



Serving Weirton and surrounding communities since 1922.

## FUNERAL LITURGY PLANNING FORM

### St. Paul Church

140 Walnut Street, Weirton WV 26062

Please fax both sides of this completed form to (304) 748-4118

or email to [stpaulschurch@comcast.net](mailto:stpaulschurch@comcast.net) at least 24 hours prior to Funeral Liturgy.

### About the Deceased

Name of Deceased: \_\_\_\_\_

Date of Birth: \_\_\_\_\_ Date of Death: \_\_\_\_\_

Family Contact Person: \_\_\_\_\_

Relationship to Deceased: \_\_\_\_\_ Mobile Number: \_\_\_\_\_

### The Funeral Liturgy

Pallbearers (maximum of 6): \_\_\_\_\_  
\_\_\_\_\_

Placing of the Pall by: \_\_\_\_\_

Placing of the Crucifix by: \_\_\_\_\_

Old Testament Reading (1st): \_\_\_\_\_ Reader: \_\_\_\_\_

Responsorial Psalm (choose from Music Selections) - *Led by Musician/Cantor*

New Testament Reading (2nd): \_\_\_\_\_ Reader: \_\_\_\_\_

Gospel Reading: \_\_\_\_\_ Read by Priest or Deacon

Gift Bearers for Bread and Wine (2 to 4 people): \_\_\_\_\_  
\_\_\_\_\_

Altar Servers (2): \_\_\_\_\_

Eucharistic Ministers (2): \_\_\_\_\_

Name of Name of Deceased: \_\_\_\_\_

(As want to appear on the front of the Worship Aid)

## Music Selections:

Please check one song per section

### **GATHERING PROCESSIONAL HYMN:**

- |  |   |
|--|---|
| <input type="checkbox"/> A Mighty Fortress Is Our God      | <input type="checkbox"/> Jerusalem, My Happy Home                               |
| <input type="checkbox"/> All Creatures of Our God and King | <input type="checkbox"/> Jesus Christ Is Risen Today ( <i>not during Lent</i> ) |
| <input type="checkbox"/> At the Name of Jesus              | <input type="checkbox"/> O God, Our Help in Ages Past                           |
| <input type="checkbox"/> For All the Saints                | <input type="checkbox"/> Shall We Gather At the River                           |
| <input type="checkbox"/> Glory and Praise to Our God       | <input type="checkbox"/> Sing With All the Saints in Glory                      |
| <input type="checkbox"/> Holy God, We Praise Thy Name      | <input type="checkbox"/> The King of Love My Shepherd Is                        |
| <input type="checkbox"/> How Great Thou Art                | <input type="checkbox"/> The Strife Is O'er ( <i>not during Lent</i> )          |
| <input type="checkbox"/> I Know That My Redeemer Lives     | <input type="checkbox"/> We Walk By Faith                                       |

### **RESPONSORIAL PSALM:**

- |   |  |
|---|--|
| <input type="checkbox"/> Psalm 23: The Lord is My Shepherd            | <input type="checkbox"/> Psalm 63: My Soul Is Thirsting                                |
| <input type="checkbox"/> Psalm 25: To You, O Lord, I Lift My Soul     | <input type="checkbox"/> Psalm 103: The Lord is Kind and Merciful                      |
| <input type="checkbox"/> Psalm 27: The Lord is My Light and Salvation | <input type="checkbox"/> Psalm 116: In the Land of the Living,<br>I Will Walk with God |
| <input type="checkbox"/> Psalm 51: Be Merciful, O Lord                |  |

### **OFFERTORY:**

- |  |  |
|--|--|
| <input type="checkbox"/> Amazing Grace           | <input type="checkbox"/> Here I Am, Lord             |
| <input type="checkbox"/> Ave Maria               | <input type="checkbox"/> Prayer of St. Francis       |
| <input type="checkbox"/> Eye Has Not Seen        | <input type="checkbox"/> Precious Lord, Take My Hand |
| <input type="checkbox"/> Hail Mary: Gentle Woman | <input type="checkbox"/> Shelter Me, O God           |

### **COMMUNION PROCESSIONAL:**

- |   |  |
|---|--|
| <input type="checkbox"/> Be Not Afraid          | <input type="checkbox"/> I Am the Living Bread   |
| <input type="checkbox"/> Eat This Bread         | <input type="checkbox"/> On Eagle's Wings        |
| <input type="checkbox"/> Gift of Finest Wheat   | <input type="checkbox"/> Take and Eat            |
| <input type="checkbox"/> I Am the Bread of Life | <input type="checkbox"/> Unless A Grain of Wheat |

**Post-Communion Meditation Song Request:** \_\_\_\_\_  
Song of Farewell is always sung.

### **RECESSIONAL:**

- |   |  |
|---|--|
| <input type="checkbox"/> Jesus, Remember Me           | <input type="checkbox"/> May the Choirs of Angels (Song of Farewell) |
| <input type="checkbox"/> Lead Me, Lord                | <input type="checkbox"/> Soon and Very Soon                          |
| <input type="checkbox"/> May God Bless and Keep You   | <input type="checkbox"/> The Strife Is O'er                          |
| <input type="checkbox"/> May the Angels Be Your Guide |  |

# Helpful Information for Family Members to Keep

## READINGS

At a Catholic Funeral Liturgy, the readings are always taken from the Scriptures. Poems and secular works cannot be included. For those wishing to have non-Sacred works recited, the appropriate time would be during visiting hours at the funeral home, or after the service has ended at the graveside.

You can choose an Old Testament Reading, a New Testament Reading and a Gospel Reading from the "From Death to Life" Booklet.

## MUSIC

"The texts of the songs chosen for a particular celebration should express the paschal mystery of the Lord's suffering, death, and triumph over death and should be related to the readings from Scripture." (Order of Christian Funerals 30) All funeral music is thus focused on the worship of God and thus, most popular songs or recordings are not to be used in the funeral rites. Please refer to the Music Selection form to choose appropriate hymns and songs.

## EULOGY

Catholics believe that at death "Life is changed, not ended." Death is a passage to a new and fuller life, and ultimately to resurrection and eternal union with God. The Church emphasizes life in the funeral liturgy. The resurrection is the theme and the readings, hymns, and prayers reflect the overall tone of expectant joy.

During the Catholic funeral, we gather to pray for the repose of the soul of the one who has died, and to ask that God will strengthen and console family and friends. The priest or deacon is the principal Presider(s) of this sacred action between God and humanity, as we pray for the beloved departed and for ourselves.

The Funeral Mass is offered in intercession for the deceased person because we believe that God hears our prayers for the forgiveness of the sins of our deceased loved ones. We know that we are not alone, but are supported by God's grace, by the community here on earth and by the communion of saints.

At the funeral, we derive strength from our Christian faith, which provides the true consolation we find in the resurrection of Jesus, our source of hope in times of sorrow. Our attention is centered on Jesus, who speaks to us through the Scriptures, and who comes to us in the Holy Eucharist in our time of grief.

Under our current policies it is not our normal practice at St. Paul Church to have eulogies during the funeral mass. We understand that for some non-Catholic believers the funeral is primarily a time for remembrance and celebration of a person's life. For Catholics, however, the focus is different. We believe we are called to offer intercession for the person who has died as they transition to eternal union with God - this is the central focus of the funeral liturgy.

For this reason, a eulogy is not best suited to the Catholic Funeral Mass. A better place for the eulogy is the Vigil Service on the night before the Funeral at the funeral home. Here, the family, called together by shared memories, sorrow and prayer, are in a more informal setting.

This makes it easier for one or more persons to speak and to reminisce about the life of the loved one that they have lost. Family and friends are gathered more intimately and can console one another as they share cherished memories. Please plan to have the eulogy shared during this time at the funeral home.

## FUNERAL CEREMONIES AND SYMBOLS

The Catholic Funeral Mass emphasizes our faith in Jesus' victory over death and our hope in resurrection, even as we mourn our temporary separation from a loved one. We believe that death is not the end, but the beginning of a perfect, permanent life with Christ in heaven. Through the many ceremonies and symbols that are part of our faith, we find hope in the midst of our tears. In order to help make the funeral liturgy more consoling and understandable, we have provided some explanations of these parts of the liturgy.

## **THE PRIESTS' VESTMENTS**

Since we are celebrating our loved one's entrance into everlasting life and sharing in Christ's victory over death, the clergy normally wears the color white, which is associated with resurrection and used at Easter, weddings, baptisms and other joyous events.

## **SCRIPTURE PASSAGES**

You may select three passages from the Bible: one from the Old Testament, one from the New Testament, and one from the Gospels. Please see the Funeral Scripture Reading section to make your selections.

## **THE EASTER OR PASCHAL CANDLE**

The Easter candle is lit to symbolize the light of the risen Christ and our belief that He has conquered the darkness of sin and death. This candle stands in the sanctuary space to greet the body and remind us that our loved one, through his or her death, shares in the victory of Jesus over these powers of darkness.

## **SPRINKLING OF THE CASKET**

We share in the Lord's death and resurrection through the waters of our baptism. The same cleansing waters of baptism, that made us sons and daughters of God and filled us with the Holy Spirit, are sprinkled over the deceased to remind us the grace and hope that we have in Christ Jesus our Lord and God's power of our mortal and flawed nature.

## **PRESENTATION OF THE GIFTS (OFFERTORY)**

Family and friends are encouraged to bring the bread and wine to the altar at the Funeral Mass. This action symbolizes that we are saying "Lord, we give our loved one back to you. We accept your will and we trust in you." Special symbolic items such as a familiar rosary, across, a special picture, or a token of the loved one's life or vocation may also be placed on a small table before or near the altar.

## **HOLY COMMUNION**

What more perfect way to share in the Funeral Mass than to receive Holy Communion. The words of Jesus "Whoever eats my flesh and drinks my blood has life eternal and I will raise him on the last day" recall our hope for eternal life in Christ.

## **PLACING OF THE PALL**

The funeral pall points back to the white garment given us at our Baptism and symbolizes our life in Christ. It is draped over the coffin at the beginning of the liturgy, usually by family members.

## **FINAL COMMENDATION AND COMMITTAL**

The last ceremony after the Funeral Mass and at the cemetery is a liturgy off in a farewell or commendation and committal. Many times, this is the most difficult time for the family and friends because ti is a final goodbye to one we have loved through life. This is more than an end; it is a beginning of our loved one's eternal life in Christ. The holy burial place of our loved one also offers a sacred place to return, visit, and offer our prayers.

## **CREMATION**

As a Catholic may I be cremated? Yes. The Church's definite preference is for burial of the body. However, since 1963 cremation has been permitted, although the cremated remains were not allowed to be present during the funeral mass. In 1997 the Vatican gave the bishops of the United States permission to allow the celebration of the funeral mass with the cremated remains present, provided the local bishop permits it.

### **WHEN SHOULD CREMATION TAKE PLACE?**

The church strongly prefers that cremation take place after the full funeral liturgy with the body. The presence of the body most clearly brings to mind the life and death of the person and better expresses the values that the Church affirms in its rites. This is the body once washed in Baptism, anointed with the oil of salvation, and fed with the Bread of Life. This is the body whose hands clothed the poor and embraced the sorrowing...Thus, the Church's reverence and care for the body grows out of reverence and concern for the person whom the Church now commends to the care of God...However, when the circumstances prevent the presence of the body at the funeral liturgy...it is appropriate that the cremated remains of the body be present for the full course of the funeral rites, including the Vigil for the Deceased, the Funeral Liturgy, and the Rite of Committal.

### **CAREFUL HANDLING AND PROPER INTERMENT OF CREMATED REMAINS**

#### **What is the proper container for cremated remains?**

Appropriate, worthy containers (not necessarily expensive) such as a classic urn are proper for the cremated remains. At the present time the U.S. Bishop's Committee on the Liturgy has determined only what is not a proper container. Although jewelry, dishes, statuary and space capsules are examples of designer containers now being offered, they are unacceptable in Catholic funeral practices. It is also unacceptable to have cremated remains made into jewelry, dishes and the like.

#### **Must cremated remains be buried/entombed?**

Yes. Respectful final disposition of cremated remains involves interment or entombment. Burial options include a family grave in a cemetery marked with a traditional memorial stone or an urn garden, a special section in a cemetery with small, pre-dug graves for urns.

#### **May I scatter the cremated remains?**

No. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. (Order of Christian Funerals, Appendix I #417) Burial at sea of cremated remains differ from scattering. An appropriate and worthy container, heavy enough to be sent to its final resting place, may be dropped into the sea. (See Order of Christian Funerals, #406.4) Please consult your local government for environmental regulations.

#### **May anything be added to cremated remains such as the cremated remains of other persons, pets, other objects?**

The principle of respect for the cremated remains of a deceased Christian embraces the deeper belief in the individuality of each baptized person before God. Throughout history, the mingling of remains has never been an accepted practice, except in extraordinary circumstances.

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