

A CATHOLIC FUNERAL PLANNING GUIDE





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INTRODUCTION

On behalf of the Portland Peninsula and Island Parishes, please accept our deepest sympathies on the occasion of the death of your loved one. During this difficult time, we want to assure you of our prayers and of our support. It is our hope that the celebration of the funeral rites of the Church will be a source of consolation for you and for your family.

It can be challenging to plan for the funeral of a loved one in the midst of personal grieving. Our parish staff is very sensitive to this, so please know that we are here to guide and assist you through the planning process.

This booklet is designed to make the funeral planning process as simple as possible. All funerals in our parishes are celebrated according to the *Order of Christian Funerals*, one of the official ritual books of the Catholic Church. While the funeral does take place according to the structure of this Order, families and loved ones of the deceased are invited to be involved in making certain decisions about the funeral liturgy, including selections of music, readings, and family participation.

We invite you to take some time to look through the various options available and to choose ones that reflect the faith, life, and personality of your departed loved one. You can indicate these choices on the *Funeral Liturgy Planning Aid* you will find inserted in this booklet. Please save this sheet and share it with us when one of our priests, deacons, or pastoral associates reaches out to you to discuss the funeral liturgy in more detail.

Again, know of our thoughts, our support, and our prayers both now and in the days ahead.

Sincerely yours in Christ,
The Clergy and Staff
of the Portland Peninsula and Island Parishes

PRELIMINARY DECISIONS

SCHEDULING THE FUNERAL

If you are working with a funeral home, the funeral director will be handling all of the funeral arrangements on your behalf and will coordinate with our pastoral office to schedule the funeral liturgy and the services of one of our priests. If you are not working with a funeral home, please contact our office directly at (207) 773-7746 to make the necessary arrangements.

CHOOSING A CEMETERY

While it is not a requirement, the Church encourages the burial of Catholics in Catholic cemeteries. Throughout history, Christians have been buried near other Christians in places that have been blessed and dedicated for prayer and remembrance. Burial in the consecrated ground of a Catholic cemetery is a sign of our baptismal commitment and reaffirms that we remain brothers and sister of Christ, united even in death. In those circumstances when the deceased is buried or interred in a non-Catholic cemetery, the priest will bless the site of burial.

CREMATION

The Church earnestly recommends the burial of the bodies of the deceased as a sign of reverence for the human body and the Christian belief in the resurrection of the dead on the Last Day. The practice of cremation, however, can be permitted, provided that it has not been chosen for reasons contrary to Catholic teaching.

If cremation is chosen, it is preferred that the funeral liturgy be celebrated in the presence of the body of the deceased *prior* to its cremation. Following the liturgy, the body can then be cremated and the burial rites of the Church be celebrated afterwards. If cremation has already taken place before the funeral liturgy, the funeral can still be celebrated in the presence of the cremated remains.

In keeping with our hope in the resurrection of the dead, the Church expects that cremated remains will be treated with the same respect given to the remains of a human body and thus be buried or interred in individual graves or columbaria. The secular practices of scattering, dividing remains, or keeping them at home have no symbolic meaning in our tradition and are never permitted.

THE FUNERAL LITURGY

The *Order of Christian Funerals* foresees three distinct rites within the celebration of a funeral: the Vigil (wake); the Funeral Liturgy itself (Mass or service); and the Rite of Committal (burial).

THE VIGIL / WAKE

It is a long-standing Catholic tradition for the family and friends of the deceased to gather the day or evening before the funeral liturgy for a time of visitation, remembrance, and prayer. Ordinarily, the priest who will be celebrating the funeral liturgy will meet with the immediate family before the start of the visiting hours in order to offer his support, to finalize any arrangements, and to lead those present in prayer. While visiting hours are by no means required by the Church, they are certainly encouraged for the consoling effect they offer to the bereaved and for the opportunity they provide to the community to more appropriately share their condolences and support.

THE FUNERAL LITURGY

It is the preference of the Church that the funeral liturgy take place within the context of the celebration of Mass. Since the Eucharist is the source and summit of the Christian life, it is most appropriate that it be celebrated for the deceased at the completion of their earthly life and to commend them to eternal life. Schedule permitting, funeral Masses in our parishes may be celebrated on any day of the week except Sundays, Holy Days of Obligation, and the days of the Paschal Triduum (Holy Thursday, Good Friday, and Holy Saturday.) Ordinarily Funeral Masses are celebrated at 10:00 AM.

The funeral liturgy *outside* of Mass can also be celebrated when the family determines, usually in consultation with one of our priests, that this form of liturgy would be more appropriate (e.g. for fallen away Catholics, for the non-Catholic spouse of a surviving Catholic, etc.) This service is essentially a simple Liturgy of the Word without the consecration and distribution of the Eucharist, and it may be celebrated in the parish church, in the funeral home, or at the cemetery.

THE COMMITTAL

Usually the Rite of Committal takes place at the cemetery immediately following the funeral liturgy. It involves a few brief prayers as well as a chance for loved ones to offer some final words. In those cases when burial does not immediately follow the funeral liturgy (e.g. due to subsequent cremation, weather concerns, etc.), the priest will return with the family to celebrate the Rite of Committal at the agreed-upon time.

MAKING SELECTIONS

Using the *Funeral Liturgy Planning Aid* insert found in this booklet, you will be invited to make selections (if you wish) regarding the following:

MUSIC

Because of the sacred nature of the Church's liturgy and its focus on the Paschal Mystery with its promise of salvation, the music sung at a funeral liturgy should necessarily reflect our belief and hope in eternal life through Jesus Christ. Thus the service music at a Catholic funeral must correspond to the proper liturgical texts and the hymns must express our Catholic faith. For these reasons, only properly trained liturgical musicians may be called upon to provide the music for a funeral liturgy.

If the funeral liturgy of your loved one is celebrated in one of our parishes, we will provide both an organist/pianist and a professional cantor. You are invited to make up to four hymn selections from the options found on **PAGE 18** of this booklet.

LITURGICAL READINGS

The reading and proclamation of Holy Scripture is an integral part of every liturgy, including the funeral liturgy. Many families like to choose the Scripture readings for their loved one's funeral and are strengthened in faith and find consolation in reading and reflecting upon the various options provided. If you would like to choose the readings for your loved one's funeral, you are invited to make the following selections:

- one reading from the Old Testament - **SEE PAGES 8-11** (*during the Easter Season, this first reading must be chosen from the options found on **page 12***)
- one reading from the New Testament - **SEE PAGES 13-16**
- one form of the Prayer of the Faithful - **SEE PAGE 17**

In addition, you may choose family members or friends to proclaim the above-mentioned readings. One person may be chosen to read all three, or a different person may be chosen for each reading. The readers can practice their readings using the texts provided in this booklet. At the funeral liturgy, the priest will invite readers to come forward by name and they will then proclaim the readings at the pulpit using texts contained in a prepared binder.

THE GIFTS OF BREAD AND WINE

You may choose family members or friends (ordinarily 2) to bring forward the gifts of bread and wine. The funeral directors will assist them in doing so at the appropriate time.

WORDS OF REMEMBRANCE

Near the end of the funeral liturgy (i.e. after the distribution of Holy Communion at a Funeral Mass or after the recitation of the Lord's Prayer at a Funeral Liturgy outside of Mass), a family member or friend may be invited to come forward to offer some "words of remembrance" about the deceased. This honor and privilege carries some important responsibilities with it and the person so chosen is asked to offer a reflection that is respectful, sincere, and in keeping with the sacredness of the liturgy.

The following guidelines are intended to help with the process of composing these words and delivering them:

- In accord with the Diocese of Portland's 2011 guidelines found in the Bishop's pastoral letter *That We May Have Hope*, we ask that any words of remembrance be limited to no more than **5 minutes**. This time allotment ensures that these words do not detract from the order of the Mass and that they do not impede the funeral procession from arriving at the cemetery in a timely manner. It is natural to want to speak at length about a deceased loved one, but such opportunities will more appropriately present themselves at the funeral home or following the burial.
- Ordinarily the words of remembrance should be **written down** in order to keep the speaker focused and to ensure that the time limit is respected.
- The words of remembrance are not, properly speaking, a "eulogy" (taken from the Greek meaning '*words of praise*'), but rather are an opportunity to reflect upon the life of faith of the deceased. Stand-up comedy, story-telling, or unfocused reminiscing is not appropriate to the sacredness of the church setting. Instead, the speaker is invited to consider speaking about how God was at work in the life of their deceased loved one and how he/she responded.
- It is important that the words of remembrance be about the deceased, and not about the person speaking. These words should be personal and sincere, but also accessible to all present. They should not simply be a reflection on the personal relationship the speaker enjoyed with the deceased.
- Only **one** person may offer the words of remembrance. Another family member may certainly stand next to the speaker for support, but only one person may speak.
- Given the emotional nature of the words of remembrance, a speaker may feel at the last moment that he/she is unable to deliver them. In such a case, a substitute may be chosen on his/her behalf.

LITURGICAL READINGS

PART I: FIRST READING *from the Old Testament*

*The first reading is normally taken from the Old Testament.
Please choose one of the following selections:*

O-1

LAMENTATIONS 3:17-26

A reading from the book of Lamentations.

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 I will 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.

The word of the Lord.

R. Thanks be to God.

O-2

2 MACCABEES 12:43-46

A reading from the second book of Maccabees.

Judas, the ruler of Israel, then 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 word of the Lord.

R. Thanks be to God.

O-3**ECCLESIASTES 3:1-11**

A reading from the book of Ecclesiastes.

There is an appointed time for everything, and a time for everything 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 free from embraces. A time to seek, and a time to lose; a time to keep, 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.

What advantage has the worker from his toil? I have considered the task that God has appointed for the sons of men to be busied about. He has made everything appropriate to its time, and has put the timeless into their hearts, without man's ever discovering, from beginning to end, the work which God has done.

The word of the Lord.

R. Thanks be to God.

O-4**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 all the days of her life.

She obtains wool and flax and makes cloth with skillful hands. She rises while it is still night, and distributes food to her household. 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 is clothed with strength and dignity, and she laughs at days to come. She opens her mouth in wisdom, and on her tongue is kindly counsel. She watches the conduct of her household.

Her children rise up and praise her; her husband, too, extols hers: "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 for her labors, and let her works praise her at the city gates.

The word of the Lord.

R. Thanks be to God.

O-5**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 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!"

The word of the Lord.

R. Thanks be to God.

O-6**ISAIAH 49:13-16A**

A reading from the book of the prophet Isaiah.

Sing out, O heavens, and rejoice, O earth; break forth into song, you mountains. For the Lord comforts his people and shows mercy to his afflicted. But Zion said, "The Lord has forsaken me; my Lord has forgotten me." Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you. See, upon the palms of my hands I have written your name.

The word of the Lord.

R. Thanks be to God.

O-7**JOB 19:1, 23-27**

A reading from the book of Job.

Job answered 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.

R. Thanks be to God.

O-8**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. But they are in peace.

For if in the eyes of 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.

The word of the Lord.

R. Thanks be to God.

O-9**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 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 spend him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

The word of the Lord.

R. Thanks be to God.

First Reading during the Easter Season

*During the Easter Season, the first reading is taken from the New Testament.
Please choose one of the following selections:*

E-1

ACTS 10:34-36, 42-43

A reading from the Acts of the Apostles.

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 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.

R. Thanks be to God.

E-2

REVELATION 14:13

A reading from the book of Revelation.

I 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 the Lord.

R. Thanks be to God.

PART II:
SECOND READING
from the New Testament

*The second reading is taken from the New Testament.
Please choose one of the following selections:*

N-1

1 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.

R. Thanks be to God.

N-2

REVELATION 21:1-5A, 6B-7

A reading from the book of Revelation.

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. I am the Alpha and 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."

The word of the Lord.

R. Thanks be to God.

N-3**ROMANS 6:3-4, 8-9**

A reading from the letter of Saint Paul to the Romans.

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.

The word of the Lord.

R. Thanks be to God.

N-4**ROMANS 8:31B-35, 37-39**

A reading from the letter of Saint Paul to the Romans.

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 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.

R. Thanks be to God.

N-5**1 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.

R. Thanks be to God.

N-6**PHILIPPIANS 2:1-5A**

A reading from the letter of Saint Paul to the Philippians.

If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing.

Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but, also, everyone for those of others. Your attitude must be that of Christ.

The word of the Lord.

R. Thanks be to God.

N-7**1 CORINTHIANS 15:20-23**

A reading from the first letter of Saint Paul to the Corinthians.

Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. 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.

The word of the Lord.

R. Thanks be to God.

N-8**1 CORINTHIANS 15:51-57**

A reading from the first letter of Saint Paul to the Corinthians.

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 cloth itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when that which is corruptible clothes itself with incorruptibility and that 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.

The word of the Lord.

R. Thanks be to God.

A reading from the first letter of Saint Paul to the Corinthians.

Brothers and sisters: strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues, but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, it is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.

If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk like a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.

The word of the Lord.

R. Thanks be to God.

PART III: PRAYER OF THE FAITHFUL

*After the homily, the Prayer of the Faithful is offered.
Please choose one of the following selections:*

P-1

For N. who, in baptism, was given the pledge of eternal life, that he/she may now be admitted to the company of the saints. Let us pray to the Lord:

R. Lord, bear our prayer.

For our brother/sister who ate the Body of Christ, the bread of life, that he/she may be raised up on the last day. Let us pray to the Lord:

R. Lord, bear our prayer.

For the family and friends of our brother/sister N., that they may be consoled in their grief by the Lord, who wept at the death of his friend Lazarus. Let us pray to the Lord:

R. Lord, bear our prayer.

For all of us assembled here to worship in faith, that we may be gathered together again in God's kingdom. Let us pray to the Lord:

R. Lord, bear our prayer.

P-2

In baptism N. received the light of Christ. May God scatter the darkness now and lead him/her over the waters of death. Let us pray to the Lord:

R. Lord, bear our prayer.

Our brother/sister was nourished at the table of the Savior. May God welcome him/her into the halls of the heavenly banquet. Let us pray to the Lord:

R. Lord, bear our prayer.

Many friends and family members have gone before us and await the kingdom. May God grant them an everlasting home with his Son. Let us pray to the Lord:

R. Lord, bear our prayer.

The family and friends of N. seek comfort and consolation. May God heal their pain and comfort them in their grief. Let us pray to the Lord:

R. Lord, bear our prayer.

MUSIC SELECTIONS

While the service music (i.e. the *Holy, Holy, Holy*, the *Lamb of God*, etc.) of the Funeral Mass is sung according to the choices and capabilities of the organist and cantor, we do invite you to make selections for any of the four main hymns of the liturgy. You may select these four hymns from the following list and indicate them on the *Funeral Liturgy Planning Aid*.

AVE MARIA

AMAZING GRACE

BE NOT AFRAID

BLEST ARE THEY

HERE I AM, LORD

HOW GREAT THOU ART

I AM THE BREAD OF LIFE

I HEARD THE VOICE OF JESUS SAY

I KNOW THAT MY REDEEMER LIVES

THE KING OF LOVE MY SHEPHERD IS

ON EAGLE'S WINGS

PANIS ANGELICUS

PRAYER OF ST. FRANCIS

THE SERVANT SONG

ADDITIONAL INFORMATION

CASKET SPRAYS AND FLAGS

It is customary in our Catholic tradition to place a white pall over the casket during the funeral liturgy - this is a reminder of the white garment that the deceased received at their baptism and a sign of their Christian dignity. If there is a casket spray or national flag on the casket prior to the funeral liturgy, it is removed for the duration of the liturgy and replaced afterwards.

PHOTOS AND FLOWERS

While photo boards and other displays should ordinarily remain at the funeral home, a reasonably-sized photo of the deceased may be placed near the casket or urn during the funeral liturgy. Likewise, flowers may be placed. The funeral director will oversee this.

MILITARY HONORS

We are deeply appreciative and proud of the military service of our deceased parishioners and are happy to accommodate the presence of military personnel and color guards as appropriate. These arrangements will be made through the funeral home and communicated to the priest celebrating the funeral liturgy.

GUIDELINES FOR THE RECEPTION OF COMMUNION

If we are celebrating a Funeral Mass for your deceased loved one, we ask that all present observe the following guidelines from concerning the reception of Holy Communion:

- **FOR CATHOLICS** - all Catholics present who present themselves to receive Holy Communion should be properly disposed to do so. They should not be conscious of having committed any grave sins and should have fasted for one hour, unless age or illness requires otherwise.
- **FOR NON-CATHOLICS** - because Catholics believe that the Holy Eucharist is the true Body and Blood of Jesus Christ and thus the full sign of our oneness in faith, life, and worship, non-Catholics are certainly welcomed to the celebration of the sacred liturgy but may not be admitted to Holy Communion. At the time of the distribution of Communion, we ask that you join us in prayer for the deceased and for the consolation of all present.

PASTORAL CENTER OFFICES AT GUILD HALL

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CATHEDRAL OF THE IMMACULATE CONCEPTION

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ST. PETER PARISH

72 Federal Street
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SACRED HEART / ST. DOMINIC PARISH

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ST. LOUIS PARISH

279 Danforth Street
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**ST. CHRISTOPHER PARISH
& OUR LADY STAR OF THE SEA MISSION**

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