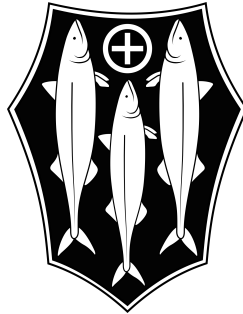


CATHOLIC FUNERAL RITES IN THE PARISH OF ST. RAPHAEL THE ARCHANGEL

A GUIDE TO POLICY & PLANNING



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INTRODUCTION

Blessed are those who mourn, for they will be comforted (Matthew 5:4).

May the peace of the Risen Lord Jesus Christ be with you! Our deepest condolences go to those who have lost loved ones and mourn their passing. The clergy, pastoral staff, and parish family of St. Raphael the Archangel offer you our prayerful support. While we are not able to take away the pain of losing a loved one, we hope to help you find God's loving presence in the midst of grief and suffering, because he is *close to the brokenhearted* (Ps 34:18).

The contents of this booklet aim to assist you in understanding and planning the funeral services of your loved one.

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WHY FUNERAL RITES?

The Church recommends to Christians the traditional rites accompanying death. While they are a thankful “celebration of life” of the one who has died, they are more importantly a celebration of the hope given to us in Jesus Christ and an invitation to share our lives more completely with him. At the same time they also serve to provide a meaningful acknowledgment of the grief and sadness that often accompany death.

Above all, the funeral rites of the Church express hope — hope that the Lord Jesus, by his own bodily death and resurrection, has defeated our death and will give to the faithful departed a share in eternal life. All the sacraments, from their beginning in Baptism to their climax in the Eucharist, draw Christians to share more fully in Jesus’ death and resurrection.

The funeral rites of the Church, anchored by the Funeral Mass, proclaim Jesus’ death and resurrection. They reinforce our hope of sharing in these mysteries. They also provide an opportunity to pray for those who have died. They console us in our grief by reminding us of our solidarity with one another and with those who have gone before us in faith. For those who face untimely or difficult bereavement, for which there are no adequate explanations in this world, the rites offer the mercy and providence of God until all things are accounted for on the Last Day.

THE STRUCTURE OF CATHOLIC FUNERAL RITES

The funeral rites for Roman Catholics involve three principal events: the Vigil, the Funeral, and the Burial.

The Vigil

This includes the time the family spends in the funeral home grieving, welcoming consolers, sharing stories about the deceased, and praying for the deceased. In some cases, priests or representatives of parish groups will come at specific times to lead prayers.

The Funeral

This is the main service. For deceased Catholics, the preferred funeral is normally a Funeral Mass, complete with a celebration of the sacrament of the Eucharist and distribution of Holy Communion.

For serious reasons, some families may prefer to have a funeral outside of Mass — that is, a simpler service of readings and prayers but without the distribution of Communion. The funeral outside of Mass is usually conducted in a funeral home. You may hear these services referred to as “blessing services.”

The Burial

This is the dignified interment of the body or remains of the deceased in a permanent place of repose. Normally it follows the funeral immediately, but can be temporarily postponed under special circumstances.

Plans must be finalized for burial before the funeral services are scheduled. For funerals of persons who have been or will be cremated in particular, the Diocese of Pittsburgh requires that families have a well-formed intention of interring all the remains in a cemetery. Documentation from the cemetery or funeral director may be required.

PARISH FUNERAL POLICY

On Remarks of Remembrance (“Eulogies”)

Although better placed during the funeral home visitation or at the cemetery, the Catholic funeral liturgy permits a friend or member of the family to “speak in remembrance” of the deceased before the end of the funeral liturgy. This brief reflection is an opportunity for the family to extend appreciation to those gathered for their support and sympathy. It is also meant to place the life of the deceased in the context of faith, inasmuch as the faith and holiness of the deceased is known to the family. These liturgical words of remembrance are therefore not the same as the secular understanding of a “eulogy,” which focuses on the life of the departed outside the context of faith.

The spoken words of remembrance are to be made by one person and *may not exceed two minutes in length* – the basic equivalent of a single typed page of double-spaced text in regular 12-point font. It is recommended that the speaker write and rehearse his or her remarks in advance.

Speakers are reminded that they are standing in the church, a sacred space. Only appropriate remembrances are permitted. The remembrance should never include startling revelations about the deceased or be based on private conversations. Foul language or stories that contradict the life of a Catholic are prohibited.

On Flowers

Families are permitted to bring one or two floral arrangements to decorate and ennoble the sanctuary during the funeral Mass. The funeral director will be happy to assist you with transporting the flowers.

Please note that flowers are *not* permitted in the sanctuary during the penitential season of Lent, which lasts from Ash Wednesday until Holy Thursday.

On Guest Musicians

On the rare occasion that a guest organist is approved, he or she must abide by the following policies. First, they must be able to work with one of our professional cantors on staff. They must also use the familiar parish Mass Ordinaries. (Contact Dr. Béla Pater for the list of these selections.) Additionally, the Responsorial Psalm is to be an approved setting, not a paraphrase. Only liturgical or otherwise sacred music is permitted. The list of hymns must be approved prior to the funeral.

Guest soloists, if permitted, sing only at the Communion meditation time (Post-Communion). All guest musicians must have the Safe Environment Clearances required by the Diocese of Pittsburgh.

CELEBRATING THE EUCHARIST FOR THE DECEASED

When the funeral services have concluded, the Church's care for the faithful departed does not come to an end. It is not only a tradition but a necessity that we who remain in this world pray for those who have gone before us "marked with the sign of faith."

The doctrine of the Communion of Saints teaches that we are united to the saints in heaven and the souls of those who are preparing for entrance into heaven through a time of cleansing in purgatory. We benefit from the prayers and intercession of the saints as we progress on the journey of faith, and so we are to assist those who are still preparing for heavenly contentment through our own prayers.

Each day the dead should be remembered prayerfully. This continued relationship of prayer is a comfort and a consolation. The celebration of the Mass for your departed loved one is an important expression of your continued affection for him or her, as the sacrifice of Christ in the Eucharist is the *first* and *best* prayer that can be offered to assist anyone, living or deceased.

You are encouraged to contact the parish office and speak with a secretary about the scheduling of Masses for your deceased loved one. Masses are scheduled on both weekdays and weekends.

FUNERAL PLANNING PROCEDURE

Upon bereavement, this is the usual procedure for planning a funeral:

1. Your first contact will normally be with a funeral director. They are the ones who contact the parish office or Parish Care Minister and convey the desired day and time for the funeral.
 - (a) Please note that the day and time are subject first to the availability of a priest, and confirmation of that availability must be given before plans are finalized.
 - (b) The funeral director will have further information on our fee schedule and will be able to guide families through many elements of the planning process.
2. The Parish Care Minister may arrange to meet with you ahead of time, whether in person or by phone, to plan the details of the funeral liturgy. This normally occurs at the funeral home but may occur elsewhere.
 - (a) To assist your planning, please see the Hymn Planning page of this booklet (pp. 15–16), as well as the Funeral Readings (pp. 10–16). You may indicate your preferences on the Funeral Planning form (p. 17).
 - (b) Families are to select one Old Testament reading (first reading) and one New Testament reading (second reading). During the Easter Season, the first reading must be one of the New Testament readings as prescribed by the *Order of Christian Funerals*. The Gospel is chosen by the priest celebrant.
 - (c) You may select Readers or Gift Bearers from among Catholic family and friends to participate in the Mass.
3. A representative of the parish, whether that be a priest, deacon, or Care Minister, will normally attend the visitation and pray vigil prayers with the family. In addition, if the family is proceeding directly to the cemetery for burial after the ceremony, a priest, deacon, or Care Minister will accompany the procession and lead prayers at the cemetery chapel or by the side of the grave.

SCRIPTURE READINGS FOR THE FUNERAL LITURGY

First Reading (Old Testament)

A1.

Job 19:1, 23–27a

Job answered Bildad the Shuhite 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.

A2.

Wisdom 3:1–6, 9

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. But they are in peace. For if before men, indeed they be punished, yet is their hope full of immortality; chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. 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.

A3.

Wisdom 4:7–15

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 hoary crown for men, 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.

A4.**Isaiah 25:6a, 7–9**

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 looked; let us rejoice and be glad that he has saved us!”

A5.**Lamentations 3:17–26**

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the Lord. The thought of my homeless poverty is wormwood and gall; remembering it over and over leaves my soul downcast within me. But I will call this to mind, as my reason to have hope: the favors of the Lord are not exhausted, his mercies are not spent; they are renewed each morning, so great is his faithfulness. My portion is the Lord, says my soul; therefore will I hope in him. Good is the Lord to one who waits for him, to the soul that seeks him; it is good to hope in silence for the saving help of the Lord.

A6.**Daniel 12:1–3**

In those days, I, Daniel, mourned and heard this word of the Lord: At that time there shall arise Michael, the great prince, guardian of your people; it shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake; some shall live forever, others shall be an everlasting horror and disgrace. But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever.

A7.**2 Maccabees 12:43–46**

Judas, the ruler of Israel, took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not

expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin.

The following New Testament readings should only be chosen for the First Reading during the Easter Season, from Easter Sunday to the Feast of Pentecost.

AE8.

Acts 10:34–36, 42–43

Peter proceeded to address the people in these words: “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 Israelites 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.”

AE9.

Revelation 21:1–5a, 6b–7

I saw a new heaven and a new earth. 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 away 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 will inherit these gifts, and I shall be his God, and he will be my son.”

Second Reading (New Testament)

B1.

Romans 5:5–11

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.

B2.

Romans 6:3–9

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

B3.

Romans 8:14–23

Brothers and sisters: 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 firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

B4.

Romans 8:31b–35, 37–39

Brothers and sisters: 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.

B5.

Romans 14:7–9, 10c–12

Brothers and sisters: 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. Why then do you judge your brother? Or you, why do you look down on your brother? 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.

B6.

1 Corinthians 15:20–23

Brothers and sisters: Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through 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 firstfruits; then, at his coming, those who belong to Christ.

B7.**1 Corinthians 15:51–57**

Brothers and sisters: Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: *Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?* The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

B8.**2 Corinthians 5:1, 6–10**

Brothers and sisters: 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.

B9.**Philippians 3:20–21**

Brothers and sisters: Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified Body by the power that enables him also to bring all things into subjection to himself.

B10.**1 Thessalonians 4:13–18**

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.

B11.

2 Timothy 2:8-13

Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.

B12.

1 John 3:1-2

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.

HYMN PLANNING SHEET

You may choose up to four hymns and one responsorial psalm. If you don't have a particular preference or request, the organist will be happy to pick the hymns for you. Your choices may be indicated on the Funeral Planning Form (p. 17).

- ___ All Creatures of Our God and King
- ___ Amazing Grace
- ___ Be Not Afraid (Dufford)
- ___ Center of My Life
- ___ Come to Me (Joncas)
- ___ Dwellers in the Holy City
- ___ Eye Has Not Seen
- ___ For All the Saints
- ___ Give Him/Her Eternal Rest, O Lord
- ___ God Weeps With Us Who Weep and Mourn
- ___ Hail Mary, Gentle Woman (Landry)
- ___ How Great Thou Art
- ___ I Am the Bread of Life
- ___ I Heard the Voice of Jesus Say
- ___ I Know That My Redeemer Lives (*Duke Street*)
- ___ I Know That My Redeemer Lives (Hughes)
- ___ I Receive the Living God
- ___ I Want to Walk as a Child of the Light
- ___ If Christ Had Not Been Raised from Death
- ___ *In Paradísium* / May Choirs of Angels
- ___ Jerusalem, My Happy Home
- ___ Jesus, Lead the Way
- ___ Jesus, Remember Me
- ___ Keep in Mind
- ___ Lead Me, Guide Me
- ___ Lord of All Hopefulness
- ___ Luke 2:29 / *Nunc Dimíttis*
- ___ Martha, Mary, Waiting, Weeping
- ___ May Holy Angels Lead You (*In Paradísium*)
- ___ May Saints and Angels Lead You On
- ___ May the Angels Lead You into Paradise
- ___ My Shepherd, You Supply My Need
- ___ *Nada Te Turbe* / Nothing Can Trouble
- ___ O Blest Are You
- ___ O God, Our Help in Ages Past
- ___ O Lord, You Died that All Might Live
- ___ On Eagle's Wings
- ___ Precious Lord, Take My Hand
- ___ Rest in Peace, Earth's Journey Ended
- ___ Saints of God (Janco)
- ___ Shelter Me, O God
- ___ Shepherd Me, O God (Haugen)
- ___ Shall We Gather at the River
- ___ Sing with All the Saints in Glory
- ___ Song of Farewell (Saints of God)
- ___ The Hand of God Shall Hold You (Haugen)
- ___ The King of Love My Shepherd Is
- ___ The Strife Is O'er
- ___ There Is a Balm in Gilead
- ___ There Is a Place
- ___ We Shall Rise Again (Young)
- ___ What Love and Deep Devotion
- ___ What Wondrous Love Is This
- ___ When We Are Living
- ___ Ye Watchers and Ye Holy Ones
- ___ You Are Near (Schutte)

Psalms

- Psalm 23: *The Lord Is My Shepherd*
- Psalm 25: *To You O Lord I Lift My Soul*
- Psalm 27: *The Lord Is My Light and Salvation*
- Psalm 63: *My Soul Is Thirsting for You*
- Psalm 103: *The Lord Is Kind and Merciful*
- Psalm 122: *Let Us Go Rejoicing to the House of the Lord*
- Psalm 130: *With the Lord There is Mercy*

Sacred Solos (optional)

- *Alleluja* (Mozart from *Exsultate Jubilate*)
- *Ave Maria* (Schubert or Bach)
- *Ave Verum Corpus* (Mozart)
- *Panis Angelicus* (Franck)
- *Pie Jesu* (Fauré)

NB: *The following list of nationality-related songs is not exhaustive. We have listed pieces representing the languages of the ethnicities of our former parishes in Carnegie. If your family is of a different national or ethnic background (e.g., Hungarian, Slovak, Latino, etc.), we will try our best to accommodate your request.*

Nationality Songs

German

- *Bist du bei mir / Thou Art With Me* (Bach)
- *Christus, der ist mein leben* (Vulpius)
- *Maria zu lieben ist allzeit mein Sinn* (Paderborn)
- *So nimm denn meine Hände* (Silcher)

Irish

- Celtic Song of Farewell
- Our Lady of Knock

Italian

- *Resta con Noi*
- *T'Adoriam Ostia Divina*
- *Pietà, Signore*

Polish

- *Witaj, Królowo Nieba*
- *Serdeczna Matko*
- *Bądźże Pozdrowiona*
- *Zdrowaś Maryja*

FUNERAL MASS PLANNING FORM

Name of the deceased _____

While planning the funeral, the parish Care Minister will request further information about the deceased for our records.

Readings (see pp. 8-14)

First Reading (A1-A7) _____

Second Reading (B1-B12) _____

The Gospel is chosen by the priest celebrant.

Music (see pp. 15-16)

Entrance Hymn _____

Responsorial Psalm (typically sung by cantor) _____

Offertory Hymn _____

Communion Hymn _____

Meditation after Communion (optional) _____

Recessional Hymn (the suggested choice is *Song of Farewell*, but if not:)

Appendix I
FUNERAL MASS PRE-PLANNING FORM

Your full name _____

Phone number _____ Date of birth _____

Name of primary contact _____

Relationship to you _____

Phone number _____

Have you ever received the Anointing of the Sick? yes no

Funeral home (if known) _____

It is my wish upon my death to have a Catholic Funeral Mass. I have selected the readings, hymns, and participants in my Funeral Mass as stated below, or I have deferred these choices to my survivors as indicated below. I am grateful for the respect of my wishes by my survivors.

Signature

Date

The form continues on the next page.

For each Mass part listed below, please write in your choice or select “Defer to survivors”.

Readings (see pp. 8-14)

First Reading (A1-A7) _____ **Defer to survivors**

Proclaimed by _____

Second Reading (B1-B12) _____ **Defer to survivors**

Proclaimed by _____

The Gospel is chosen by the priest celebrant.

Music (see pp. 15-16)

Entrance Hymn _____ **Defer to survivors**

Responsorial Psalm (typically sung by cantor) _____ **Defer to survivors**

Offertory Hymn _____ **Defer to survivors**

Communion Hymn _____ **Defer to survivors**

Recessional Hymn (the suggested choice is *Song of Farewell*, but if not:)

_____ **Defer to survivors**

Gift Bearers (suggest between one and three Catholic family members or friends)

Once completed, this form may be removed from this booklet and returned to the parish office (attn: Laura O’Keeffe), or kept with your important records.

Appendix II

GUIDELINES FOR THE RECEPTION OF HOLY COMMUNION

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Appendix III

GUIDELINES FOR THE COVID-19 PANDEMIC

These guidelines are subject to change as the pandemic situation evolves.

- A maximum of 50 percent of church capacity is permitted. (Therefore: 144 people at St. Elizabeth Ann Seton, 202 people at St. Margaret of Scotland, 248 people at Ss. Simon and Jude).
- All attendees must wear masks, to be removed only when receiving Holy Communion.
- Attendees should arrive at church no earlier than twenty minutes before the scheduled Mass and be seated immediately. Do not congregate in close groups inside the church prior to or after Mass.
- There will be designated pews for seating spaced to allow for social distancing. Please do not remove tape on pews.
- We recommend no more than four people to a pew to maintain the recommended social distance of six feet.
- The priest will give instructions for reception of Holy Communion. Please maintain social distance of six feet and be observant of tape markers when approaching to receive Communion.
- Family members cannot have liturgical roles as readers or gift bearers or deliver remarks of remembrance (“eulogies”) in the church at this time to reduce contact and exposure.
- Paper worship aids must be taken with attendees and not left in the church.
- Attendees are encouraged to wash hands thoroughly before and after coming to church and to bring hand sanitizer with them.
- If someone is ill or has symptoms of any kind, we kindly request that they do not attend.
- If Mass is at Ss. Simon and Jude Church, livestream viewing and participation are available. This is accessible through the “Livestream” button on our parish website (straphaelcgs.org).

Last revised October 2, 2020

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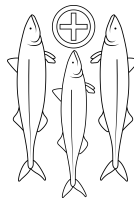
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