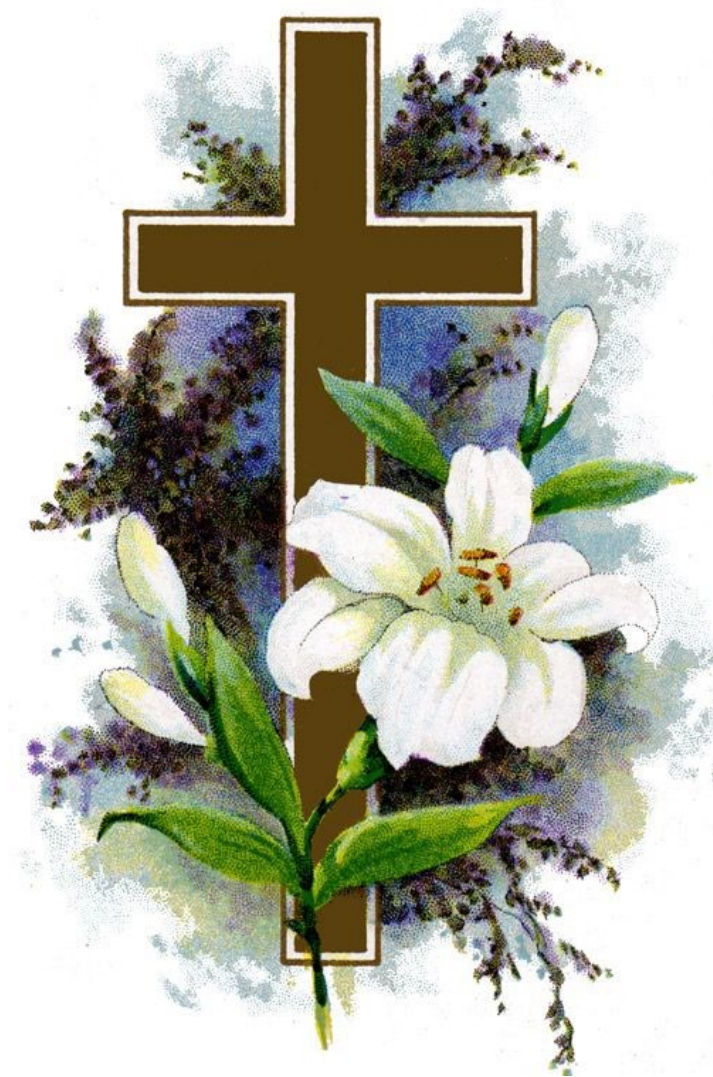


Church of the Immaculate Conception & St Killian
Clondalkin



The Funeral Liturgy

On behalf of the Parishioners of Clondalkin Village, the Parish Ministry Team extends sincere sympathy to you on your bereavement. We will accompany you through this sad and difficult time in whatever way we can in preparing the Funeral Liturgy.

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*Comfort your family in their loss and sorrow.
Be our refuge and our strength, O Lord.
Prayer for Mourners*

This is a sad time for you and your family. It is hard to lose someone we love. The people of this parish community wish to support and console you in your loss. As you grieve and cope with your loss, we wish to assure you of our prayerful support during this time.

The Funeral Ministry team at the time of a funeral is one aspect of our parish community's support for you. They are there to support you and also to assist you in preparing for the funeral; in leading times of prayer; and liaising with the priest presiding at the funeral Mass.

You will mourn and remember your loved one in different ways – you will have your own quiet private moments, but there will also be more public times for you, as you accompany the body of your loved one from their place of death to their final place of rest.

At the **Reception of the Body at the Church**, usually on the evening before the funeral Mass, you will encounter some of the symbols of our faith, which remind us of what we believe about life and death.

As family members or friends of the dead person, you may be invited to place the pall over the coffin. If a flag or other insignia had been draped over the coffin, it has already been removed as the coffin is brought into the church. The **pall** is a large, white cloth that covers the coffin completely. It is simple in design and unadorned and recalls the white baptismal garment. It reminds us that we are all equal in the sight of God.

A **cross** is placed on the coffin. In baptism we were traced with the sign of the cross, during life we signed ourselves with the sign of the cross, and now at death, we share in Christ's victory over death. A book of the **Gospels** or a **Bible** may be placed on the coffin as a sign that Christians live by the word of God. Again this symbol may be placed on the coffin by family members and friends, or by other members of the community.

The **Paschal Candle** will be placed near the coffin during the funeral liturgies. It is symbolic of "Christ our Light" present among us, and his victory over death.

At the **Funeral Mass**, we gather as a community to pray for the one who has died, to comfort and console those who are bereaved, and to proclaim our hope and our belief in Christ's victory over death.

The **Word of God** offers us life and hope, and in this booklet you will find a selection of the Sacred Scripture provided for funerals. This is to give you and us, the family and the community, an opportunity to hear God speak to our needs, sorrows, fears and hopes, as we mourn your loved one.

In the **Prayer of the Faithful**, we, the Christian community, call upon God to comfort the bereaved and to show mercy to the deceased. A selection of prayers of intercession is presented in this booklet. You might wish to adapt these prayers and this can be discussed with your priest as you prepare for the funeral Mass.

At the beginning of the **Liturgy of the Eucharist**, the gifts of bread and wine are offered. They are transformed to become the body and blood of Jesus Christ. These gifts may be brought to the altar by family members or by members of the wider community.

Incense is used during the funeral rite to honour the body of the deceased, because in baptism, this person's body became a temple of the Holy Spirit.

For **the Final Commendation** at the end of the funeral Mass, the book of the Gospels or Bible, the cross and the pall are removed from the coffin. Again members of your family or friends may wish to do this, or members of the parish community will be glad to assist.

Holy Water will have been used at different moments of the funeral rites. Now, during the Final Commendation and at the burial, the coffin is sprinkled with Holy Water, calling to mind the link between our baptism and our dying.

Some families wish to include appropriate personal mementoes, representing different aspects of the person's life, and these are brought to the sanctuary at the beginning of the Mass.

Each funeral Mass celebrates the life of a particular person, with his or her own story and qualities. These sentiments are best included in the homily by the celebrant. Occasionally a family member may wish to say a few words either in the funeral home, or at the beginning of the funeral Mass, or at the graveside. This can be discussed with the funeral team in preparing for the funeral.

Music and song have the power to console us, and to draw us together as a community. As important elements of the liturgy, they express our faith. In preparing for a funeral liturgy, there is a need to plan these elements with the assistance of the music personnel, the funeral team and the priest of the parish.

The **Rite of Committal** is the final farewell as we entrust your deceased to the tender and merciful embrace of God. Celebrated at the grave, this is the conclusion of the funeral rite. If the body of your deceased loved one is to be cremated, the rite of committal takes place at the burial of ashes.

As a Christian community, and as your local parish, we reach out to support and pray with you in your pain of letting go. While members of your family or friends may wish to participate in the liturgy, you need not feel any pressure to undertake any tasks. As a community, we would like to care for you at this time, and so there are Ministers of the Word, Eucharistic Ministers and other ministers available to you. We join with you in entrusting your loved one to God, our Creator and our Saviour.

*In you, we place our trust and hope,
In you, the dead find everlasting peace.
Prayer for the Dead*

Planning your Loved One's Funeral Liturgy.

The Church encourages you to be as fully involved as you can in planning your loved one's funeral liturgy. It is the final journey of your loved one. In the liturgy, we celebrate the life of faith of your loved one; we commend him/her to the Lord, we support and pray for all those who mourn and we seek strength in the promise of the Lord that He will not forget his own. In planning the Liturgy, you will need to:

- Provide your priest with some biographical information about your deceased loved one that will help him in preparing the funeral homily.
- Select the readings for the funeral Mass. Depending on the circumstances, you may decide to have either one or two readings before the gospel reading. You will find a large selection of suitable readings in this booklet. But you are free to choose others. Should you decide to have two readings before the gospel, it is preferable to have a different reader for each.
- Select the responsorial psalm, which comes between the first and second reading. You will find a number of responsorial psalms in this booklet, but again, you are free to choose. In making your choice, you should take into account the Church's recommendation that, if at all possible, the responsorial psalm should be sung.
- Choose or compose the general intercessions/prayers of the faithful which come after the homily. In the general intercessions we pray not only for the deceased and his/her family and friends but also for all the dead and those who mourn them, and the needs of the wider community. One or more family members should read the general intercessions.
- Choose family members or friends of the deceased to bring the gifts of bread and wine to the altar. You should keep in mind, though, that the presentation of the gifts is not the time to carry up personal memorabilia or symbols of the life of the deceased. The best time is at the beginning of the Mass, during the final commendation and farewell.
- Choose the hymns and music for the funeral Mass. They hymns should be selected from those regularly sung during Sunday Mass, and should express our strong belief in the resurrection, which is the basis of Christian hope. They should not include favourite secular songs or music of the deceased, these are not appropriate for a funeral liturgy.
- If you decide to have say a few words in honour of your deceased loved one, there are a number of things to keep in mind. It should be short, no longer than 5 minutes; it should be delivered by a family member or close friend of the deceased; it should contain only words of tribute to the deceased and of thanks to those who have helped or supported the deceased's family during this time; it should take place after communion, before the final commendation and farewell. If possible, it should be written out in full and a copy given to your priest beforehand. It is important to note that many churches do not allow a eulogy to take place in the Mass. If this is the case it could be done at the reception, before the Mass begins or at the grave-side.

Commonly asked Questions

- **Why do we celebrate the funeral rites?**
In the funeral rites we pray for the deceased, entrusting them to God's mercy and care. We honour the body. We comfort the living in their grief. We celebrate the funeral rites not only for the dead but also for the living.
- **Is cremation permitted by the Catholic Church?**
Since 1963, the Church has permitted cremation as long as the Church's teaching on the resurrection of the body is upheld.
- **How are the rites celebrated for someone who chooses cremation?**
The Church prefers that the body be present for the Funeral Liturgy and cremated following the Final Commendation of the Liturgy. If there is a serious reason, it may be possible to celebrate the Funeral Liturgy in the presence of cremated remains.
- **What rites can be used for miscarried or stillborn infants?**
"Funeral Rites may be celebrated for children whose parents intended them to be baptized but who died before Baptism. In these celebrations the Christian community entrusts the child to God's all-embracing love." (Order of Christian Funeral #237)
- **What rites can be used for a suicide victim?**
This person is entrusted to God's love and mercy and is therefore entitled to the usual Funeral Rites.
- **What is done for a lapsed Catholic?**
By virtue of Baptism this person is entitled to the prayers of the Church including the Funeral Rites.
- **What is the proper place for the Funeral Rites?**
The Vigil service is celebrated in the presence of the body either in the funeral home or the Parish Church the night before. The Funeral Mass is always celebrated in the Church. The Committal Rite is preferably celebrated at the grave or the tomb.

Commonly asked Questions about a Funeral Mass

1. **Will the parish contact us?** Yes. A member of the Funeral Ministry team will be in touch to offer support and help arrange the Funeral liturgies.
2. **What types of decisions will we have to make?** Generally, the family is asked to choose whether they would like a Mass or a Service, then readings, to choose family members or friends to proclaim the readings or Prayers of the Faithful, to choose Gift Bearers, to offer musical suggestions and to choose whether or not to have someone offer Words of Remembrance about the deceased. If at any time you would appreciate our assistance in making these decisions, we will gladly help.
3. **How do we let the priest know our choices?** Along with this booklet, you will receive a form to be completed. A member of the Parish Funeral Ministry team will arrange a time to meet with you to help arrange the funeral ministries and communicate your wishes with the Priest.
4. **Can we request a particular Parish Priest?** Certainly. We will try to honour such requests, but circumstances may not make this always possible.
5. **How do we choose the readings, who reads them and how many do we choose?** In this booklet, you will find the selections for readings, psalms, Gospels and Prayers of the Faithful. Along with these selections, you will also find helpful suggestions and guidelines about the use of Sacred Scripture during a Funeral Mass.
6. **Can someone bring up the gifts for Mass?** Yes. Up to four people can bring forth gifts. We will provide these on a table by the middle pew. If no one is available to bring up the gifts, the Funeral Ministry team will make other arrangements.
7. **How do we make suggestions for music?** In this booklet, we provide particular guidelines and offer helpful suggestions about music. Please refer to this section for further details.
8. **Can someone offer a Words of Remembrance?** This is certainly possible, but you should not feel obliged to do so since the priest will offer a homily during the Mass. Sometimes people choose to offer such words at the wake, reception or burial. If they are to occur during the Funeral Mass, one person, either a family member or friend, can speak towards the end. It should be no longer than five minutes in length. and it is helpful to have these remarks written out. If you wish to go over them with the priest, he will be happy to assist the speaker. We suggest that these remarks reflect as much as possible the family's gratitude for the witness of Christian Faith the deceased offered to them. Also, they should touch the hearts of all concerned, not merely the speaker. All remarks must maintain the dignity of the sacred ritual that we will participate in. Thus, remarks that are off-colour or tend to be long historical narratives are to be avoided.

9. **Can we bring flowers into the Church and leave them as a donation?** Certainly. However, we ask that no more than two floral pieces be brought in because of the number of funerals we have. Please let the Funeral Director know which floral pieces you want used. We thank you in advance for your generosity which helps to leave a memorial for us in the parish.
10. **Do we have to have a Mass?** Not necessarily, but it is a privilege. There are provisions for a Funeral Liturgy without the celebration of the Eucharist. Particular circumstances may lead your family to choose this option. We suggest that you discuss this issue with the priest and he can help sort out any concerns your family might have.
11. **What about the reception of Holy Communion?** As mentioned, it is a privilege to share in the gift of the Eucharist and to be able to receive Holy Communion. It is also a sign of our faith and an expression of our unity as a Church. If there are people attending the Mass not prepared or able to receive Holy Communion as practicing Catholics, we wish to make them feel welcome. As such, the priest will invite those not receiving to come forward for a blessing.
12. **Can you have a Funeral Mass for someone who has been cremated?** Yes. Recent adaptations in both Church teaching and liturgical practice allow for the celebration of a Funeral Mass after cremation has occurred. However, it is desirable for the cremation to occur after the Funeral Mass or Service. The ashes (known as cremans) can be present in the Church and are honoured with similar respect and dignity offered to a deceased body. If you have further concerns, please let the funeral team know.
13. **Are priests and deacons from outside the parish invited to participate?** Yes. If you are aware of one who will be attending, please let us know. If you know of a priest who wishes to be the principal celebrant of the Funeral Mass, please let us know and we will be in contact with him ahead of time. Please know that we ask all visiting priests to follow the customs and guidelines of our parish.
14. **Will the priest join us at the grave for the burial?** It is our custom to attend the burial. However, there are circumstances that might keep the priest from being there. He will inform you ahead of time if this is the case and will make arrangements with the Funeral Ministry team for someone to lead the prayers at the grave side.

The Funeral Ceremonies

Reception of the Body

The reception of the body usually takes place on the evening before the Funeral Mass. The community gathers to pray for the deceased and to support you the bereaved. The body is received by the priest at the entrance to the Church and is blessed with holy water. The family follows into the Church and an opening prayer is said.

The Pall: is a white cloth, which is a symbol of Baptism, may be placed on the coffin by family members or friends.

A Bible: is also placed on the coffin to remind us that Christians are called to live by the Word of God.

The Paschal Candle: is lit to remind us that Christ is our light.

Flowers: Family flowers may be placed on a table near the coffin.

Scripture Readings: A reading from Scripture, and prayers will be read by the priest or by a member of the Funeral Ministry Team.

Rosary: A decade of the Rosary may be recited by the priest or by a member of the Funeral Ministry Team.

Words of Remembrance: Before the concluding rite, a few words of remembrance may be given by a family member to the congregation who has gathered in sympathy with them.

The Funeral Mass

The priest or member of the Parish Funeral Team will arrange to meet with the family to help discuss and organised the liturgy for the funeral.

Readings: The family is invited to choose Readings from this funeral booklet.

The First Reading is usually chosen from the Old Testament .

The Responsorial Psalm follows the first reading, If there is a singer it is usually sung.

The Second Reading is usually chosen from the New Testament and is optional.

Prayer of the Faithful: The family decides on suitable prayers. There are samples at the back of this booklet.

Music and Singing: In keeping with the dignity of the funeral Mass celebrated in the Church only sacred hymns and music should be chosen.

Photographs and appropriate memorabilia: A photograph and appropriate memorabilia can be placed on a small table close to the coffin or they may be carried at the entrance

procession.

Offertory Procession : The bread and wine are brought to the altar by members of the family.

The Pall : is taken off the coffin by members of the parish community.

Final Prayers: After the final prayers of commendation the family follow the coffin out of the church as the final hymn is sung.

The Rite of Committal

The Rite of Committal is the third station of the Catholic funeral liturgy, after the Vigil (usually the day or night before the funeral) and the Funeral Mass (or Funeral Liturgy outside Mass). It is normally celebrated at the site of burial.

The rite begins with an Invitation to prayer, followed by a Scripture Verse, for which there are several options. Then comes the Prayer over the Place of Committal, with seven text options. Next comes the Committal itself, for which there are also seven text options. Then come the Intercessions (four text options), the Lord's Prayer, a Concluding Prayer (five), the Prayer over the People, with two forms of the final blessing, depending on whether the minister is a cleric or not, and a dismissal.

A song may conclude the rite. Where it is the custom, some sign or gesture of leave-taking may be made.

Order of the Rite Of Committal

Invitation

Scripture Verse

Prayer over the Place of Committal

Committal

Intercessions

The Lord's Prayer

Concluding Prayer

Prayer over the People

THE READINGS

In this section, you will find various selections in regard to the readings and Prayers of the Faithful that are used during a Funeral Mass. Sacred Scripture is a very important element of the Mass, because Sacred Scripture is one of the sources of our Faith. During the Funeral Mass, its proclamation helps us to understand and come to a further belief in the covenant that God establishes with us at Baptism and the redemptive work of His Son at work in the life of the deceased. As such, it is not possible to substitute other forms of literature or writing in place of it. If you choose to do so, you may select one Old Testament reading, one Psalm, one New Testament reading, one Gospel and one form of the Prayers of the Faithful from the selections that follow. Also, you may have up to three family members or friends participate as readers of the Old Testament, New Testament and Prayers of the Faithful selections. If no one is available to assist, the priest will make other arrangements. The Cantor will sing the Psalm and the priest will proclaim the Gospel. In order to practice, please provide copies of the selections to the people you have asked to participate. The

Funeral Director can make copies for you. On the day of the Funeral, the Church will provide the copies needed. Please note the readings and Prayers of the Faithful are proclaimed from the Ambo, which is the wooden stand to the left of the altar as you face the sanctuary. If you wish to consider using a selection from Sacred Scripture not found in these choices, please discuss this with the priest or one of the funeral team.

Tips for the Reader

The following are a few tips which the reader may find helpful:

1. Practice the reading a number of times the night before the mass
2. Ensure that you know which reading you are proclaiming.
3. Read slowly and clearly-try not to rush through the reading
4. Make sure you have the reading with you when you come to the Church
5. Speak clearly **into the microphone**- your mouth should be six inches away from the microphone when you are speaking into it.

Readings for The Funeral Mass

Old Testament Readings.

No 1.

A Reading from the book of Wisdom

The souls of the virtuous are in the hands of God, no torment shall ever touch them. In the eyes of the unwise, they did appear to die, Their going looked like a disaster, their leaving us, like annihilation, but they are at peace. If they experienced punishment as men see it, their hope was rich with immortality; Slight was their affliction, great will their blessings be. God has put them to the test and proved them worthy to be with him; He has tested them like gold in a furnace, and accepted them as a holocaust. They who trust in him will understand the truth, those who are faithful will live with him in love; For grace and mercy await those he has chosen.

This is the word of the Lord.

No.2.

A Reading from the book of Wisdom

The virtuous man, though he die before his time, will find rest. Length of days is not what makes age honourable, or number of years the true measure of life; Understanding, this is man's grey hairs, untarnished life, this is ripe old age. He has sought to please God, so God has loved him; As he was living among sinners, he has been taken up. He has been carried off so that evil may not warp his understanding or treachery seduce his soul; For the fascination of evil throws good things into the shade, and the whirlwind of desire corrupts a simple heart. Coming to perfection in so short a while, he achieved long life; His soul pleasing to the Lord, he has taken him quickly from the wickedness around him. Yet people look on, uncomprehending; it does not enter their heads that grace and mercy await the chosen of the Lord, and protection, his holy ones.

This is the word of the Lord.

No. 3.

A Reading from the prophet Isaiah.

On this mountain, the Lord of hosts will prepare for all peoples a banquet of rich food.
On this mountain he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy death forever.
The Lord will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for the Lord has said so.
That day, it will be said: See, this is our God in whom we hoped for salvation;
The Lord is the one in whom we hoped.
We exult and we rejoice that he has saved us.

This is the word of the Lord.

No. 4.

A Reading from the book of Lamentations.

My soul is shut out from peace; I have forgotten happiness.
And now I say, 'My strength is gone, that hope which came from the Lord.'
Brooding on my anguish and affliction is gall and wormwood.
My spirit ponders it continually and sinks within me.
This is what I will tell my heart, and so recover hope;
The favours of the Lord are not all past, his kindnesses are not exhausted;
Every morning they are renewed; great is his faithfulness.
'My portion is the Lord's says my soul 'and so I will hope in him.'
The Lord is good to those who trust him, to the soul that searches for him.
It is good to wait in silence for the Lord to save.

This is the word of the Lord.

No. 5.

A Reading from the prophet Daniel.

I, Daniel, was doing penance when I received this message from the Lord:
'At that time Michael will stand up, the great prince who mounts guard over your people. There is going to be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be spared, all those whose names are found written in the Book. Of those who lie sleeping in the dust of the earth many will awake, some to everlasting life, some to shame and everlasting disgrace. The learned will shine as brightly as the vault of heaven, and those who have instructed many in virtue, as bright stars for all eternity.

This is the word of the Lord.

No. 6.

A Reading from the book of Sirach.

When you come to serve the Lord, prepare yourself for testing.
Set your heart right and be steadfast, and do not be impetuous in time of calamity. Cling to Him, and do not depart, so that your last days shall be prosperous.
Accept whatever befalls you, and in times of humiliation be patient. For gold is tested in the fire, and those found acceptable, in the furnace of humiliation. Trust in Him, and He will help you;
Make your ways straight, and hope in Him.
You who fear the Lord, wait for His mercy; do not stray, or else you may fail.
You who fear the Lord, trust in Him, and your reward will not be lost.
You who fear the Lord, hope for good things, for lasting joy and mercy.

This is the word of the Lord.

No 7.

A Reading from the book of Ecclesiastes.

There is a season for everything, a time for every occupation under heaven:
A time for giving birth, a time for dying;
a time for planting, a time for uprooting what has been planted.
A time for killing, a time for healing:

a time for knocking down a time for building.
A time for tears, a time for laughter;
a time for mourning , a time for dancing.
A time for throwing stones away, a time for gathering them up;
a time for embracing, a time to refrain from embracing.
A time for searching, a time for losing;
a time for keeping, a time for throwing away.
A time for tearing, a time for sewing;
a time for keeping silent, a time for speaking.
A time for loving, a time for hating;
a time for war, a time for peace.

This is the word of the Lord.

No 8.

A Reading from the Prophet Isaiah.

But now, thus says the Lord, who created you, Jacob, who formed you, Israel:
Do not be afraid, for I have redeemed you; I called you by your name, you are mine.
Should you pass through the sea, I will be with you; or through the rivers, they will not swallow you up. Should
you walk through fire, you will not be scorched and the flames will not burn you.
For I am the Lord, your God, the Holy One of Israel, your saviour.

This is the word of the Lord.

(sung if possible; your musicians may have additional psalms for funeral liturgies).

Psalm: The Lord is my shepherd

R/ The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd; there is nothing I shall want.
Fresh and green are the pastures where he gives me repose.
Near restful waters he leads me, to revive my drooping spirit.

R/ The Lord is my shepherd; there is nothing I shall want.

He guides me along the right path; he is true to his name.
If I should walk along the valley of darkness no evil should I fear.
You are there with your crook and your staff;
With these you give me comfort.

Responsorial Psalms

R/ The Lord is my shepherd; there is nothing I shall want.

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil; my cup is overflowing.

R/ The Lord is my shepherd; there is nothing I shall want.

Surely goodness and kindness shall follow me; all the days of my life.
In the Lord's own house shall I dwell forever and ever.

R/ The Lord is my shepherd; there is nothing I shall want.

Psalm: I will walk in the presence of the Lord in the land of the living.

R/ I will walk in the presence of the Lord in the land of the living.

How gracious is the Lord, and just; our God has compassion.
The Lord protects the simple hearts; I was helpless so he saved me.

R/ I will walk in the presence of the Lord in the land of the living.

I trusted even when I said; 'I am sorely afflicted,
And when I said in my alarm; 'No man can be trusted.'

R/ I will walk in the presence of the Lord in the land of the living.

O precious in the eyes of the Lord is the death of his faithful.
Your servant, Lord, your servant am I; you have loosened my bonds.

R/ I will walk in the presence of the Lord in the land of the living.

Psalm: The Lord is compassion and love.

R/ The Lord is compassion and love.

The Lord is compassion and love, slow to anger and rich in mercy.
He does not treat us according to our sins, nor repay us according to our faults.

R/ The Lord is compassion and love.

As a father has compassion on his sons, the Lord has pity on those who fear him;
For he knows of what we are made, he remembers that we are dust.

R/ The Lord is compassion and love.

As for man, his days are like grass; he flowers like the flower of the field;
The wind blows where he is gone and his place never sees him again.

R/ The Lord is compassion and love.

But the love of the Lord is everlasting, upon those who hold him in fear;
His justice reaches out to children's children when they keep His covenant in truth.

R/ The Lord is compassion and love.

No 1.

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

When we were baptised in Christ Jesus we were baptised in His death; in other words, when we were baptised we went in to the tomb with Him and joined Him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

But we believe that having died with Christ we shall return to life with Him; Christ, as we know, having been raised from the dead will never die again. Death has no more power over Him anymore.

This is the word of the Lord.

No 2.

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

With God on our side who can be against us? Since God did not spare His own Son, but gave Him up for us to benefit us all, we may be certain, after such a gift, that He will not refuse anything that He can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us – He rose from the dead, and there at God's right hand He stands and pleads for us. Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. These are the trials through which we triumph, by the power of Him who loves us.

For I am certain of this; neither death nor life, no angel, no prince, nothing exists, nothing still to come, nor any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.

New Testament Readings.

This is the word of the Lord.

No. 3

A reading from the letter of St. Paul to the Romans (14: 7-12).

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die. We die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life it was so that He might be Lord both of the dead and of the living. We shall all have to stand before the judgement seat of God; as scripture says: By my life- it is the Lord who speaks- every knee shall bend before Me, and every tongue shall praise God. It is to God therefore, that each of us must give an account of himself.

This is the word of the Lord.

No. 4.

A reading from the letter of St. Paul to the Corinthians. (15: 20-23.)

Christ has been raised from the dead, the first fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ, but all of them in their proper order: Christ as the first fruits and then, after the coming of Christ, those who belong to Him.

This is the word of the Lord.

No 5.

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

I will tell you something that has been kept secret: that we are not all going to die, but we shall all be changed. This will be instantaneous, in the twinkling of an eye, when the last trumpet sounds. It will sound, and the dead will be raised, imperishable, and we shall be changed as well, because our present perishable nature must put on imperishability and this mortal nature immortality.

When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed up in victory. Death where is your victory? Death, where is your sting? Now the sting of death is sin, and sin gets its power from the Law. So let us thank God for giving us the victory through our Lord Jesus Christ.

This is the word of the Lord.

No. 6.

A reading from the letter of St. Paul to the Corinthians (2 Cor: 4&5: 1)

We know that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God.

That is why there is no weakening on our part, and instead, though this outer human form of ours may be falling into decay, the inner person is renewed day by day. Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal.

This is the word of the Lord.

No. 7.

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

We know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

We are always full of confidence, then, when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight- we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing Him. For all the truth, about us will be brought out in the law court of Christ, and each of us will get what he deserves from the things he did in the body, good or bad.

This is the word of the Lord.

No. 8.

A reading from the letter of St. Paul to the Thessalonians (1:4: 13-18).

We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with Him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord forever. With such thoughts as these you should comfort one another.

This is the word of the Lord.

No. 9.

A reading from the letter of St. Paul to Timothy (4:6-11).

As for me, my life is already being poured away as a libation, and the time has come for me to depart. I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come for me now is the crown of uprightness which the Lord, the upright judge, will give to me on that Day; and not only to me but to all those who have longed for his appearing.

This is the word of the Lord.

No.10.

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

For us, our homeland is in heaven, and from heaven comes the Saviour we are waiting for, the Lord Jesus Christ, and He will transfigure those wretched bodies of our into copies of His glorious body. He will do that by the same power with which He can subdue the whole universe.

This is the word of the Lord.

No.11.

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

Think of the love that the Father has lavished on us by letting us be called God's children, and that is what we are.

Because the world refused to acknowledge Him, therefore it does not acknowledge us.

My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know that when it is revealed we shall be like Him because we shall see Him as He really is.

This is the word of the Lord.

(sung if possible)- Note: Alleluia is not used during the season of Lent.

Alleluia, Alleluia,

Come, you whom my Father has blessed , says the Lord; inherit the kingdom prepared for your since the foundation of the world.

Alleluia.

OR

Alleluia, Alleluia,

I am the living bread which has come down from heaven, says the Lord; Anyone who eats this bread will live forever.

Alleluia.

OR

Alleluia, Alleluia,

Our true home is in heaven, and Jesus Christ, whose return we long for, will come from heaven to save us.

Alleluia.

During Lent the Alleluia is replaced with one of the following or similar Acclamations:

Praise to you Lord Jesus Christ, King of eternal Glory.

Come, you whom my Father has blessed says the Lord, inherit the kingdom prepared since the foundation of the world.

Praise to you Lord Jesus Christ, King of eternal Glory.

OR

Praise to you Lord Jesus Christ, King of eternal Glory.

I am the living bread come down from heaven, says the Lord; Anyone who eats this bread will live forever.

Praise to you Lord Jesus Christ, King of eternal Glory.

Gospel Acclamations

Read by the priest

(1) Gospel

Matthew 5:1-12a

A Reading from the Holy Gospel According to Matthew

When he saw the crowds, Jesus 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.”

The Gospel of the Lord.

(2) Gospel

Matthew 11:25-30

A Reading from the Holy Gospel According to Matthew

On one occasion Jesus spoke thus: “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

The Gospel of the Lord.

(3) Gospel

Matthew 25:1-13

Gospel Readings

**A
Read-
ing
from**

the Holy Gospel According to Matthew

“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.

(4) Gospel

Matthew 25:31-46

A Reading from the Holy Gospel According to Matthew

“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 care 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.

(5) Gospel

[Short Version] Matthew 15:33-39

A Reading from the Holy Gospel According to 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!”

The Gospel of the Lord.

(6) Gospel

Luke 7:11-17

A Reading from the Holy Gospel According to 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) Gospel

Luke 12:35-40

A Reading from the Holy Gospel According to Luke

“Gird your loins and light your lamps and be like servants who await their masters’ 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) Gospel

Luke 23:33, 39-43

A Reading from the Holy Gospel According to Luke

When they came to the place called the Skull, they crucified Jesus and the criminals there, one on his right, the other on his left. Now one of the criminals hanging there reviled Jesus, saying, “Are you not the 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) Gospel

[Long Version] Luke 23:44-46, 50, 52-53, 24:1-6a

A Reading from the Holy Gospel According to 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. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, he went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. But at daybreak on the first day of the week the women took the spices they had prepared and went into 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 white 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.

(10) Gospel

[Short Version] Luke 24:13-16, 28-35

A Reading from the Holy Gospel According to Luke

Now that very day, two of the disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

(11) Gospel

John 5:24-29

A Reading from the Holy Gospel According to John

“Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do

not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.”

The Gospel of the Lord.

(12) Gospel

John 6:37-40

A Reading from the Holy Gospel According to 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.

(13) Gospel

John 6:51-59 (Greek 51-58)

A Reading from the Holy Gospel According to John

Jesus said to 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.

(14) Gospel

[Long Version] John 11:17-27

A Reading from the Holy Gospel According to John

When Jesus arrived in Bethany he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. 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.

(15) Gospel

John 11:32-45

A Reading from the Holy Gospel According to 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 al-

ways 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.

(16) Gospel

[Long Version] John 12:23-28

A Reading from the Holy Gospel According to 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 Gospel of the Lord.

(17) Gospel

John 14:1-6

A Reading from the Holy Gospel According to 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.

(18) Gospel

John 17:24-26

A Reading from the Holy Gospel According to John

Jesus raised his eyes to heaven and said: “Father, my disciples are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them.”

The Gospel of the Lord.

(19) Gospel

John 19:17-18, 25-30

A Reading from the Holy Gospel According to John

Jesus carrying the cross himself went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, “I thirst.” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.

The Gospel of the Lord.

Prayers of the Faithful

In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and offer prayers to God for the needs of all of the community.

As a general rule, the series order and focus of the intentions is usually
For the needs of the Church;
For public authorities and the salvation of the whole world;
For those burdened by any kind of difficulty;
For the local community and the final is
For those who have died in the community.

Nevertheless, in a particular celebration, such as Confirmation, Marriage, or a Funeral, the intentions may reflect more closely the particular occasion.

If you choose to write your own Read the Gospel, the first reading, psalm, and second reading for the Mass which you are writing intercessions for. Underline or list key phrases that stand out for you.

Maybe also list the concerns that are on people's minds right now.

Include:

- a. what is going on in your parish community
- b. what is going on in your surrounding community (e.g., city, county, state)
- c. what is going on in the nation
- d. what is going on in the world

The structure of the intercessions should be consistent among all the petitions. They should not be too long or *preachy* and usually take one of three forms: 1) "For ____." 2) "That ____." 3) "For ____, that ____."

Whichever form you use, use it for all the intercessions

The following prayers are intended as a guideline, you may wish to write your own and make the prayer more personal to the deceased and to your family.

Choose 5/6 prayers.

Response : Lord hear our prayer.

1. Let us thank God for having given (name) the gift of Life. We pray that the Lord will grant him/her the greater gift of eternal life.
Let us pray to the Lord.

Response: Lord hear our prayer.

2. Let us pray for N. In baptism he/she died with Christ. May he/ she now share in the fullness of his resurrection.
Let us pray to the Lord.

3. For the sorrowing family, relatives and friends of N that you may find strength and consolation in your Christian faith and in the love and support of this community.
Let us pray to the Lord.

4. We pray for those who mourn Ns death, especially .. , that you may find strength and consolation in the hope we have through the resurrection of Jesus from the dead.
Let us pray to the Lord.

5. We pray for those who care for the sick and the dying, especially those who cared fro N during his/her illness.
Let us pray to the Lord.

6. For all parents who grieve over the death of their children; that they may find comfort in the knowledge that they rest in God.
Let us pray to the Lord.

7. Let us pray for the sorrowing relatives and friends, that the pain of their sorrow may be softened, and that their emptiness may be filled with the love of God.

Let us pray to the Lord.

8. Blessed are we who are saddened by the loss of the one we loved; may our hope in the resurrection and promise of eternal life bring us comfort and turn our sadness into joy.

Let us pray to the Lord.

9. For all who have fallen asleep in the hope of rising again, that they may see the Lord face to face in eternal joy.

Let us pray to the Lord.

10. For all assembled here to worship in faith, that we may be gathered together again in God's kingdom.

We pray to the Lord.

11. For N, that God will reward him/her with peace and joy for the good he/ she did in life.

We pray to the Lord.

12. For N who has been taken away from us in a sudden way; that the Lord will remember the good he/ she has done and for give any sins he/ she may have committed .

We pray to the Lord.

13. For N who was called to the Lord in this untimely and tragic way; that he/ she may experience the joy of God's love.

We pray to the Lord.

14. For N who for so long had been under the limitations and pain of sickness, that he/she may know the freedom and joy of the kingdom of heaven .

We pray to the Lord.

15. For all young people full of idealism and energy; that they may find focus and meaning in the Gospel to build their lives.

We pray to the Lord.

16. For the family and friends, who shared a long life with them; that God may now strengthen them through their love for each other and their faith.

We pray to the Lord.

17. For the Management and staff of X hospital/ nursing home. That the Lord will continue to bless them in their work and reward their kindness.

We pray to the Lord.

18. For all our neighbourhood and friends who have been such a support to the family at this time.

We pray to the Lord.

19. For all who are suffering and dying at this time; that the Lord Jesus, the Good Shepherd, may bring them unending consolation and joy in heaven.

We pray to the Lord.

20. For Christians everywhere; that we may prepare worthily for the hour of our death.

We pray to the Lord.

21. For those who die by violence war, or disaster, each day; that in God's mercy, they may have eternal peace.

We pray to the Lord.

22. For our community gathered here in prayer, that we may be a source of encouragement and healing to those in sorrow.

We pray to the Lord.

This is the order of the Funeral Mass. You may fill in as much or as little of this Form as you wish. Our Funeral team will help you complete this and will complete any part of the planning form which is left blank.

THE FUNERAL MASS OF:

Date: _____

Time: _____

Selections for Scriptural Readings and Prayers of the Faithful

First Reading: _____
To be read by: _____

Responsorial Psalm: _____
[The psalm is sung by the Cantor]

Second Reading: _____
To be read by: _____

Gospel Reading: _____
[The Gospel is read by the Priest or Deacon]

Prayers of the Faithful: _____
To be read by: _____

Gifts to be brought forward by: _____

Words of Remembrance (Optional) to be offered by: _____

Musical Selections

Entrance/Gathering Hymn: _____

Offertory/Preparation of the Gifts: _____

Communion: _____

Closing/Recessional Hymn: _____

Additional Requests: _____

Music and Hymns

It is a good to choose a gathering song, which is accessible for the entire congregation to sing. Instrumental music is preferable at the Presentation of the Gifts, though a hymn reflecting the action of presenting the gifts of bread and wine may be sung.

A communion hymn should be familiar and easy for the congregation to sing without undue reference to words, e.g. a song with a repetitive chorus.

When the distribution of Communion is finished, as circumstances allow, a reflective hymn to assist silent prayer or a hymn of thanksgiving may be sung. The "Song of Farewell" may be sung during the sprinkling with holy water and incensing of the coffin. Otherwise this is done in silence.

The final hymn may be replaced with suitable instrumental music. If a hymn is chosen, it should speak of our faith in the resurrection and eternal life.

Other parts of the Mass such as the Gospel Acclamation, the Holy Holy, the Lamb of God and the Final Commendation should also be sung.

Choosing hymns or songs that were the deceased person's favourites are often not appropriate for the occasion of mourning, or liturgical celebration and congregational participation. They may be more fitting to play and listen to at smaller, intimate gatherings to commemorate the person.

The Vigil for the Deceased

*Any music that is appropriate for the funeral mass is also appropriate for the funeral vigil. Below are some that are particularly appropriate. This would also be the time to incorporate a song that was significant to your loved one.

Amazing Grace
I Know That My Redeemer Lives
Jesus Remember Me
Keep In Mind
O God Our Help in Ages Past
We Walk By Faith

The Funeral Mass (or Liturgy Outside Mass)

Gathering/Preparation/Concluding Songs

Alleluia! Sing To Jesus
Amazing Grace
Be Not Afraid
Come To Me
Holy God, We Praise Thy Name
How Great Thou Art
I Know That My Redeemer Lives
Jerusalem, My Happy Home
Jesus Christ Is Risen Today
Lift High the Cross
On Eagle's Wings
Soon and Very Soon
The King of Love My Shepherd Is
We Will Rise Again, You Are Mine, You Are Near

Responsorial Psalms

Psalm 19: Lord, You Have the Words
Psalm 23: The Lord Is My Shepherd
Psalm 23: Shepherd Me, O God
Psalm 25: To You, O Lord I Lift My Soul
Psalm 27: The Lord Is My Light
Psalm 63: My Soul Is Thirsting
Psalm 84: How Lovely Is Your Dwelling
Psalm 84: Happy Are They
Psalm 103: The Lord Is Kind and Merciful
Psalm 116: I Will Walk in the Presence of God
Psalm 130: With the Lord There Is Mercy

Gospel Acclamation and Eucharistic Acclamations

*Music chosen for the gospel acclamation and the Eucharistic acclamations should be taken from the parish repertoire. The Pastor, Parish Director or Pastoral Musician can assist with these selections.

Communion Songs/Processionals

Eat This Bread
Gift of Finest Wheat
Here I Am, Lord
I Am the Bread of Life
In the Breaking of the Bread
Keep In Mind
Now We Remain
One Bread, One Body

Song of Farwell

*Music at this time should be taken from the text in the Funeral Rite, "The Song of Farwell." It may not be a psalm or other song that does not have the text from the "Song of Farwell."

Saints of God Come to His/Her Aid, May the Angels Lead You Into Paradise

The Rite of Committal

Often, there is little or no music at the graveside or committal service. There may be a short, familiar refrain sung during the procession, or at the beginning or conclusion of the service.

The Words of Remembrance

Words of Remembrance, recalling the life, deeds and special stories of the deceased are best given by only one family member or friend as part of the Introductory Rites, that is after the greeting by the priest, and before the placing of Christian symbols. These words should avoid a purely biographical account or series of anecdotes, which are more familiar in so-called eulogies and more appropriate after the vigil or at the reception. The length of the words of remembrance should be in keeping with the length of the homily, that is five to seven minutes, so that the liturgy is balanced and progresses evenly. These words should be written out, and if possible, shared with the celebrant beforehand.

After the Funeral

Month's Mind Mass

This is usually celebrated 4 weeks after the death of your loved one where the deceased is remembered in a special way during the mass. If you talk to the funeral team or Parish secretary they can help you arrange this.

November Remembrance Mass

Every November we have a special Mass of Remembrance for all our loved ones who have died during the previous year. You will receive an invitation to join us at this Mass to remember and pray for your deceased loved one.

Useful Numbers

Parish Office: 01 459 3520



**Ministry Statement of The Funeral Ministry team
in
Clondakin Village Parish**

“The Funeral Ministry Team of Clondakin Village Parish holds that:-

‘If one member suffers in the body of Christ which is the Church, all the members suffer with that member’.

Our aim and ministry is to act as a liaison group between the bereaved family and the parish. We provide support at this most difficult of times in being a visible and compassionate presence to the bereaved in preparing the rites and rituals from the moment of death to the moment of burial.”

***In you, we place our trust and hope,
In you, the dead find everlasting peace.
Prayer for the Dead***