a proper resting place. This also allows descendants, relatives, and friends to visit, pray, and think about the person who died when they can see the physical site where the remains have been committed.

## **APPENDIX A OUTLINES OF FUNERAL RITES**

The Archdiocesan Office of Worship has provided outlines of the various services for Christian funerals on the following pages. These can be copied and used when preparing the Rites with family and friends of the deceased.

**VIGIL FOR THE DECEASED AT THE FAMILY'S HOME OR  
FUNERAL HOME (OCF 51-68; 82-97)**

Presider: \_\_\_\_\_  
(priest, deacon, or lay leader of prayer)

Reader: \_\_\_\_\_

Cantor \_\_\_\_\_ Accompanist: \_\_\_\_\_

Greeters: \_\_\_\_\_

Introductory Rites

Greeting

Sprinkling with Holy Water

Opening Song \_\_\_\_\_

Invitation to Prayer

Opening Prayer

Liturgy of the Word

First Reading \_\_\_\_\_

Responsorial Psalm \_\_\_\_\_

Gospel \_\_\_\_\_

Homily

Prayer of Intercession

Litany \_\_\_\_\_

The Lord's Prayer

Concluding Prayer

Concluding Rite

Blessing

[Closing Song \_\_\_\_\_]

[Words of Remembrance]

**VIGIL FOR THE DECEASED AT THE CHURCH  
WITH RECEPTION OF THE BODY (OCF 51-68; 82-97)**

Presider: \_\_\_\_\_  
(priest, deacon, or lay leader of prayer)

Reader: \_\_\_\_\_

Cantor \_\_\_\_\_ Accompanist: \_\_\_\_\_

Greeters: \_\_\_\_\_

Introductory Rites

Greeting

Sprinkling with Holy Water

[Placing of the Pall]

Entrance Procession/Opening Song \_\_\_\_\_

[Placing of Christian Symbols]

Opening Prayer

Liturgy of the Word

First Reading \_\_\_\_\_

Responsorial Psalm \_\_\_\_\_

Gospel \_\_\_\_\_

Homily

Prayer of Intercession

Litany \_\_\_\_\_

The Lord's Prayer

Concluding Prayer

Concluding Rite

Blessing

[Closing Song \_\_\_\_\_]

[Words of Remembrance]

**FUNERAL MASS WITH THE RECEPTION OF THE BODY (OCF 128-176)**

Presider: \_\_\_\_\_ [Deacon: \_\_\_\_\_]

Cantor \_\_\_\_\_ Accompanist: \_\_\_\_\_

Placing of the Pall: \_\_\_\_\_

Reader(s): \_\_\_\_\_

Gift Bearers: \_\_\_\_\_

Altar Servers: \_\_\_\_\_

Extraordinary Ministers of Holy Communion:

\_\_\_\_\_  
\_\_\_\_\_

Pall Bearers:

\_\_\_\_\_  
\_\_\_\_\_

**Introductory Rites**

Greeting

Sprinkling with Holy Water

[Placing of the Pall]

Entrance Procession/Opening Song \_\_\_\_\_

[Placing of Christian Symbols]

[Words of Remembrance (if not before the Introductory Rites)]

Opening Prayer

FUNERAL MASS WITH THE RECEPTION OF THE BODY (cont.)

Liturgy of the Word

First Reading \_\_\_\_\_

Responsorial Psalm \_\_\_\_\_

[Second Reading \_\_\_\_\_]

Gospel Acclamation \_\_\_\_\_

Gospel \_\_\_\_\_

Homily

General Intercessions

Liturgy of the Eucharist

Preparation of the Gifts \_\_\_\_\_

Service Music:

Holy, Holy \_\_\_\_\_

Memorial Acclamation \_\_\_\_\_

Great Amen \_\_\_\_\_

Lamb of God \_\_\_\_\_

Communion Song \_\_\_\_\_

Prayer after Communion

Final Commendation

Invitation to Prayer

Silence

Song of Farewell \_\_\_\_\_

Prayer of Commendation

[Recessional Song \_\_\_\_\_]

**FUNERAL SERVICE OUTSIDE MASS WITH RECEPTION OF THE BODY  
(OCF 128-157; 177-203)**

Presider: \_\_\_\_\_ [Deacon: \_\_\_\_\_]

Cantor \_\_\_\_\_ Accompanist: \_\_\_\_\_

Placing of the Pall: \_\_\_\_\_

Reader(s): \_\_\_\_\_

Altar Servers: \_\_\_\_\_

Pall Bearers:

\_\_\_\_\_  
\_\_\_\_\_

**Introductory Rites**

Greeting

Sprinkling with Holy Water

[Placing of the Pall]

Entrance Procession/Opening Song \_\_\_\_\_

[Placing of Christian Symbols]

Words of Remembrance (if not before the Introductory Rites)

Opening Prayer

**Liturgy of the Word**

First Reading \_\_\_\_\_

Responsorial Psalm \_\_\_\_\_

[Second Reading \_\_\_\_\_]

Gospel Acclamation \_\_\_\_\_

Gospel \_\_\_\_\_

Homily

General Intercessions

**Final Commendation**

Invitation to Prayer

Silence

Song of Farewell \_\_\_\_\_

Prayer of Commendation

[Recessional Song \_\_\_\_\_]



**RITE OF COMMITTAL  
(OCF 204-223)**

Presider: \_\_\_\_\_  
(priest, deacon, or lay leader of prayer)

[Military Honors]

Invitation  
Scripture Verse \_\_\_\_\_

Prayer over the Place of Committal

Committal  
Intercessions  
The Lord's Prayer  
Concluding Prayer

Prayer over the People

[Music \_\_\_\_\_]

**RITE OF COMMITTAL WITH FINAL COMMENDATION  
(OCF 224-233)**

(Used when the Final Commendation has not been previously prayed.)

Presider: \_\_\_\_\_  
(priest, deacon, or lay leader of prayer)

[Military Honors]

Invitation  
Scripture Verse \_\_\_\_\_

Prayer over the Place of Committal

Invitation to Prayer  
Silence  
[Signs of Farewell]  
Song of Farewell \_\_\_\_\_  
Prayer of Commendation  
Committal

Prayer over the People

[Music \_\_\_\_\_]

## **APPENDIX B FUNERAL READINGS CHECKLIST**

### **OLD TESTAMENT (Lectionary 1011)**

- ( ) 1. Job 19:1, 23-27: I know that my Redeemer lives.
- ( ) 2. Wisdom 3:1-9: He accepted them as a holocaust.  
( ) Wisdom 3:1-6, 9 (shorter form)
- ( ) 3. Wisdom 4 7-15: A blameless life is a ripe old age.
- ( ) 4. Isaiah 25 6, 7-9: The Lord God will destroy death forever.
- ( ) 5. Lamentations 3 17-26: It is good to wait in silence for the Lord God to save.
- ( ) 6. Daniel 12 1-3: Of those who lie sleeping in the dust of the earth many will awake.
- ( ) 7. 2 Maccabees 12: 43-46: It is good and holy to think of the dead rising again.

### **RESPONSORIAL PSALM (Lectionary 1013)**

- ( ) Psalm 23: The Lord is my shepherd; there is nothing I shall want. - or -  
( ) Though I walk in the valley of darkness, I fear no evil, for you are with me.
- ( ) Psalm 25: To you, Lord, I lift my soul. - or -  
( ) No one who waits for you, O Lord, will ever be put to shame.
- ( ) Psalm 27: The Lord is my light and my salvation. - or -  
( ) I believe that I shall see the good things of the Lord in the land of the living.
- ( ) Psalms 42 & 43: My soul is thirsting for the living God; when shall I see him face to face?
- ( ) Psalm 63: My soul is thirsting for you, O Lord my God.
- ( ) Psalm 103: The Lord is kind and merciful. - or -  
( ) The salvation of the just comes from the Lord.
- ( ) Psalm 116: I will walk in the presence of the Lord in the land of the living. - or -  
( ) Alleluia.
- ( ) Psalm 122: I rejoiced when I heard them say; let us go to the house of the Lord. - or -  
( ) Let us go rejoicing to the house of the Lord.
- ( ) Psalm 130: Out of the depths, I cry to you, Lord. - or -  
( ) I hope in the Lord, I trust in his word.
- ( ) Psalm 143: O Lord, hear my prayer.

## NEW TESTAMENT (Lectionary 1012 and 1014)

During the Easter Season, reading 1, 17, 18 or 19 is used as the first reading instead of a reading from the Old Testament.

- ( ) 1. Acts 10:34-43: God has appointed Jesus to judge everyone, alive and dead.
- ( ) Acts 10:34-36, 42-43 (shorter form)
- ( ) 2. Romans 5:5-11: Having been justified by his blood, we will be saved from God's anger through him.
- ( ) 3. Romans 5:17-21: Where sin increased, there grace abounded all the more.
- ( ) 4. Romans 6:3-9: Let us walk in the newness of life.
- ( ) Romans 6:3-4, 8-9 (shorter form)
- ( ) 5. Romans 8:14-23: We groan while we wait for the redemption of our bodies.
- ( ) 6. Romans 8:31-35, 37-39: Who can ever come between us in the love of Christ?
- ( ) 7. Romans 14:7-9. 10-12: Whether alive or dead, we belong to the Lord.
- ( ) 8. 1 Corinthians 15:20-24a, 25-28: All people will be brought to life in Christ.
- ( ) 1 Corinthians 15:20-23 (shorter form)
- ( ) 9. 1 Corinthians 15:51-57: Death is swallowed up in victory.
- ( ) 10. 2 Corinthians 4:14-15:1: What is seen is transitory; what is unseen is eternal.
- ( ) 11. 2 Corinthians 5:1, 6-10: We have an everlasting home in heaven.
- ( ) 12. Philippians 3:20-21: Jesus will transfigure these wretched bodies of ours to be like his glorious body.
- ( ) 13. Thessalonians 4:13-18: We shall stay with the Lord forever.
- ( ) 14. 2 Timothy 2:8-13: If we have died with him, we shall live with him.
- ( ) 15. 1 John 3:1-2: We shall see God as he really is.
- ( ) 16. 1 John 3:14-16: We have passed from death to life, because we love our brothers and sisters.
- ( ) 17. Revelation 14:13: Happy are those who die in the Lord.
- ( ) 18. Revelation 20:11 - 21:1: The dead have been judged according to their works.
- ( ) 19. Revelation 21:1-5, 6-7: There will be no more death.

## GOSPEL (Lectionary 1016)

- ( ) 1. Matthew 5:1-12: Rejoice and be glad, for your reward will be great in heaven.
- ( ) 2. Matthew 11:25-30: Come to me... and I will give you rest.
- ( ) 3. Matthew 25:1-13: Look. The bridegroom comes. Go out to meet him.
- ( ) 4. Matthew 25:31-46: Come, you whom my Father has blessed.
- ( ) 5. Mark 15:33-16:6: Jesus gave a loud cry and breathed his last.
- ( ) Mark 15:33-39 (shorter form)
- ( ) 6. Luke 7:11-17: Young man, I say to you, arise.
- ( ) 7. Luke 12:35-40: Be prepared.
- ( ) 8. Luke 23:33, 39-43: Today you will be with me in paradise.
- ( ) 9. Luke 23:44-46, 50, 52-53; 24: 1-6a: Father, I put my life in your hands.
- ( ) Luke 23: 44-46, 50, 52-53 (shorter form)
- ( ) 10. Luke 24:13-35: Was it not necessary that the Christ should suffer and so enter into his glory?
- ( ) Luke 24:13-16, 28-35 (shorter form)
- ( ) 11. John 5:24-29: Whoever hears my word and believes has passed from death to life.
- ( ) 12. John 6:37-40: All who believe in the Son will have eternal life and I will raise them to life again on the last day.
- ( ) 13. John 6:51-58: All who eat this bread will live forever; and I will raise them up on the last day.
- ( ) 14. John 11:17-27: I am the resurrection and the life.
- ( ) John 11:21-27 (shorter form)
- ( ) 15. John 11:32-45: Lazarus, come out.
- ( ) 16. John 12:23-28: If a grain of wheat falls on the ground and dies, it yields a rich harvest.
- ( ) John 12:23-26 (shorter form)
- ( ) 17. John 14:1-6: There are many rooms in my Father's house.
- ( ) 18. John 17:24-26: Father, I want those you have given me to be with me where I am.
- ( ) 19. John 19:17-18, 25-30: Jesus bowed his head and gave up his spirit.

## APPENDIX C GENERAL INTERCESSIONS

### A - MAN

*Presider: Introductory Prayer*

In baptism \_\_\_\_\_ received the light of Christ.  
Scatter the darkness now and lead him over the waters of death.  
Lord, in your mercy,

Our brother \_\_\_\_\_ was nourished at the table of  
the Savior.  
Welcome him into the halls of the heavenly banquet.  
Lord, in your mercy,

Many friends and members of our families have gone before us and await the kingdom.  
Grant them an everlasting home with your Son.  
Lord, in your mercy,

Many people die by violence, war, and famine each day.  
Show your mercy to those who suffer so unjustly these sins against your love,  
and gather them to the eternal kingdom of peace.  
Lord, in your mercy,

Those who trusted in the Lord now sleep in the Lord.  
Give refreshment, rest, and peace to all whose faith is known to you alone.  
Lord, in your mercy,

The family and friends of \_\_\_\_\_ seek comfort and  
consolation.  
Heal their pain and dispel the darkness and doubt that come from grief.  
Lord, in your mercy,

We are assembled here in faith and confidence to pray for our brother  
\_\_\_\_\_  
Strengthen our hope so that we may live in the expectation of your Son's coming.  
Lord, in your mercy,

*Presider: Concluding Prayer*  
*(The reader remains in place until the concluding prayer is finished.)*

## **B - MAN**

*Presider: Introductory Prayer*

For \_\_\_\_\_,  
who in Baptism was given the pledge of eternal life,  
that he may now be admitted to the company of the saints.  
We pray to the Lord.

For our brother who ate the body of Christ, the bread of life,  
that he may be raised up on the last day.  
We pray to the Lord.

For our deceased relatives and friends and for all who have helped us,  
that they may have the reward of their goodness.  
We pray to the Lord.

For those who have fallen asleep in the hope of rising again,  
that they may see God face to face.  
We pray to the Lord.

For the family and friends of our brother \_\_\_\_\_,  
that they may be consoled in their grief by the Lord,  
who wept at the death of his friend Lazarus.  
We pray to the Lord.

For all of us assembled here to worship in faith,  
that we may be gathered together again in God's kingdom.  
We pray to the Lord.

*Presider: Concluding Prayer*

*(The reader remains in place until the concluding prayer is finished.)*

## A - WOMAN

*Presider: Introductory Prayer*

In baptism \_\_\_\_\_ received the light of Christ.  
Scatter the darkness now and lead her over the waters of death.  
Lord, in your mercy,

Our sister \_\_\_\_\_ was nourished at the table of  
the Savior.  
Welcome her into the halls of the heavenly banquet.  
Lord, in your mercy,

Many friends and members of our families have gone before us and await the kingdom.  
Grant them an everlasting home with your Son.  
Lord, in your mercy,

Many people die by violence, war, and famine each day.  
Show your mercy to those who suffer so unjustly these sins against your love,  
and gather them to the eternal kingdom of peace.  
Lord, in your mercy,

Those who trusted in the Lord now sleep in the Lord.  
Give refreshment, rest, and peace to all whose faith is known to you alone.  
Lord, in your mercy,

The family and friends of \_\_\_\_\_ seek comfort and  
consolation.  
Heal their pain and dispel the darkness and doubt that come from grief.  
Lord, in your mercy,

We are assembled here in faith and confidence to pray for our sister  
\_\_\_\_\_  
Strengthen our hope so that we may live in the expectation of your Son's coming.  
Lord, in your mercy,

*Presider: Concluding Prayer*

*(The reader remains in place until the concluding prayer is finished.)*



## **B - WOMAN**

*Presider: Introductory Prayer*

For \_\_\_\_\_,  
who in Baptism was given the pledge of eternal life,  
that she may now be admitted to the company of the saints.  
We pray to the Lord.

For our sister who ate the body of Christ, the bread of life,  
that she may be raised up on the last day.  
We pray to the Lord.

For our deceased relatives and friends and for all who have helped us,  
that they may have the reward of their goodness.  
We pray to the Lord.

For those who have fallen asleep in the hope of rising again,  
that they may see God face to face.  
We pray to the Lord.

For the family and friends of our sister \_\_\_\_\_,  
that they may be consoled in their grief by the Lord,  
who wept at the death of his friend Lazarus.  
We pray to the Lord.

For all of us assembled here to worship in faith,  
that we may be gathered together again in God's kingdom.  
We pray to the Lord.

*Presider: Concluding Prayer*

*(The reader remains in place until the concluding prayer is finished.)*

## APPENDIX D APPROPRIATE MUSIC FOR FUNERAL RITES

The following is a list of appropriate hymns and psalms.

Hymn	Composer/Tune
All Creatures of Our God and King	Lasst uns erfreuen
Alleluia! Sing to Jesus	Hyfrydol
Be Not Afraid	Bob Dufford
Because the Lord is My Shepherd	Christopher Walker
Behold the Lamb	Martin Willet
Center of My Life	Paul Inwood
Come My Way, My Truth, My Life	R.V. Williams
Do Not Be Afraid	Suzanne Toolan
Dwelling Place	John Foley
Eat this Bread	Jacques Berthier
Eye Has Not Seen	Marty Haugen
For All the Saints	Sine Nomine
Gentle Shepherd	Tobias Colgan
Give Me Jesus	James Hansen
Holy Darkness	Dan Schutte
Holy is the Temple	Bob Hurd
How Blest Are They	Fred Pratt Green
How Great Thou Art	Stuart Kline
How Lovely Is Your Dwelling Place	Randall DeBruyn
I Am the Bread of Life	Suzanne Toolan
I Heard the Voice of Jesus Say	R.V. Williams
I Know that My Redeemer Lives	Duke Street
I Know that My Redeemer Lives	Scott Soper
I, the Lord	Tom Kendzia
I Will Lift Up My Eyes	Tom Conry
In Every Age	Janet Sullivan Whitaker
In Paradisum	chant
Into Your Hands	Grayson Warren Brown
Isaiah 49	Carey Landry
Jesus, Lord, Have Mercy	Adoro Te, Devote
Jesus, Remember Me	Jacques Berthier
Jesus, the Bread of Life	Grayson Warren Brown
Keep in Mind	Lucien Deiss
Lead Me, Lord	John D. Becker
Like a Shepherd	Bob Dufford
Lord of All Hopefulness	Jan Struther
Luke 2: Canticle of Simeon	Randall DeBruyn
May the Angels Lead You	David Haas
May the Angles Lead You	Howard Hughes
My Soul in Stillness Waits	Marty Haugen
Nearer, My God, to Thee	Lowell Mason
O God, for You I Long	Bernadette Farrell

<u>Hymn</u>	<u>Composer/Tune</u>
O God, Our Help in Ages Past	Isaac Watts
O God, You Search Me	Bernadette Farrell
O Lord of Life	Melchior Vulpius
On Eagle's Wings	J. Michael Joncas
Only in God	John Michael Talbot
Parable	M.D. Ridge
Prayer of Saint Francis	Sebastian Temple
Saints of God	Steven Janco
Shall We Gather at the River	Robert Lowry
Shelter Me, O God	Bob Hurd
Shepherd of My Heart	Francis Patrick Sullivan
Sing with All the Saints in Glory	Ode to Joy
Song of Farewell	Old Hundredth
Song of Farewell	Ernest Sands
Song of Farewell	Dan Schutte
Song of Simeon	Janet Sullivan Whitaker
Soon and Very Soon	Andrae Crouch
Steal Away to Jesus	Spiritual
The King of Love My Shepherd Is	St. Columba
The Lord is My Hope	M.D. Ridge
The Lord is My Light	Christopher Walker
The Lord is Near	J. Michael Joncas
The Path of Life	Scott Soper
The Strife is O'er	G. Palestrina
There is a Balm in Gilead	Spiritual
There is a Longing	Anne Quigley
This Alone	Tim Manion
Unless a Grain of Wheat	Bernadette Farrell
Unless a Grain of Wheat	Bob Hurd
We Have Been Told	David Haas
We Live Not for Ourselves	Bernard Huijbers
We Shall Rise Again	Jeremy Young
We Will Rise Again	David Haas
What Wondrous Love	Wondrous Love
With The Lord	J. Michael Joncas
Ye Watchers and Ye Holy Ones	Lasst unserfreuen
Yes, I Shall Arise	Owen Alsott
Yes, I Shall Arise	Lucien Deiss
You Are Mine	David Haas
You Are Near	Dan Schutte

In addition, settings of the following psalms may be used as the Responsorial Psalm:

Psalm 23	
Psalm 25	Psalm 103
Psalm 27	Psalm 116
Psalm 42	Psalm 122
Psalm 43	Psalm 130
Psalm 63	Psalm 143

