



# Catholic Parishes of the Blue Hills

## *Guidelines for Funerals*



20 Como Road  
Hyde Park, MA 02136

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Most Precious Blood Church  
25 Maple Street  
Hyde Park, MA 02136

St. Anne's Church  
90 W Milton Street  
Hyde Park, MA 02136

St. Pius X Church  
101 Wolcott Road  
Milton, MA 02186

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## Contact Information

Parish Pastor:	Father Joseph Mazzone
Priests:	Father Charles Madi-Okin
Funeral Coordinator:	Kathi Flynn
Office Hours:	Mon – Fri; 9:00am – 4:00pm
Funeral Coordinator Phone:	857-342-9500 ext. 10
Coordinator Email:	<a href="mailto:kflynn@bluehillscollaborative.org">kflynn@bluehillscollaborative.org</a>
Collaborative Website:	<a href="http://bluehillscollaborative.org">bluehillscollaborative.org</a>

## ***Dear Friends in Christ,***

On behalf of the Catholic Parishes of the Blue Hills Family, please accept our heartfelt prayers and sympathy, as you remember and cherish the life of your loved one. As Christians, we celebrate a funeral to offer worship, praise, and thanksgiving to God for the gift of life, which has now returned to Him. The celebration of the Catholic Funeral Rites is a way to remind us of God's mercy, and to bring hope and consolation, in a difficult time of grief and sorrow.

The Archdiocese of Boston (RCAB) has instituted “Guidelines for the Celebration of the Funeral Mass” which follows the revision made by the United States Conference of Catholic Bishops (USCCB) to the *Order of Christian Funerals* (Funeral Rites). This ensures that the Funeral Liturgy for your loved one will be celebrated with grace, dignity, and respect.

The purpose of this booklet is to guide you through the Funeral Liturgy and highlight those moments when participation (silent or spoken) is invited. We have included funeral readings from the Old and New Testaments as well as prayers of the faithful. Our music director has provided suggestions for music and is available to make appropriate selections for you or to answer any questions you may have. You will find a selection page at the end of this document that clearly outlines your choices. Every family is different—some want to participate wherever possible and may know of readings and songs pre-selected by the deceased. Some families are overwhelmed by the prospect of more decision making and prefer to leave all choices to the funeral director, and music director.

We realize that some families have prepaid the cost of a funeral for a loved one, but not all. To assist with clarity during this time, we respectfully suggest an offering, consistent with other area parishes, of \$750. This covers the professional services of our music director/organist and a cantor as well as a donation to the Collaborative, which is used for the operating costs of the parish. This offering is typically coordinated by the funeral director. We are, of course, prepared to adjust for those for whom this is a financial challenge.

Please know that our Parish Staff are here to support you with our prayers, and is ready to assist you in preparing for, and celebrating, a beautiful Catholic Funeral Liturgy. The following information is offered to help you and your family to plan a meaningful, and prayerful funeral for your loved one. May the God of Hope give you the fullness of peace and may the Lord of Eternal Life always be with you.

With our prayers and sympathy,

***Fr. Joe, Fr. Charles and all the Parish Staff of the Catholic Parishes of the  
Blue Hills***

## HOW TO USE THIS BOOKLET

This booklet has been prepared to help make the funeral planning process as simple as possible for you. Explanatory guidelines for the Funeral Liturgy follow (along with several other relevant topics) as a *reference* for you, should you have questions about certain details, as you plan. Thus, you do not need to read this booklet from cover to cover.

This booklet has been created to assist you in the preparation of the Funeral Liturgy. The [Funeral Mass](#) is a sacred time—an expression of faith that comforts and strengthens us as we grieve. The [Funeral Mass](#) offers an opportunity to express our love and prayers for the deceased, to hear the consoling words and the message of hope offered through our Catholic Faith, and it reminds us that in Jesus we have a promise of victory over death.

As you reflect on these different choices, you will find page references listed in red, pointing out further information, should you be interested.



# **FUNERAL PLANNING**

## **Church Law**

“The funeral of any deceased member of the faithful should normally be celebrated in the church of that person's proper parish” (canon 1177, §1). “However, any member of the faithful, or those in charge of the deceased person's funeral, may choose another church; this requires the consent of whoever is in charge of that church and a notification to the proper parish priest of the deceased” (canon 1177, §2). “When death has occurred outside the person's proper parish, and the body is not returned there, and another church has not been chosen, the funeral rites are to be celebrated in the church of the parish where the death occurred, unless another church has been designated by particular law” (canon 1177, §3).

## **What are the options for Funeral Rites?**

1. **Funeral Mass (Mass of Christian Burial)** - this is a full Catholic Mass that includes the Liturgy of the Word and Liturgy of the Eucharist, along with Final Committal Prayers. (Preferred option for Catholics). The body or the cremains of the deceased must be present.
2. **Memorial Mass**- if the body/remains are not present, a memorial Mass can be offered. There are no prayers of Final Committal.
3. **Graveside Service** - A Graveside Service is usually with a reading, reflection and final prayers for interment.

## **SCHEDULING THE FUNERAL**

The first step in the funeral planning process is to contact the funeral home of your choice to handle all of the necessary arrangements. As part of this process, the funeral home will contact our parish office staff, on your behalf, to schedule a time for the funeral.

All funerals are scheduled for *either*:

**10:30am - Monday through Friday**

**10:30am - Monday through Thursday**

(During the months of June, July & August)

*or*

**10:30am - Saturdays**

(allowing time for a procession and graveside burial ceremony before the local cemeteries close)

**In order to avoid confusion, the date and time of the funeral may only be scheduled through the funeral home in coordination with the Catholic Parishes of the Blue Hills funeral coordinator.**

Your Funeral Director will help you to make these arrangements, once they have conferred with our parish office. With your preferences in mind, the Funeral Director will work with our staff to schedule a mutually agreeable date and time (at one of the above options) for the funeral.

Please know that we try our best to accommodate a family's desired date and time for a loved one's funeral. However, given the size of our parish, the variety of activities and functions held here, and the many responsibilities of the clergy, ***the options listed above are definitively fixed.***

Also, to ensure that the funeral of your loved one is both unique and unhurried, it is our policy to schedule ***only one funeral per available date.***

Finally, funerals may not be celebrated during Holy Week (Holy Thursday, Good Friday and Holy Saturday); During the Triduum; or on Holy Days of Obligation (or other major Solemnities).

# **Funeral Planning Policy for Funeral Homes Providing Services at (or through) The Catholic Parishes of the Blue Hills**

## **1. General Scheduling:**

- \* All arrangements for the scheduling/planning (date/time) of funerals at the Catholic Parishes of the Blue Hills are made through a Funeral Home. No scheduling/planning (date/time) changes will be made without the involvement of the Funeral Home.
- \* The date and time of the funeral may *only* be scheduled once the Funeral Home:
  - 1) Speaks with the Catholic Parishes of the Blue Hills funeral coordinator.

## **Calls to schedule funerals are taken during parish business hours, only:**

- **857-342-9500 ext. 10**
- **Monday - Friday 9:00am to 4:00pm.**
  
- \* **Outside of parish business hours, the Funeral Home may leave a message on the main parish voicemail line. Messages will be returned, as soon as possible, on the next day that the parish office is open for business, and according to the order in which they were received.**
  
- \* The sacramental emergency voicemail line is not the proper choice for scheduling a funeral, but is for *sacramental emergencies*, only.
- \* Non-sacramental emergency calls are not returned from the sacramental emergency voicemail line.

## **2. Clergy Considerations:**

- \* Only priests of CPBH may preside at Funeral Masses at - or associated with Catholic Parishes of the Blue Hills.
- \* Only priests/deacons of CPBH may preside at Funeral Ceremonies at - or associated with - CPBH.
- \* In cases in which a priest or deacon is directly related to (or especially close with) the family of the deceased, the pastor of CPBH is to be consulted (via the parish business office) ***prior to*** inviting the associated clergy to preside, concelebrate, or assist at any funerals at CPBH.

***No other priest or deacon is to be sought-out or solicited*** to preside at any funerals at - or associated with - CPBH, should the clergy of CPBH be unavailable/inaccessible.

- Having a Funeral Home engage in this type of behavior (or encouraging the family or friends of the deceased to do so) is highly inappropriate and unprofessional, and will, consequently, jeopardize any prospective funerals at CPBH, by that particular Funeral Home, in the future.
- In cases of necessity/crisis, ***the Catholic Parishes of the Blue Hills, alone*** will accept responsibility for potentially securing the assistance of another priest/deacon to preside at a funeral, should our resident clergy be away/indisposed. However, given their limited availability and the diminishing numbers of Catholic Clergy, we cannot make any guarantees.

## **3. Scheduling Specifics:**

- \* When calling the parish business office to schedule a funeral at CPBH, the Funeral Home should have at least ***three*** potential dates/times, according to the preference of the family of the deceased. CPBH will do our best to accommodate the family's schedule preference, but again, we cannot guarantee availability for either the Church or the Clergy.
- \* No funerals (whether Mass or Memorial) are scheduled for Fridays in June, July or August.
- \* Funerals may only be scheduled to be held on:  
Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays.  
(Sundays are not available.)

The standard time for funerals (whether [Funeral Mass](#) or [Memorial Mass](#)) is 10:30am on the weekdays indicated above, and 10:00am on Saturdays. Any variation in these times must be approved by the presider, **prior to publication of the obituary.** **The only exception will be if there is a visiting hour prior to the funeral mass.**

#### **4. Funeral Musicians**

In accordance with Archdiocesan policy, the Music Director will arrange for parish music ministers to provide music for funerals, including an organist and soloist. The services of the parish soloist are not optional, since the function of the cantor within the liturgy is not decorative but is primarily functional in leading the congregation in sung prayer, a necessary part of the service (e.g. Responsorial Psalm, Gospel Acclamation, the Ordinary of the Mass, etc.) There are times, however, when families wish for another singer, such as a family member or friend, to assist with music. We are very accommodating in trying to incorporate additional singers. Should a family wish to bring in non-parish liturgical musicians and cantors, a “bench fee” to the Director of Music will be assessed. Furthermore, these musicians and musical choices must be approved in advance for our Director of Music.

(Conclusion of *Funeral Planning Policy for Funeral Homes*)

## Funeral Mass or Memorial Mass

There are a few major differences between a memorial mass and a funeral mass.

- \* In a **Memorial Mass**, the body of the deceased is not present. In some cases where the person is cremated, the remains may be there.
- \* The readings and prayers will differ somewhat based on whether the body is present.
- \* The **Funeral Mass** includes an anointing of the body with holy water or prayers. This is omitted at the **Memorial Mass** since the body is not available.
- \* A **Funeral Mass** is scheduled soon after the death in order to facilitate the burial, which happens right after. A **Memorial Mass** can be scheduled any time and often may be part of a regular weekly mass.

## The Catholic Funeral Mass

The three principal parts of the Catholic funeral liturgy are the vigil service (commonly called the wake service), the church service, and finally the committal service. In these times of prayer, the Christian community accompanies the body of the deceased from the place of the wake, ordinarily the funeral home, to the church building, and then to his/her final resting place.

### **Order of the Funeral Mass**

#### **Introductory Rite**

Before Mass begins, the priest greets all present and sprinkles the casket with holy water as a reminder of our loved one's baptism. The casket is then covered with the white funeral pall, a reminder of baptism. Family members may unfold the pall and place it over the casket if you wish. The priest will then invite all to sit. This is the place for the Entrance hymn.

#### **Liturgy of the Word**

We listen first to a reading from the Old Testament and answer in song with a Responsorial Psalm. The second reading comes from the New Testament followed by a Gospel reading proclaimed by the priest or deacon. You may choose the scripture readings from the suggestions accompanying this packet. Readings from sources other

than scripture may be used outside of Mass, perhaps at the wake or cemetery. You may invite family members or friends to proclaim one or both of the first two readings. However, this is an emotional time, and people may find it difficult to read in public. A member of the parish would be happy to help as a reader at the funeral. The General Intercessions (or Prayers of the Faithful) follow the priest's homily and may be read by someone you choose. Sample prayers are found in this packet. You may use them as written, combine some or write your own.

### **Liturgy of the Eucharist**

As we move into this part of the Mass, we prepare the altar and our gifts. Family members or friends may present the gifts of bread and wine to be consecrated. The gifts are on a small table just in front of the pews reserved for the family. At this time, there is a Preparation of the Gifts hymn.

### **Communion Rite**

At the Rite of Holy Communion, those who share our Catholic Faith in the True Presence of Jesus Christ in the Eucharist are invited forward to receive Holy Communion. (The cantor will make an announcement with this invitation, which also invites non-Catholics forward for an (optional) blessing.

The priest will give instructions at this time. If there is a family member or friend who is a Eucharistic Minister, please let us know prior to the Mass as they are most welcome to assist the priest in the distribution of communion. The Communion hymn(s) is sung here.

We are unable to offer the Eucharist/Holy Communion to our non-Catholic brothers and sisters. In truth, we pray for the day when we will be one within Christ. Until that day, however, it is disingenuous and artificial for a non-Catholic brother or sister to receive the Eucharist/Holy Communion, when he/she does not profess the same faith of the Catholic Community, or share in the common & essential beliefs of Catholicism.

### **Words of Remembrance (Eulogy) - Optional**

Sometimes a family member or friend may wish to speak some words of remembrance (often referred to as a eulogy). At the Catholic Parishes of the Blue Hills, this is done at the end of Mass.

### **Final Commendation**

In prayer and song, we commend your loved one into the mercy of God. Incense is used as a sign of our prayers for the deceased person and his or her loved ones. As Mass ends, we sing a Recessional Hymn and form a procession as we bring your loved one to a place of rest.

## **The Committal Service**

Following the service in the church, the body is brought to its final resting place. Those related to the deceased continue to accompany him or her on this third part of the final journey. The body is transported to the cemetery or the mausoleum where it is committed to its place of rest. In a Catholic cemetery, the body is also committed to the care of the wider Church community that is responsible for the cemetery and for the bodies of the deceased placed within it.

## **Graveside Burial, Entombment and Cremation**

The final disposition of the body of a deceased Catholic may take place in one of three ways. The body may be buried in the ground, entombed in a mausoleum, or may be cremated and the human remains interred.

If cremation is chosen as the final disposition of the body, the cremation should take place after the church service and not before since Catholic funeral rites are designed to be celebrated in the presence of the body.

Although ordinarily the body is present for the funeral, there may be occasions when it is permitted to celebrate the funeral liturgy, including the Eucharist, in the presence of the ashes of the deceased. In this case, the ashes are to be placed on a small table covered with a white cloth. The table is placed in front of the altar. The paschal candle, holy water and incense may be used.

## **The Catholic Memorial Mass**

A memorial mass is a ceremony designed to commemorate the dead as part of a regular Christian mass. There are several reasons why a family might have a memorial mass for a deceased loved one instead of a funeral mass. For example:

- \* If the body is not available, such as being lost at sea or cremation, then a memorial mass is appropriate.
- \* Memorial masses also often occur if family and friends were not able to get together at the time of the funeral, such as during a pandemic or natural disaster.
- \* A memorial mass may also occur if much planning and time is required to have friends and family travel to one location for the event.

## **What Happens at a Memorial Mass?**

During a memorial mass, all of the same aspects of a Funeral Mass are held with the exception of the priest reads passages from the Bible, which usually includes at least one reading from the Old Testament and one of the Psalms. Friends and family may also deliver a eulogy. There may also be music and singing of traditional religious

songs or contemporary songs that are popular at funerals.

With a Catholic memorial mass, there will also be the usual aspects of a regular mass, such as the sacrament of Holy Communion and the homily by the priest.

### **When and Where Is a Memorial Mass Held?**

Since the body is not present, a memorial mass can be held anytime. Sometimes they are held soon after the person's death, or on special dates such as one year past the day of their death, or on a special feast day. A memorial mass tends to run between 45 and 60 minutes. Memorial masses are held in a church.

### **Is a Memorial a Funeral?**

A memorial service is not a funeral. At a funeral, the body is in a casket and present during the funeral. At a memorial, the body is not present or there is cremains present.

## Choosing Either the **Funeral Mass** or **Memorial Mass** Summary

When talking about funeral terminologies, the two most frequently misunderstood terms are memorial mass and funeral mass. They might appear to be one and the same, but it is clear there are some variances between them.

Even though the two terms are different based on varied perspectives, they serve almost similar purposes. Their ultimate purpose is to mourn for, honor, and remember a deceased person. They both offer an opportunity for the bereaved to remember their loved ones as well as give them a chance to gather friends and other loved ones to share their thoughts and emotions. To most people, a funeral helps in the grieving process and helps begin the healing path.

### Funeral Mass

- \* May *only* be celebrated in the parish church or in a chapel of one of the Catholic cemeteries of the Diocese of Boston.
- \* May only be celebrated by a Catholic Priest.
- \* Lasts approximately an hour.

A **Funeral Mass** includes the following parts:

- \* Opening Rites
- \* Liturgy of the Word
- \* Liturgy of the Eucharist
- \* Final Commendation
- \* Committal and Burial (*at cemetery*)

A **Funeral Mass** is especially recommended for all who have been actively practicing their Catholic Faith. In particular, when the deceased person had expressed a desire for a Funeral Mass, the Church strives to respect these wishes.

# Memorial Mass

- \* May be offered in the parish church, a chapel of one of the Catholic cemeteries of the Diocese of Boston, or in the funeral home of your choosing.
- \* May be offered either by a Catholic Priest or a Catholic Deacon.
- \* A **Memorial Mass** includes most parts of a **Funeral Mass**, **except the body is not present.**

A **Memorial Mass** includes the following parts:

- \* Opening Rites
- \* Liturgy of the Word
- \* Liturgy of the Eucharist
- \* Final Commendation

A **Memorial Mass** is often preferred by a family when their deceased loved one may not have been practicing their Catholic faith, or when some/all of the family may not be Catholic.

## Memorial vs Funeral

Comparison Table

Characteristics	Memorial	Funeral
Meaning	A service held to remind people of their deceased loved ones after burial and disposition happens	A ceremony held to give the last respect of a deceased person before the remains are buried.
Location	Offers versatility as to where the occasion will be held. It can be anywhere	The event is held at a funeral home, around the grave area, or religious center
Remains	The remains of the dead body are not required	The remains of the deceased are present
Time	Performed sometime after the burial was conducted	Carried out within a week after the death occurs and before the disposition

# Funeral Mass Information

(WE MUST RECEIVE THIS INFORMATION AT LEAST 48HRS PRIOR TO THE FUNERAL)

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

Church location of the Funeral Mass: \_\_\_\_\_

Date of Funeral Mass: \_\_\_\_\_

Time of Funeral: \_\_\_\_\_

## 1) Select Scripture Readings:

Old Testament Reading: \_\_\_\_\_

Old Testament Read By: \_\_\_\_\_

New Testament Reading: \_\_\_\_\_

New Testament Read By: \_\_\_\_\_

Prayers of the Faithful reader(s): \_\_\_\_\_

## 2) Select Funeral Hymns

Processional Hymn choice: \_\_\_\_\_

Offertory Hymn choice: \_\_\_\_\_

Communion Hymn choice(s): \_\_\_\_\_

Commendation Hymn choice: \_\_\_\_\_

Recessional Hymn choice: \_\_\_\_\_

## 3) Select Liturgical Minister's

Gift Bearers (*Brings bread and wine up in the offertory at Mass. Six maximum.*)

Gift Bearers will Be: \_\_\_\_\_  
\_\_\_\_\_

Words of Remembrance: At the end of the mass one family member or friend can say a few words of remembrance. We ask that the speaker prepare and write out these remarks in advance and keep them to **FIVE MINUTES IN LENGTH**. Please note that remarks should be respectful of the fact that we are in God's Church.

Words of Remembrance spoken by: \_\_\_\_\_

Catholic Parishes of the Blue Hills  
20 Como Road  
Hyde Park, MA 02136  
Contact: Kathi Ryan Flynn  
857-342-9500 ext. 10  
kflynn@bluehillscollaborative.org

# Memorial Mass Information

(WE MUST RECEIVE THIS INFORMATION AT LEAST 48HRS PRIOR TO THE FUNERAL)

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

Was the Deceased baptized: \_\_\_\_\_ Was the Deceased a parishioner of the CPBH? \_\_\_\_\_

Church location of the Memorial Mass: \_\_\_\_\_

Date of Funeral Mass: \_\_\_\_\_

Time of Funeral: \_\_\_\_\_

## 1) Select Scripture Readings:

Old Testament Reading choice: \_\_\_\_\_

Old Testament Read by: \_\_\_\_\_

New Testament Reading choice: \_\_\_\_\_

New Testament Read by: \_\_\_\_\_

Prayers of the Faithful reader(s): \_\_\_\_\_

## 2) Select Funeral Hymns

Processional Hymn choice: \_\_\_\_\_

Offertory Hymn choice: \_\_\_\_\_

Communion Hymn choice: \_\_\_\_\_

Recessional Hymn choice: \_\_\_\_\_

## 3) Select Liturgical Minister's (The parish will provide for all the following, if you wish.)

Gift Bearers (*Brings bread and wine up in the offertory at Mass.*)

Gift Bearers will Be: \_\_\_\_\_

Words of Remembrance: At the end of the mass one family member or friend can say a few words of remembrance. We ask that the speaker prepare and write out these remarks in advance and keep them to **FIVE MINUTES IN LENGTH**. Please note that remarks should be respectful of the fact that we are in God's Church.

Words of Remembrance spoken by: \_\_\_\_\_

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# Funeral Mass OR Memorial Mass

## Scripture Readings Selections

The Scripture readings for the Liturgy of the Word are an essential part of every Mass, during which the Lord's life and teachings are honored, proclaimed, preached, and contemplated.

Using the dedicated collection of Scripture options, which have been compiled specifically for Funeral Liturgies, the family and friends of the deceased are invited to choose readings for the funeral. Please be sure to inform the Priest/Deacon of these selections.

The preferred and approved English translation for all Catholic liturgies celebrated in the United States is the *New American Bible, Revised Edition*.

**Please print-out a copy of your chosen readings if you have opted to have family members/friends proclaim them during the funeral. Providing your reader/s with a copy of their specific reading/s, ahead of time, will help to familiarize them with their assigned Scripture selection/s.**

*Please Note:* All readings for Catholic Liturgies are limited to passages from the Holy Bible, only. Readings taken from sources other than Sacred Scripture — whether secular or religious — are not permitted. Other types of readings or poems that hold special meaning for the family are best shared: 1) At the end of the visitation hours (or after the optional Vigil Ceremony); 2) At the graveside (after the Committal Ceremony is concluded).

## **Sacred Scripture Choices**

*Please Note:* For a variety of reasons, Scripture selections different from the following suggestions are not permitted, unless approval is given by the pastor.

### **I) *Old Testament Readings:***

- 1) Job 19:1, 23-27a
- 2) Wisdom 3:1-6, 9
- 3) Wisdom 4:7-15
- 4) Isaiah 25:6a, 7-9
- 5) Ecclesiastes 3:1-15
- 6) Isaiah 35:1-4
- 7) Proverbs 31:10-31
- 8) Ezekiel 34:11-15

### **II) *New Testament Readings:***

- 1) Romans 5:5-11
- 2) Romans 5:17-21
- 3) Romans 8:14-23
- 4) Romans 8:31b-35, 37-39
- 5) Romans 14:7-9, 10b-12
- 6) Corinthians 15:20-23
- 7) Thessalonians 4:13-18
- 8) John 3:1-2
- 9) Book of Revelation 21:1-5

## OLD TESTAMENT READINGS

- 1) **(Job 19:1, 23-27a) A reading from the Book of Job:** Job answered Bildad the Shiite and said: Oh, would that my words were written down! Would that they were inscribed in a record: That with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust; Whom I myself shall see: my own eyes, not another's, shall behold him; And from my flesh I shall see God; my inmost being is consumed with longing. The word of the Lord
  
- 2) **(Wisdom 3:1-6, 9) A reading from the Book of Wisdom:** The souls of the just are in the hand of God and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. Chastised a little, they shall be greatly blessed, because God tried them, and found them worthy of himself. But they are in peace. For if in the eyes of men, indeed they be punished, yet is their hope full of immortality; As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his elect. The word of the Lord.
  
- 3) **(Wisdom 4:7-15) A reading from the Book of Wisdom:** The just man, though he die early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the crown for people, and an unsullied life, the attainment of old age. He who pleased God was loved; he who lived among sinners was transported—Snatched away, lest wickedness pervert his mind or deceit beguile his soul; For the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the LORD, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account. Because grace and mercy are with his holy ones, and care is with his elect. The word of the Lord.
  
- 4) **(Isaiah 25:6a, 7-9) A reading from the Book of the Prophet Isaiah:** On this mountain the LORD of hosts will provide for all peoples. On this mountain he will destroy the veil that veils all peoples, The web that is woven over all nations; he will destroy death forever. The Lord GOD will wipe away the tears from all faces; The reproach of his people he will remove from the whole earth; for the LORD has spoken. On that day it will be said: “Behold our God, to whom we looked to save us! This is the LORD for whom we waited: let us rejoice and be glad that he has saved us!” The word of the Lord.

**5) (Ecclesiastes: Chapter 3: 1-15) A reading from the Book of Ecclesiastes:** There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build. A time to weep, and a time to laugh; a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces. A time to seek, and a time to lose; a time to sleep, and a time to cast away. A time to rend, and a time to sew; A time to be silent, and a time to speak. A time to love, and a time to hate; a time of war, and a time of peace. God has made everything Appropriate to its time... I recognize that whatever God does will endure forever; there is no adding to it, or taking away from it. Thus has God done that he may be revered... What now is has already been; what is to be, already is: God retrieves what has gone by. The word of the Lord.

**6) (Ecclesiastes: Chapter 3: 1-14) A reading from the Book of Ecclesiastes:** There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build. A time to weep, and a time to laugh; a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces. A time to seek, and a time to lose; a time to sleep, and a time to cast away. A time to rend, and a time to sew; A time to be silent, and a time to speak. A time to love, and a time to hate; a time of war, and a time of peace. God has made everything Appropriate to its time... I recognize that whatever God does will endure forever; there is no adding to it, or talking away from it. Thus has God done that he may be revered... and God restores what would otherwise be displaced. The word of the Lord.

**7) (Isaiah: Chapter 35: 1-4) A reading from the Book of Isaiah:** The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Most High, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, fear not! Behold, your God will come with justice, with the recompense of God. God will come and save you." The Word of the Lord

**8) (Proverbs 31: 10-31) A reading from the Book of Proverbs:** When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize. She brings him good, and not evil all the days of her life. She obtains wool and flax and makes cloth with skillful hands. Like merchant ships, she secures her provisions from afar. She rises while it is still night, and distributes food to her household. She picks out a field to purchase; out of her earnings she plants a vineyard. She is girt about with strength, and sturdy are her arms. She enjoys the success of her dealings; at night her lamp is undimmed. She puts her hands to the distaff, and her fingers ply the spindle. She reaches out her hands to the poor, and extends her arms to the needy. She fears not the snow for her household; all her charges are doubly clothed. She makes her own coverlets; fine linen and purple are her clothing. Her husband is prominent at the city gates as he sits with the elders of the land. She makes garments and sells them, and stocks the merchants with belts. She is clothed with strength and dignity, and she laughs at the days to come. She opens her mouth in wisdom, and on her tongue is kindly counsel. She watches the conduct of her household, and eats not her food in idleness. Her children rise up and praise her; her husband, too, extols her: "Many are the women of proven worth, but you have excelled them all." Charm is deceptive and beauty fleeting; the woman who fears the Lord is to be praised. Give her a reward of her labors, and let her works praise her at the city gates. The word of the Lord

**9) (Ezekiel 34: 11-15) A reading from the Book of Ezekiel:** For thus says the Lord God: I myself will loom after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I will lead them out from among the peoples and gather them back to their own country and pasture them upon the mountains of Israel in the land's ravines and all its inhabited places. In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal, shepherding them rightly. The word of the Lord.

**ONE OF THE FOLLOWING FIVE READINGS IS USED AS THE  
FIRST READING DURING THE EASTER SEASON:**

- 1) **(Long Form: Acts of the Apostles 10:34-43) A reading from the Acts of the Apostles:** Peter proceeded to speak, saying; “In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the Devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.” The word of the Lord.
  
- 2) **(Short Form: Acts of the Apostles 10:34-36, 42-43) A reading from the Acts of the Apostles:** Peter proceeded to speak, saying: “In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word that he sent to the children of Israel as he proclaimed peace through Jesus Christ, who is Lord of all. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.” The word of the Lord.
  
- 3) **(Revelation 14:13) A reading from the Book of Revelation:** I, John, heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now on.” “Yes,” said the Spirit, “let them find rest from their labors, for their works accompany them.” The word of Lord.

- 4) **(Revelation 20:11-21:1) A reading from the Book of Revelation:** I, John, saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life. The dead were judged according to their deeds, by what was written in the scrolls. The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds. Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.) Anyone whose name was not found written in the book of life was thrown into the pool of fire. Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. The word of the Lord.
- 5) **(Revelation 21:1-5a, 6b-7) A reading from the Book of Revelation:** I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them, and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The One who sat on the throne said, "Behold, I make all things new." I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor shall inherit these gifts, and I shall be his God, and he will be my son." The word of the Lord.

## NEW TESTAMENT READINGS

**1) (Romans 5:5-11) A Reading from the Letter of Saint Paul to the Romans:**

Brothers and sisters: Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his Blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation. The word of the Lord.

**2) (Romans 5:17-21) A reading from the Letter of Saint Paul to the Romans:**

Brothers and sisters: If, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so through the obedience of the one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace over-flowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord. The word of the Lord.

**3) (Romans 8:14-23) A reading from the Letter of Saint Paul to the Romans:**

Those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, Abba, "Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. The word of the Lord.

- 4) **(Romans 8:31b-35, 37-39) A reading from the Letter of Saint Paul to the Romans:** If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress or persecution, or famine, or nakedness, or peril, or the sword? No, in all these things, we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord. The word of the Lord.
- 5) **(Romans 14:7-9, 10b-12) A reading from the Letter of Saint Paul to the Romans:** No one lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. For we shall all stand before the judgment seat of God; for it is written: As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God. So then each of us shall give an accounting of himself to God. The word of the Lord.
- 6) **(Corinthians 15:20-23) A reading from the first Letter of Saint Paul to the Corinthians:** Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through a man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ. The word of the Lord.
- 7) **(Corinthians 5:1, 6-10) A reading from the second Letter of Saint Paul to the Corinthians:** We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each may receive recompense, according to what he did in the body, whether good or evil. The word of the Lord.

- 8) **(Thessalonians 4:13-18) A reading from the first Letter of Saint Paul to the Thessalonians:** We do not want you to be unaware, brothers and sisters, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep. Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus, we shall always be with the Lord. Therefore, console one another with these words. The word of the Lord.
- 9) **(John 3:1-2) A reading from the first Letter of Saint John:** Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. The word of the Lord.
- 10) **(Revelation 21:1-5) A reading from the Book of Revelation:** Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them [as their God]. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain [for] the old order has passed away." The one who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true." The Word of the Lord.

## *PRAYERS OF THE FAITHFUL*

1. For \_\_\_\_\_, who in Baptism was given the pledge of eternal life, that s/he now be admitted to the company of the saints. We pray to the Lord.
2. For the family and friends of our sister/brother \_\_\_\_\_, that they may be consoled in their grief by the Lord, who wept at the death of his friend, Lazarus. We pray to the Lord.
3. For \_\_\_\_\_'s caregivers/medical team, that God will bless them in their efforts to serve all patients and families with dignity and compassion. We pray to the Lord.
4. For all first responders and members of our armed forces, that they serve in safety and know the appreciation of those whom they protect. We pray to the Lord.
5. For peace in our world, our nation, our communities, and our families. We pray to the Lord.
6. For our deceased relatives and friends, especially \_\_\_\_\_, and for all who have helped us, that they may have the reward of their goodness. We pray to the Lord.
7. For those who have fallen asleep in the hope of rising again, that they may see God face to face. We pray to the Lord.
8. For all of us assembled here to worship in faith, that we may be gathered together again in God's kingdom. We pray to the Lord.

**(Please wait for the priest to say a concluding prayer before returning to your seat.)**

# Hymn Selections

Music in the Funeral Rites allows the community to express its convictions and feelings, in ways that words alone may fail to fully convey. The emotions of sorrow and pain, of fear and trust, of loss and hope - all so intertwined in times of death and grieving - can find meaningful expression in a careful, prayerful selection of the hymns for the funeral. With this in mind, a list of time-honored, favorite hymns - most often chosen for funerals - is included in this booklet, to assist you in making your choices. A helpful list follows, from which you may choose beautifully moving hymns, to accompany the various parts of the Funeral Liturgy.

**Please Note:** All hymns/music used in Catholic Liturgies, are limited to the selections contained in this booklet. Songs not included - whether secular or religious, whether instrumental or vocal - are not permitted for a Catholic Funeral Liturgy. Instead, the most appropriate place for these special songs tends to be either during visitation hours at the funeral home, or at a subsequent family gathering.

## **Funeral Musicians**

In accordance with Archdiocesan policy, the Music Director will arrange for parish music ministers to provide music for funerals, including an organist and soloist. The services of the parish soloist are not optional, since the function of the cantor within the liturgy is not decorative but is primarily functional in leading the congregation in sung prayer, a necessary part of the service (e.g. Responsorial Psalm, Gospel Acclamation, the Ordinary of the Mass, etc.) There are times, however, when families wish for another singer, such as a family member or friend, to assist with music. We are very accommodating in trying to incorporate additional singers, who may sing one or two selections during the funeral. However, in order to secure a strong musical foundation for the funeral liturgy, we are unable to have such singers completely replace the parish soloist.

If a family wishes to have a loved one sing a certain hymn, or perform an instrumental version of a special hymn, as part of the Funeral Liturgy, the vocalist or musician is to:

- \* Meet the requirements as outlined above, in section ***Funeral Hymn Selections***
- \* Collaborate with the Director of Music of the Catholic Parishes of the Blue Hills, prior to the funeral, at a mutually agreeable time.

For a **Memorial Mass**, choices include both an Opening Hymn and a Closing Hymn. For a **Funeral Mass** - in addition to the Opening and Closing Hymns - you may also choose an Offertory Hymn and one or two Communion Hymns.

## Funeral Music Selections

Below is a list of possible hymns that can be sung during the funeral Mass. For each hymn selection, the “●” indicates the parts of the Mass during which that particular selection can be sung.

This list below is not exhaustive. If there is a hymn that you would like which is not on this list, then please mention this to the priest when you speak with him.

In general, secular (pop) music is not appropriate for the Funeral Mass. However, we encourage such songs to be played/performed during the wake, after the committal at the cemetery, or at the reception following the funeral.

Hymn	Processional	Psalm	Offertory	Communion	Recessional
Abide With Me	●			●	●
All Creatures Of Our God And King	●				●
Alleluia! Sing To Jesus	●				●
All I Ask Of You	●			●	●
Amazing Grace	●		●	●	●
America The Beautiful					●
Ave Maria			●	●	
Be Not Afraid	●		●	●	●
Be Thou My Vision	●		●		●
Because The Lord Is My Shepherd			●	●	
Christ Be Beside Me	●			●	●
Eternal Father, Strong To Save (The Navy Hymn)	●				●
Eye Has Not Seen			●	●	
Faith Of Our Fathers	●				●
Fly Like A Bird		●			
For All The Saints	●				●
Gentle Woman			●	●	
Gift Of Finest Wheat				●	
Healing River Of The Spirit	●				●
Here I Am, Lord	●		●	●	●
Holy God We Praise Thy Name	●				●
How Can I Keep from Singing				●	●
How Great Thou Art	●				●
I Am The Bread Of Life				●	
I Heard The Voice Of Jesus	●			●	●
I Know That My Redeemer Lives	●				●
In Paradisum				●	●
Irish Blessing				●	●
Lady Of Knock				●	●
Let There Be Peace On Earth					●
Lift High The Cross	●				●
Like A Child Rests (Ps. 131)		●			
Lord Of All Hopefulness	●			●	
Lord, You Have Come (Pescador de Hombres)				●	
Morning Has Broken	●				
Now Thank We All Our God	●				●

## Funeral Music Selections

Hymn	Processional	Psalms	Offertory	Communion	Recessional
O God, Our Help In Ages Past	•				•
O Loving God (The Tune to Danny Boy)					•
On Eagle's Wings (Ps. 91)	•	•	•	•	•
One Bread, One Body				•	
Only A Shadow				•	
Panis Angelicus (Cesar Franck)				•	
Peace Is Flowing Like A River			•	•	
Pie Jesu (Andrew Lloyd Webber)			•	•	
Prayer Of St. Francis			•	•	•
Precious Lord, Take My Hand	•		•	•	•
Shelter Me, O God (Ps. 103)		•			
Shepherd Me, O God (Ps. 23)		•			
Softly And Tenderly Jesus Is Calling			•	•	
Surely The Presence Of The Lord			•	•	
The Hand Of God Shall Hold You				•	
The King of Love My Shepherd Is		•	•		
The Lord Hears the Cry Of The Poor(Ps. 34)		•			
The Lord Is My Shepherd, There Is Nothing I Shall Want (Ps. 23)		•			
This Alone (One Thing I Ask) (Ps. 27)		•	•	•	
To Jesus Christ, Our Sovereign King	•				•
To You, O God, I Lift Up My Soul (Ps. 25)		•	•		
We Remember How You Loved Us			•	•	•
Wherever You Go			•	•	
You Are Mine		•	•	•	
You Are Near (Ps. 139)	•	•		•	•

## **Liturgical Ministers**

Every Catholic Liturgy has a variety of roles and responsibilities, each of which assists the Priest and Deacon during the celebration of the liturgy. Most often, our Catholic Parishes of the Blue Hills community provides thoughtful parishioners who have been trained for these roles, and who volunteer to serve in these ministries for funerals. However, should the family wish, they may invite people from among their family and friends, to help fulfill these three specific liturgical roles:

1. **Readers** - Should the family wish to choose loved ones for this ministry, those selected must meet the following criteria:
  - \* He/She is a practicing Catholic and knows the general flow of Catholic Masses and Ceremonies.
  - \* He/She will be able to maintain their composure and poise as they publicly read the Scripture passage/s, given the challenging emotions that naturally accompany a funeral.
  
2. **Gift Bearers** - Generally, only two people are necessary to bring forward the gifts of bread and wine, for the Offertory at Mass. However, a family may choose up to six people to bring up the gifts, with two carrying the gifts of bread and wine, and up to four others in the Offertory Procession up the main aisle. Should the family elect to designate loved ones for this role, those selected must meet the following criteria:
  - \* He/She is a practicing *Christian* and is willing to assist in carrying up the gifts, in offering to God.
  - \* He/She knows/is shown when to bring forward the gifts (after the Priest and Deacon have prepared the altar, following the Homily and the Petitions).
  - \* He/She is over five years old (if they are responsible for *carrying* the gifts) and able to proceed down the aisle with both decorum and an understanding of what they are doing.

All other ministerial roles are fulfilled by the Priest or Deacon, and/or by assignment from among volunteer parishioners. These include the ministries of Organist, Accompanist, and/or Pianist; Cantor/Choir, Sacristan; and Extraordinary Ministers of Holy Communion.

## **Display of Religious/Liturgical Items**

**The Paschal Candle** is lit and placed at the front of the sanctuary near the casket or urn. The candle reminds us of the light of Christ, entrusted to us at our Baptism. Sprinkling the body with Holy Water recalls the pouring of water in the baptismal celebration to wash away our sin. Later, the body of the deceased is incensed as a sign of respect for the body as a temple of the Holy Spirit.

**Funeral Pall:** Any national flags or insignia of associations to which the deceased belonged, as well as casket flower sprays are to be removed from the casket at the entrance of the church. **No exception.** This allows the baptismal symbols and gestures to become evident. The casket remains closed during the funeral Mass and should only be covered with a white pall in remembrance of the baptismal garment.

**Flowers** may be brought from the funeral home or sent directly to the church. They will be placed so as not to obscure the altar, pulpit, tabernacle, or block passage of ministers in the sanctuary, and communion line. Only the church's or funeral staff is allowed to arrange the placement and display of the flowers.

- During Lenten season, a season of penance and honoring the suffering of Jesus Christ, the church is not allowed to have flowers on display. Therefore, flowers should be placed in the narthex of the Church only.
- During Easter or Christmas: When the church is decorated for Christmas or Easter, other flowers may seem redundant. You may consider not bringing them to the church during these times.

### **Other Non-Religious Items**

**Pictures, Slideshows, Videos, and Memorabilia:** In the days that follow the death of a loved one there are moments where the family and friends focus on different aspects of saying goodbye to their loved one. At the funeral home, and at the luncheon afterwards there is a greater focus on the life of the deceased with pictures, slideshows, videos and memorabilia. At the funeral Mass the focus shifts to prayer and to God. The interior of the Catholic Church is consecrated for only sacred purposes to worship the Lord. Therefore, no pictures, slideshows, or videos are allowed in the Church, neither before, during, nor after the funeral Mass/service. However, if one wishes, pictures and memorabilia can be placed in the narthex.

# **OPPORTUNITIES FOR FAMILY PARTICIPATION**

## **INTRODUCTORY RITES**

**Placing of the Pall...** The casket is brought into the church; the family and mourners follow. All national symbols (i.e. American flag) are removed. They are replaced at the conclusion of the funeral liturgy. The priest greets the family and sprinkles the casket with holy water to serve as a reminder of Baptism. Up to 6 family members may place the PALL on the casket. The Pall is a large white cloth that serves as a symbolic reminder of the garment that was presented to the deceased at Baptism, most likely with the assistance of a parent or godparent. This brief but tender gesture allows loved ones to help the deceased “put on Christ” one last time. Please coordinate this (and pall bearers) with your funeral director.

**Placing of a Christian Symbol...** Some families can readily identify a particular crucifix, Bible, prayer book or religious image that held great significance for the deceased. A family member or friend may be chosen to reverently carry that item in the entrance procession and place it on the casket or by the cremains for the duration of the funeral Mass.

**The Eulogy (Words of Remembrance)...** A eulogy speaks more generally of the life of the deceased, and belongs more properly to a setting other than the Mass. However, if one wishes to have eulogy after the mass service in church, there are guidelines which must be followed:

- **Only one person may speak.**
- The eulogy may last no longer than **5-10 minutes.**
- The eulogy must be written out beforehand and be reviewed by the celebrant of the mass.

The reasons for the regulations are simple. Having too many speakers changes the focus from the Word of God in the readings to the words of others; a eulogy should not last longer than the homily; sometimes emotions prevent a speaker from remembering his or her words; the words shared should not be merely a biography, or worse, a “roast”, but a witness to the faith of the deceased.

## **Frequently Asked Questions**

### **1) Can a non-Catholic be given a Catholic Funeral?**

Yes. Canon law 1183.3 provides a clear answer. A baptized person from a non-Catholic church may be permitted to have Catholic funeral rites, if (a) a minister from his own church is unavailable; (b) the diocesan bishop does not disapprove; and (c) the deceased person did not give any indication during life that he did not want such a funeral. When one considers the Catholic funeral rites, a Catholic funeral is not a sacrament, it is usually the celebration of the Eucharist for the deceased. As such, the Eucharist or Mass, can be celebrated for any good intention or anyone, Catholic or Christian.

### **2) Can a non-practicing Catholic have a Catholic Funeral?**

As a rule, Catholic funeral rites, including a Catholic Mass, are for Catholic persons, who have the right to a church funeral by law (canon 1176.1). This generally holds true even if, at the time of death, the deceased person wasn't a regularly practicing Catholic. Elderly persons and other shut-ins, for example, who would perhaps be attending Mass regularly if they were physically able to get there, can be buried with Catholic funeral rites from the local Catholic parish. This holds true even if the pastor there had never before been made aware of the shut-in's presence within the boundaries of his parish. The deceased needn't have been registered or contributing member of the parish to be entitled to a Catholic funeral.

### **3) Can the Church refuse to conduct Catholic funeral rites?**

The Church may, and occasionally does, refuse Catholic funeral rites to Catholics in certain specific situations. Catholics who have publicly embraced heretical beliefs, or who are "manifest sinners" such as members of violent gangs and organized-crime rings who are widely known to the public as such, are to be denied a Catholic funeral, if having one would cause public scandal among the Catholic faithful (canon 1184.1). The theological presumption behind the law is that people who may have been raised as Catholics, but who have publicly accepted non-Catholic teachings or engaged in ongoing immoral activity, have in effect removed themselves from the Church. Holding a Catholic funeral Mass for such people may give the appearance that the Church is sanctioning their conduct or attaching little importance to it—and the Church wishes to avoid sending such a message to Catholics at large.

### **4) Should we choose a Graveside Burial, Entombment or Cremation?**

The final disposition of the body of a deceased Catholic may take place in one of three ways. The body may be buried in the ground, entombed in a mausoleum, or may be cremated and the human remains interred.

If cremation is chosen as the final disposition of the body, the cremation should take place after the church service and not before since Catholic funeral rites are designed to be celebrated in the presence of the body.

Although ordinarily the body is present for the funeral, there may be occasions when it is permitted to celebrate the funeral liturgy, including the Eucharist, in the presence of the ashes of the deceased. In this case, the ashes are to be placed on a small table covered with a white cloth. The table is placed in front of the altar. The paschal candle, holy water and incense may be used.

## 5) Cremation - Permitted or Prohibited?

### A) *The Catholic Church and Cremation:*

Until the mid-1960s, the Catholic Church prohibited cremation. This prohibition was in response to a prevailing attitude (up to that time) which connected cremation with both a denial the resurrection of the dead, and the immortality of the soul.

Over the years, those cultural views have changed, and the Catholic Church has relaxed the aforementioned prohibition. While still preferring burial in a tomb, the Church now permits cremation, provided it is not chosen as a denial of the Christian teaching on the resurrection of the body, as taught by the Lord. Catholicism believes that the body of the deceased retains a dignity, in itself, because God created humanity as a composite of both body (matter) and soul (spirit). While the soul is immortal, the body still deserves its own respect.

### B) *The Permission of the Church - Cremation:*

The Catholic Church now *does* allow cremation, and burial of the cremains, in the ground or in a tomb, for practical purposes (i.e., hygienic, economic, or pragmatic reasons). When cremation is chosen, the cremains must be present for the Funeral Liturgy (whether it is a **Funeral Mass** or a **Memorial Mass**).

### C) *Noteworthy Points:*

None of the following practices are considered respectful or acceptable in our Catholic tradition: Scattering the cremains; Dividing the cremains; Co-mingling the cremains with another's; Keeping the cremains at home; or Fashioning jewelry or other objects from the cremains. Treating the cremains of a loved one in any of these (or similar) ways neither safeguards the dignity of the body of the deceased, nor reflects the inherent respect and honor due them.

## 6) When should cremation occur?

The preference is for cremation to occur following the funeral liturgy so that the body can be present for the vigil and funeral services. However, it is possible to have a funeral service with the cremated remains present.

### Traditional Option



### Other Option



## 7) Why are Eulogies Not Permitted in the Celebration of a Catholic Funeral Liturgy?

A **eulogy** is defined as “a speech or piece of writing that praises someone or something highly, typically someone who has recently passed-away,” (see: *The Oxford English Dictionary*). Thus, a eulogy focuses on honoring, extolling, and celebrating *the deceased*.

A **liturgy** is defined as “a form or formulary according to which public religious worship of God is conducted, most especially Christian worship,” (*ibid.*). A liturgy, then, focuses on honoring, extolling, and celebrating **Almighty God**. In some other faith traditions, the funeral can primarily be a time of remembrance and celebration of a person's life. While respecting this powerful sentiment, our Catholic Faith has a different focus in the Funeral Liturgy, concentrating instead on the redemptive love and mercy of Almighty God, as revealed in the Passion, Death, and Resurrection of Jesus Christ.

The homily of the Priest/Deacon can often include a reflection on God's action in the life of the deceased, and how His blessings have enriched the world through that person's life. However, *the main crux of the Catholic Funeral Liturgy always remains directed toward worshipping our Almighty God*, and thanking Him for the supreme gift of Salvation, through His Son, Christ Jesus. For this reason, then, a eulogy is not appropriate (or permitted) during a Catholic Funeral Liturgy (whether it is a **Funeral Mass** or a **Memorial Mass**).

## 8) Where does the church stand with Organ Donation and/or Bequeathing One's Body to Science for Medical Research?

“Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity” (*Catechism of the Catholic Church*, n. 2296).

Likewise, the donation of bodies is legitimate. However, In keeping with Christian respect for the body, there should be reasonable assurance that the remains will be disposed of in a reverent manner upon completion of the research.

Because the ability to use many donated organs diminishes with time, there may be little opportunity for the usual Rites to be celebrated. In such urgent situations, a prayer for the deceased should immediately follow death, expressing gratitude to God for the self-gift of the departed, and asking the Lord's grace to guide them safely into eternity. Fitting care should be taken to ensure that the hospital or medical institution handles the body with proper respect. This includes the temporary disposition of the body (once the organs have been removed) and the arranged provisions for final disposition and burial. Upon completion of the surgical procedures, the family is to make arrangements, once the body is returned (after organ donation), for the celebration of a Funeral.

**9) What if a child was unbaptized and/or a stillborn fetus?**

The Church's funeral rites may be celebrated for a child who died before baptism and whose parents intended to have the child baptized. The Church urges that a stillborn baby or fetus of Catholic parents be interred whenever possible. The decision and procedure for the interment is left to the parents.

**10) Can I have a non-religious poem read in the funeral Mass?**

No. The funeral Mass is a set rite and the priests at CPBH are not at liberty to add new elements. However, if the poem is particularly meaningful to the family and friends, then it is highly recommended that you do read it. We ask that you read any personal material at the Vigil or after the final commendation.

**11) Can we choose other Biblical readings for the Mass other than the ones provided?**

No. As mentioned above, the funeral Mass is a set rite, and the priests at CPBH are not at liberty to alter elements of it.

**12) May the family hire another organist, cantor or musical group not associated with the CPBH?**

No. Many parishes, including the CPBH, have contractual agreements and/or policies concerning the use of anyone other than the parish organist or musicians.

**13) Is it possible to have a friend or relative of the family sing at the Funeral or Memorial Mass?**

The musical demands of a Mass of Christian Burial are complex and require considerable expertise and experience. Since there is little preparation time between the time of death and the funeral, this is not always a feasible option. However, it is

a decision that would be made by the CPBH Music Director. Please keep in mind that even if an outside member of the CPBH would sing, the cantor fee would still apply.

**14) May the family express a special song which is “special” to them or was a favorite of the deceased?**

No. The music at the Mass should support, console and uplift the participants and should help to create in them a spirit of hope in Christ's victory over death and the Christian's share in that victory. Therefore, secular music (music which was composed for Broadway or a popular tune) is not permitted for the Mass of Christian Burial.

**15) Could a family’s special song be sung before the Mass begins or played as a prelude or postlude music?**

No. Secular music, which is not permitted during the Mass of Christian Burial, also would not be permitted before or after Mass.

**16) Will the CPBH print and provide the program and/or the Memorial Prayer Cards for the funeral?**

No. The Catholic Parishes of the Blue Hills does not compose, print or provide a funeral program or memorial prayer card for the deceased. This must be done by the funeral home or the family.

**17) Does the CPBH offer a Bereavement Reception or use of the church facilities for after the funeral?**

The Catholic Parishes of the Blue Hills does not provide bereavement reception services or facilities. This includes the Collaborative offices, St. Pius X lower Church, and Most Precious Blood lower Church.

Thus, we conclude the different steps of a Catholic Funeral Liturgy. Please know that your family and your deceased loved one will have a special place in our prayers - with Mass intentions, in petitions at Mass, and in the personal prayers of our clergy and parishioners.

May the good Lord bless you, console you, and comfort your heart with  
His Love.

Eternal rest,  
grant unto them O Lord  
and let perpetual light  
shine upon them.

May their souls  
and the souls  
of all the faithful departed,  
through the mercy of God,  
rest in peace.

Amen.

