

DIOCESE OF MANCHESTER
OFFICE FOR WORSHIP

GUIDELINES FOR
CHRISTIAN FUNERALS,
CREMATION
AND BURIAL

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INTRODUCTION

- 1) The work of the Church is to proclaim the Life, Death and Resurrection of Jesus Christ. This same proclamation of faith is translated into the Church's pastoral and ministerial activity. Since the life, death and resurrection of Jesus is central to our faith it stands to reason that the dignity of each member of the body of Christ is central to its pastoral mission. It is with this in mind that the following statement of faith and practice is presented to the faithful and clergy of the Diocese of Manchester for the proper celebration of the funeral rites.¹
 - a) The mystery of Jesus' death and resurrection gives power to all Church activity.²
 - b) In facing death, we are reminded that God has created each person for eternal life.³
 - c) We celebrate the funeral rites to offer *worship, praise and thanksgiving* to God for the gift of life, which has now been returned to the author of life.⁴
 - d) At the death of a Christian, the Church *intercedes* on behalf of the deceased. We are confident in the conviction that death is not the end nor does it break the bonds of family, friendship and community that are forged in life.⁵
 - e) The Church through its funeral rites *commends* the dead to God's merciful love and pleads for the forgiveness of their sins.⁶
 - f) The celebration of the Christian funeral brings *hope and consolation* to the living.⁷
 - g) In the Eucharistic sacrifice, the Church celebrates Christ's Passover from death to life. The faith of all the baptized is renewed and nourished in this Paschal Mystery.⁸

¹ This document on the celebration of the Funeral rites in the Diocese of Manchester presupposes the Church's law on funeral rites as found in the 1983 Code of Canon Law (CIC) canons 1176-1185; the General Instruction of the Roman Missal, 1975 (GIRM); the Appendix to the General Instruction for the Dioceses of the United States of America; the Order of Christian Funerals (OCF); the Appendix on Cremation to the Order of Christian Funerals; and the Ceremonial of Bishops.

² Order of Christian Funerals, General Instruction, 1. 1989,

³ OCF, GI 1.

⁴ OCF, GI 5.

⁵ OCF, GI 4.

⁶ OCF, GI 6.

⁷ OCF, GI 7.

⁸ OCF, GI 3.

- h) At the funeral rites, especially at the celebration of the Eucharistic sacrifice, the Christian community affirms and expresses the union of the Church on earth with the Church in heaven in the one great communion of saints. Though separated from the living, the dead are still at one with the community of believers on earth and benefit from their prayers and intercession.⁹
- 2) When a member of the faithful has died the Church identifies three stations for the celebration of the rite of Christian burial: 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.”¹⁰

- 3) The Church also celebrates the funeral rites for catechumens and for children whose parents intended to have them baptized but died before baptism. Normally members of other Christian faith traditions do not receive the funeral rites of the Church unless their minister is unavailable or the deceased was not active in his/her denomination and a Catholic family member has requested it.¹¹
- 4) The *Order of Christian Funerals* was canonically approved by the National Conference of Catholic Bishops in plenary assembly on 14 November 1985 and subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship on 29 April 1987. On the Feast of All Saints, 2 November 1989, its use became mandatory. No other English version of these rites may be used. The use of funeral rituals in other languages (*French, Portuguese, Spanish, Vietnamese, etc.*) must be approved by the appropriate Episcopal Conference prior to their use in the Diocese of Manchester.
- 5) It is recommended and expected that pastoral staffs and funeral directors use these guidelines as they assist family members to prepare for the burial of their loved

⁹ OCF, GI 6.

¹⁰ OCF, GI 19.

¹¹ Codex Iuris Canonici, 1983. Canons 1183-1185. See canon 1184 for further clarification.

one. In doing so it is hoped that those who minister to the bereaved will provide support, strength and consolation to those who mourn. *“If one member suffers in the body of Christ which is the Church, all the members suffer with that member.”*¹²

THE VIGIL

- 6) The Vigil for the deceased, commonly known as the Wake, is the principal rite celebrated by the Christian community at the time following death and before the funeral liturgy and the rite of committal.¹³
- 7) The Vigil may take place in either the parish church or in a funeral home. It may also take place in the home.
- 8) The purpose of celebrating the Vigil is as follows:
 - a) To offer the members of the bereaved family the consolation and strength of the community’s presence and prayer at their time of loss.
 - b) To be the first occasion among the funeral rites for the solemn reading and reflection on the Word of God.
 - c) To call upon our God of Mercy through intercessory prayer to receive the deceased into the kingdom of light and peace.
 - d) To provide an opportunity for family and friends to recall the memory of their loved one.
- 9) The Structure of the Vigil Service is as follows:
 - a) Introductory Rites
 - b) Liturgy of the Word
--Including a brief homily or reflection by a priest or deacon.
 - c) Intercessions
 - d) Words of Remembrance
--A family member or friend may present a few meaningful thoughts on the life of the deceased.
 - e) Concluding Rite
 - f) A special Vigil Service is provided for the funerals of children. The Vigil may also take the form of some part of the Office for the Dead as set forth in the Order of Christian Funerals.

¹² I Corinthians 12:26.

¹³ OCF, 54.

- 10) Since it is primarily the responsibility of the parish priest to accompany the bereaved family from the death of their loved one through the committal, a priest, or in his absence a deacon, ordinarily presides at the Vigil Service.
- 11) When a priest or deacon is unavailable, a properly trained layperson, with the permission of the pastor, may lead the service using the modifications noted in the rite.
- 12) Other available ministers (*ministers of grieving or consolation; lay apostolates*) from the community are encouraged to participate in the Vigil.
- 13) Because the Vigil is an integral part of the funeral rites, a priest or deacon may wear alb and stole (or cassock, surplice and stole), even when the celebration does not take place in church.
- 14) The following parts of the Vigil Service may be sung:
 - An opening song
 - The Responsorial Psalm, Intercessions and the Lord's Prayer
 - A concluding song.
- 15) Adaptations
 - a) The structure of the Vigil Service is normative and to be followed as printed in the ritual.
 - b) Pastoral sensitivity and prudence will determine appropriate modifications based on particular needs and special circumstances.
 - c) Cultural practices and popular devotions (e.g., the Rosary) may precede or follow the Vigil Service but should not replace it.

FUNERAL MASS GUIDELINES

- 16) The Code of Canon Law (canons 1183-1185) expresses the Church's practice of who may or may not receive the Church's funeral rites.
 - a) The following may receive the funeral rites of the Church: Catechumens; children whose parents intended to have them baptized; and, with the bishop's approval, members of other Christian faith traditions when his/her minister is unavailable or when a Catholic member of the family requests it.¹⁴

¹⁴ CIC, 1183.

- b) The following may not receive the funeral rites of the Church: Unrepentant notorious apostates, heretics and schismatics; persons who have chosen cremation for reasons opposed to the Christian faith; and others whose reception of the rites would cause public scandal.¹⁵

17) Where the funeral Mass is to be held:

- a) Catholics have the right to a Christian burial. The Funeral is to be celebrated in a Catholic Church or a canonically approved chapel and not in a funeral home or chapel.¹⁶
- b) Under extenuating circumstances, the Funeral Liturgy of the Word may be celebrated in a funeral home or cemetery chapel.¹⁷ In these circumstances it is recommended that a Memorial Mass be celebrated, on a day close to the burial, in the parish Church.
- c) Pastors, parochial vicars, chaplains and pastoral staffs are to work with funeral directors in affording all Catholics a dignified funeral service and burial. Care should be taken that the poor are not deprived of proper funeral rites, including the Mass.
- d) The Funeral Liturgy within Mass is not celebrated on Sundays, Solemnities and Holy Days of Obligation, or during the days of the Easter Triduum.

18) Who may participate in the Funeral Liturgy:

- a) Family members are to be encouraged to participate in the liturgy. It is helpful when members of pastoral staffs and/or the bereavement ministry visit the grieving family in their homes where they have the occasion to explain the various rites and opportunities for their participation.
- b) Families may be invited to place the pall on the casket, to place Christian symbols on the casket (*crucifix, bible*), to present the bread and wine at the preparation rite and to join the music ministry in song.
- c) Parishes and Catholic institutions should assist the bereaved family in the celebration of the funeral rites by providing lectors, servers and if needed, Extraordinary Ministers of Holy Communion.

¹⁵ CIC, 1184.

¹⁶ OCF, 131.

¹⁷ OCF, 179. Pastors should use proper discernment and pastoral sensitivity in granting requests for the Funeral Liturgy of the Word to be celebrated in a place other than in the parish church. Such factors are: whether it would be a moment of evangelization for those not currently practicing their faith; whether it would cause an inordinate amount of strain on the family of the deceased; or whether there are members of the family who are physically unable to attend a Church service.

- d) A bishop, priest or deacon gives the homily. After consultation with the pastor or his representative, a family member or friend may share *words of remembrance not more than five minutes* after the Communion Rite. See Appendix I. When a bishop is presiding at a funeral Mass but is not the celebrant, he will lead the faithful in the Final Commendation.

19) Music for the Funeral Liturgy

- a) Music for the funeral liturgy should uphold the integrity of Christian Catholic worship.
- b) The norms for music at the Sunday Liturgy should be used. An instrumentalist, cantor and/or choir are to assist the assembly in singing the hymns, responses and acclamations of the Funeral Mass.¹⁸
- c) Music at the funeral liturgy should reflect and affirm hope, trust and confidence in the Paschal Mystery.¹⁹

20) Ritual

- a) The celebration of the Christian Funeral should be seen as one ritual consisting of three distinct parts (*Vigil, Mass, Committal*). There are two forms of practice within the rite: First, if the body is waked in a funeral home or at a site other than the church, the Mass of Christian Burial begins with the reception of the body, the greeting/sprinkling, and the placement of the pall/Christian symbols, the procession and the opening prayer; Secondly, if the body is waked in the Church, and the Rite of Reception of the Body is celebrated before the wake, the Mass of Christian begins with the sign of the cross, the greeting, the placement of the Christian symbols, the penitential rite, and the opening prayer.
- b) In the case of funerals for children or infants the same procedures should be followed. *The Order of Christian Funerals* contains a section devoted particularly for children (*refer to nos. 234-242 in OCF*).
- c) National flags or insignia of associations (e.g., Knights of Columbus, VFW, Kiwanis, Lions, etc.) are to be removed from the casket at the entrance of the church. The pall is placed on the casket and then other Christian symbols such as a cross, crucifix, or Bible may also be placed on the casket.²⁰
- d) The use of Christian symbols during the funeral liturgy is encouraged. The Easter Candle holds the principal place among the symbols since it burns

¹⁸ OCF, 33.

¹⁹ OCF, 146, 33.

²⁰ OCF, 132.

as a memorial of the deceased's baptism and that Christ has conquered death.²¹

- e) During the preparation rite, the gifts of bread and wine and the altar may be incensed. The body of the deceased is incensed at the time of the final commendation.²²
- f) The final commendation takes place after the Prayer after Communion and after the celebrant has revered the altar. At the time of commendation, the song of farewell is sung and the body is incensed. (*Please note that when cremated remains are present, they are neither covered by a pall during the introductory rites nor are they revered with incense during the Rite of Final Commendation.*) The invitation to proceed to the place of internment precedes the recessional. At the doors of the church, the pall and the other Christian symbols are removed from the casket and the flag or other national symbol may be placed on it.

THE RITE OF COMMITTAL

- 21) With the committal of the body in its place of rest, the Church expresses the hope that the deceased will experience the glory of the resurrection.

*The rite of committal is an expression of the communion that exists between the church on earth and the church in heaven: the deceased passes with the farewell prayers of the communion of believers into the welcoming company of those who need faith no longer but see God face to face.*²³

- 22) The Rite of Committal is celebrated at the grave, tomb, or crematorium and may be used for burial at sea.²⁴ The committal may also be celebrated at a mausoleum or cemetery chapel in the case of inclement weather.
- 23) The usual minister of the rite of committal is a bishop, priest or deacon. If a trained lay person has the responsibility of the committal, then the prayers specified for the final closing are used.
- 24) If the internment is to take place at a later time, then the Rite of Commendation may be joined to the Rite of Committal.²⁵ *The Order of Christian Funerals (refer to nos. 204-215 in OCF)* recommends that at times pastoral adaptations should be made to this rite.

²¹ OCF, 35.

²² OCF, 147.

²³ OCF, 206.

²⁴ OCF, 316.

²⁵ See OCF, 327-336, The Rite of Committal with Final Commendation.

25) The structure of the Rite of Committal is as follows:

- a) Invitation to prayer
- b) Scripture verse
- c) Prayer or Blessing over the place of committal
(If the place of burial takes place on consecrated land or has already been blessed, then the simple form of the prayer over the grave is said.)
- d) Committal
- e) Intercessions
- f) Our Father
- g) Final blessing

26) Because the committal is an integral part of the funeral rites, a priest or deacon may wear alb and stole or cassock, surplice and stole.

DIRECTIVES FOR BURIAL IN CATHOLIC CEMETERIES

The following guidelines are to be applied to burials in a Catholic cemetery in the Diocese of Manchester:

27) Consecrated Ground

- a) The Church affirms the sacredness of the Catholic cemetery as land that has been blessed and consecrated by the Church for the specific use of Christian burial. This sacred nature is directly related to the Church's belief in the resurrection of the body and the final consummation of the world. Therefore, nothing profane, irreverent or blasphemous should occur on this sacred land. Hence, care should be taken by cemetery staffs to ensure the faith tradition of those who wish to purchase a license for use of a burial plot in a Catholic cemetery.

28) Who Can Be Buried in a Catholic Cemetery?

- a) In addition to those practicing Catholics, those who have fallen away from the Catholic faith or those who have joined another Christian faith may be buried in a Catholic cemetery.²⁶ They may have either a priest, deacon or a minister of their faith tradition celebrate the particular ritual for commendation and burial.
- b) Non-Catholic spouses and family members of Catholics may be buried in a Catholic cemetery and may have either a priest or deacon celebrate the rites of burial provided their own minister is unavailable.²⁷

²⁶ CIC, c.1180.2

²⁷ CIC, c.1183.3

29) Other Guidelines for Burial in Catholic Cemeteries:

- a) Secular activities, such as military rites, salutes, flag draping, or a secular song are permitted as long as they do not deny belief in the resurrection.
- b) Rituals that deny belief in the resurrection of the body may not take place over a grave in Catholic cemeteries (*e.g., New Age, Wicca or some native rituals*).

30) Burial of a Fetus and a Stillborn Child

- a) A fetus and a stillborn child are to be interred in a blessed place. Many Catholic cemeteries have a special area for the burial of stillborn children and fetuses.

CREMATION GUIDELINES

31) While the Church encourages burial or entombment after the manner of Christ's own burial, out of respect for the human body and belief in the resurrection, cremation may be chosen for sufficient reason. The *Revised Code of Canon Law* states: "*The Church earnestly recommends the pious custom of burial be retained; but it does not forbid cremation, unless this is chosen for reasons which are contrary to Christian teaching.*"²⁸

32) When is Cremation Allowed?

- a) Cremation may be requested for hygienic, economic or other reasons of a public or private nature. Some examples would include: transfer of the remains to a distant place, possible avoidance of considerable expense, national tradition or custom, a severe psychological fear of burial in the ground or in a tomb.
- b) The selection of cremation was the specific choice of the individual before death.
- c) When requested by the family of the deceased for what also might be determined as an appropriate pastoral reason. (*An obvious instance would be the case of a family's desire to transfer the remains to a distant place.*)

33) The Funeral Liturgy

- a) When cremation is designated, the funeral rites are conducted in the usual way with the body present and cremation taking place after the celebration of the Funeral Mass at the Church.

²⁸ CIC, c. 1176.3

- b) It is recommended that priority be given to the celebration of the Eucharistic Liturgy with the body of the deceased present.
- c) When the funeral liturgy takes place in the presence of the body to be cremated or the cremated remains, the celebrant should use suitable texts, which take proper account of the fact that the body is to be cremated or has already been cremated.

34) In the Diocese of Manchester, it is permitted to celebrate the funeral liturgy in the presence of the cremated remains.²⁹

- a) Prayers suited for the cremated remains can be found in the Appendix of the Order of Christian Funerals. (*Subsequently, a new ritual book of the Order of Christian Funerals has been published including this appendix.*)
- b) The cremated remains are to be accorded the respect as befits the dignity of the human person and a baptized Christian. Care must be taken that all funeral rites are carried out with due decorum.
- c) The container in which the cremated remains are placed should be dignified in nature.
- d) Holy water may be used to sprinkle the cremated remains when they are received in the church.
- e) The cremated remains may be placed near the Paschal Candle during the funeral liturgy. The candle and the cremated remains may be placed in the sanctuary so as to be visible to all. The placement of flower arrangements in front of the urn and candle assists in the decorum and is commendable. They should not, however, obstruct the Candle or the urn.
- f) The pall is not to be used.
- g) The cremated remains are not incensed during the Rite of Final Commendation.

35) Disposition of Cremated Remains

- a) The cremated remains are to be buried or inurned. They should not be buried on private land, but in consecrated ground in a cemetery.³⁰

²⁹ The 1989 edition of the Order of Christian Funerals did not make provision for the presence of the cremated remains of a body at the Funeral Liturgy. In response to pastoral considerations and the numerous requests and concerns made known to them, the members of the National Conference of Catholic Bishops, on 6 August 1996, requested from the Apostolic See an indult to permit the diocesan bishop to allow the presence of the cremated remains of a body at the Funeral Liturgy in dioceses of the United States of America. The indult was granted by the Congregation for Divine Worship and the Discipline of the Sacraments on 21 March 1997.

- b) The urn may be buried at sea, according to local custom. The cremated remains may not be spread out over the sea, water or on the land.
- c) A tombstone or marker placed at the site of burial provides a focal point for the expression of grief and a place of comfort for survivors.

MUSIC FOR THE FUNERAL MASS AND THE FUNERAL LITURGY OUTSIDE OF MASS

- 36) Music is integral to the funeral rites. The text of the songs chosen for a particular celebration should express faith in the Paschal Mystery of the Lord's suffering, death and triumph over death.
- 37) It is the pastoral responsibility of parishes to provide liturgical music at all Masses of Christian Burial. The use of a cantor is encouraged since it will elevate the level of participation by the assembly.
- 38) In choosing music, the hymns should reflect the Paschal Mystery—namely, that each baptized Christian, in union with Christ, will of necessity rise also with Him.
- 39) In the choice of music for the Funeral Mass, preference should be given to the singing of the acclamations (*i.e., Gospel acclamation and Eucharistic Prayer acclamations*), the Responsorial Psalm, the Lamb of God and the Song of Farewell. In the *Order of Christian Funerals*, the Song of Farewell refers to the responsories chosen from the texts at number 403. When some other song is chosen, it must have the same character as these responsories (*e.g., Saints of God or I Know that My Redeemer Lives, etc.*).
- 40) The hymns chosen for the entrance procession, presentation of the gifts, Communion and the conclusion of the liturgy ought to reflect a sign of the resurrection and Christian hope.
- 41) The following titles of hymns are presented to assist in the planning and celebration of the funeral liturgy. They are intended simply as suggestions. The first consideration when selecting music for the funeral liturgy is the ability of the assembly to join in the singing.

³⁰ The burial of cremated remains on residential land causes future problems when the land is sold or when the residence is sold.

HYMN TITLES

The Mass Ordinary (Gospel Acclamation, Holy, Memorial Acclamation, Great Amen and Lamb of God) should be sung at all celebrations of the Eucharist. Those acclamations sung at the regular Sunday liturgies should receive highest priority.

Hymn Title	Composer	Use in the Liturgy
All Creatures of Our God and King	Lasst uns erfreuen.....	G; P; R
Alleluia! Sing to Jesus	Hyfrydol.....	G; R
Amazing Grace	New Britain.....	G; P; C; R
Be Not Afraid.....	Bob Dufford.....	G; P; C; R
Because the Lord is My Shepherd	Christopher Walker.....	P; C; R
Behold the Lamb.....	Martin Willett.....	C
Center of My Life	Paul Inwood	P; C
Come My Way, My Truth, My Life	R.V. Williams	G; P; C
Come to Me.....	Gregory Norbet	G; C
Do Not Be Afraid.....	Suzanne Toolan.....	
Dwelling Place	John Foley.....	P; C
Easter Alleluia.....	Marty Haugen	G; P; C; R
Eat This Bread.....	Jacques Berthier	C
Eye Has Not Seen	Marty Haugen	G; P; C
For All the Saints	Sine Nomine.....	G; R
Gentle Shepherd.....	Tobias Colgan	P; C
Give Me Jesus.....	James Hansen.....	G; R
Holy Darkness.....	Dan Schutte.....	
Holy is the Temple.....	Bob Hurd.....	
How Blest Are They	Fred Pratt Green.....	
How Great Thou Art	Stuart Kline	R
How Lovely is Your Dwelling Place	Randall DeBruyn	G; C; R
I Am the Bread of Life.....	Suzanne Toolan.....	C; R
I Heard the Voice of Jesus Say	R.V. Williams	G
I Know that My Redeemer Lives.....	Duke Street.....	SF; R
I Know that My Redeemer Lives.....	Scott Soper	SF; R

I Received the Living God.....	Living God	C
I, the Lord.....	Tom Kendzia.....	
I Want to Walk as a Child of the Light ..	Kathleen Thomerson.....	G; P; C
I Will Lift Up My Eyes.....	Tom Conry	G; C; R
If God is for Us	Grayson Warren Brown	
In Every Age.....	Janèt Sullivan Whitaker	
In Paradisum	chant.....	R
Into Your Hands.....	Grayson Warren Brown	
Isaiah 49	Carey Landry	G; P; R
Jerusalem, My Happy Home.....	Land of Rest.....	R
Jesus, Lord, Have Mercy	Adoro Te, Devote.....	C
Jesus, Remember Me	Jacques Berthier	C
Jesus, the Bread of Life.....	Grayson Warren Brown	C
Keep in Mind	Lucien Deiss.....	G; C
Lead Me, Lord	John D. Becker.....	G; C; R
Like a Shepherd	Bob Dufford	P; C
Look Beyond.....	Darryl Ducote.....	C
Lord of All Hopefulness	Jan Struther	G; R
Luke 2: Canticle of Simeon	Randall DeBruyn	
May the Angels Lead You	David Haas.....	R
May the Angels Lead You	Howard Hughes	R
My Soul in Stillness Waits.....	Marty Haugen	P; C
Nearer, My God, to Thee	Lowell Mason	R
Now the Green Blade Rises	Noel Nouvelet	R
O God, for You I Long	Bernadette Farrell.....	
O God, Our Help in Ages Past.....	Isaac Watts	G; R
O God, You Search Me.....	Bernadette Farrell.....	P; C
O Lord of Life.....	Melchior Vulpius	
On Eagle's Wings	J. Michael Joncas	G; P; C; R
Only in God.....	John Michael Talbot	
Only This I Want	Dan Schutte	

Parable.....	M.D. Ridge.....	
Prayer of Saint Francis.....	Sebastian Temple.....	P; C
Saints of God.....	Steven Janco.....	SF
Shall We Gather at the River.....	Robert Lowry.....	G
Shelter Me, O God.....	Bob Hurd.....	G; P; C
Shepherd of My Heart.....	Francis Patrick Sullivan.....	P; C
Sing with All the Saints in Glory.....	Ode to Joy.....	G; R
Song of Farewell.....	Old Hundredth.....	SF
Song of Farewell.....	Ernest Sands.....	SF
Song of Farewell.....	Dan Schutte.....	SF
Song of Simeon.....	Janèt Sullivan Whitaker.....	
Soon and Very Soon.....	Andraé Crouch.....	R
Steal Away to Jesus.....	Spiritual.....	
The King of Love My Shepherd Is.....	St. Columba.....	P; C
The Lord is My Hope.....	M.D. Ridge.....	
The Lord is My Light.....	Christopher Walker.....	
The Lord is Near.....	J. Michael Joncas.....	SF
The Path of Life.....	Scott Soper.....	
The Strife is O'er.....	G. Palestrina.....	G; P; C; R
There is a Balm in Gilead.....	Spiritual.....	P; C
There is a Longing.....	Anne Quigley.....	C
This Alone.....	Tim Manion.....	P; C
Unless a Grain of Wheat.....	Bernadette Farrell.....	G; P; C
Unless a Grain of Wheat.....	Bob Hurd.....	G; P; C
We Have Been Told.....	David Haas.....	P; C
We Live Not for Ourselves.....	Bernard Huijbers.....	
We Shall Rise Again.....	Jeremy Young.....	G; R
We Will Rise Again.....	David Haas.....	G; C; R
What Wondrous Love.....	Wondrous Love.....	C
With the Lord.....	J. Michael Joncas.....	P; C
Ye Watchers and Ye Holy Ones.....	Lasst uns erfreuen.....	G; R

Yes, I Shall AriseOwen Alstott.....
Yes, I Shall AriseLucien Deiss.....G; P; C; R
You Are MineDavid Haas.....P; C
You Are NearDan Schutte.....P; C

In addition, settings of the following psalms may be used as the Responsorial Psalm:

Psalm 23	Psalm 103
Psalm 25	Psalm 116
Psalm 27	Psalm 122
Psalm 42	Psalm 130
Psalm 43	Psalm 143
Psalm 63	

Appendix I

The “words of remembrance” within the Funeral Rites Pastoral Guidelines for the Diocese of Manchester

These Pastoral Guidelines are offered to assist pastors, parochial vicars, deacons and all pastoral ministers in their ministry to families that wish to offer “words of remembrance” of a loved one, during the Rites for Christian Funerals. In the funeral rituals of the Catholic Church, we do not speak of “delivering a eulogy” but of offering “words of remembrance” of the deceased.

The Order of Christian Funerals forbids the giving of a eulogy in place of the homily. The place of the homily is not to be usurped by any other form of speech. It is within the liturgy of the Word that the presider is charged with breaking open the Word of God, and how that Word comforts us and gives us hope in the face of death.

A brief homily based on the readings is always given after the gospel reading at the funeral liturgy and may also be given after the readings at the vigil service; but there is never to be a eulogy. Attentive to the grief of those present, the homilist should dwell on God’s compassionate love and on the paschal mystery of the Lord, as proclaimed in the Scripture readings. The homilist should also help the members of the assembly to understand that the mystery of God’s love and the mystery of Jesus’ victorious death and resurrection were present in the life and death of the deceased and that these mysteries are active in their own lives as well. (Order of Christian Funerals, Catholic Book Publishing Co. 1989, #27, page 8)

In addition to the homily the Church makes 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 as a means of assisting the family or friend in writing their remarks:

1. The “words of remembrance” are to be given after the Post Communion Prayer.
2. The “words of remembrance” are to be given by one person.
3. In preparing the “words of remembrance” the speaker/writer should know that the remarks should be no more than 5 minutes in length.
4. The “words of remembrance” should focus on the faith and virtue of the deceased, and how these affected the family and the community.

5. A typed or clearly written copy of the “words of remembrance” should be given to the presider the day before the Funeral Mass. This will ensure that what is written is in accord with the above Guidelines #1-4, and offers at the same time a help to the presider in understanding the life of the deceased.
6. If possible, the “words of remembrance” are to be given at the cantor stand, or at another lectern. Ideally, the “remembrances” should ideally not be given from the Ambo.
7. During the wake, after the committal or during the bereavement meal, the “words of remembrance” may take on more of story-telling while the family and community recall the life of the deceased.

Pastoral sensitivities should always be part of the process of ministering to bereaved families, especially those families dealing with extraordinary circumstances surrounding the death of their loved one.

Assisting the family in their grief is the role of the whole community. This “ministry of consolation” (Order of Christian Funerals, #9) invites the whole parish to actively participate in the funeral rituals of one of its members. In establishing a Bereavement Ministry, the parish is acknowledging the importance of involving the whole Body of Christ in the rituals of the Church as the needs of each family are addressed.

A pro-active Bereavement Ministry can also assist in preparing the Funeral Liturgy and in the shaping of the “words of remembrance” delivered during the funeral rites so that they echo the faith lived by the deceased, and celebrated by those left behind.