

Funeral Guidelines for St. Richard Catholic Church

A funeral is a most solemn event in the Catholic tradition. For those who were active, devout Catholics and have survivors who are active communicants, a funeral Mass is appropriate. However, due to “mixed” congregations of Catholic and non-Catholic, a funeral service is also desirable.

Preparation:

No funerals should be planned without consulting the Church office and presiding priest/minister.

Optimally, when the family or survivors meet with the funeral home for initial arrangements, it is appropriate to also meet with the priest to plan the funeral. This helps coordinating the service with the funeral home as well as offering less “busy-work” for the family during this sensitive time.

Only Catholic ceremonies can be performed at St. Richard.

For Funeral Masses, all ministers of the Altar, Word and Eucharist should be Catholics in good standing.

A visiting Catholic priest from another parish and/or Diocese must be vetted by the pastor and have a celebret clearing them for ministry in the parish.

Services not including Mass may involve non-Catholics to perform functions such as reading and ushering. This includes non-Catholic clergy.

Flowers are the responsibility of the family or the funeral home. One or two bouquets behind the altar and one in front of the lectern are the only flowers allowed in the church/sanctuary area.

All other flowers may be displayed in the Narthex. The family or funeral home is responsible for their removal after the service.

No decorations or paraphernalia may be placed in the sanctuary, the casket or the Church (balloons, banners, sports/college memorabilia, photographs, etc).

No video presentations or slide-shows are allowed in the sanctuary.

Families are responsible for contracting their own videographer/streaming service if they want to have the service streamed live or recorded.

Service Music:

The Christian Funeral Rite is rich in symbols and gravity. The use of music should reflect the nature of the Paschal Mystery, especially on the promise of Resurrection. It is suggested that specifically Catholic hymns and songs be used. Secular music or “old favorite” songs are not appropriate for the funeral Mass or service but may be performed during the visitation.

The ministers of music are most likely the parish musicians and organist/pianist. If the desire is to use someone else, then arrangements must be made with the director of music and/or the pastor.

The family is responsible for printing holy cards and service programs. These are optional. Funeral cards are usually available through the funeral home.

Readings and Ceremony:

The Church directs those who mourn to hear the word of God in some select readings. The minister usually chooses the readings unless the family has some particular scriptural texts that are of value. In such case, the minister of the ceremony must approve the text for the occasion. No readings other than those from the Christian Bible may be used in a Funeral Mass or service.

A homily is given by the presider or deacon during a funeral Mass or service. It is not recommended that a “eulogy” be given by a lay person or family member during the Mass as such reflections are best given during the visitation preceding the funeral. For pastorally sensitive cases, a lay person or family member may give a short “eulogy” at the end of the service. Any reflection given must not be strictly secular but be Christian in nature and content.

The Visitation:

Prior to the visitation or funeral, family members are traditionally open to receiving friends and well-wishers in the proper place for visitation. There are a few options:

Visitation at the Funeral Home: The director of the Funeral home will accommodate the family and offer options for hospitality.

Visitation in the Church: A more solemn affair that excludes any food, drink, visiting and socializing due to the reverent nature of the Church sanctuary. If a visitation is to be held in the Church, it is recommended that it be held no more than an hour before the Funeral service or Mass.

Visitation:

The visitation/vigil includes the proper Scriptural readings and prayers suggested by the Church and may include, at the family's request and choosing, lay persons to speak during the service.

Comments should be no longer than 5 minutes and should not include anything that would profane the ceremony or embarrass the family. Recorded videos, slide-shows, music or Zoom/Facetime presentation in lieu of a speaker are not appropriate.

The Funeral:

There are basically three forms the funeral service can take: 1) the traditional Funeral Mass followed by Committal service at a cemetery; 2) funeral service at the Funeral Home chapel with no Mass followed by the Committal; 3) Graveside service. If Cremation is involved, the funeral can take place with the body prior to cremation or after cremation, with the cremains. Concerning cremation, the Church certainly allows this practice if it is being chosen for reasons not contradictory to the beliefs of the faith concerning Resurrection of the body.

The only other issue with cremation is that the Church requires that the cremains ultimately be interred or entombed in a sacred place. Once the family decides which option they desire, then certain aspects can be addressed. St. Richard has a columbarium for cremains and there are separate guidelines for its use.

The Funeral Mass: this will be the traditional requiem Funeral celebrated in Church. The family/survivors have the option of choosing a reading from the Scriptures. The pastor/priest will help with the selection.

Songs that are appropriate may also be chosen by the family. There should be no canned music or popular music if possible.

Ministers of the altar may be chosen by the family but they must be Catholics in good standing and have been trained in the ministry they are performing.

The family may opt to bring up the gifts and place the pall on the casket although this is not necessary.

Funeral Luncheons:

The parish is not required to provide a reception or meal to the family after the funeral. However, there may be some occasions that arise where the family does not have an adequate gathering place to entertain out-of-town guests. The parish Hospitality Committee is available to provide some small, light reception if there is such a need.

The Parish Center may be used for the reception but the family must follow these guidelines:

The reception should last no longer than two hours from set up to serving to clean up.

Socializing and family reunions may be held elsewhere.

The family is encouraged to make a financial offering to the Parish for the use of the Center and for the cost of food. If the family would like to cater a meal, they are required to pay for it themselves.

Our Hospitality Committee is made of parish members; they are not staff members.

The family is encouraged to help with cleaning up after the reception.

No reception is to be held without a Hospitality Committee person to arrange it.

Alcohol is not to be served during a Funeral reception at St. John's.

Any infraction of the civil law of the land or any inappropriate behavior of any kind will result in the termination of the reception.

Fees:

Most funeral directors itemize all costs within their billings. This is something that should be discussed with them. In such case as the funeral director does not accommodate for ministers, the family is responsible for payments and donations for the ministers and Church. The parish is not responsible for any of the expenses.

Suggested gift for ministers:

1. Pianist/organist: \$200.00
2. Soloist/cantor: \$100.00
3. Servers (Mass): \$25.00 each

In addition, an offering can be made for the use of the Church sanctuary if the family wishes to do so.

A gift to clergy is appropriate but unnecessary.

Songs for Funerals:

(Songs can be alternated in different parts of the Mass)

ENTRANCE HYMNS

Amazing Grace

Faith of Our Fathers

How Great Thou Art

Be Not Afraid

Here I Am, Lord

Lift High the Cross

The King Shall come When Morning Dawns

RESPONSORIAL PSALMS

Ps. 23 The Lord is my Shepherd, there is nothing I shall want

Ps. 23 Shepherd me, O God, beyond my wants, beyond my needs, from death until life (Hymn version)

Ps. 103 The Lord is kind and merciful

Ps. 91 Be with me Lord when I am in trouble, be with me Lord (Lenten Season)

OFFERTORY HYMNS

Lord of All Hopefulness

Shepherd of My Heart

Hosea

We Remember

Softly and Tenderly, Jesus Is Calling

The King of Love My Shepherd Is

Precious Lord, Take My Hand

We Walk By Faith

Ave Maria

Prayer of St. Francis

COMMUNION HYMNS

Behold the Lamb One Bread, One Body

Panis Angelicus (TRADITIONAL)

Gift of Finest Wheat

I Am the Bread of Life

Ubi Caritas (B. Hurd)

Shepherd of Souls

Funeral March (Chopin)

RECESSIONAL HYMNS

For All the Saints
Now Thank We All Our God
How Great Thou Art
On Eagle's Wings
Holy God We Praise Thy Name
I Know That My Redeemer Lives
Jesus Remember Me

ROMAN CATHOLIC FUNERAL READINGS – Ordinary Time

The selection of passages from the Bible is an important part of planning a funeral ceremony, as we want to turn to God's word for wisdom and comfort in this time of loss. The Word of God is at the heart of our Christian celebration of faith in this funeral rite in anticipation of the resurrection of the body.

To make this easier for the family, the Catholic Church has pre-selected a number of Biblical passages which are appropriate for the occasion of a funeral. Please look over these passages as part of your funeral preparations, and find those words

CHOICES FOR THE FIRST READING

A reading from the book of Job (19:1, 23-27a)

Then Job answered,

"O that my words were written down!

O that they were inscribed in a book!

O that with an iron pen and with lead
they were engraved on a rock forever!

For I know that my Redeemer lives,
and that at the last he will stand upon the earth;
and after my skin has been thus destroyed,
then in my flesh I shall see God,
whom I shall see on my side,
and my eyes shall behold, and not another.

The Word of the Lord.

A reading from the book of Wisdom (3:1-9)

The souls of the righteous are in the hands of God,
and no torment will ever touch them.

In the eyes of the foolish they seemed to have died,
and their departure was thought to be a disaster,
and their going from us to be their destruction;
but they are at peace.

For though in the sight of others they were punished,
their hope is full of immortality.

Having been disciplined a little,
they will receive great good,
because God tested them and found them worthy of himself;
like gold in the furnace he tried them,
and like a sacrificial burnt offering he accepted them.

In the time of their visitation they will shine forth,
and will run like sparks through the stubble.

They will govern nations and rule over peoples,
and the Lord will reign over them forever.
Those who trust in him will understand truth,
and the faithful will abide with him in love,
because grace and mercy are upon his holy ones,
and he watches over his elect.

A reading from the book of Wisdom (4:7-15)

The righteous, though they die early, will be at rest.
For old age is not honoured for length of time,
or measured by number of years;
but understanding is grey hair for anyone,
and a blameless life is ripe old age.
There were some who pleased God and were loved by him,
and while living among sinners were taken up.
They were caught up so that evil might not change their understanding
or guile deceive their souls.
For the fascination of wickedness obscures what is good,
and roving desire perverts the innocent mind.
Being perfected in a short time,
they fulfilled long years;
for their souls were pleasing to the Lord,
therefore he took them quickly from the midst of wickedness.
Yet the peoples saw and did not understand,
or take such a thing to heart,
that God's grace and mercy are with his elect,
and that he watches over his holy ones.
The Word of the Lord.

A reading from the book of the prophet Isaiah (25:6-9)

On this mountain the Lord of hosts
will make for all peoples a feast of rich food,
a feast of well-aged wines,
of rich food filled with marrow,
of well-aged wines strained clear.
And he will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;
he will swallow up death forever.
Then the Lord God will wipe away the tears from all faces,
and the disgrace of his people
he will take away from all the earth,

for the Lord has spoken.
It will be said on that day,
Lo, this is our God;
we have waited for him, so that he might save us.
This is the Lord for whom we have waited;
let us be glad and rejoice in his salvation.
The Word of the Lord.

A reading from the book of Lamentations (3:17-26)

My soul is bereft of peace;
I have forgotten what happiness is;
so I say, "Gone is my glory,
and all that I had hoped for from the Lord."
The thought of my affliction and my homelessness
is wormwood and gall!
My soul continually thinks of it
and is bowed down within me.
But this I call to mind, and therefore I have hope:
The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning;
great is your faithfulness.
"The Lord is my portion," says my soul,
"therefore I will hope in him."
The Lord is good to those who wait for him,
to the soul that seeks him.
It is good that one should wait quietly
for the salvation of the Lord.
The Word of the Lord.

A reading from the book of the prophet Daniel (12:1-3)

"At that time Michael, the great prince,
the protector of your people, shall arise.
There shall be a time of anguish,
such as has never occurred since nations first came into existence.
But at that time your people shall be delivered,
everyone who is found written in the book.
Many of those who sleep in the dust of the earth shall awake,
some to everlasting life,
and some to shame and everlasting contempt.
Those who are wise shall shine like the brightness of the sky,
and those who lead many to righteousness, like the stars forever and ever.

The Word of the Lord.

A reading from the second book of Maccabees (12:43-46)

The noble Judas Maccabeus took up a collection, man by man,
to the amount of two thousand drachmas of silver,
and sent it to Jerusalem to provide for a sin offering.

In doing this he acted very well and honorably,
taking account of the resurrection.

For if he were not expecting
that those who had fallen asleep would rise again,
it would have been superfluous and foolish to pray for the dead.

But if he was looking to the splendid reward
that is laid up for those who fall asleep in godliness,
it was a holy and pious thought.

Therefore he made atonement for the dead,
so that they might be delivered from their sin.

The Word of the Lord.

A reading from the Acts of the Apostles (10:34-43)

Then Peter began to speak to them:

"I truly understand that God shows no partiality,
but in every nation anyone who fears him and does what is right
is acceptable to him.

You know the message he sent to the people of Israel,
preaching peace by Jesus Christ - he is Lord of all.

That message spread throughout Judea,
beginning in Galilee after the baptism that John announced:
how God anointed Jesus of Nazareth with the Holy Spirit and with power;
how he went about doing good
and healing all who were oppressed by the devil,
for God was with him.

We are witnesses to all that he did both in Judea and in Jerusalem.

They put him to death by hanging him on a tree;
but God raised him on the third day and allowed him to appear,
not to all the people but to us who were chosen by God as witnesses,
and who ate and drank with him after he rose from the dead.

He commanded us to preach to the people
and to testify that he is the one ordained by God
as judge of the living and the dead.

All the prophets testify about him
that everyone who believes in him
receives forgiveness of sins through his name."

The Word of the Lord.

CHOICES FOR THE SECOND READING

A reading from the letter of Paul to the Romans (5:5-11)

Hope does not disappoint us,
because God's love has been poured into our hearts
through the Holy Spirit that has been given to us.
For while we were still weak,
at the right time Christ died for the ungodly.
Indeed, rarely will anyone die for a righteous person
-- though perhaps for a good person someone might actually dare to die.
But God proves his love for us
in that while we still were sinners Christ died for us.
Much more surely then,
now that we have been justified by his blood,
will we be saved through him from the wrath of God.
For if while we were enemies,
we were reconciled to God through the death of his Son,
much more surely, having been reconciled, will we be saved by his life.
But more than that,
we even boast in God through our Lord Jesus Christ,
through whom we have now received reconciliation.
The Word of the Lord.

A reading from the letter of Paul to the Romans (5:17-21)

If, because of the one man's trespass,
death exercised dominion through that one,
much more surely will those who receive the abundance of grace
and the free gift of righteousness
exercise dominion in life through the one man, Jesus Christ.
Therefore just as one man's trespass led to condemnation for all,
so one man's act of righteousness leads to justification and life for all.
For just as by the one man's disobedience the many were made sinners,
so by the one man's obedience the many will be made righteous.
But law came in, with the result that the trespass multiplied;
but where sin increased, grace abounded all the more,
so that, just as sin exercised dominion in death,
so grace might also exercise dominion through justification
leading to eternal life through Jesus Christ our Lord.
The Word of the Lord.

A reading from the letter of Paul to the Romans (6:3-9)

Do you not know that all of us who have been baptized into Christ Jesus

were baptized into his death?

Therefore we have been buried with him by baptism into death,
so that, just as Christ was raised from the dead by the glory of the Father,
so we too might walk in newness of life.

For if we have been united with him in a death like his,
we will certainly be united with him in a resurrection like his.

We know that our old self was crucified with him
so that the body of sin might be destroyed,
and we might no longer be enslaved to sin.

For whoever has died is freed from sin.

But if we have died with Christ,
we believe that we will also live with him.

We know that Christ, being raised from the dead,
will never die again; death no longer has dominion over him.

The Word of the Lord.

A reading from the letter of Paul to the Romans (8:14-23)

All who are led by the Spirit of God are children of God.

For you did not receive a spirit of slavery to fall back into fear,
but you have received a spirit of adoption.

When we cry, "Abba! Father!"

it is that very Spirit bearing witness with our spirit
that we are children of God,

and if children, then heirs,

heirs of God and joint heirs with Christ

-- if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time
are not worth comparing with the glory about to be revealed to us.

For the creation waits with eager longing

for the revealing of the children of God;

for the creation was subjected to futility,

not of its own will but by the will of the one who subjected it,

in hope that the creation itself will be set free from its bondage to decay

and will obtain the freedom of the glory of the children of God.

We know that the whole creation

has been groaning in labor pains until now;

and not only the creation, but we ourselves,

who have the first fruits of the Spirit,

groan inwardly while we wait for adoption,

the redemption of our bodies.

The Word of the Lord.

A reading from the letter of Paul to the Romans (8:31-35, 37-39)

If God is for us, who is against us?

He who did not withhold his own Son, but gave him up for all of us,
will he not with him also give us everything else?

Who will bring any charge against God's elect?

It is God who justifies. Who is to condemn?

It is Christ Jesus, who died, yes,
who was raised, who is at the right hand of God,
who indeed intercedes for us.

Who will separate us from the love of Christ?

Will hardship, or distress, or persecution,
or famine, or nakedness, or peril, or sword?

No, in all these things we are more than conquerors
through him who loved us.

For I am convinced that neither death, nor life,
nor angels, nor rulers,
nor things present, nor things to come,
nor powers, nor height, nor depth,
nor anything else in all creation,
will be able to separate us from the love of God in Christ Jesus our Lord.
The Word of the Lord.

A reading from the letter of Paul to the Romans (14:7-12)

We do not live to ourselves, and we do not die to ourselves.

If we live, we live to the Lord,
and if we die, we die to the Lord;

so then, whether we live or whether we die, we are the Lord's.

For to this end Christ died and lived again,
so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister?

Or you, why do you despise your brother or sister?

For we will all stand before the judgment seat of God.

For it is written,

"As I live, says the Lord, every knee shall bow to me,
and every tongue shall give praise to God."

So then, each of us will be accountable to God.

The Word of the Lord.

A reading from the first letter of Paul to the Corinthians (15:20-28)

Christ has been raised from the dead, the first fruits of those who have died.

For since death came through a human being,

the resurrection of the dead has also come through a human being;
for as all die in Adam, so all will be made alive in Christ.
But each in his own order:
Christ the first fruits, then at his coming those who belong to Christ.
Then comes the end,
when he hands over the kingdom to God the Father,
after he has destroyed every ruler and every authority and power.
For he must reign until he has put all his enemies under his feet.
The last enemy to be destroyed is death.
For "God has put all things in subjection under his feet."
But when it says,
"All things are put in subjection,"
it is plain that this does not include the one
who put all things in subjection under him.
When all things are subjected to him,
then the Son himself will also be subjected to the one
who put all things in subjection under him,
so that God may be all in all.
The Word of the Lord.

A reading from the first letter of Paul to the Corinthians (15:51-57)

Listen, I will tell you a mystery!
We will not all die, but we will all be changed,
in a moment, in the twinkling of an eye, at the last trumpet.
For the trumpet will sound,
and the dead will be raised imperishable, and we will be changed.
For this perishable body must put on imperishability,
and this mortal body must put on immortality.
When this perishable body puts on imperishability,
and this mortal body puts on immortality,
then the saying that is written will be fulfilled:
"Death has been 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.

A reading from the second letter of Paul to the Corinthians (4:13–5:1)

We know that the one who raised the Lord Jesus will raise us also with Jesus,
and will bring us with you into his presence.
Yes, everything is for your sake,

so that grace, as it extends to more and more people,
may increase thanksgiving, to the glory of God.

So we do not lose heart.

Even though our outer nature is wasting away,
our inner nature is being renewed day by day.

For this slight momentary affliction is preparing us
for an eternal weight of glory beyond all measure,
because we look not at what can be seen

but at what cannot be seen;

for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed,
we have a building from God,

a house not made with hands, eternal in the heavens.

The Word of the Lord.

A reading from the second letter of Paul to the Corinthians (5:1, 6-10)

We know that if the earthly tent we live in is destroyed,
we have a building from God,

a house not made with hands, eternal in the heavens.

So we are always confident;

even though we know that while we are at home in the body we are away
from the Lord

-- we walk by faith, not by sight.

Yes, we do have confidence,

and we would rather be away from the body and at home with the Lord.

So whether we are at home or away,
we make it our aim to please him.

For all of us must appear before the judgment seat of Christ,
so that each may receive recompense for what has been done in the body,
whether good or evil.

The Word of the Lord.

A reading from the letter of Paul to the Philippians (3:20-21)

Our citizenship is in heaven,

and it is from there that we are expecting a Savior,
the Lord Jesus Christ.

He will transform the body of our humiliation

that it may be conformed to the body of his glory,

by the power that also enables him to make all things subject to himself.

The Word of the Lord.

A reading from the first letter of Paul to the Thessalonians (4:13-18)

But we do not want you to be uninformed, brothers and sisters,
about those who have died,
so that you may not grieve as others do who have no hope.
For since we believe that Jesus died and rose again,
even so, through Jesus, God will bring with him those who have died.
For this we declare to you by the word of the Lord,
that we who are alive, who are left until the coming of the Lord,
will by no means precede those who have died.
For the Lord himself, with a cry of command,
with the archangel's call and with the sound of God's trumpet,
will descend from heaven, and the dead in Christ will rise first.
Then we who are alive, who are left,
will be caught up in the clouds together with them to meet the Lord in the air;
and so we will be with the Lord forever.
Therefore encourage one another with these words.
The Word of the Lord.

A reading from the second letter of Paul to Timothy (2:8-13)

Remember Jesus Christ, raised from the dead, a descendant of David
-- that is my gospel, for which I suffer hardship,
even to the point of being chained like a criminal.
But the word of God is not chained.
Therefore I endure everything for the sake of the elect,
so that they may also obtain the salvation that is in Christ Jesus,
with eternal glory.
The saying is sure:
If we have died with him, we will also live with him;
if we endure, we will also reign with him;
if we deny him, he will also deny us;
if we are faithless, he remains faithful - for he cannot deny himself.
The Word of the Lord.

A reading from the first letter of John (3:1-2)

See what love the Father has given us,
that we should be called children of God;
and that is what 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 will be has not yet been revealed.
What we do know is this:

when he is revealed, we will be like him, for we will see him as he is.
The Word of the Lord.

A reading from the first letter of John (3:14-16)

We know that we have passed from death to life
because we love one another.

Whoever does not love abides in death.

All who hate a brother or sister are murderers,
and you know that murderers do not have eternal life abiding in them.

We know love by this, that he laid down his life for us
-- and we ought to lay down our lives for one another.

The Word of the Lord.

A reading from the book of Revelation (14:13)

I heard a voice from heaven saying,

"Write this: Blessed are the dead who from now on die in the Lord."

"Yes," says the Spirit,

"they will rest from their labors, for their deeds follow them."

The Word of the Lord.

A reading from the book of Revelation (20:11 – 21:1)

I saw a great white throne and the one who sat on it;
the earth and the heaven fled from his presence,
and no place was found for them.

And I saw the dead, great and small, standing before the throne,
and books were opened.

Also another book was opened, the book of life.

And the dead were judged according to their works, as recorded in the books.

And the sea gave up the dead that were in it,

Death and Hades gave up the dead that were in them,

and all were judged according to what they had done.

Then Death and Hades were thrown into the lake of fire.

This is the second death, the lake of fire;

and anyone whose name was not found written in the book of life
was thrown into the lake of fire.

Then I saw a new heaven and a new earth;

for the first heaven and the first earth had passed away,

and the sea was no more.

The Word of the Lord.

A reading from the book of Revelation (21:1-5a, 6b-7)

Then I saw a new heaven and a new earth;

for the first heaven and the first earth had passed away,
and the sea was no more.

And I saw the holy city, the new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.

And I heard a loud voice from the throne saying,
"See, the home of God is among mortals.

He will dwell with them; they will be his peoples,
and God himself will be with them;
he will wipe every tear from their eyes.

Death will be no more;
mourning and crying and pain will be no more,
for the first things have passed away."

And the one who was seated on the throne said,
"See, I am making all things new.

I am the Alpha and the Omega, the beginning and the end.

To the thirsty I will give water as a gift from the spring of the water of life.

Those who conquer will inherit these things,
and I will be their God and they will be my children."

The Word of the Lord.