

METHUEN CATHOLIC

THE PARISHES OF ST. MONICA AND ST. LUCY



GUIDE FOR CATHOLIC FUNERALS

254 MERRIMACK ST. | 212 LAWRENCE ST.

METHUEN, MA

A death in the family is never easy. Our human experience leaves us in shock, and we may feel alone to confront our loss and our own mortality. Our Faith in God supports us and directs our attention to the Crucified and Risen Lord - victor over death with whom we are one through Baptism and the community of the Church. The Parishes of St. Monica and St. Lucy walk with you in this time of need, and we are already in prayer for your beloved and for your consolation. The purpose of this booklet is to assist you in planning the Funeral Liturgy of your loved one. Our parish funeral coordinator will reach out to you soon and will be available for any assistance that you may require. At the back of this booklet is a page where you can write down your music and reading selections and other information.

THE FUNERAL RITE

The Catholic Funeral Rite is divided into three components or "Stations":

- The Vigil Service (Wake Prayer Service)
- The Funeral Mass
- The Committal (Prayers at the Grave)

THE VIGIL SERVICE

This is a service of the Word, held during the wake the evening before the funeral. It includes Scriptures, reflection, and prayers. Often the priest or deacon will start the prayers after the family has gathered, but before the public viewing has begun.

THE FUNERAL MASS

The Mass is held at the parish. Upon entering the church, the family is greeted by the priest, and the casket is sprinkled with Holy Water and covered with the pall.

Placing of the Pall: Both the sprinkling and pall are reminders of the deceased's Baptism through which he or she entered the Church. Family members are invited to place the pall on the casket after the blessing with holy water. This comforting action exhibits the care of the family for their beloved even in death. The family then follows the casket and priest to the front of the church. The funeral director will

accompany them to the seats while the entrance song is sung. The opening prayer of the Mass concludes this Entrance Rite. The Mass continues in the usual manner with the Liturgy of the Word.

Scripture Readings: The Funeral Mass calls for a total of three readings from Sacred Scripture: one from the Old Testament, one from the New Testament Letters, and a Gospel Reading. Included in this booklet are the selection of readings. The family is invited to choose the first two readings to be proclaimed by the Parish Lector. The Gospel is chosen and proclaimed by the priest.

Presentation of the Gifts: Another opportunity for family and friends to participate is to present the gifts of bread and wine for the celebration of the Eucharist. The Funeral director will assist the gift bearers who carry the items down the aisle to present them to the priest in front of the altar. No more than three gifts can be part of the presentation of the gifts.

Words of Remembrance: Finally, one family member or a person close to the departed is often asked to speak words of thanks or remembrance at the funeral. This is done after Communion, by one person, and is typically three to five minutes. However, additional words could be arranged during the wake, at the graveside, or during the post-funeral reception if there is one. The family should expect to provide a copy of the eulogy to the celebrant at the wake. This allows the priest to review the words of remembrance while ensuring that the Gospel message in the homily does not encroach on the sentiments of the speaker.

THE COMMITTAL

The prayers offered at the graveside are brief. There is a short scripture passage, a blessing of the grave, a committal prayer, and prayers for the mourners and all the deceased. Some families choose to conclude this Rite with a familiar hymn in thanksgiving for the life in Christ of the deceased. Also, this is a good moment to play a song that was most meaningful to your beloved.

OUR HOPE IN JESUS CHRIST

The resurrection of Jesus is the culminating truth of the Catholic faith, preached from the very beginning of Christianity. Christ died for our sins in accordance with the scriptures, was buried, and raised on the third day. The risen Christ is the source of our future resurrection. “Christ has been raised from the dead. For as in Adam all die, so also in Christ all shall be made alive” (1Cor 15:20ff).

While it is true that Christ will raise us up on the last day, it is also true that, in a certain way, we have already risen with Christ. United with Christ by baptism, we truly participate in the life of the risen Christ (cf. Eph 2:6). The soul is separated from the body by death, but in the resurrection, God will give it incorruptible life, transformed by reunion with the soul. Anticipating this reunion, the body retains its sacredness even though the soul has departed to be with God. In this way, Christ has given death a positive meaning. Although we feel pain at the separation of our loved ones in death, Jesus has promised that he has gone to prepare a place for us and will return to take us with him.

WHY WE BURY THE DEAD

Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places. Christian burial confirms our faith in the Resurrection of the body and shows the great dignity the human body retains as an integral part of the identity of the human person.

Furthermore, burial in a cemetery or other sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed. Through baptism, we have become temples of the Holy Spirit and, thus, instruments of God’s love, particularly to our family and friends. Finally, the burial of the faithful departed in cemeteries encourages family

members to pray for and remember their beloved departed.

Because it shows a greater esteem towards the deceased, the Church prefers the practice of burying our beloved departed. However, the Church has no doctrinal objections to the practice of cremation, since cremation of the deceased's body does not affect his or her soul nor does it prevent God who is all-powerful, from raising up the deceased body to new life.

GUIDELINES FOR CREMATION

When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must still be laid to rest in a sacred place, that is, in a cemetery or mausoleum.

The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which is possible once the immediate generation has passed away. Also, it prevents any unfitting or superstitious practices.

For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted, nor may the ashes be divided among various family members. Similarly, to avoid acting in a way that denies our belief in the resurrection, it is not permitted to scatter the ashes of the faithful departed or preserve them in mementos, pieces of jewelry or other objects.

True mementos of our beloved, such as jewelry or other special belongings, are clearly important to us who remain. How much more should our bodies, which are more than mere belongings that could become a keepsake for another, be revered as the instruments through which they did all their good works toward us?

There is something else to consider for our beloved departed. When a person is buried in the ground or when the urn of the person's ashes is placed in a columbarium or tomb, the final resting place is marked with the person's name, the same name with which the person was baptized, and by which the person is called by God. The name of our beloved is part of the concrete identity of the person and is important because God created each individual and calls each individual to himself.

Labeling an urn or tomb in a public place is an expression of belief in the "Communion of Saints," the unending unity in Christ of all the baptized, living and dead. Other believers may seek to pray at the tomb and remember deceased members of the Catholic Church on the feast of All Saints and All Souls.

Prayers for the dead are a sign of our true affection and love for them. There can be no doubt that the best memorialization for those we love are prayers to aid them in their journey to the Father's house. This is the reason why Masses are offered for the repose of the souls of the faithful departed.

The Church has taken upon herself, as an obligation, prayers for those who have died in Christian fellowship. Anyone who may die without loved ones to remember them can be assured that they have received the benefit of prayers and Masses offered them by our Holy Mother, the Church.

Fulfilling the duties that we have towards the beloved departed -- the dignity we show to their bodies in death and the prayers we offer for their souls in eternal life -- is a testimony to our belief in Christ's victory in His Resurrection. It is the greatest honor and gift we can provide to those whom we love who have gone before us from this life.

OLD TESTAMENT READINGS

NOTE: From Easter Sunday to Pentecost, New Testament Readings #1, 17, 18, or 19 are used in place of an Old Testament reading.

Old Testament 1

A Reading from the Book of Job (Job 19:23-26)

Then Job answered 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; And from my flesh I shall see God; my inmost being is consumed with longing.

The Word of the Lord

Old Testament 2

A Reading from the Book of Wisdom (Wis 3:1-9)

But 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 the elect.

The Word of the Lord

Old Testament 3

A Reading from the Book of Wisdom (Wis 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.

The Word of the Lord

Old Testament 4

A Reading from the Book of the Prophet Isaiah (Is 25:6-9)

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!"

The Word of the Lord

Old Testament 5

A Reading from the Book of Lamentations (Lam 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.

The Word of the Lord

Old Testament 6

A Reading from the Book of Daniel (Dan 12:1-3)

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.

The Word of the Lord

Old Testament 7

A Reading from the Second Book of Maccabees (2Ma 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. 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.

The Word of the Lord

Old Testament 8

A Reading from the Book of Ecclesiastes (Eccl 3:1-8,11)

There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build. A time to weep, and a time to laugh; a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces. A time to seek, and a time to lose; a time to keep, and a time to cast away. A time to rend, and a time to sew; a time to be silent, and a time to speak. A time to love, and a time to hate; a time of war, and a time of peace. He has made everything appropriate to its time, and has put the timeless into their hearts, without men's ever discovering, from beginning to end, the work which God has done.

The Word of the Lord

NEW TESTAMENT READINGS

New Testament 1

A Reading from the Acts of the Apostles (Acts 10:34-43)

Then Peter proceeded to speak and said, “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 witnesses 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.”

The Word of the Lord

New Testament 2

A Reading from the Letter of Paul to the Romans (Rom 5:5-11)

Hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us. For Christ, while we were still helpless, yet 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.

The Word of the Lord

New Testament 5

A Reading from the Letter of Paul to the Romans (Rom 8:14-23)

For those who are led by the Spirit of God are children 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.

The Word of the Lord

New Testament 6

A Reading from the Letter of Paul to the Romans (Rom 8:31-39)

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how 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.

The Word of the Lord

New Testament 7

A Reading from the Letter of Paul to the Romans (Rom 14:7-12)

None of us 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. 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 account of himself to God.

The Word of the Lord

New Testament 8

A Reading from the First Letter of Paul to the Corinthians (1 Cor 15:20-28)

But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for “he subjected everything under his feet.” But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will (also) be subjected to the one who subjected everything to him, so that God may be all in all.

The Word of the Lord

New Testament 9

A Reading from the First Letter of Paul to the Corinthians (1 Cor 15:51-57)

Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: “Death is swallowed up in

victory. Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

The Word of the Lord

New Testament 10

A Reading from the Second Letter of Paul to the Corinthians (2 Cor 4:14-5:1)

We know that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal. For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.

The Word of the Lord

New Testament 11

A Reading from the Second Letter of Paul to the Corinthians (2 Cor 5:6-10)

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. So 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 one may receive recompense, according to what he did in the body, whether good or evil.

The Word of the Lord

New Testament 12

A Reading from the Letter of Paul to the Philippians (Pil 3:20-21)

But 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.

The Word of the Lord

New Testament 13

A Reading from the First Letter of Paul to the Thessalonians (1Thess 4:13-18)

We do not want you to be unaware, brothers, 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.

The Word of the Lord

New Testament 15

A Reading from the first letter of John (1 Jn 3:1-2)

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.

The Word of the Lord

New Testament 17

A Reading from the Book of Revelation (Rev 14:13)

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."

The Word of the Lord

New Testament 18

A Reading from the Book of Revelation (Rev 20:11-21:1)

Next I saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life. The dead were judged according to their deeds, by what was written in the scrolls. The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds. Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.) Anyone whose name was not found written in

the book of life was thrown into the pool of fire. Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.

The Word of the Lord

New Testament 19

A Reading from the Book of Revelation (Rev 21:1-7) I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, “Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away.” The one who sat on the throne said, “Behold, I make all things new. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son.

The Word of the Lord

MUSICAL SELECTIONS

Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift mourners and to strengthen the unity of the assembly in faith and love. The songs chosen for the Mass should express the Paschal Mystery of the Lord's suffering, death, and triumph in His Resurrection. The use of secular music within a Catholic funeral, even when such works have special meaning to the deceased or the mourners, often remove our focus away from giving praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death. The following suggestions and placement of music are appropriate for a funeral and, we hope, will provide you consolation during this difficult time.

Processional and Recessional (Please select two)

Abide with Me
All Creatures of Our God and King
Alleluia, Sing to Jesus
Amazing Grace
Be Not Afraid
Beautiful Savior
Blessed Are They
Blessed by Your Sacrifice
Come Follow Me
Crown Him with Many Crowns
Eternal Father Strong to Save
For All the Saints
From All That Dwell Below the Skies
Here I Am, Lord (Processional only)
Holy, Holy, Holy

Processional and Recessional (cont)

Holy God We Praise Thy Name
How Great Thou Art
I Know That My Redeemer Lives
Irish Blessing (Recessional only)
J'irai la voir un jour
Joyful, Joyful, We Adore Thee
Lord of All Hopefulness
Morning Has Broken
O God, Beyond All Praising
On Eagle's Wings (Recessional only)
Only in God
Praise My Soul, The King of Heaven
Praise the Lord, Ye Heavens
Praise to The Lord
The King of Love My Shepherd Is
This Day God Gives Me

Psalms

Psalm 23:

- "Shepherd Me, O God" (Haugen)
- "The Lord is My Shepherd" (Alstott)

Psalm 42:

- "Like a Deer That Longs for Running Streams..." (Alstott)

Psalm 27:

- "The Lord Is My Light and My Salvation" (Alstott)
- "The Lord is My Light" (Haas)
- "The Goodness of the Lord" (Soper)

Psalm 84:

- "Blessed are they who dwell..." (Alstott)

Psalm 103:

- "The Lord is Kind and Merciful" (Alstott)
- "Loving and Forgiving" (Soper)

Psalm 16/61:

- "Shelter Me, O God" (Hurd)

Offertory Suggested Music

Abide with Me
All Is Well with My Soul
Amazing Grace
Ave Maria (Schubert)
Ave Maria (Bach/Gounod)
Be Not Afraid
Be Still and Know That I Am God
Be Still My Soul
Be Thou My Vision
Blest Are They
Center of My Life
Come Follow Me
Come to Me
Christ, Be Our Light
Eye Has Not Seen
Hail Holy Queen
Hail Mary/Gentle Woman
Hosea
How Great Thou Art
I Have Loved You
I Heard the Voice of Jesus
I Want to Walk as a Child of the Light
Immaculate Mary
Jesu, Joy of Our Desiring
J'irai la voir un jour
Lord, You Have Come/Pescador de Hombres
Mother At Your Feet is Kneeling
O Sanctissima
On This Day, O Beautiful Mother
Only in God
Open My Eyes, Lord
Prayer of St. Francis
(cont on next page)

Offertory Suggested Music (cont)

Precious Lord, Take My Hand
Seek Ye First
Shelter Me, O God
Shepherd Me, O God
The Summons
You Are Mine
You Are Near

Communion Suggested Music *(Selections may also be taken from Offertory)*

Adoro Te Devote
Ave Verum Corpus (Mozart)
Behold the Lamb
Gift of Finest Wheat
I Am the Bread of Life
Lord Who at Thy First Eucharist
One Bread, One Body
One Love Released
Panis Angelicus (Franck)
Pie Jesu (Faure)
Shepherd of Souls
Spirit and Grace
Take and Eat
Taste and See
To Be Your Bread
Ubi Caritas
We Remember
We Will Rise Again
Worthy Is the Lamb

WORDS OF REMEMBRANCE

A Guide for Speakers at the Funeral Liturgy

For Catholics, the Funeral Liturgy is about our faith in the life, saving death and resurrection of Jesus Christ. Therefore, any remembrance offered must be about the deceased's life with God, and the ways the person was faithful to Baptism by loving God and loving neighbors. The Wake would be a special time for sharing stories and for listening to music, meaningful to the deceased and their family. Keep in mind that the purpose of the Funeral Liturgy is to offer thanks to God for the resurrection of Jesus and to pray that the deceased may share in this resurrection! As eulogist, your task is to speak within this tradition, and to speak simply from your heart.

- * One friend or family member should be asked to speak. Remembrances may not last for more than five minutes.
- * Prepare your remembrance in writing so you won't lose your train of thought.
- * Use your own words and speak from your own experience.
- * Avoid telling "inside jokes" or forms of humor which could be easily misunderstood.
- * Discuss your remembrances with the priest before the funeral. He may have some helpful comments. Review exactly when you will speak, how you will come from your seat, enter the sanctuary, and return to your seat.
- * During the preparation and delivery of your remembrances, **PRAY**. Pray that you will do honor to your loved one's memory, and that your words will be a witness to faith and a blessing to your family and friends.
- * If you have been asked to speak but are unaccustomed to public speaking, or are concerned that your emotions may hinder your ability to speak, do not hesitate to respectfully decline this task.

FUNERAL MASS SELECTIONS

Parish Funeral Coordinator Info (will contact you) _____

Will the family place the pall? Yes ____ No ____

Words of Remembrance: _____

Gift Bearers: _____

Other beloved departed to mention at funeral:

Expected Number of People: 50 ____ 100 ____ 100+ ____

Processional Hymn: _____

First reading: OT# _____ Notation: _____

Psalm (*always sung*): Number _____ Title: _____

Second reading: NT# _____ Notation: _____

Offertory Hymn: _____

Communion Hymn: _____

Recessional Hymn: _____