

St. Mary of the Assumption Parish

Funeral Planning Guide



In this moment of sorrow, the Lord is in our midst and comforts us with
His word:

"Blessed are the sorrowful, for they shall be consoled".

Loving and merciful God, we entrust our sister/brother to You.

"The old order has passed away. Welcome her/him now into paradise where there will be no more sorrow, no more weeping and pain, but only the peace and joy with Jesus, Your Son, and the Holy Spirit forever and ever." Amen.

All of us at St. Mary of the Assumption Parish, would like to extend our sympathy in the loss of your loved one. Take comfort in knowing that our Catholic faith assures us that our Lord is the God of all consolation. We pray that Our Lord and Our Blessed Mother may be with you to bring peace and strength during this time of grief and encourage you to take time in prayer. Please let us know if there is any way we can help you through this difficult time and please be assured of our own continued prayers.

- ❖ The Church, through its funeral rites, commends the dead to God's merciful love.
- ❖ 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 Liturgy of the Church, specifically the Mass of Christian Burial, uses rituals that help us to pray and mourn. Within this ritual, there are certain choices that can be made regarding your involvement, the readings, and music.

This booklet will direct you in making those choices.

Take a moment with your family to read through the entire booklet before making any decisions about the liturgy. Then, prayerfully complete the Funeral Planning Sheets in this booklet.

By going through this process, you and your family will be able to share more fully in the liturgy and best express the care you have for your deceased loved one.

We understand that this is a difficult time; therefore, you should not feel pressured to make selections if you are unable. Just let us know and the priest or a parish staff member will thoughtfully and with great care plan the liturgy for you.

Contact Information: *St. Mary of the Assumption Parish*

Parish Office Number: 315-343-3953

Fr. James A. Schultz

Phone: 315-292-2701

Email: jschultz@syrдио.org

Kristie Pauldine – Parish Office Manager

Phone: 315-402-6885

Email: kpauldine@syrдио.org

What to expect...

The Rites of Christian Burial are celebrated to offer praise and thanksgiving to God for the gift of life which has now been returned to God, the author of life.

The Rite of Christian Burial is available to all baptized Christians, and includes *three distinct parts*:

The Wake: This takes place during the visiting hours at the funeral home. Please contact the rectory if you would like a minister from the church to lead a prayer service.

The Funeral Liturgy: This takes place in the church with the celebration of a Mass. The body or cremated remains of the person are honored by being brought to the church where the memory and spirit of the deceased are joined to the greater mystery of Christ's death and resurrection.

The Committal: This is the graveside service committing the body to its final resting place where the deceased awaits the glory of the resurrection.

Scheduling the Funeral

According to our diocesan guidelines, funerals can be held on most days of the year except a Sunday or Holy Day and a few other special days.

The normal time for funerals at Saint Mary's Church is 10:00 or 11:00 AM.

The funeral director will coordinate with Saint Mary's Parish as to the days and Mass times and other times may be requested.

If, for personal or pastoral reasons, you need a service in the funeral home, please make arrangements with a priest.

Normally, Catholic parishes celebrate the funerals of their parishioners; however, we do not exclude someone because they are not formally registered. We will also do our best to accommodate your family members and/or former parishioners.

Offerings and Stipends

We are committed to assisting in your time of need.

It is customary that a stipend is offered to those who provide a service at the Funeral Mass: the celebrant, organist, and a professional soloist or cantor.

A donation is also made to the parish.

The funeral director will assist you in making these monetary offerings.

When planning your funeral liturgy, our music director, Mr. Alan Lynch, will assist the family in arranging for the organist and cantor.

The Fee for the Organist is: \$150 and is included in the funeral fee

*The Cantor fee is: \$125 and you may need to let the funeral director know to include this cost in the funeral fee*****

If the family wishes to hire additional musicians, those arrangements are to be made separately, in cooperation with our Music Director: Alan Lynch.

******In following with Covid-19 Regulations, a cantor is required at this time since choirs are prohibited. The stipend for the cantor is an additional \$125. Please let the funeral director know about this additional cost.***

St. Mary of the Assumption Music Director:

Mr. Alan Lynch:

Email: alynch@syrdio.org

Phone: 1-201-675-9746

Flowers

Flowers are almost always presented at a funeral Mass and are usually brought to the Church from the funeral home by the funeral director or delivered by a local florist.

If you are using a florist, please tell them to contact St. Mary's prior to delivery to confirm when the church will be open for delivery. Please have them contact: Kristie Pauldine at 315-402-6885.

Funeral flowers are a visible tribute to the deceased and their messages of love and support are generally appreciated by grieving family members.

Most families choose not to, or are unable to, bring home all of the flower arrangements following a funeral service. Often, families donate these flowers to Saint Mary of the Assumption Parish. Donated flowers are gratefully accepted and will be displayed at our Masses.

How to Use the Rest of this Booklet to Plan the Liturgy

Please continue to read through the entire booklet before making any decisions. The following pages explain the progression of the Liturgy of the Word and offer suggestions on how family and friends can be involved. We hope that using this booklet will provide you with some comfort and help you to make choices that celebrate the life of your loved one.

In this booklet, you will find the **Selection Sheet** which can be easily removed and used to record the names of who will participate in the funeral liturgy as well as music and reading selections. We encourage you to invite others to take part in the funeral liturgy. Being involved not only honors your loved one, but can help you move from life before a death to life after a death. Once you have completed the Selection Sheet, please return it to Kristie Pauldine or the Parish Office at least 48 hours before the funeral. If we can assist you in any way, please don't hesitate to call us at (315) 402-6885.

Please contact the office as soon as possible to schedule a meeting with Fr. Schultz prior to the funeral service. 315-343-3953 or 315-402-6885.

Frequently Asked Questions

We know there are questions that will arise, so we included a few commonly asked questions here to aid you.

What should we do first? Call the Funeral Home. They will help you in making the arrangements and will contact the Parish to schedule the Funeral Mass. Then, share this booklet with your family and read it in its entirety before making any decisions regarding the liturgy. Also, be sure to contact the priest so that you can talk with him about your loved one and the choices you have made in remembering him or her.

How can family members be involved in the Funeral Mass?

There are many ways to participate, from placing the pall on the casket at the beginning of Mass to proclaiming Scripture and presenting the Gifts at the Offertory. (the presentation of the Gifts is suspended due to Covid-19 guidelines)

Are we limited to Scripture choices presented in this booklet?

This booklet provides Scriptures that are most often chosen; we ask you to choose from the ones within the booklet.

Can we request secular music for the Mass? The Mass is really a time for liturgical music. Secular music may be more appropriately played at a wake or gathering after Mass.

What about a eulogy? Eulogies are not a part of our Catholic Funeral Liturgy and are best expressed at either the vigil service or during a gathering (luncheon) after the rite of committal.

What does the Church teach about cremation? When cremation is chosen for a good reason, the full course of the Order of Christian Funerals should still be celebrated, including the Wake, the Funeral Liturgy, and the Committal.

Funeral Mass Program

100 copies of a program will be made available upon request

This program will follow our standard St. Mary of the Assumption Funeral Program format.

If you would like a funeral Mass Program, please provide the information that you would like included in the program, or you may provide a physical or digital copy of the obituary.

If you would like a small picture printed, please provide a digital file or a link to an online obituary with a picture attached to it.

Please provide a copy of the Funeral Mass Planning Sheet with all information filled out to be included in the program.

Please do not forget to include the music selections if you wish for them to be included in the program.

Please include a short personal thank you or message from the family if desired.

Please include a few details to help with designing the program such as favorite color, favorite flower, favorite Saint, and/or favorite Bible Verse.

All information must be sent to kpauldine@syrdio.org 48 hours before the funeral date. If you do not have access to email, please call Kristie Pauldine at 315-402-6885 to make other arrangements for the information to be received.

St. Mary of the Assumption Parish Funeral Planning Sheet 1

GENERAL INFORMATION

- *It is not necessary to fill this out if an obituary has been made available*

Name of deceased: _____

Address: _____

Parish: _____

Spouse: _____

Child(ren): _____

Grandchild(ren): _____

Sibling(s): _____

Parent(s): _____

Contact Person for Funeral Planning: (required)

Name: _____

Phone: _____

Email: _____

St. Mary of the Assumption Parish Funeral Planning Sheet 2

VIGIL FOR THE DECEASED:

The vigil is a time to remember the life of the deceased and commend him/her to God. Mourners ask God for consolation and strength to support one another. Celebrated between the time of death and the funeral liturgy, the vigil service is conducted at the funeral home. A priest usually leads the vigil, but a lay person may preside if necessary.

Gathering in the Presence of the Body: Occurs when family first gathers in the presence of the body.

Will there be a Gathering/Vigil (also known as) Calling Hours?

◆ Yes ◆ No: _____ (please fill in)

Location (address) of Vigil:

Funeral Home Presider:

Prayer(s): Choose at least one.

◆ **Office for the Dead**

The Office for the Dead is a prayer cycle of the Liturgy of the Hours in the Roman Catholic Church, said for the repose of the soul of a deceased individual or individuals.

◆ **Rosary**

Catholics pray the Rosary for many reasons, including the eternal rest of souls. Although it is possible to pray for a deceased persons' soul at any time with a rosary it is more common to see rosary prayers recited in the vigil that precedes the funeral.

- **Priest's Choice** (allow the priest to arrange for the prayers)

St. Mary of the Assumption Parish Funeral Planning Sheet 3

FUNERAL LITURGY

The Funeral Liturgy, or the Mass of Christian Burial, is the central liturgical celebration of the Christian community for the deceased. The funeral liturgy commends the deceased to God, united to the one sacrifice of Jesus on the cross and offers mourners Holy Communion as a foretaste of the banquet feast of Heaven.

Location: St. Mary of the Assumption Parish/ St. Mary's Church.

107 West Seventh Street. Oswego, NY.

Celebrant: _____

Placing of Pall by Family/Close Friends: ♦ Yes OR ♦ No
_____ (please write in response)

Lector(s): ♦ Family will provide OR ♦ Parish will provide
_____ (please write in response)

If provided by family, please list information on the following page

Music: ♦ Family will plan with Music Director OR ♦ Parish will choose
_____ (please write in response)

St. Mary of the Assumption Parish Funeral Planning Sheet 4

Reading Choices: (See Appendix A):

Please indicate your choices from (Appendix A) by both selection choice AND Name/Passage:

First Reading - Old Testament

Name of Lector: _____

Mobile: _____

First Reading Name/Passage: _____

First Reading Selection: _____

Responsorial Psalm: (will be sung by cantor)

Name of Psalm: _____

Psalm Selection/Passage: _____

Second Reading - New Testament

Name of Lector: _____

Mobile: _____

Second Reading Name/Passage: _____

Second Reading Selection: _____

Gospel Reading: (will be read by the presiding priest)

Gospel Reading Name/Passage: _____

Gospel Reading Selection: _____

St. Mary of the Assumption Parish Funeral Planning Sheet 5

Music Choices:

Music Director at St. Mary's: Mr. Alan Lynch

Email: alynch@syrdio.org

Phone: 1-201-675-9746

Organist: (name) _____

Mobile: _____

Cantor: (name) _____

Name: _____

Mobile: _____

Musical Selections (See Appendix B): Please indicate your choices from Appendix B by selection AND title:

Processional (entrance) Hymn:

Offertory Hymn:

Communion Hymn(s):

Procession to the Place of Committal (closing) Hymn:

Other Special Notes: _____

Appendix A: Reading Choices for Funeral Liturgy

First Reading: Old Testament Reading Selections. Please choose ONE.

Record Selection on Funeral Planning Sheet

Selection C1: (2 Maccabees 12:43-46)

Judas, the ruler of Israel, then 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. †

Selection C2: (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. †

Selection C3: (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. †

Selection C4: (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. Because grace and mercy are with his holy ones and his care is with his elect. †

Selection C5: (Isaiah 25:6, 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!"†

Selection C6: (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. †

Selection C7: (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. †

**First Reading – New Testament Additional options
chosen in place of an Old Testament Reading ONLY
during the Easter Season**

Selection C8 (Acts 10:34-43)

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

Selection C9 (Revelation 14:13)

Happy are those who die in the Lord. I heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now on.” “Yes.” said the Spirit, “let them find rest from their labors, for their works accompany them.”

Responsorial Psalm Selections. Please choose ONE.

Record Selection on Funeral Planning Sheet

Please select a Lectionary Psalm below. An appropriate musical setting of the Psalm will be chosen by the Music Ministry based on the selection. Please note that “songs” like Shepherd Me, O God are not the text of Psalm 23 and may not be used as the Responsorial Psalm.

- 1. Selection D1 (Psalm 23:1-3, 4, 5, 6)** *“The Lord is my Shepherd”*
- 2. Selection D2 (Psalm 25:6 and 7b, 17-18, 20-21)**
“To you, O Lord, I lift up my soul”
- 3. Selection D3 (Psalm 27:1, 4, 7 and 8b and 9a, 13-14)**
“The Lord is my Light and my Salvation”
- 4. Selection D4 (Psalm 42:2, 3, 5cdef; 43:3, 4, 5)**
“My soul is thirsting for the living God: when shall I see him face to face?”
- 5. Selection D5 (Psalm 63:2, 3-4, 5-6, 8-9)**
“My soul is thirsting for you, O Lord, my God “
- 6. Selection D6 (Psalm 103:8 and 10, 13-14, 15-16, 17-18)**
“The Lord is kind and merciful”
- 7. Selection D7 (Psalm 116:5, 6, 10-11, 15-16ac)**
“I will walk in the presence of the Lord in the land of the living.”
- 8. Selection D8 (Psalm 122:1-2, 4-5, 6-7, 8-9)**
“I rejoiced when I heard them say: let us go to the house of the Lord.”
- 9. Selection D9 (Psalm 130:1-2, 3-4, 5-6ab, 6c-7, 8)**
“Out of the depths, I cry to you, Lord. “
- 10. Selection D10 (Psalm 143:1-2, 5-6, 7ab and 8ab, 10)**
“O Lord, hear my prayer”

Second Reading: New Testament Reading Selections.

Please choose ONE.

Record Selection on Funeral Planning Sheet

Selection E1 (Romans 5:5-11)

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

Selection E2 (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 oneperson 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 disobedience of one man the many were made sinners, so through the obedience of the one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord. †

Selection E3 (Romans 6:3-9)

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

Selection E4 (Romans 8:14-23)

Brothers and sisters: Those who are led by the Spirit of God, are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. †

Selection E5 (Romans 8:31b-35, 37-39)

Brothers and sisters: If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord. †

Selection E6 (Romans 14:7-9, 10c-12)

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

Selection E7 (1 Corinthians 15:20-28)

Brothers and sisters: 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 a 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. †

Selection E8 (1 Corinthians 15:51-57)

Brothers and sisters: Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when that 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. †

Selection E9 (2 Corinthians 4:14 - 5:1)

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

know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. †

Selection E10 (2 Corinthians 5:1, 6-10)

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

Selection E11 (Philippians 3:20-21)

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

Selection E12 (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. †

Selection E13 (2 Timothy 2:8-13)

Beloved: Remember Jesus Christ, raised from the dead, a descendent 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. †

Selection E14 (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. †

Selection E15 (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 Selections. Please choose ONE.

Record Selection on Funeral Planning Sheet

Selection G1 (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." †

Selection G2 (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." †

Selection G3 (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." †

Selection G4 (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 the least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life."†

Selection G5 (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."†

Selection G6 (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. †

Selection G7 (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."†

Selection G8 (Luke 23:33, 39-43)

When they 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 man, 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." †

Selection G9 (Luke 23:44-46, 50, 52-53; 24:1-6a)

It was now 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." †

Selection G10 (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 day 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; and they came back and reported that they had indeed seen a vision of angels who announced that 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 that the prophets spoke! Was it not necessary that the Christ should suffer 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 bread. †

Selection G11 (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 has 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. †

Selection G12 (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." †

Selection G13 (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."†

Selection G14 (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 that 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?" "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world." †

Selection G15 (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 have 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 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. †

Selection G16 (John 12:23-28)

Jesus told 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 will glorify it again." †

Selection G17 (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 may also 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." †

Selection G18 (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 my 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." †

Selection G19 (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 of Magdala. When Jesus saw his mother and the disciple there 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. †

Scripture readings are taken from: The New American Bible with Revised New Testament. © 1986, Confraternity of Christian Doctrine, Washington, DC. Revised 12/06

Appendix B: Music Choices for Funeral Liturgy

The sacred and communal nature of our Catholic Funeral Celebrations requires careful planning in the selection of music. This planning will ensure the ability of all those gathered to actively participate in the celebration. Because of the sacredness of the Holy Sacrifice of the Mass, secular instrumental or vocal music, or the use of recorded music of any kind may not be used.

This music listed below is acceptable for Catholic funerals. Please consult with the music director if you have any questions.

Besides for the music, which is standard for all Masses, we have options for the following parts of the Mass:

The Opening, Offertory, Communion, and Recessional hymns may be chosen from this list:

Amazing Grace	Let There Be Peace on Earth
As the Deer Longs	Mine Eyes Have Seen the Glory
Ave Maria	Morning Has Broken
Battle Hymn of the Republic	On Eagles Wings
Behold the Lamb	One Bread, One Body
Be Not Afraid	One Love Released
Bread of Angels	Panis angelicus
Come To Me	Prayer of St. Francis
Gift of Finest Wheat	Precious Lord, Take My Hand
Here I Am, Lord	Seed, Scattered and Sown
Hosea	Shepherd of Souls ST AGNES
How Great Thou Art	The Supper of the Lord
I Am the Bread of Life	The Strife Is O'er
I Am the Living Bread	You Are Mine
I Know My Redeemer Lives	

Please work with the music director for the proper location for each song in the funeral. If there is a song or hymn not on the list, feel free to ask the music director if it is appropriate for a Catholic Mass, and if it is possible to be sung.