

LITURGICAL NORMS
FOR THE CELEBRATION OF
FUNERAL RITES

includes the guidelines for “speaking in Remembrance” and planning guides for the vigil and funeral Mass



DIOCESE OF FORT WAYNE - SOUTH BEND
June, 2001
reprinted November, 2005



**LITURGICAL NORMS FOR THE
CELEBRATION OF FUNERAL RITES
IN THE DIOCESE OF FORT WAYNE-SOUTH BEND, IN
PROMULGATED BY BISHOP JOHN M. D'ARCY
JUNE, 2001**

REPRINTED NOVEMBER, 2005

<i>A Christian Understanding of Death</i>	<i>Page 3</i>
<i>Celebration of the Liturgy: General Principles</i>	<i>Page 5</i>
<i>Frequently Asked Questions about Christian Funerals</i>	<i>Page 9</i>
<i>Outline of the Rites</i>	
<i>Vigil for the Deceased</i>	<i>Page 13</i>
<i>Funeral Mass</i>	<i>Page 14</i>
<i>Funeral Liturgy Outside Mass</i>	<i>Page 17</i>
<i>Rite of Committal</i>	<i>Page 18</i>
<i>Diocesan Guidelines on "Speaking in Remembrance"</i>	<i>Page 19</i>
<i>Diocesan Guidelines on "Speaking in Remembrance"</i> <i>reprintable format</i>	<i>Page 20</i>
<i>Sample Liturgy Preparation Sheet</i>	<i>Page 21</i>

II. COMMITTAL

Place _____

Presider _____

Cantor _____

Song _____

Will there be a parish funeral dinner? _____

THANK YOU

to the Diocesan Music Committee for
developing *the Liturgical Norms for the Celebration
of Funeral Rites*, with music suggestions
and to the Diocesan Liturgical Commission
for developing the Diocesan Guidelines on
Speaking in Remembrance of the Deceased.

LITURGY OF THE WORD

5. Reading I _____
Reader _____
6. Psalm _____
Led by the cantor or choir _____
7. Reading II _____
Reader _____
8. Acclamation _____
Led by the cantor or choir _____
9. Gospel _____
Deacon or Priest _____
10. Homily – There is no eulogy. (See GENERAL PRINCIPLES, above.)
11. General Intercessions
Page number in Order of Christian Funerals ___ or Attached ___
Reader / Cantor _____

LITURGY OF THE EUCHARIST

12. Preparation Music _____
This may be instrumental music or silence, rather than singing.
 13. Procession of Gifts
Placing of Corporal – Servers? ___ Others? _____
Bread _____ Wine _____
- (Acclamations: Holy; Memorial Acclamation; Great Amen; Lamb of God are sung, led by cantor or choir. The Our Father is recited or it may be sung by all. This is not the time for a solo.)*
14. Eucharistic Ministers

 15. Communion Song _____
 16. Words of Remembrance *may be spoken after the prayer after Communion following diocesan guidelines, though the Vigil and the dinner may be better times for this.* _____
 17. Farewell and Final Commendation includes the
Song of Farewell _____
which is sung by all.
 18. Recessional Music – *“In Paradisum” may be sung. An instrumental recessional may replace a sung text.*

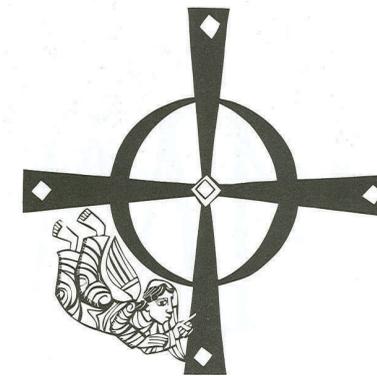
A CHRISTIAN UNDERSTANDING OF DEATH

Death and passing over into eternal life are mysteries at the center of our Catholic Christian faith. Though our popular culture at times recoils from death and denies its reality, “In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity” (OCF, #1).

A CELEBRATION OF THE CHURCH

Christian funerals are not private observances, but celebrations of the whole church, in which “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” (OCF, #5). These rites are celebrated, therefore, with appropriate choices of music, readings, gestures, and decorations which are consistent with a Catholic Christian understanding of death.

When we celebrate the Order of Christian Funerals, we gather not only to remember the deceased, but also to comfort one another. “The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God’s mercy and judgment and meet the human need to turn always to God in times of crisis” (OCF, #7).



MINISTRY TO MOURNERS

THE ROLE OF COMMUNITY

The celebration of a Christian funeral is a time for members of the community to come together. St. Paul tells us, “If one member suffers in the body of Christ which is the Church, all the members suffer with that member” (1 Corinthians 12:26). No one is to be isolated in grief and mourning but to see the outstretched hands of fellow Christians, ready to help. For “those who are baptized into Christ and nourished at the same table of the Lord are responsible for one another” (OCF, #8). All the baptized, then, are called to comfort those who have lost a loved one.

THE ROLE OF THE MINISTERS

Pastors and their associates play a special role as “teachers of faith and ministers of comfort” (OCF, #14). Outside of Mass, when no priest is available, a deacon may preside at the funeral rites; when no priest or deacon is available for the Vigil and the Rite of Committal, a layperson presides.

In addition to those who preside at the funeral rites, laypersons may serve as readers, musicians, pallbearers, and extraordinary ministers of Holy Communion. Both ordained and lay people must exercise their ministries with reverence and great care, that they may truly bring consolation to the mourners.

“Family members should be encouraged to take an active part in these ministries, but they should not be asked to assume any role that their grief or sense of loss may make too burdensome” (OCF, #14).

THE ROLE OF THE PARISH

The parish is a community of Christian believers, and it is an organization with resources made available in the ministry of consolation. Parish members, therefore, should see each funeral as a parish celebration, not a gathering of strangers. The parish and its members should assist the mourners in their need and in preparing the funeral rites. Priests, musicians or other pastoral ministers meet with the family to prepare the funeral rites, and to offer prayer and comfort.

The parish celebrates the liturgy at all times with reverence and joy, filled with the spirit of Christian hope. Such liturgical celebrations are a model for the celebration of the funeral rites.

A SAMPLE LITURGY PREPARATION SHEET

The Funeral Liturgy of _____
at _____ Church

I. VIGIL

Place _____ Date _____ Time _____

Presider _____

Cantor _____

Lector _____

Opening Song _____

First Reading _____

Psalm _____

Gospel _____

Will someone speak in remembrance? _____

Will there be a closing song? _____

Will anything take place after the rite? Rosary _____ Music _____

II. FUNERAL MASS (or Funeral Liturgy outside Mass)

Place _____ Date _____ Time _____

Presider _____

Cantor _____

Choir _____

Servers _____

Ushers _____

Sacristan _____

1. Greeting at the Door, Sprinkling with Holy Water
2. Placing of the Pall – May be done by family members: please list names.

3. Processional Song _____

4. Opening Prayer

GUIDELINES FOR “SPEAKING IN REMEMBRANCE” IN THE DIOCESE OF FORT WAYNE-SOUTH BEND

1. The vigil of the deceased, the farewell at the cemetery and the consolation dinner are the most appropriate times for giving tributes and anecdotes about the deceased.
2. If done within the context of the Eucharistic Liturgy, the following guidelines apply:
 - \$ “Speaking in Remembrance” must be a reflection on the life of the deceased in the context of his or her faith.
 - \$ There should only be one person speaking, not a series of people.
 - \$ Whoever is chosen to speak should be someone who can maintain self-control.
 - \$ The appropriate length of time for the talk should not exceed two minutes.
 - \$ The remembrance should be given from a lectern, not from the Ambo.
 - \$ The speaker should write his or her remarks and review them with the presider well in advance of the funeral Mass.
 - \$ A “vita” of the deceased could be prepared and distributed in lieu of speaking at the Mass.
 - \$ Recordings and videos are never appropriate for the funeral liturgy.



CELEBRATION OF THE LITURGY GENERAL PRINCIPLES

THE WORD OF GOD IS PROCLAIMED

READINGS



“A careful selection and use of readings from Scripture from the funeral rites will provide the family and the community with an opportunity to hear God speak to them in their needs, sorrows, fears, and hopes” (OCF #22). The readings are most often chosen from the lectionary. Non-biblical readings may not replace the biblical readings. Well prepared readers and the deacon proclaim the readings. “The presiding minister proclaims the readings only when there are not assisting ministers present” (OCF, #24).

PSALMS

The psalms give poetic voice to our suffering and pain, our hope and trust. They are the words that Jesus himself used in prayer during his life on earth. The psalms provided for the funeral rites are eloquent communal prayers when sung between the readings, during the processions, during the vigil for the deceased, etc. The beauty of their musical settings enhances the prayerfulness of the psalms. “Since the psalms are songs, whenever possible, they should be sung” (OCF, #26).

HOMILY

“A brief homily based on the readings is always given after the gospel reading at the funeral liturgy and may also be given after the readings at the vigil service, but there is never a eulogy.” (OCF, #27)

SEE DIOCESAN GUIDELINES FOR SPEAKING IN REMEMBRANCE, PAGE 20.

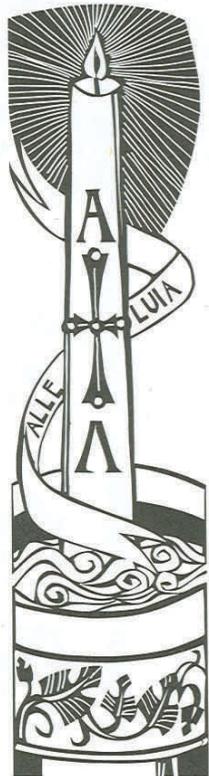
PROCESSIONS EXPRESS OUR COMMUNION

Music and singing help bind us together as we walk. “For processions, ministers of music should give preference to settings of psalms and songs that are responsorial or in a litany style and that allow the people to respond to the verses with an invariable refrain” (OCF, #41).

PRAYERS AND INTERCESSIONS ARE SPOKEN

In texts chosen from the ritual to conform to the circumstances of death and the needs of the mourners, “the presiding minister addresses God on behalf of the deceased and the mourners in the name of the entire Church.” (OCF, #28)

Responding to the word of God proclaimed and preached, the assembly prays prayers of intercession at the vigil and the funeral liturgy for the deceased and all the dead, for the mourners and the needs of the whole world. Models for intercession in the rites may be adapted according to pastoral needs.



MUSIC IS INTEGRAL TO WORSHIP

In songs chosen with a Christian understanding of death in mind, human hearts are given a voice. In some pastoral settings, there has been increasing confusion about the appropriate types of music for funerals. As a result, an almost “anything goes” mentality has crept into the services, all but obliterating the prayerful nature of the funeral rites. This tendency to secularize the rites must be countered by prayerful reflection when choosing music for all parish liturgies, and by sensitive guidance in the preparation of the funeral rites with the mourners.

There are three elements to consider in choosing music for a Christian funeral:

They are *the liturgical judgment, the musical judgment and the pastoral judgment.*

DIOCESAN GUIDELINES FOR “SPEAKING IN REMEMBRANCE OF THE DECEASED”

EULOGIES - The Order of Christian Funerals clearly states in the General Introduction (#27) and in the Funeral Liturgy (#141) that a eulogy is **never** given during any of the funeral rites.

HOMILIES - The Order of Christian Funerals also makes clear that the homily is an important part of the funeral rites.

“A brief homily based on the readings is always given after the gospel reading at the funeral liturgy and may also be given after the readings at the vigil service, but there is never a eulogy. Attentive to the grief of those present, the homilist should dwell on God’s compassionate love and on the paschal mystery of the Lord, as proclaimed in the Scripture readings. The homilist should also help the members of the assembly to understand that the mystery of Jesus’ victorious death and resurrection were present in the life and death of the deceased and that these mysteries are active in their own lives as well. Through the homily, members of the family and community should receive consolation and strength to face the death of one of their members with a hope nourished by the saving word of God. Laypersons who preside at the funeral rites give instructions on the readings,” (OCF, #27)

SPEAKING IN REMEMBRANCE - The Order of Christian Funerals allows speaking in remembrance of the deceased following the vigil for the deceased (OCF #80) before the concluding rite: “A member or friend of the family may speak in remembrance of the deceased.” It also allows for speaking in remembrance at the funeral Mass before the Final Commendation following the Prayer after Communion: “A member or a friend of the family may speak in remembrance of the deceased before the final commendation begins.” (OCF, #170).

CONCLUSION

Pastors are encouraged to have the guidelines listed on page 20 printed on parish stationery and given to the family as soon as possible during the planning of a funeral. With these clear guidelines, pastors are in a better position to do what is best for families and what is most respectful of the Eucharistic Liturgy within the context of the Order of Christian Funerals.

RITE OF COMMITTAL

As the procession approaches the grave, the cantor or choir may sing the “In Paradisum” or other appropriate song.

Invitation
Scripture Verse
Prayer over the Place of Committal

Committal of the Deceased

Intercession (may be chanted or recited)
The Lord’s Prayer
Concluding Prayer
Prayer over the People

A song may conclude the rite. Songs that are easily sung without hymnals include:

- *Amazing Grace, verse 1 (traditional)
- *Holy God, We Praise Thy Name, verse 1 (traditional)
- *Soon and Very Soon (Crouch)



THE LITURGICAL JUDGMENT

Is the music’s text, form, placement and style consistent with the nature of liturgy as the assembly’s worship of God? Is it, therefore, liturgical or sacred and not “secular” or “pop”? Does the music support the text as an expression of Christian faith? Non-liturgical or secular music may be performed at the funeral dinner or at the funeral home outside the vigil, but not *before, during* or *after* the funeral rites in the sacred assembly space. Thus, such music as “Wind Beneath My Wings,” “From A Distance,” “Danny Boy,” “The Notre Dame Victory March,” etc. may not be used in the church before, during or after the rites.

When possible, certain solo versions of sacred songs might be more appropriately performed either as prelude music before the funeral Mass begins, or at the end of the vigil.

In deciding which elements of the service are to be sung, consistent with paragraph 40 of the General Instruction of the Roman Missal, “preference should be given to those [parts] that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.” This means that the acclamations (i.e. at the Gospel and the Eucharistic Prayer) and the responses (with the priest, the deacon and the cantor) take precedence over music at the Preparation of the Altar and the Gifts; the Communion Song is more important than prelude or postlude music; congregational singing takes precedence over solos, etc.

THE MUSICAL JUDGMENT

Is the music technically, aesthetically, and expressively good? What is its artistic value - permanent or merely pop, trite, and having no more substance than a musical cliché? The use of various musical styles - classical, contemporary and folk - can be appropriate to the degree that they assist “the assembled believers to express and share the gift of faith that is within them and to nourish and strengthen their interior commitment of faith” (Music in Catholic Worship, #23). Though all liturgical music should be good, not all good music is appropriate for use at the liturgy.

THE PASTORAL JUDGMENT

Is the music appropriate for the celebration of a Christian funeral? Is the choice of music inclusive of the worshipping community? Will the music being chosen bring those gathered for the funeral rites closer to the world of faith? Will songs to be sung by the assembly be known by them or easily repeated after a cantor or choir? Is the music and text in the hymnal or will there be a worship aid provided for the assembly (be sure to obtain copyright permission)?

SILENCE ALLOWS TIME FOR REFLECTION

“Prayerful silence is an element important to the celebration of the funeral rites. Intervals of silence should be observed, for example, after each reading, after Communion and during the final commendation and farewell, to permit the assembly to reflect upon the word of God and the meaning of the celebration..” (OCF, #34)

SYMBOLS GIVE CONCRETE WITNESS TO FAITH

THE EASTER CANDLE

“...reminds the faithful of Christ’s undying presence among them, of his victory over sin and death, and of their share in that victory by virtue of their initiation” (OCF, #35).



HOLY WATER

“...reminds the assembly of the saving waters of baptism” (OCF, #36).

INCENSE

...is “a sign of honor to the body of the deceased...a sign of the community’s prayers for the deceased rising to the throne of God and a sign of farewell.” (OCF, #37).



OTHER SYMBOLS

A pall may be placed on the coffin as a sign of the baptismal garment and the equality of all Christians. A cross may be placed on the coffin as a reminder of Jesus’ suffering and the victory of his resurrection. A Bible may be placed on the coffin as a reminder that the word of God is present to us throughout our lives. Fresh flowers may enhance the setting.

“Only Christian symbols may rest on or be placed near the coffin during the funeral liturgy. Any other symbols, for example, national flags, or flags or insignia of associations, have no place in the funeral liturgy.” (OCF, #38).



LITURGICAL COLOR

For all the funeral rites, vestments may be white, violet, or black.

FUNERAL LITURGY OUTSIDE MASS

Musical recommendations can be found under the Funeral Mass heading.

Introductory Rites

Greeting
Sprinkling with Holy Water
[Placing of the Pall]
[Placing of Christian Symbols]
Entrance Procession
Invitation to Prayer
Opening Prayer

Liturgy of the Word

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily
General Intercessions
The Lord’s Prayer

Final Commendation

Invitation to Prayer
Silence
[Signs of Farewell]
Song of Farewell
Prayer of Commendation

Procession to the Place of Committal

Final Commendation

Invitation to Prayer

Silence

[Signs of Farewell]

Song of Farewell

This is the climax of the rite. It is a song for all, either a responsorial song led by the cantor or choir, or a hymn that allows the assembly to take its leave of the deceased. This is not the time for a solo.

Some possible songs of farewell are:

*I Shall See My God (Keil)

*I Know that My Redeemer Lives
(Hughes setting or traditional hymn)

*We Shall Rise Again (Young)

*On Eagle's Wings (Joncas)

Prayer of Commendation

Procession to the Place of Committal

As the procession leaves the church, the choir or cantor may chant the traditional "In Paradisum" in English or Latin or both. The choir or cantor may sing another appropriate sacred song, or instrumental music may accompany the procession. A congregation hymn may be sung if you have provided a worship aid. This is not the time for a congregational hymn from the hymnal since all are in the procession. Secular music is forbidden at this time.



FREQUENTLY ASKED QUESTIONS ABOUT CATHOLIC CHRISTIAN FUNERALS IN THE DIOCESE OF FORT WAYNE-SOUTH BEND

May Catholics be cremated?

Yes, as long as our Catholic belief in the resurrection of the body is respected. Cremation should take place after the funeral liturgy.

May we celebrate a funeral Mass in the presence of cremated remains?

The Church prefers that the funeral liturgy be celebrated in the presence of the body, which we reverence as God's good creation. However, for a serious reason, it is possible to celebrate the funeral liturgy in the presence of cremated remains. In this case, the urn containing the cremated remains may be placed on a table or stand where the body would normally be during the liturgy, but the urn is not incensed. This is only done to reverence the body, which is not present. The cremated remains must be buried or entombed.

May we celebrate a Christian funeral for an unbaptized infant?

Yes, if the parents intended to baptize the child. The appropriate rites and texts are used from the Order of Christian Funerals.

May we celebrate a Christian funeral for a stillborn infant?

Yes, the consolation of the funeral rites is offered for the parents of stillborn or miscarried infants. The appropriate rites and texts are used from the Order of Christian Funerals.

May we celebrate a Christian funeral for a non-practicing or lapsed Catholic?

Yes, if it can be determined that this would not be contrary to the wishes of the deceased.

May we celebrate a Christian funeral for a baptized person who is not a Roman Catholic?

Yes, if the minister of the deceased is not available, a spouse or family member has requested the funeral, and it would not have been contrary to the will of the deceased. If a funeral Mass is celebrated, the name of the deceased is not mentioned in the Eucharistic Prayer, when we mention only those in full communion with the Catholic Church. In case of doubt, contact the Chancellor of the diocese.

May we celebrate a Christian funeral for a catechumen?

Yes, catechumens are entitled to the rites of Christian burial since they are members of the household of the Church.

May we celebrate a Christian funeral for an unbaptized person who is not a catechumen?

No. The Christian burial rites are for the baptized, catechumens, and unbaptized infants only. It may be pastorally sound to participate in a funeral service of the Word and prayer for an unbaptized person, but the Christian rites may not be celebrated.

May we celebrate a Christian funeral for a person who has committed suicide?

Yes. We may not judge the state of mind or the condition of the soul of the deceased, whom we commend to God's mercy.

Where may a Christian funeral be celebrated?

The vigil is normally celebrated in a funeral home, though under special circumstances it may be celebrated in the home of the deceased or in the parish church.

The funeral liturgy is celebrated in the parish church of the deceased. When this is not possible, another church or chapel may be used if approved by the pastors involved and the diocese. In case of doubt, check with the Chancellor's office. The funeral liturgy is not to take place in the home of the deceased, in a funeral home, or a cemetery chapel.

Though many people are lax about registering in a parish and participating in parish life, the parish is the basic unit of faith life. The parish church is the public place in which the Catholic community - the Body of Christ - professes its corporate faith. Grief is difficult, and some may prefer to grieve in private, but funeral liturgies are public, celebrated in the midst of a community gathered to bolster the faith and hope of the mourners.

The Committal normally takes place at the grave site.

May the coffin be draped with the American flag?

If a national flag or other flag is on the coffin, it should be removed before entry into the church. As a community of faith, what we celebrate is beyond any national or organizational boundaries. Only the pall, a sign that the baptized person has put on Christ may be used in the church.

When will the eulogy be given?

A eulogy is a text praising the deceased. There is no eulogy during the Catholic funeral rites. During the vigil and the funeral liturgy, a homily based on the scriptures is preached and words of comfort are shared. Brief words of remembrance may be shared by family members or friends of the deceased, according to the diocesan guidelines given in the GENERAL PRINCIPLES and the SPEAKING IN REMEMBRANCE sections of this booklet. The most appropriate time for such words is after the celebration of the vigil or at the funeral dinner.

Second Reading

Gospel Acclamation

*Gregorian Alleluia

*Celtic Alleluia

*Sinclair Alleluia

*Lenten Acclamation

Homily

General Intercessions - may be chanted or recited

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

The General Instruction of the Roman Missal states the proper function of the song at the Preparation: "the procession bringing the gifts is accompanied by the offertory chant which continues at least until the gifts are placed on the altar...Singing may always accompany the rite at the offertory, even when there is no procession of the gifts." (#74). A congregational song may be sung, or the choir may sing an anthem. Instrumental music or silence are also appropriate. This is not the time for a soloist to sing a non-liturgical song.

Eucharistic Prayer

All of the acclamations (Holy, Memorial Acclamation and Amen) should be sung by everyone. Use a setting that is well-known in the parish. Consider having the cantor sing the Memorial Acclamation and the Amen with the congregation repeating.

Communion Rite

The Lord's Prayer should be sung only if doing so will not exclude anyone from this universal Christian prayer. This prayer of all the people may never be sung by a soloist. The Lamb of God is led by the cantor or choir. The Communion Song is led by the cantor or choir, while all respond with the refrain. It accompanies the entire rite, from the end of the prayer, "Lord, I am not worthy to receive you..." until the last person has received. This is not the time for a solo or instrumental music.

Some possible communion songs are:

*Taste and See (Moore, Jr.)

*Keep in Mind (Deiss)

*I am the Bread of Life (Toolan)

*On Eagle's Wings (Joncas)

FUNERAL MASS

Introductory Rites

Greeting

Sprinkling with Holy Water

[Placing of the Pall]

[Placing of Christian Symbols]

Entrance Procession - the song used here is for everyone to sing

If the song is sung during the procession:

*A responsorial psalm from the list below

*Litany of the Saints (traditional)

*Jesus, Remember Me (Taizé)

*I am the Bread of Life (Toolan) - responsorially

If the song is sung after the procession:

*Be Not Afraid (Dufford)

*Amazing Grace (traditional)

Opening Prayer

Liturgy of the Word

First Reading

Responsorial Psalm: recommendations from the Order of Christian Funerals, in a responsorial setting well known in the parish.

*Psalm 23 - The Lord is my shepherd

*Psalm 25 - To you, O Lord

*Psalm 27 - The Lord is my light

*Psalm 42 - Like the deer that yearns

*Psalm 63 - My soul is thirsting

*Psalm 103 - The Lord is kind and merciful

*Psalm 116 - I will walk in the presence of the Lord

*Psalm 122 - Let us go rejoicing

*Psalm 130 - Out of the depths

*Psalm 143 - O Lord, hear my prayer

When is the rosary prayed for the deceased?

The rosary is a prayer which offers consolation to the family of the deceased.

This prayer may be prayed at any time during the visitation at the funeral home or at the church. The rosary should not take the place of the vigil. However,

it may be prayed as part of the vigil or after the vigil.

Who will lead the music for the funeral liturgy?

A parish cantor and parish instrumentalist(s) support the singing of the congregation. Guest musicians may be welcome to take part, but this must be verified with the parish musicians. When guest musicians participate, they do not take the place of parish musicians, but join them in the musical ministry. Many parishes have funeral choirs that support the singing of the congregation.

When may favorite songs be sung?

Hymns and liturgical songs consonant with the guidelines in the GENERAL PRINCIPLES section may be used during the funeral liturgy. Secular songs may not be performed in the church, but may be performed at the funeral home after the vigil, or at another time, or at the funeral dinner.

Where can I find resources for celebrating Christian funerals?

The most important resource is the ritual book, Order of Christian Funerals, prepared by the International Commission on English in the Liturgy and approved by the USCCB in 1989. The Order of Christian Funerals is also available in a study edition. Both can be purchased through the Cathedral Bookstore (260-399-1443). The Cathedral Bookstore will also be able to assist in locating other funeral resources.



OUTLINE OF THE RITES

These outlines includes some musical suggestions but there are many more possibilities. All musical choices should be made using liturgical, musical and pastoral judgments. These were discussed in the GENERAL PRINCIPLES section of this booklet. Look first to the parish repertoire, but be sensitive to our brothers and sisters from other parishes, from other Christian churches, or with no church, who may be attending. The music chosen should invite the participation of all.

Vigil for the Deceased

Page 13

Funeral Mass

Page 14

Funeral Liturgy Outside Mass

Page 17

Rite of Committal

Page 18



VIGIL FOR THE DECEASED

Introductory Rites

Greeting

Opening Song

* Amazing Grace (traditional)

* I Know My Redeemer Lives (Melody: Duke Street)

* Soon And Very Soon (Crouch)

* An appropriate responsorial song led by the cantor

Invitation to Prayer

Opening Prayer

Liturgy of the Word

First Reading

Responsorial Psalm

* A psalm from the Order of Christian Funerals (a list of these is under the Funeral Mass heading), sung responsorially with a cantor, in a setting your parish knows well, or a simple chant of Psalm 23, Psalm 27 or Psalm 91.

Gospel

Homily

Prayer of Intercession

Litany - may be chanted or recited

The Lord's Prayer

Concluding Prayer

Concluding Rite

Blessing

The vigil may conclude with a well-known hymn or with silence.