

THE ORDER OF CHRISTIAN FUNERALS
St. Michael Catholic Church
Bedford, TX



***Offering worship, praise, and thanksgiving
to God for the gift of a life returned to God.***

Revision date: 3/3/2023

St. Michael Catholic Church
3713 Harwood Road
Bedford, TX 76021

From the Pastor:

The sadness of death should give way in our liturgy to the promise of resurrected life. Our celebration of a person's life should reflect our conviction that in Jesus Christ we have life beyond life. In the preface of the Mass of Christian Burial we hear *"Indeed for your faithful, Lord, life is changed not ended..."*

St. Michael's is pleased to offer its parishioners and friends the complete rites as a means of consolation for the living and grace-filled assistance for the deceased. These rites, which include a funeral Mass and the possibility of a vigil in the church or funeral home, are most properly celebrated in the parish church of the deceased, in the presence of their faith community.

All remains are treated with the same honor; and the Church takes very seriously its responsibility to offer corporal works of mercy.

Funerals are normally held at Monday to Friday at times depending on clergy and church availability. A vigil is normally held the afternoon or evening before, at the funeral home. Depending on availability the Vigil for the Dead may be celebrated in the church.

The first step to take when planning a Funeral Liturgy is to consult the Director of Liturgy by contacting the main office.

St. Michael Catholic Church
3713 Harwood Road
Bedford, TX 76021
817.283.8746

A handwritten signature in black ink, appearing to read 'Vijaya', with a horizontal line underneath it.

Rev. Vijaya Raju Mareedu, SAC Pastor



THE ORDER OF CHRISTIAN FUNERALS

St. Michael Catholic Church

“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.”

The Funeral Rites of the Catholic Church are celebrated “to offer worship, praise and thanksgiving to God **for the gift of a life which has now been returned to God, the author of life and the hope of the just. The Mass, the memorial of Christ’s death and resurrection, is the principal celebration of the Christian funeral.**

The Funeral Liturgy “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.

The embalming of a corpse, the situation of the tomb, the funeral procession, are a consolation to the living rather than assistance to the dead. Yet it does not follow that the bodies of the dead are to be neglected or flung aside, especially not the bodies of holy and faithful persons, since these bodies were once the instruments and vessels used (holy) by these souls to do all their good works. A father's ring, his robe, or some other belonging is dear to those left behind in proportion to the affection borne toward this parent. The bodies of the dead are not to be uncared for in any way, since these bodies are dearer and nearer to us than any garment. These bodies are not ornaments or aids applied from without; they are of the very nature of human beings. . . . The care bestowed upon the burial of the body is no aid to salvation. It is merely an act of humanity regulated by affection. . . Thus these duties toward a body, which although dead is destined to rise again and to live throughout eternity, are in a way a testimony of faith in that belief.”

Saint Augustine

THE THREE PRINCIPAL RITES OF A CATHOLIC FUNERAL LITURGY

St. Michael Catholic parish seeks to provide compassionate support to those who face the reality of death and grief. The harshness of death, seen with the eyes of faith, reveals a share in the life, death and resurrection of Christ.

The rites of the Catholic Funeral Liturgy can best be described as a journey toward entering into a new relationship with the deceased, [the rites] "...envision a journey, or rather, two parallel journeys. The body of the deceased is moving from the place of death to the funeral home, to the church, and then to its final resting place. As the mourners accompany the body physically through all or part of the journey, they are—if the process is allowed to happen—moving inwardly as well. Intellectually, emotionally and spiritually they are step-by-step entering into a new relationship with the deceased, with themselves and one another. In pain and amid tears there is loss and separation, but "Christians celebrate the funeral rites to offer worship, praise and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just."13 ...the "crucial moments of that outward and inward journey may be marked by appropriate prayer and the proclamation of faith".14

1. The Vigil for the Deceased + Christian Wake Service

The Vigil for the Deceased is the principal rite celebrated by the Christian community in the time following death and before the Funeral Liturgy, or if there is no Funeral Liturgy, before the Rite of Committal. The Vigil may be celebrated in the home of the deceased, in the funeral home or in some other suitable place. Depending on availability, it may also be celebrated in the church, but at a time well before the Funeral Liturgy.

Ordinarily the **Vigil for the Deceased** is celebrated the evening before the Funeral Mass. At the Vigil the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence. IT IS THE FIRST OCCASION AMONG THE FUNERAL RITES FOR THE SOLEMN PROCLAMATION OF THE WORD OF GOD. In this time of loss the family and community turn to God's word as the source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming word of God and by the abiding presence of Christ and his Spirit, the assembly at the Vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace.

THE PROCLAMATION OF THE WORD OF GOD IS THE HIGH POINT AND CENTRAL FOCUS OF THE VIGIL.

The VIGIL FOR THE DECEASED is, therefore, integral to the Funeral Rites of the Catholic Church.

SHARING OF MEMORIES + REMARKS OF REMEMBRANCE

At the Vigil for the Deceased opportunity is provided for a person or persons to speak in remembrance of the deceased. This can be either formal or informal. Storytelling or memory sharing done in the context of faith and prayer, assists in the process of bereavement.

THE ROSARY

THE ROSARY DOES NOT REPLACE THE VIGIL SERVICE. However, the rosary is a prayer with deep roots in Catholic tradition and spirituality and as such it holds an important place in the faith and prayer life of many Catholics. It is an appropriate prayer at the time of death, but it is a prayer in its own right. Therefore, for those families who may wish to gather to pray the rosary, a special time should be set aside, *distinct from the time of the Vigil for the Deceased* so that family and friends may gather for this prayer.

2. The Funeral Liturgy

The Funeral Liturgy is the central liturgical celebration of the Christian community for the deceased. At the Funeral Liturgy the community gathers with the family and friends of the deceased to give praise and thanks to God for Christ's victory over sin and death, to commend the deceased to God's tender mercy and compassion, and to seek

strength in the proclamation of the Paschal Mystery. Through the Holy Spirit the community is joined together in faith as one Body in Christ to reaffirm in sign and symbol, word and gesture that each believer through baptism shares in Christ's death and resurrection and can look to the day when all the elect will be raised up and united in the kingdom of light and peace. When one of its members dies, the (Catholic) Church encourages the celebration of the Mass. When for particular reasons (such as the unavailability of a priest) Mass cannot be celebrated, the **Funeral Liturgy Outside of Mass** is used. (A funeral Mass is not permitted on the following days: Holy Days of Obligation [January 1, August 15, November 1, December 8]; during the Three Days of the Easter Triduum [Holy Thursday, Good Friday, Holy Saturday, and Easter Sunday]; the Sundays of Advent, Lent and the Easter Season.) The choice to celebrate the Funeral Liturgy Outside of Mass may also be made by the Pastor and family for various pastoral reasons.

National flags or other insignia

Any national flags or the flags or insignia of associations to which the deceased belonged are to be removed from the coffin at the entrance of the church. They may be replaced after the coffin has been taken from the church. Ordinarily the funeral pall, a reminder of the garment given at baptism, is placed over the casket. The dignity or honor the deceased person shared is the dignity of being clothed in Christ at baptism, a dignity shared equally by all the baptized.

3. Rite of Committal/Burial

The Rite of Committal, the conclusion of the funeral rites, is the final act of the community of faith in caring for the body of its deceased member.... Whenever possible the Rite of Committal is to be celebrated at the site of committal, that is, beside the open grave or place of interment.... In committing the body to its resting place, the community expresses the hope that, with all those who have gone before marked with the sign of faith, the deceased awaits the glory of the resurrection. The Rite of Committal is an expression of the communion that exists between the Church on earth and the Church in heaven: the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face.

The community continues to show its concern for the mourners by participating in the Rite of Committal. The rite marks the separation in this life of the mourners from the deceased, and through it the community assists them as they complete their care for the deceased and lay the body to rest. ***The act of committal is a stark and powerful expression of this separation. When carried out in the midst of the community of faith, the committal can help the mourners to face the end of one relationship with the deceased and to begin a new one based on prayerful remembrance, gratitude, and the hope of resurrection and reunion.***

*"But the Lord Jesus
Christ will change our
mortal bodies to be like
his in glory, for he is
risen, the firstborn
from the dead."*

*So let us commend our
sister, our brother to
the Lord, that the
Lord may embrace
him/her in peace and
raise up his/her body
on the last day."*

Order of Christian Funerals
Committal Prayer, #406



LITURGICAL MINISTERS

The selection of liturgical ministers for the Funeral Mass is of particular importance. Readers, for example, should be selected based on the following criteria: They are active baptized Catholics (a pastoral accommodation could be made for persons of other Christian faiths, provided they are active in that faith; Persons of the Jewish faith could proclaim the Old Testament Readings, provided they are active in their Jewish faith); Persons selected to present the gifts of bread and wine, must be active Catholics, since they are presenting the gifts that are to be received; Extraordinary Ministers of Holy Communion, must be active Catholics who serve in this ministry in their own parish. This ministry should ordinarily be reserved to the Extraordinary Ministers of Holy Communion who serve in the local parish.

“In the proclamation of the Scriptures, the saving word of God through the power of the Spirit becomes living and active in the minds and hearts of the community. Having been strengthened at the Table of God’s word, the community calls to mind God’s saving deeds and offers the Father in the Spirit the Eucharistic sacrifice of Christ’s Passover from death to life, a living sacrifice of praise and thanksgiving, of reconciliation and atonement. Communion nourishes the community and expresses its unity. In communion the participants have a foretaste of the heavenly banquet that awaits them...”

Confident in Jesus’ presence among them in the living word, the living sacrifice, the living meal, those present in union with the whole Church offer prayers and petitions for the deceased, whom they entrust to God’s merciful love.”

Order of Christian Funerals #154

CREMATION

The appropriate Roman Catholic attitude toward cremation, as noted in the Order of Christian Funerals, is rooted in the long-standing Catholic tradition that the death of a member of the Church is not an isolated event. The body of a deceased loved one is brought to his or her final place of rest in a spirit of love and care with support and pastoral care for those left behind. The body of the loved one is important. The Church has always cared with great attention for the body of the deceased, honoring it as a temple of the Holy Spirit and the embodiment of the sacramental presence of God in the world.

The procedure envisioned in the Order of Christian Funerals when cremation is to take place is: The Vigil for the Deceased with the body present; the Funeral Mass (with the body present); and after cremation has occurred, the burial or entombment of the cremated remains of the body.³³

BURIAL OF THE CREMATED REMAINS OF THE BODY

The cremated remains of the body are buried and NOT SCATTERED. Burial (or entombment) takes place in the usual way, using the options and prayers for cremated remains of the body found in the Order of Christian Funerals. **Like the Body, the cremated remains of the body are actually buried or entombed as part of the committal rite.** Preferably, burial or entombment takes place soon after the Funeral Mass.

Delay of burial or entombment, or keeping the cremated remains of the body in the home, is not in keeping with Catholic tradition or understanding. The practices of scattering cremated remains on the sea [or on any body of water], from the air, or on the ground or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.

“We recall that our bodies bear the imprint of the first creation when they were fashioned from the dust; but in faith we remember, too, that by the new creation we also bear the image of Jesus who was raised to glory. Grant your servant a place of rest and peace where the world of dust and ashes has no dominion. Confirm us in our hope that your servant will be created anew...”

Order of Christian Funerals Committal Prayer for Cremated Remains, adapted



"God has bestowed upon His people the gift of song. God dwells within each human person, in the place where music takes its source. Indeed, God, the Giver of Song, is present whenever His people sing His praises.

"A cry from deep within our being, music is a way for God to lead us to the realm of higher things. As Saint Augustine says, 'Singing is for the one who loves.' Music is therefore a sign of God's love for us and of our love for God..."

Sing to the Lord: Music in Divine Worship, #1-2



MUSIC FOR THE FUNERAL RITES

Music is integral to the funeral rites (the Vigil for the Deceased, the Funeral Mass and the Rite of Committal). It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift the mourners and to strengthen the unity 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.**

Since music can evoke strong feelings, the music for the celebration of the funeral rites should be chosen with great care. 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.

ONLY MUSIC WHICH IS APPROPRIATE FOR THE LITURGY IS USED DURING THE FUNERAL RITES. Music during the liturgy is always "sung prayer" and must therefore express the faith of the Church. **The guidelines and principals for Music in Catholic Worship as outlined in *Sing to the Lord: Music in Divine Worship* are followed in the parishes of the Diocese of Fort Worth. Appropriate liturgical music is selected in collaboration with the parish music ministry and the family.** Music should never be used to memorialize the deceased, but rather to give praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death. Instrumentalists, cantors, etc. are normally participants in local parish Music Ministry. All others work through and with the parish music coordinator. It is important to note that preludes and postludes, whether choral, vocal or instrumental, are selected in accord with the principles of liturgical music. **Pre-recorded music is not appropriate since the liturgy is the living prayer of a particular assembly of the church.**

THE PLACE OF THE FUNERAL RITES

The Vigil [for the Deceased] may be celebrated in the home of the deceased, in the funeral home..., or in some other suitable place. It may also be celebrated in the church, but at a time well before the Funeral Liturgy.

While the Vigil for the Deceased may be celebrated in various places depending upon particular circumstances, the Order of Christian Funerals is clear in its expectation that the **Funeral Mass, or a Funeral Liturgy Outside of Mass, ordinarily occurs in the parish Church.** “Since the [parish] church is the place where the community of faith assembles for worship” and “the place where the Christian life is begotten in baptism [and] nourished in the Eucharist,” it is also the place “where the community gathers to commend one of its deceased members to the Father. The church [building] is at once a symbol of the community and of the heavenly liturgy that the celebration of the liturgy anticipates.”

MILITARY HONORS

The honor given by the military to a deceased Catholic member of the armed forces is always done in the context of the Catholic Funeral Liturgy and with the understanding that the primary honor celebrated at the Catholic Funeral Liturgy is the deceased's participation in the Paschal Mystery of Christ's life, death and resurrection. The symbols of faith, particularly baptismal symbols, are primary and not incidental.

“National flags or the flags or insignia of associations to which the deceased belonged are to be removed from the casket at the entrance of the church. They may be replaced after the casket has been taken from the church.”

Military honors, when desired, ordinarily occur at the cemetery. In such instances the AMERICAN FLAG IS NOT PLACED ON THE CASKET DURING THE VIGIL SERVICE OR DURING THE FUNERAL LITURGY.

Following the Prayer of Final Commendation and the Song of Farewell, the body is taken to the Church doors where the Pall may be removed. The Flag may then be respectfully placed on the casket by members of the military if they are present.

AT THE CEMETERY, the military honors ordinarily take place first, before the burial rites. This is particularly important since, in accord with the Order of Christian Funerals, the lowering of the casket or the burial or entombment of the cremated remains of the body ordinarily occurs in the Diocese of Fort Worth as part of the Rite of Burial.

PROPER TERMS FOR THE FUNERAL RITES OF THE CATHOLIC CHURCH

When describing the various elements of the Catholic Funeral Liturgy it is important for funeral directors and families to use the proper terms especially in various print publications, internet notices and newspaper obituaries.

1. **VIGIL FOR THE DECEASED** or **VIGIL FOR (*name of deceased*)**;
2. **FUNERAL MASS FOR (*name of deceased*)**;
3. When there is no Mass celebrated: **FUNERAL LITURGY FOR (*name of deceased*)**;
4. When services occur sometime after death (as in the case of cremation, as described below) or after burial the following term is used: **A MASS FOR (*name of the deceased*) WILL BE CELEBRATED.....** (In such cases the term “Funeral Mass” or “Funeral Liturgy” is not used).
5. **BURIAL** or **RITE OF COMMITMENT** (either term may be used).
6. **Cremated remains of the body** (proper term for the cremated remains).

“Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so too we might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.” *Romans 6:3-5*

GOOD STEWARDSHIP

Good stewardship of the life and ministry of the parish entails a willingness on the part of all who are served by the parish and its ministries to help provide the necessary resources for the parish to continue its mission and ministries. Families of the deceased are invited to make a special offering to the parish consistent with other expenses of the funeral. This offering helps to support the various ministries and services the parish provides, including the funeral luncheon ministry “Celebration of Life.”

Music fees: Music is an integral and necessary dimension of the funeral rites and must always be led by those competent to provide the liturgical music required by the Church. *It is the norm that parish ministers of music from St. Michael provide the liturgical music leadership for the Funeral Rites.* There are nominal fees assessed to the family for their ministry of music at a parish funeral.

Additional Fees are made to the priest or deacon who presides at the funeral.

Information and quotes for this document are taken from ***Order of Christian Funerals*** promulgated by the United States Conference of Catholic Bishops, August 15, 1989, Washington, D.C.

OLD TESTAMENT READINGS

1. Job 19:1, 23-27

A reading from the book of Job

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; 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.

The Word of the Lord

2. Wisdom 3:1-9 or 3:1-6, 9

A reading from the book of Wisdom

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

3. Wisdom 4:7-14

A reading from the book of Wisdom

But 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

4. Isaiah 25: 6, 7-9

A reading from the book of the prophet Isaiah

On this mountain the LORD of hosts will provide for all peoples a banquet of rich food, a banquet of fine wines. 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

NEW TESTAMENT READINGS

2. Romans 5:1-11

A reading from the letter of Paul to the Romans

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

4. Romans 6:3-9 or 6:3-4, 8-9

A reading from the letter of Paul to the Romans

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.

The Word of the Lord

5. Romans 8:14-23

A reading from the letter of Paul to the Romans

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

6. Romans 8:31-35, 37-39

A reading from the letter of Paul to the Romans

What then shall we say to this? 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

7. Romans 14:7-9, 10-12

A reading from the letter of Paul to the Romans

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

9. 1 Corinthians 15:51-57

A reading from the first letter of Paul to the Corinthians

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

10. 2 Corinthians 5:1, 6-10

A reading from the second letter of Paul to the Corinthians

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

11. Philippians 3:20-21

A reading from the letter of Paul to the Philippians

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

12. 1 Thessalonians 4:13-18

A reading from the letter of Paul to the Thessalonians

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

14. 1 John 3:1-2

A reading from the first letter of John

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

18. Revelation 21:1-5, 6-7

A reading from the book of Revelation

I, John, 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

GOSPEL READINGS

1. Matthew 5:1-12

A reading from the Gospel according to St. Matthew

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. Thus they persecuted the prophets who were before you."

The Gospel of the Lord

2. Matthew 11:25-30

A reading from the Gospel according to St. Matthew

At that time Jesus said in reply, "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 your selves. For my yoke is easy, and my burden light."

The Gospel of the Lord

4. Matthew 25:31-46

A reading from the Gospel according to St. Matthew

Jesus said to his disciples: "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you

did not care for me.’ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ And these will go off to eternal punishment, but the righteous to eternal life.”

The Gospel of the Lord

11. John 6:37-40

A reading from the Gospel according to St. John

Jesus said to the crowd: “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.”

The Gospel of the Lord

12. John 6:51-58

A reading from the Gospel according to St. John

Jesus told the crowd: “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.”

The Gospel of the Lord

13. John 11:17-27 or 11:21-27

A reading from the Gospel according to St. John

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

The Gospel of the Lord

14. John 11:32-45

A reading from the Gospel according to St. John

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

The Gospel of the Lord

15. John 12:23-28 or 12:23-26

A reading from the Gospel according to St. John

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 loses 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." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him."

The Gospel of the Lord

16. John 14:1-6

A reading from the Gospel according to St. John

Jesus said to his disciples: "Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where (I) am going you know the way."

Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me."

The Gospel of the Lord

PRAYER OF THE FAITHFUL

Please add personal intentions as you desire.

Priest: Brothers and sisters, Jesus Christ is risen from the dead and sits at the right hand of the Father, where he intercedes for his Church. Confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his:

Reader In baptism N. received the light of Christ. Scatter the darkness now and lead him/her over the waters of death. Lord in your mercy:

All ***Hear our prayer.***

Our brother/sister N. was nourished at the table of the Savior. Welcome him/her into the halls of the heavenly banquet. Lord in your mercy:

All ***Hear our prayer.***

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:

All ***Hear our prayer.***

Many 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:

All ***Hear our prayer.***

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:

All ***Hear our prayer.***

For the mourners: The friends and Family of N. seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. Lord in your mercy:

All ***Hear our prayer.***

We are assembled here in faith and confidence to pray for our brother/sister N. Strengthen our hope that we may love in the expectation of your Son's coming. Lord in your mercy:

All ***Hear our prayer.***

Priest: Lord God, giver of peace and healer of souls, hear the prayers of the Redeemer, Jesus Christ, and the voices of your people, whose lives were purchased by the blood of the Lamb. Forgive the sins of all who sleep in Christ and grant them a place in your kingdom. We ask this through Christ our Lord. ***Amen.***

APPENDIX OF ADDITIONAL READINGS

Old Testament Readings

5. Lamentations 3:17-26

A reading from the book of Lamentations

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

6. Daniel 12:1-3

A reading from the book of the prophet Daniel

[I, Daniel, mourned and I 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."

The Word of the Lord

7. 2 Maccabees 12:43-46

A reading from the second book of Maccabees

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.

The Word of the Lord

New Testament Readings

1. Acts of the Apostles 10:34-43 or 10:34-36, 42-43

A reading from the Acts of the Apostles

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

3. Romans 5:17-21

A reading from the letter of Paul to the Romans

For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as

through the disobedience of one person the many were made sinners, so through the obedience of 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.

The Word of the Lord

8. 1 Corinthians 15:20-24, 25-28

A reading from the first letter of Paul to the Corinthians

But now Christ has been raised from the dead, the first fruits 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 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, when he has destroyed every sovereignty and every authority and power. 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

10a. 2 Corinthians 4:14-5:1

A reading from the second letter of Paul to the Corinthians

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

13. 2 Timothy 2:8-13

A reading from the second letter of Paul to Timothy

Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.

The Word of the Lord

15. 1 John 3:14-16

A reading from the first letter of John

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.

The Word of the Lord

16. Revelation 14:13

A reading from the book of Revelation

I, John, 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

17. Revelation 20:11-21:1

A reading from the book of Revelation

I, John, 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. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The Word of the Lord

Gospel Readings

3. Matthew 25:1-13

A reading from the Gospel according to St. Matthew

Jesus told his disciples this parable: "Then 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.

The Gospel of the Lord

5. Mark 15:33-39; 16:1-6 or 15:33-39

A reading from the Gospel according to St. Mark

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."

The Gospel of the Lord

6. Luke 7:11-17

A reading from the Gospel according to St. Luke

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.

The Gospel of the Lord

7. Luke 12:35-40

A reading from the Gospel according to St. Luke

Jesus told 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."

The Gospel of the Lord

8. Luke 23:33, 39-43

A reading from the Gospel according to St. Luke

When they came to the place called the Skull, they crucified him 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 Messiah? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

The Gospel of the Lord

9. Luke 23:44-49; 24:1-6 or 23:44-49

A reading from the Gospel according to St. Luke

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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events. But at daybreak on the first day of the week they 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."

The Gospel of the Lord

MUSIC FOR FUNERALS AND MEMORIAL MASSES

PRELUDE MUSIC

Healer of our Every Ill (Haugen), #965

Ave Maria (Schubert)

**You may also choose from the next group – Entrance/Preparation/Recessional*

ENTRANCE/PREPARATION OF GIFTS/RECESSIONAL MUSIC (When body is NOT present)

Amazing Grace, #650

Blest Are They, #721

Eye Has Not Seen, #713

On Eagle's Wings, #690

For All the Saints, #891

God Weeps With Us Who Weep and Mourn, #668

I Heard the Voice of Jesus Say, #707

I Know That My Redeemer Lives, #527

Jesus, Remember Me, #869

Lord of All Hopefulness, #686

Rest in Peace, Earth's Journey Ended, #989

Sing With All the Saints in Glory, #526

The Strife is O'er, #511

O God our Help in Ages Past, #689

The King of Love My Shepherd Is, #712

Jerusalem My Happy Home, #867

How Great Thou Art, #578

Precious Lord Take My Hand, #980

Be Not Afraid, #680

Prayer of St. Francis (Make Me a Channel of Your Peace), Supplement #13

You Are Mine, #704

RESPONSORIAL PSALMS

Ps. 16 – You Are My Inheritance, O Lord, #30 – Antiphon III

Ps. 23 – The Lord is My Shepherd, #37 – Antiphon IV

Ps. 25 – To You, O Lord, I Lift My Soul, #39

Ps. 27 – The Lord is My Light and My Salvation, #41 – Antiphon I or #42

Ps. 84 – How Lovely is Your Dwelling Place, #63 – Antiphon I

Ps. 91 – Be With Me, Lord, #68

Ps. 103 -- O Bless the Lord, My Soul, #79 - Antiphon I

Ps. 103 – The Lord is Kind and Merciful, #79 - Antiphon II or #80

COMMUNION SONGS

I Am the Bread of Life, #950

You Satisfy the Hungry Heart, #939

Take and Eat, #940

Taste and See, #945

Any other appropriate Communion Hymn

SONG OF FAREWELL (Only when body is present)

I Know That My Redeemer Lives, #994

PROCESSION TO PLACE OF COMMITTAL (Only when body is present)

May the Angels Lead You Into Paradise, #991

St. Michael Catholic Church
Bedford, Texas

Date of Birth: _____ Date of Death _____

☐ Body Present ☐ Body Cremated ☐ Body Not Present

Phone # _____ Relation to Deceased _____

Funeral Director: _____

☐ **Memorial Mass:**

Presider: _____

Date: _____ Time: _____

Place: ☐ Church ☐ Chapel

Liturgical Ministers:

Lector(s)

1. _____ 2. _____

Extraordinary Ministers of Holy Communion

1. _____ 2. _____

Acolyte/Sacristan: _____

Musicians: _____

Liturgical Choices:

Scripture for Vigil

Old Testament Reading _____

New Testament Reading _____

Gospel Reading _____

Scripture for Funeral

Old Testament Reading _____

New Testament Reading _____

Gospel Reading _____

Music:

Prelude: _____

*Entrance Song: _____

*Responsorial Psalm: _____

Communion Song: _____

Song of Farewell: I Know That My Redeemer Lives

Procession to the Place of Committal: May the Angels Lead You Into Paradise

Recessional (Only when body is NOT present): _____

☐ Placing of Pall _____

☐ Presentation of Gifts _____

☐ Remarks of Remembrance ☐ Vigil _____ ☐ Funeral _____ (5 minutes MAX)

OFFICE USE ONLY

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|--|---|--|--|
| <input type="checkbox"/> Reception: | <input type="checkbox"/> Yes <input type="checkbox"/> No | <input type="checkbox"/> Time: _____ | <input type="checkbox"/> Number Attending: _____ |
| | <input type="checkbox"/> Funeral Ministry Contacted _____ | <input type="checkbox"/> Room Request(s) Submitted _____ | |
| <input type="checkbox"/> Presider Script | <input type="checkbox"/> Committal Script | <input type="checkbox"/> Worship Aid | <input type="checkbox"/> Livestream of Funeral Requested |