

Lumen Christi Catholic Community
2055 Bohland Ave.
St. Paul, MN 55116

Lord Our God, the death of our loved ones recalls our human condition and the brevity of our lives on earth. But for those who believe in your love, death is not the end, nor does it destroy the bonds that you forge in our lives. We share the faith of your Son's disciples and the hope of the children of God. Bring the light of Christ's resurrection to times of testing and pain as we pray for those who have died and for those who mourn. We ask this through Christ our Lord, Amen.

-Prayer from the Order of Christian Funerals

Dear Friends in Christ:

Death knows not our seasons, ages, or even our need to be prepared for major and life-changing events. Death can come without notice to the young and old alike; death can also come after a long illness or a long life and still find us unprepared for what it means to commend a loved one to the Lord.

In almost all cases, when a loved one dies, we are confronted with a swirl of details ranging from the funeral homes and cemeteries to the types of services available at the parish when we gather family and friends in prayer.

To celebrate a person's life in the midst of our grief is one of the greatest acts of faith in our Christian tradition. As the family and community gathers in prayer, we bear together the reality of death with its share of sadness and mourning and we also accept the consolation of our faith that, in Christ, all who have died share in His resurrection.

You may wish to use this booklet as a way of **planning your own funeral**. So often, family members who are grieving are helped by arrangements made ahead of time by their loved ones to communicate their wishes for choosing the variety of details that surround the planning of a funeral.

You may wish to use this booklet as a way of **pre-planning the funeral of someone you are caring for**. Understanding in advance the available options can assist greatly in not having to do all of this in the short time between death and the funeral.

Most importantly, this is more than a booklet of details. For in all that we do as a parish community, we are seeking in our prayers and in our liturgy an expression of the mystery of the life of faith – from Baptism to Resurrection.

May the peace and consolation of our Lord Jesus Christ bring light and hope to all who know the shadow of death.

Karin Barrett
Director of Spiritual Care

FUNERAL HOME AND PARISH COORDINATION

During the days proceeding the funeral, there will be a number of times that the funeral home and the church will be in contact with each other in order to make sure all the details have been taken care of. Lumen Christi has worked with a wide variety of funeral homes in the area and we are ready to do our part in making the funeral process a smooth one. Any liturgy held at Lumen Christi must be approved by the Pastor, as he balances the needs of the family with the needs of the whole parish.

Lumen Christi will provide a professional lay minister or priest to lead the type of funeral service requested by the family. Presiders for the various funeral service options will also be provided when the church is used. See Section VI Explanation of Funeral Service Options for more details on what option would best suit your needs. Due to the sudden nature of scheduling funeral liturgies, it is hard to guarantee the presence of a particular presider or specific musicians. Efforts will be made to honor specific requests.

VISITATION and VIGIL SERVICES

To have a vigil for the deceased is a long-standing custom in our Tradition. The wake, with or without a Vigil Service, allows the family and the Christian community to focus on the life of the person. A wake is a time set aside for the family, friends, and other members of the Christian community to come forward and pay their respect to the deceased and to the immediate family of the deceased. The Vigil Service is an organized set of prayers that can be used as part of the visitation time at the Funeral Home:

At the vigil the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence. It is the first occasion among the funeral rites for the solemn reading of the Word of God. In this time of loss the family and community turn to God's Word as the source of faith and hope, as light and life in face of darkness and death. Consoled by the redeeming work of God and abiding presence of Christ and his Spirit, the assembly at the vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace. (Order of Christian Funerals #56)

Visitation:	The time during which friends and family come to view the body and express sympathy to the family of the deceased. Also, referred to as a "wake".
Vigil Service:	This is a prayer service that may be done during the time of visitation. The Vigil Service if requested, may be led by a priest, or Pastoral Minister.

THE FOLLOWING OPTIONS ARE POSSIBLE FOR THE VISITATION AND VIGIL SERVICE:

A. At the Funeral Home

1. A VISITATION (WAKE) may be held the afternoon and evening before the funeral at the funeral home.
2. A VIGIL PRAYER SERVICE may be included during the visitation at the funeral home. The time is predetermined so family and friends know when it will be held.

B. At The Funeral Home and the Church Combined

1. A VISITATION (WAKE) may be held at both a funeral home the night before the funeral and at the church just before the funeral. The time needs to be predetermined.
2. A VIGIL PRAYER may be included in the visitation either at the funeral home the night before or at the church the day of the funeral. The time needs to be predetermined.

C. At the Church Only

1. A VISITATION (WAKE) may be held at the church prior to the funeral liturgy.
2. A VIGIL PRAYER may be included in the visitation at the church. The time needs to be predetermined, and usually occurs prior to the visitation and includes immediate family.

SHARING OF MEMORIES AND EULOGIES

Death should not be looked at as an end, but rather as a change. As with any change, people need to have a means of making a transition. At the time of death, the family and friends of the deceased need to be able to recall memories about their loved ones as a healthy way of expressing grief.

During the Visitation and Vigil Service at the funeral home, memories of the deceased may be shared. This allows the expression of sympathy and support by a variety of people who may otherwise not be able to attend the funeral at the church. The Visitation and Vigil Service are the most appropriate time to share these memories.

There are two basic ways to share these memories.

1. Spontaneous recall of the deceased by different members of the family and friends of the deceased.
2. A formal sharing of memories by one or more family members or friends, commonly referred to as a "eulogy." The eulogy is usually written down in advance of the sharing.

During the funeral liturgy at the church, the focus of the gathering of the people is to express hope in the resurrection through worship and prayer. The Christian Community recalls the death and resurrection of Jesus Christ which made it possible for all of us to obtain everlasting life. The homilist may mention some qualities and memories of the deceased, but the primary emphasis of the homily (sermon) is to proclaim the central mystery of our faith: Christ has died, Christ is risen, Christ will come again.

The formal structure of the funeral liturgy at the church usually does not allow for the spontaneous sharing of memories. Likewise, a “eulogy” by family members is more effectively done at the funeral home. However, if the family of the deceased wishes to have a eulogy at the funeral liturgy, at Lumen Christi the practice is to have one person briefly share those memories prior to the liturgy of the Word.

The eulogy, when presented within the liturgy, must be kept brief. Please see guidelines in separate document so as not to detract from the ritual structure of the liturgical prayer.

EXPLANATION OF FUNERAL SERVICES

A. Mass of Christian Burial

The ordinary and most common form of funeral liturgy is called Mass of Christian Burial or Funeral Mass. The Mass of Christian Burial can be done with a body present or with cremated remains present. The Order of Funeral Mass includes:

- Entrance Rite
- Opening Prayer
- Liturgy of the Word
- Intercessions
- Liturgy of the Eucharist
- Prayers of Commendation
- Closing Prayer

B. Funeral Liturgy without Communion

The Catholic Funeral Rite can be celebrated without Communion. The prayers of this service are the same as a liturgy above minus the Eucharist.

A Catholic Funeral without Communion could be an option for a non-Catholic family member of a parishioner. This option might serve for a Catholic who was inactive in his/her faith practices. A decision about the form of the service would be discussed by the family and the priest. This form of service would normally be done at the funeral home but could be done within the church pending the pastor’s approval.

The Rite of Committal is a set of concluding prayers held at the site of the burial and would follow the funeral services.

C. Memorial Mass

A Memorial Mass is celebrated without a body or cremated remains present. A Memorial Mass may be celebrated after a death has occurred when, for example, the body of the deceased is donated to science or cannot be recovered. A Memorial Mass then serves as the funeral liturgy.

IV. EXPLANATION OF LITURGICAL MINISTERS

- Presider** Priest (if mass is celebrated), or Pastoral Minister (if no mass)
- Placement of the Pall** Two to four family and friends, or funeral home personnel are selected by the family to place the pall over the casket of the deceased as part of the entrance rite. The pall is the white garment that recalls and reminds the community of the baptism of the deceased. The pall is a symbol that signifies the life in Christ of the deceased person
- Servers** The usual funeral liturgy requires two servers to assist the presider. These individuals must be trained for this ministry and normally are provided by the parish.
- Lector(s)** Family members or members of the parish community may serve as Lector(s) for the funeral liturgy. The lector(s) proclaim the first reading (which comes from the Old Testament), and the second reading, (from the New Testament). The lector may also proclaim the prayers of the faithful (sometimes called intercessions or the universal prayer).
- Gift Bearers** Family members or friends of family may bring the gifts forward at preparation of gifts (also called Offertory). Normally a small bowl of hosts and a small cruet of wine are brought up in procession at the preparation of the gifts.
- Eucharistic Minister(s)** The Presider, along with concelebrants, if present, and deacon if present, serve as the ordinary ministers of communion. During a Mass of Christian Burial or a Memorial Mass, one or two family members may assist the presider in distributing communion.

V. EXPLANATION OF THE LITURGY OF THE WORD INCLUDING SCRIPTURE READING SELECTION

The Liturgy of the Word makes Christ present to us through the sacred scripture. Families are encouraged to meet with the pastoral minister and/or priest to consider the options. **The Liturgy of the Word includes:**

OLD TESTAMENT READING

PSALM (sung)

NEW TESTAMENT READING

GOSPEL ACCLAMATION This is a sung response that prepares those gathered for the Gospel. We sing “Alleluia” except during Lent when we proclaim “Praise to you Lord Jesus Christ.”

GOSPEL The Gospel is at the heart of the Liturgy of the Word. This reading is read by the presider. The proclamation of the words and life of Jesus Christ affirm our belief and give us hope in the Resurrection.

HOMILY The main focus of the homily is the resurrection. The readings serve as a focus of this message of that saving action of Jesus Christ. The life of the deceased may also be woven into this resurrection frame work. Having some memories or anecdotes can help the preacher in the development of an effective homily. It is important to remember that the resurrection of Jesus is the focus and all the details one gives about the life of the deceased may not be used. The homily is to give comfort, hope and build the faith of those who believe in the resurrection of Jesus Christ.

PRAYERS OF THE FAITHFUL (ALSO CALLED INTERCESSIONS or the Universal Prayer) These are spoken prayers after the homily where the usual response is “Lord, Hear our Prayer”. The intercessions can express some of the personal needs of the family, but still need to be for the entire church. Names of other family members who are sick or those who have preceded the deceased in death, or special family intentions may be added to these prayers.

VI. ORDER OF FUNERAL SERVICE MASS OF CHRISTIAN BURIAL

Entrance Rite

- Sprinkling
- Placing of pall

Opening Song

- Procession of ministers, casket and family
 - Optional Eulogy*

- **Liturgy of the Word**
- First Reading*
- Psalm (sung)
- Second Reading*
- Gospel Acclamation (sung)
- Gospel
- Homily
- Intercessions* (spoken by the presider or lector)

Liturgy of the Eucharist

- Gifts brought forward*while offertory song is sung
- Eucharistic Prayer
- Lord's Prayer
- Sign of Peace

Communion Rite

- Communion is usually given in both forms of bread and wine
- A song is sung during communion rite
- Prayer after communion
- Optional announcement about funeral luncheon and/or procession to the cemetery

Final Commendation

- Invitation to prayer followed by silence
- Book of Life: Is a practice at Lumen Christi of inscribing the deceased person's name in a book and placing the book in a place of honor in our chapel.
- Sign of farewell (usually incense)
- Song of farewell/ Prayer of commendation (In Paradisum)
- Recited antiphon
- Closing song

NOTE: Pallbearers are arranged through the funeral home

*(Parts of the Service for optional family participation.)

IX. ORDER OF SERVICE FUNERAL PRAYER SERVICE – WITHOUT MASS

Entrance Rite

- Sprinkling
- Placing of pall

Opening Song

- Procession of ministers, casket and family
- Optional eulogy*

Liturgy of the Word

- First Reading*
- Psalm (sung)
- Second Reading*
- Gospel Acclamation (sung)
- Gospel
- Homily
- Intercessions* (spoken by the presider or lector)

Lord's Prayer

Final Commendation

- Invitation to prayer followed by silence
- Book of Life: Is a practice at Lumen Christi of inscribing the deceased person's name in a book and placing the book in a place of honor in our chapel.
- Song of farewell/ Prayer of commendation
- Recited antiphon
- Closing song

NOTE: The Funeral Prayer Service – without Mass may be led by a Deacon or lay ecclesial minister.

Pallbearers are arranged through the funeral home.

*(Parts of the Service for optional family participation.)

X. RITE OF COMMITTAL (Cemetery Services)

The Rite of Committal brings closure to the Funeral Rites. The Rite of Committal generally occurs at the place of burial and commends the body (or ashes) to God's care. The minister for the Rite of Committal is most often a priest or professional lay minister. The following is an outline of a basic rite of committal.

- I. Greeting
- II. Short scripture passage
- III. Prayer over the place of burial
- IV. Lord's Prayer
- V. Prayer over the people
- VI. Final Blessing

If the rite of Committal is celebrated on a different day than the funeral liturgy or if the Rite of Committal is the only liturgy celebrated for the deceased, the service may be modified to include more time for silent prayer, intercessions or perhaps a brief homily. Being the last formal event, the committal should remain brief and allowed to be an important part of the grieving process.

XI. MUSIC

A. The Role of Music in Funerals

Well chosen music helps to set the mood of any liturgical celebration and invites people to participate more fully in prayer. Music helps to comfort those who are mourning and encourages them with the hope of the resurrection. Music used should reflect Jesus' victory over death and be connected to the Sacred Scriptures proclaimed at the service. See the separate list for music choices.

B. The Style of Music at Funerals

There are different forms of music appropriate to the various parts of the funeral liturgy. For example, music used during the procession should be strong and invite the congregation to sing. The psalm should be based on psalm texts and reflect the solemnity of the service and at the same time speak of hopefulness for the mourners.

C. Musicians for Funeral Liturgies

The musicians for funeral liturgies would be based on the music chosen for the funeral liturgy, and would be determined during the general planning session with the Pastor or Pastoral Associate meeting with the family. Most often, there is an organist/pianist and cantor/soloist, and funeral choir provided by Lumen Christi. Occasionally a family requests that a family member or friend participate in the liturgy as a vocal soloist or instrumentalist. This is generally worked out at the planning session.

D. Recorded Music

Because the musicians who participate in the funeral liturgy are engaged in prayerful leadership of the congregation, recorded music is not allowed during the liturgy. Any music used must be adapted to fit the ritual action of the liturgy and pre-recorded music cannot fit this requirement. There are no restrictions for recorded music used at the visitation or wake.

E. Specific Music Selections

Music for the funeral liturgy should reflect the prayer experience of the family and the worship community. Specific selections must be appropriate to each part of the service and should easily be sung by the congregation.

XII. CREMATION

Cremation has become widely used in our society being the preference for nearly 20 per cent of the population in the United States. The National Conference of Catholic Bishops, while still maintaining that burial of the human body is preferred, allows cremation to be used by the Catholic faithful. The Church realizes that there are economic, ecological, or family factors that make cremation a feasible alternative.

Cremation may be used as long as the two following principles are maintained:

1. the cremation must not be done for reasons that deny the resurrection of the body, and
2. the cremated remains must be entombed in a mausoleum or buried in a cemetery.

The preference of the Church is that cremation takes place after the Mass of Christian burial. However, since November 2, 1997, the cremated remains of the body may be present at the funeral liturgy. They must be in what the Church describes as a “worthy vessel” giving cremated remains the respect that would be due a human body. The vessel may be processed with dignity or simply placed in the area that a coffin would normally be placed. The container may be sprinkled with Holy Water to remind us of the person’s baptism. No funeral pall is used on the container.

After the funeral liturgy, the cremated remains need to be treated with great respect and brought to place of final resting whether is be in a mausoleum or grave in a cemetery. The practices of scattering cremated remains in the sea, from the air or on the ground, or keeping the cremated remains in the home of a friend or relative of the deceased is not a holy and accepted practice. Other appropriate means may used to memorialize in these areas such as a plaque or stone that records the name of the deceased.

XII. MEMORIALS

Many times when loved ones die, the surviving families feel the need to give monetary gifts in memory of the one who died to show appreciation for those around them. This gift is referred to as a memorial. The gifts can come in many forms and are given to organizations that are near and dear to the deceased or their families.

A notation may be listed in the obituary providing instruction about how to direct memorial gifts.

CONTACT PERSONS

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