

Saint Patrick Church
34 Amherst St.
Milford, NH 03055
Office: 603-673-1311
Fax: 603-673-3687
Website: saintpatrickmilfordnh.org
E-Mail: pattih2015@comcast.net

GUIDE FOR PLANNING THE ORDER OF CHRISTIAN FUNERALS

What is the Rite of Christian Burial?

When a member of the faithful has died the Catholic Church celebrates the Order of Christian Funerals. The celebration of the Christian Funeral should be seen as one ritual consisting of three distinct parts: The Vigil (wake), the celebration of the Eucharist (Mass), and finally, the Committal (the place of internment, burial and mourning).

“Since in baptism the body was marked with the seal of the Trinity and became the Temple of the Holy Spirit, Christians respect and honor the bodies of the dead and the places where they rest. Any customs associated with the preparation of the body of the

deceased should always be marked with dignity and reverence and never with the despair of those who have no hope. Preparation of the body should include prayer, especially at those intimate moments reserved for family members. For the final disposition of the body, it is the ancient Christian custom to bury or entomb the bodies of the dead; cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives.”
OCF, GI 19

There are also two other options that the family of the deceased may request. One option would be the celebration of the Liturgy of the Word (without Eucharist) in the church or a funeral service at the funeral home.

As stated above, cremation is permitted. The preferred guideline is that the body be present for the funeral Mass and be cremated following the Mass, however a funeral Mass may take place with cremated remains present in the church. The cremated remains are to be buried or entombed in a cemetery.

Order of the Funeral Mass

INTRODUCTORY RITES

Placing of the Pall
Sprinkling with Holy Water
Placing of Christian Symbol
Entrance Procession (hymn*)
Opening Prayer

LITURGY OF THE WORD

The Parish will provide readers

Readings

Old Testament (Family may choose)(See pages 4-6)
Responsorial Psalm (always sung & chosen by organist)
New Testament (Family may choose) (See pages 7-13)
Gospel (Chosen by the Celebrant)
Homily
General Intercessions

LITURGY OF THE EUCHARIST

Presentation of the Gifts (Family may present gifts of bread and wine)
(hymn*)
Prayer over the Gifts
Eucharistic Prayer
Reception of Holy Communion (hymn*) (See guidelines page 14)
Words of Remembrance (See guidelines page 3)
Prayer after Communion

FINAL COMMENDATION

Invitation to Prayer
Signs and Songs of Farewell
Prayer of Commendation
Recessional (hymn*)

PROCESSION TO THE PLACE OF COMMITTAL

*See list of hymns page 15

The “Words of Remembrance” within the Funeral Rites Pastoral Guidelines for the Diocese of Manchester, NH

The Catholic Church has no provision for a eulogy but does

however make a provision for “words of remembrance.” In the ritual for the Funeral Mass, paragraph #170 it is stated that “a member of the family or a friend may speak in remembrance of the deceased before the final commendation begins.” A similar provision is found in the Vigil Service celebrated before the wake. In both instances, the Church’s ritual makes provisions for a member of the family or friend to speak a few words about the deceased. The “words of remembrance” may also be offered after the Final Committal at the cemetery or during the bereavement meal.

If “words of remembrance” are to be part of the Funeral Mass, then the following Guidelines should be used:

1. The “words of remembrance” are to be given after Communion at the invitation of the celebrant.
2. In preparing the “words of remembrance” the speaker/writer should know that the remarks are not to exceed more than **5 minutes in length and must be written on paper.**
3. The “words of remembrance” should **focus on the faith and virtue of the deceased, and how these affected the family and the community.**
4. Family members may opt for lengthier words of remembrance to be spoken at the wake, after the committal or during the bereavement meal.

OLD TESTAMENT SELECTIONS

Choose One

1. A reading from the second Book of Maccabees (12:43-46)

He acted in an excellent and noble way as he had the resurrection of the dead in view.

Judas, the ruler of Israel 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.

2. A reading from the book of Job (19:1, 23-27)

I know that my vindicator lives.

Job answered Bildad the Shuhite and said:

Oh, would that my words were written down! Would that they were inscribed in a record: That with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust; Whom I myself shall see: my own eyes, not another's, shall behold him, And from my flesh I shall see God; my inmost being is consumed with longing.

3. A reading from the book of Wisdom (3:1-9) (Long form)

As sacrificial offerings he took them to himself.

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; Chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. In the time of their visitation they shall shine, and shall dart about as sparks through stubble; They shall judge nations and rule over peoples and the Lord shall be their King forever. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his

elect.

3. A reading from the book of Wisdom (3:1-6, 9) (Short form)

As sacrificial offerings he took them to himself.

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 in the eyes of 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. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his elect.

4. A reading from the book of Wisdom (4:7-15)

An unsullied life the attainment of old age.

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.

5. A reading from the prophet Isaiah (25:6a, 7-9)

The Lord God will destroy death for ever.

On this mountain the Lord of hosts will provide for all peoples.

On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever.

The Lord God will wipe away the tears from all faces; The reproach of his people he will remove from the whole earth; for the Lord has spoken.

On that day it will be said: "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us!"

and has put the timeless into their hearts,
without men's ever discovering,
from beginning to end,
the work which God has done.

6. A reading from the book of Lamentations (3:17-26)

It is good to hope in silence for the saving help of the Lord.

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.

7. A reading from the book of the prophet Daniel (12:1-3)

Many of those who sleep in the dust of the earth shall awake.

In those days, 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."

8. A reading from the book of Ecclesiastes (3:1-8, 11)

There is a time for everything under heaven,
There is an appointed time for everything, and a time for every affair under the heavens.
A time to be born, and a time to die; a time to plant, and a time to uproot the plant.
A time to kill and a time to heal; a time to tear down, and a time to build.
A time to weep, and a time to laugh; a time to mourn, and a time to dance.
A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces.
A time to seek, and a time to lose, a time to keep, and a time to cast away.
A time to rend, and a time to sew; a time to be silent, and a time to speak.
A time to love, and a time to hate; a time of war, and a time of peace.
What advantage has the worker from his toil?
I have considered the task which God has appointed for men to be busied about.
He has made everything appropriate to its time,

NEW TESTAMENT SELECTIONS

Reading 1 during the Easter Season or Reading II any time.

Choose One

1. A reading from the Acts of the Apostles (10:34-43) (Long form)

God has appointed Jesus to judge the living and the dead.

Peter proceeded to speak, saying: "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 children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened allover 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."

1.A reading from the Acts of the Apostles (10:34-36, 42-43) (Short form)

God has appointed Jesus to judge the living and the dead.

Peter proceeded to speak, saying: "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 children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all. 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."

2. A reading from the book of Revelation (14:13)

Blest are the dead who die in the Lord.

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."

3. A reading from the book of Revelation (20:11-21:1)

The dead were judged according to their deeds.

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.

4.A reading from the book of Revelation (21:1-5a, 6b-7)

There shall be no more death.

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."

NEW TESTAMENT SELECTIONS

ANY TIME
CHOOSE ONE

1. A reading from the book of Paul to the Romans (5:5-11)

Since we are now justified by his blood, we will be saved through him from the wrath.

Brothers and sisters:

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, 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.

2. A reading from the letter of Paul to the Romans (5:17-21)

Where sin increased, there grace overflowed all the more.

Brothers and sisters:

If, by the transgression of one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one 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.

3.A reading from the letter of Paul to the Romans (6:3-9)

(Long form) We too might live in newness of life.

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism

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

3.A reading from the letter of Paul to the Romans (6:3-4,8-9)

(Short form) We too might live in newness of life.

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. 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.

4. A reading from the letter of Paul to the Romans (8:14-23)

We also groan within ourselves as we wait for adoption, the redemption of our bodies.

Brothers and sisters:

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.

5.A reading from the letter of Paul to the Romans (8:31b-35,37-39)

What will separate us from the love of Christ?

Brothers and sisters:

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, 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.

6. A reading from the letter of Paul to the Romans (14:7-9,10c-12)

Whether we live or die, we are the Lord's.

Brothers and sisters:

No one lives for oneself, and no one dies for oneself.

For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. Why then do you judge your brother? Or you, why do you look down on your brother?

For we shall all stand before the judgment seat of God; or it is written:

"As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God."

So then each of us shall give an accounting of himself to God.

7.A reading from the first letter of Paul to the Corinthians (15:20-23, 24b-28) (Long form)

So too in Christ shall all be brought to life.

Brothers and sisters:

Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through a man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ, then comes the end, when he hands over the kingdom to his God and Father. For he must reign until he has put all his enemies under his feet.

The last enemy to be destroyed is death, for "he subjected everything under his feet."

But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him.

When everything is subjected to him, then the Son himself will also be subjected to the One who subjected everything to him, so that God may be all in all.

7.A reading from the first letter of Paul to the Corinthians (15:20-23) (Short form)

So too in Christ shall all be brought to life.

Brothers and sisters:

Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through a man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ.

8. A reading from the first letter of Paul to the Corinthians (15:51-57)

Death is swallowed up in victory.

Brothers and sisters:

Behold, I tell you a mystery.

We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed.

For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when that which is corruptible clothes itself with incorruptibility and that 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.

9. A reading from the second letter of Paul to the Corinthians (4:14-5:1)

What is seen is transitory; but what is unseen is eternal.

Brothers and sisters:

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

10. A reading from the second letter of Paul to the Corinthians (5:1, 6-10)

We have a building from God, eternal in heaven.

Brothers and sisters:

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

11. A reading from the letter of Paul to the Philippians (3:20-21)

He will change our lowly bodies to conform to his glory.

Brothers and sisters:

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

12. A reading from the first letter of Paul to the Thessalonians (4:13-18)

Thus we shall always be with the Lord.

We do not want you to be unaware, brothers and sisters, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep. Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord. Therefore, console one another with these words.

13. A reading from the second letter of Paul to Timothy (2:8-13)

If we have died with him we shall also live with him.

Beloved:

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.

14. A reading from the first letter of John (3:1-2)

We shall see Him as he really is.

Beloved:

See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.

15. A reading from the first letter of John (3:14-16)

We know that we have passed from death to life, because we love our brothers and sisters.

Beloved:

We know that we have passed from death to life because we love our brothers and sisters. 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 Jesus laid down his life for us; so we ought to lay down our lives for our brothers.

GUIDELINES FOR LECTORS AT FUNERAL MASSES

St. Patrick's will assist the bereaved family in the celebration of the funeral rite by providing readers. While it seems natural that loved ones would proclaim the scripture readings grief often renders them unable to proclaim the scripture with reverence & clarity. Keep in mind that if you choose someone to proclaim the scriptures, they should be familiar and comfortable with proclaiming God's Word in church. For example, they may be lectors at their own parish. It is also important to remember the emotional nature of the funeral may make it difficult for some to do this. Please be attentive to the following guidelines:

1. Text of Sacred Scripture is to be proclaimed as the word of God. It should be proclaimed slowly, with reverence and clarity. Please practice the reading out loud. If you read too quickly, speak too softly, or do not speak clearly, you will be difficult to understand.
2. Following the opening prayer the presider will be seated. At the invitation of the presider the 1st reader will come forward, reverence the altar by bowing and proceed to the ambo where the reading will be displayed for you.
3. You should state the source of the reading, e.g. "A reading from the book of ___," then begin the reading. When you finish, pause momentarily, then say, "The Word of the Lord".
4. The responsorial psalm will be sung by the cantor/organist.
5. At the conclusion of the psalm and at the invitation of the presider the

2nd reader will come forward, reverence the altar by bowing and proceed to the ambo where the reading will be displayed for you.

6. You should state the source of the reading, e.g. "A reading from the book of ___," then begin the reading. When you finish, pause momentarily, then say, "The Word of the Lord".
7. The presider will choose and proclaim the Gospel.

If one person is to read both the Old and New Testament selections:

Proceed as noted for the first reading. Afterward, you should be seated in the front pew. Return to the ambo for the second reading after the responsorial psalm is completed. At its conclusion, return to your pew. If you have any questions, please call the Bereavement Coordinator prior to the funeral.

The Reception of Holy Communion

Know we are pleased when persons of other faiths or communions join us in prayer here at Saint Patrick. The prayers we offer at Mass include all of you, and we know you remember us in your prayers and good will. We all please the Lord in that.

If you are here during Mass we hope that, if it pleases you, you will join our congregation in its responses and hymns. You are also invited you to come forward during reception of communion for a blessing in the name of the Lord. Please approach the Celebrant with your arms folded across your chest and he will bless you.

With the kindest of thoughts, we explain why Holy Communion is reserved to Catholics. There are two reasons, which we hope you will understand, knowing our good will.

Catholics believe that Our Lord Jesus Christ, following His words at the Last Supper and repeated at every Mass, is truly present as God and Man in the host which is given as Communion. Because it is so sacred in that fact, we think it not proper to offer it to those who, in their honest belief, do not hold that Christ is truly and wholly present in Communion.

The second reason is that the reception of Communion is a bond of unity among Catholics. It is a sign of our identity as Catholics. We know that good people wish us to honor our Catholic beliefs and traditions as well as that you would be true to you own beliefs and traditions.

Funeral Hymns

386 Hosea
397 Tree of Life
455 I Will Be With You
494 How Great Thou Art
504 I Have Loved You
591 How Shall I Sing to God?
603 How Can I Keep From Singing
608 Be Not Afraid
611 On Eagles Wings
612 Amazing Grace
638 Eye Has Not Seen
636 Shelter Me, O God
641 Shepherd of My Heart
649 You Are Mine
650 Come to Me
659 Blest Are They
653 The People of God
660 Onward to the Kingdom
666 If We Are Living
686 Here I Am, Lord
726 Make Me a Channel of Your Peace
743 Come to Us
854 I Know That My Redeemer Lives
856 I Shall See My God
859 The Hand of God Shall Hold You
860 I, The Lord
881 Remember Your Love

Communion Hymns

837 Taste and See
815 You Satisfy the Hungry Heart
823 Behold the Lamb
824 I Myself Am the Bread of Life
826 The Living Bread of God
831 Take and Eat
844 Without Seeing You
835 O Taste and See
828 I Am the Bread of Life

Hymns NOT in the Hymnal

Ave Maria – Schubert
In The Garden
The Old Rugged Cross
Nearer My God to Thee
Do Not Let Your Hearts Be Troubled (Haas)
May The Road Rise to Meet You (True)
Take Me Home (Haas)
Before I Was Born (Haas)
There Are Many Rooms (Lawton)
Like a Little Child (Haas)
Go Now in Peace (True)
You Are All I Want (True)
I Lift My Soul (True)
Quietly, Peacefully (True)
God Remembers (Haugen)
Grieve Not (True)