



St. John^{the} Baptist

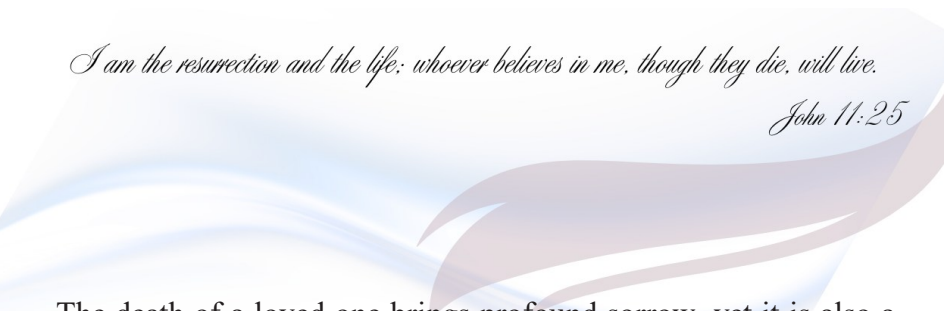
CATHOLIC CHURCH

They whom we love and lose are no longer where
they were before. They are now wherever we are.

-St. John Chrysostom.



352-489-3166/mail@DunnellonCatholic.org
7525 S US Hwy 41
Dunnellon, FL 34432



I am the resurrection and the life; whoever believes in me, though they die, will live.

John 11:25

Notes:

The death of a loved one brings profound sorrow, yet it is also a moment marked by deep Christian hope. Although our loved ones no longer walk with us on this earth, as people of faith we look forward to the day when we will be reunited with them in the joy of God's kingdom. The Order of Christian Funerals highlights this union of grief and hope, reminding us that the funeral rites bring consolation to the living, proclaim the Gospel of Jesus Christ, and witness to the hope of the Resurrection, while also recalling God's mercy and judgment and drawing all to turn to Him in times of crisis.

In this time of loss, family and friends come together to offer sympathy, support one another, and renew their trust in God. The Church seeks to walk closely with those who mourn, offering prayer, comfort, and the assurance of Christ's presence.

The Church also encourages the participation of family and friends in preparing the funeral liturgy. Their involvement helps to personalize the celebration while remaining faithful to the sacred rites of the Church. This booklet is provided to assist in that preparation, particularly in the selection of Scripture readings and music, which should always reflect the dignity and norms of the Church's liturgy.

Even in the darkness of grief, the Church proclaims a message of praise, thanksgiving, and hope. The funeral rites give worship to God for the gift of a life now returned to Him, the Author of Life and the Hope of the Just. United in prayer, the Church commends the soul of the departed to the Lord, trusting that though they have died in this world, they may live forever in His presence.

For Christians, death is not the end but a new beginning. In the face of death, the Church confidently proclaims that God created each person for eternal life and that through the death and Resurrection of Jesus Christ, the power of sin and death has been overcome.

QUICK GUIDE:

To Choose standard readings, check this box ☐

Or CHOOSE:

Old Testament Reading: _____

Who will read? _____

New Testament Reading that is NOT a Gospel (Matthew, Mark, Luke, John): _____

Who will read? _____

Responsorial Psalm _____

(If cantor present he/she will proclaim the psalm)

Gospel Reading: _____

(Priest reads this) Pick from Matthew, Mark, Luke, or John

Entrance Song: _____ or standard ☐

Prayers of the Faithful:
(Who will read?) _____

Offertory Song: _____ or standard ☐

Who will bring up the gifts? (3 people)

1. _____

2. _____

3. _____

Communion Song: _____ or standard ☐

Closing Song: _____ or standard ☐

Who will sign the Book of Remembrance? _____

Information about your departed love one (for the priest):

Involvement in the church:

Hobbies: _____

Type of work: _____

Family (spouse/children/grandchildren etc.): _____

Favorite Color: _____

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Guidelines for Planning Funerals

The following guidelines are offered to assist you in making arrangements for a funeral Mass.

The Funeral Mass can be simple or personalized.

Each baptized Catholic is entitled to a Funeral Mass. This entitlement does not include musicians and cantors.

The parish office will schedule a priest according to availability.

Unfortunately we cannot fill requests for certain priests.

Please select **three readings** for the Funeral Mass, as set forth in this guide.

Poems, secular music, secular readings, and eulogies are best shared at the funeral home during the time of the wake/viewing, or at the burial service. Sacred Scripture readings should be used for the funeral Mass.

Music for the funeral Mass is to be sacred in nature. Secular songs are not fitting for the celebration of the Eucharist. Secular music is best done at the wake service or at the burial service.

We encourage family members or close friends to participate in the Mass by proclaiming the readings, reading the Prayers of the Faithful, and presenting the gifts. If you do not have anyone, a member of the Resurrection Mass Team will do this.

If you would like a framed portrait of your loved one to be placed below the sanctuary, please make arrangements with the bereavement minister.

For our registered parishioners, we offer at no cost, a worship guide for the Mass. Information on readers and those bringing up the gifts must be given to the office at least 2 full business days prior to the Funeral Mass. Your bereavement minister will meet with you and get this information to the office.

For non-parishioners these brochures can be made for a minimal charge.

It is not necessary to choose readings or songs. Standard readings/songs are available. Please let your bereavement minister know to “go with the standard readings/songs”.

The church will assign a priest, and when requested a cantor and accompanist. All effort will be made to meet the family’s suggestions for priest and/or cantor but it will be the church’s final decision due to availability. As shepherd of his flock, it is proper for the Pastor to preside over all funerals in his parishioners.

Do I ‘have’ to have a Vigil/Mass?

The short answer is, “no.” While the Church has set up the ideal means of praying for a deceased loved one in the three parts of Vigil, Mass, Committal, some circumstances do not allow for all three.

The Mass is the Church’s most sacred form of worship. It is very fitting to have a Funeral Mass for your loved one.

Does the parish have a place for the family to gather for a repast/meal after the Mass?

For registered parishioners a facility may be available, depending on the parish calendar. Your bereavement minister can help you coordinate a repast. This must take place directly after the Mass. Arrangements for the committal must be made for after the repast.

Another option is to contact a local restaurant that can offer a private area.

Is the New American Bible the only translation of Scriptures we can read from at Mass?

Since May 19, 2002, the revised Lectionary, based on the *New American Bible* is the only English-language Lectionary that may be used at Mass in the dioceses of the United States, except for the current *Lectionary for Masses with Children* which remains in use.

Is Mass offered in any other language?

Typically, a priest is available who speaks Spanish. Arrangements can be made to have the Mass celebrated in Spanish.

Frequently Asked Questions

Not attending church/fallen away Catholic

My loved one hasn't been to Mass in a while, can I still have a funeral Mass for my mom/ dad/etc.?

If your loved one has not attended Mass in several years but was baptized into the Catholic faith, they are still entitled to a Catholic funeral. Do not hesitate to call the Office or make arrangements through the funeral home.

Other Christian Faithful

My loved one was not Catholic, can I have a Funeral Mass?

Each circumstance is different. Most times some sort of service will be offered. Please call the Office.

Payment

When/who/how do I pay?

Typically the funeral home will incorporate all church fees and donations into their price. Check with them to make sure this has been done. If this is the case, the funeral home will pay the church and ministers.

If you are not going through a funeral home, or only using them for cremation, then the family will be responsible for the donations to the priest, church, and if appropriate music ministers, etc. Talk to your bereavement minister regarding to whom checks are made out.

Donations for church fees are made out to St. John the Baptist Catholic. Give all checks to your bereavement minister.

What if I can't afford the suggested donations?

Each Catholic is entitled to a Funeral Mass (Canon 1176). If you cannot afford the suggested donations for your family member, call the office. The parish will provide a priest to celebrate Mass for your loved one.

Who do I call and when?

Typically the funeral home is the first contact that the family makes. The funeral home will then call the parish office to schedule a Mass time and other arrangements. Once the dates and times are secured a bereavement minister will contact the family to begin to plan the Funeral Mass.

First Reading

Old Testament

The word "testament", Hebrew *berith*, Greek *diatheke*, primarily signifies the covenant which God entered into first with Abraham, then with the people of Israel. The Prophets had knowledge of a new covenant to which the one concluded on Mount Sinai should give away. Accordingly Christ at the Last Supper speaks of the blood of the new testament.

An Old Testament reading at a funeral serves as a source of comfort, hope, and spiritual guidance for mourners, drawing on timeless wisdom and God's promises that have sustained people through grief for generations.

1. A reading from the Book of Wisdom

STANDARD READING

The souls of the righteous 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 to others, indeed, they seem 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. In the time of their judgment they shall shine and dart about as sparks through stubble; They shall judge nations and rule over peoples, and the LORD shall be their King forever. 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 the elect.

The Word of the Lord. (Wisdom 3:1-6, 9)

2. A reading from the book of Job (*Jōb*)

Then Job answered and said: Why do you pursue me like God, and prey insatiably upon me? 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! As for me, I know that my vindicator lives, and that he will at last stand forth upon the dust. This will happen when my skin has been stripped off, and from my flesh I will see God: I will see for myself, my own eyes, not another's, will behold him: my inmost being is consumed with longing.

The Word of the Lord. (Job 19:1, 23-27)

3. A reading from the Book of Wisdom

But the righteous one, 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 passes for gray hair, and an unsullied life is the attainment of old age. 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 that consideration into account.

The Word of the Lord. (Wisdom 4:7-9, 13-14)

Other Considerations

Celebration of Life Service

Within the Catholic Church, the liturgy is far more than a celebration of a person's life. While a "celebration of life" focuses primarily on sharing memories and stories of the deceased, the Catholic funeral liturgy is a sacred moment in which we return the gift of the departed to God, entrusting them to His mercy and praying for their entrance into eternal life. Our love for the deceased is expressed most profoundly not through speeches, but through our prayers for their soul. For this reason, personal reflections and storytelling are more appropriately shared during the wake or vigil service rather than during the liturgy itself.

Other Christian Ministers

The liturgies of the Catholic Church must be celebrated by Roman Catholic Clergy. If you have a relative who is a Roman Catholic priest or deacon, he will need to have his chancery contact the chancery at the Diocese of Orlando in order to get permission to celebrate Mass.

Ministers of other Christian faiths may participate in parts of the Mass, as may family members. While each case is different, having these men and women of God proclaim one of the scripture readings is very appropriate.

Slide Shows/Videos

The parish is equipped with televisions and laptop with flash drive ports in the church to show a video. The show must be in MP4 format and can only be shown prior to Mass. It cannot be incorporated into the Mass. Please have someone in your party who knows the basics of computers available.

Live Streaming

St. John's does NOT offer streaming of the Funeral Mass.

Options:

Ask your funeral director.

A private company in Dunnellon, Al's TV offers streaming services. We do not endorse the use of any service, but simply list this local company for your convenience. Phone: (352) 489 5676.

Suggested Donations

Non-Registered/ Non-Parishioners brochures: 50 color \$25.00

Church: \$50.00 (Non-registered/non-parishioners only)

Priest:

Vigil/wake \$ 75.00 (May be priest or deacon depending on availability)

Mass \$200.00

Local Cemetery \$100.00

(May be priest or deacon depending on availability)

For cemeteries over twenty miles away, the family or funeral home should make arrangements with a closer Catholic church for clergy.

Music Fees*

\$150. 00 Accompanist (check is made out to St. John the Baptist)

\$100.00 Cantor payable to the cantor

Accompanists are not singers. If music is requested, a cantor must be present.

**While all baptized Catholics are entitled to a funeral Mass, musicians are not an obligation. It is up the family to determine if music fees are feasible for their situation.*

The church office will schedule a priest according to availability.

The parish office will endeavor to arrange the cantor/accompanist of the family's choosing, but circumstances may prohibit the preferred cantor/accompanist from being available. The parish office has the right to assign a cantor/accompanist within a timely manner and schedule an available priest.

Leaving a Legacy

In lieu of flowers, donations can be made to the parish as a whole or to a specific ministry.

Memorial bricks are available through the office. Bricks are \$50 each and are placed near the church or at the shrine of Mary.

Please contact the Office at (352) 489-3166 or mail@DunnellonCatholic.org for more information.

4. A reading from the book of the Prophet Isaiah

On this mountain the LORD of hosts will provide for all peoples
A feast of rich food and choice wines, juicy, rich food and pure, choice wines. 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: "Indeed, this is our God; we looked to him, and he saved us! This is the LORD to whom we looked; let us rejoice and be glad that he has saved us!"

The Word of the Lord. (Isaiah 25:6-9)

5. A reading from the Book of the Prophet Daniel

(I Daniel, mourned and I 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 the nation 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 to everlasting life, others to reproach and everlasting disgrace. But those with insight shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever.

The Word of the Lord. (Daniel 12:1-3)

6. A reading from the Second Book of Maccabees

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 in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. 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 absolved from their sin.

The Word of the Lord. (2 Maccabees 12:43-46)

7. A reading from the Book of Proverbs

Who can find a woman of worth? Far beyond jewels is her value. Her husband trusts her judgment; he does not lack income. She brings him profit, not loss, all the days of her life. She reaches out her hands to the poor, and extends her arms to the needy. She is clothed with strength and dignity, and laughs at the days to come.

She opens her mouth in wisdom; kindly instruction is on her tongue. Charm is deceptive and beauty fleeting; the woman who fears the LORD is to be praised. Acclaim her for the work of her hands, and let her deeds praise her at the city gates.

The Word of the Lord. (Proverbs 31:10-12, 20, 25-26, 28-31)

It is a tradition at St. John's that those who will not receive Holy Communion process in the Communion line and receive a blessing from the priest. To signal to the priest that you will not be receiving, cross your arms over your chest.



Prayer Shawl

Each grieving family is given a prayer shawl at the end of Mass. The shawl has been lovingly and prayerfully made by a member of the parish. We hope the shawl will bring you comfort and wrap you with prayers and God's everlasting love. As you wear the prayer-filled creations, you will be covered with the warm embrace of our Heavenly Father.

Book of Remembrance

Our parish maintains a Book of Remembrance in which the names of those who have passed away are inscribed. This book stands as a visible sign of our community's ongoing prayers for you, your family, and your loved one. Each year on All Souls' Day, the Book of Remembrance is displayed as a special reminder of our faithful remembrance and prayerful support. At the conclusion of the Funeral Mass, we invite a member of the family to come forward and sign their loved one's name in the Book as a lasting memorial within the life of the parish.

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 (Mortal) 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.

(www.usccb.org)

Second Reading

New Testament

The New Testament, as usually received in the Christian Churches, is made up of twenty-seven different books attributed to eight different authors, six of whom are numbered among the Apostles (Matthew, John, Paul, James, Peter, Jude) and two among their immediate disciples (Mark, Luke).

The New Testament was not written all at once. The books that compose it appeared one after another in the space of fifty years, i.e. in the second half of the first century. Written in different and distant countries and addressed to particular Churches, they took some time to spread throughout the whole of Christendom, and a much longer time to become accepted.

1. A reading from the Acts of the Apostles

Then Peter proceeded to speak and said, “In truth, I see that God shows no partiality. 35Rather, 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.”

The Word of the Lord. (Acts 10:34-36, 42-43)

2. A reading from the Letter of Paul to the Romans

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

The Word of the Lord. (Romans 5:5-11)

3. A reading from the Letter of Paul to the Romans

For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. 1 The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

The Word of the Lord. (Romans 5:17-21)

Incensing of the body:

As Christians we believe the body is a temple of the Holy Spirit and one day will be resurrected by God’s mighty power. Incense was used by the priests of the Old Testament to indicate the holiness of the temple. It is also a sign of our prayers ascending to God in Heaven. During Mass, the priest incenses the altar, the casket and the congregation. After Mass, the priest walks around the casket and incenses the body as a sign of our respect for the remains and as a final farewell or commendation of this departed to God.

Presentation of gifts: The Church encourages the family at the funeral Mass to bring to the altar the bread and wine and perhaps some gifts symbolic of your beloved’s life. This action in effect says, “Lord, we give our loved one back to You. We accept Your will. We know it is some event in Your divine plan.”

The Cross:

The sign of our redemption, since it is the instrument upon which Christ sacrificed Himself, it is also a symbol of our faith in Him. Elements of joy and hope mark the entire celebration. We rejoice in the knowledge that a loved one who was God’s gift to us all, lived in the full awareness of His presence and today returns to Him to be happy forever. We grieve over the absence of the loved one but we rejoice in the knowledge that he is with God in His eternity of love.

Holy Communion:

This is the most perfect way to share in the funeral Mass. The Church encourages the family and those present to do so. You may also receive Communion under both species or from the cup. While everyone receives the whole Christ under the form of bread alone, it is a better, fuller sign that we truly do eat and drink the Lord’s body and blood when we communicate from the chalice as well. The words of Jesus in St. John’s Gospel have great meaning here. “He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day.” (Jn 6:55)

Receiving Communion

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion.

blessings, through songs and readings, through ceremonies and symbols. In the Catholic tradition, the Mass of Christ's Resurrection is celebrated for the deceased. As believing Christians we are united with Christ from the moment of our baptism. We live with Christ, die with Christ and rise to a glorious Resurrection.

The color of the priest's vestments:

We normally associate the color white with Easter, weddings, baptisms, events of joy, happiness, and victory. Since we are not merely grieving over a loved one's loss, but celebrating their entrance through death into life forever, generally the clergy wear white vestments instead of black or purple.

Music:

More than anything else in worship, music affects our feelings and the atmosphere in which we pray. It expresses well our inner thoughts. Rather than the customary funeral melodies which tend to be heavy and sad, the hymns and songs are light and joyful. Easter tunes which speak of the Lord's Resurrection are particularly appropriate.

Passages from the Bible:

The Mass is a Scripture-based celebration. Throughout the Mass, Biblical passages are used in conjunction with the prayers. Three selections are chosen by the family to be read during the funeral Mass; one from the Old Testament, one from the New Testament, and one from the Gospels. Through Scripture, our Lord speaks to us. He brings us comfort and assurance that our loved ones will be with Him in paradise.

The Easter [paschal] candle:

From Easter Sunday for 50 days the large paschal candle stands in the sanctuary. It symbolizes the Risen Christ and tells us he has conquered sin and death and now lives in our midst. In the Catholic funeral service we carry this candle in procession or place it before the casket as a reminder that the deceased, through death, shares in that victory of Jesus over the powers of darkness.

Sprinkling of the casket with Holy Water:

We first share in the Resurrection of the Lord through baptism. At the font, saving waters poured over our body made us a Christian and our whole being a new creation filled with the Holy Spirit. When the priest sprinkles holy water over the casket during the service it should serve to recall that initial washing in baptism. It is this which gives us the basis for hope in the personal rising of loved ones to life forever.

4. A reading from the Letter of Paul to the Romans

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. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. 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. (Romans 6:3-9)

5. A reading from the First Letter of Paul to the Corinthians

But now 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; when he has destroyed every sovereignty 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 "he subjected everything under his feet. But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him.

The Word of the Lord. (1 Corinthians 15:20-23, 24b-28)

6. A reading from the Second Letter of Paul to the Corinthians

For 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. So 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 one may receive recompense, according to what he did in the body, whether good or evil.

The Word of the Lord. (2 Cor 5:1, 6-10)

7. A reading from the Letter of St. Paul to the Philippians.

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. The word of the Lord.

(Philippians 3:20-21)

8. A reading from the First Letter of Paul to the Thessalonians

We do not want you to be unaware, brothers, 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. 18Therefore, console one another with these words.

The Word of the Lord. (1 Thessalonians 4:13-18)

19 . A reading from the Book of Revelation

STANDARD READING

Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them [as their God]. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away." The one who sat on the throne said, "Behold, I make all things new." Then he said, "Write these words down, for they are trustworthy and true." He said to me, "They are accomplished. 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. The Word of the Lord. (Revelation 21:1-7)

cremation unless it has been chosen for reasons that are contrary to Christian teachings (Canon 1176, #3). The faithful who choose cremation are presumed to have the proper motives and good intentions.

The Church's Funeral Rites may be celebrated for persons who choose to have their bodies cremated for reasons consistent with the Catholic faith. In some cases cremation will take place following the celebration of the Funeral Mass. In other cases it may be necessary for cremation to take place prior to the Funeral Mass. Funeral Masses are permitted to be celebrated with the presence of cremated remains.

The cremated remains of the body of the deceased must always be treated with respect. This includes the use of a worthy vessel, the manner in which they are transported and carried, and the manner in which they are finally placed (OCF 427). **Unless serious reason prevents it, the cremated remains should be buried in a grave or entombed in a mausoleum or columbarium (OCF 427) within 30 days.**

The practice of scattering cremated remains at sea, from the air, or on the ground, or the keeping of cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. (OCF 427). Cremains should never be made into objects such as jewelry, snow globes, swords, etc..

B. Donation of Bodies to Medical Science

As a result of the achievements of science and medicine, particularly in regard to organ transplants, there are requests to donate organs or bodies to medical science. Such requests are legitimate and are not contrary to Christian principles. However, there should be reasonable assurance that the remains will be disposed of in a proper, reverent and dignified manner upon the completion of the scientific research. In such cases, since the body is not embalmed, a wake or a Funeral Mass is usually impossible. The family is urged to schedule the celebration of a Funeral Mass (without the presence of a body) as soon after death as practical.

Symbols

The funeral Mass expresses our faith in Jesus' victory over death and our personal share in that resurrection. It does so through prayers and

Thursday through Easter Sunday, and the Sundays of Advent, Lent and the Easter season. (GIRM 381)

In the United States, the Holy Days of Obligation are:

Mary, the Mother of God, January 1

Ascension Sunday

Assumption of Mary, August 15

All Saints Day, November 1

Immaculate Conception, December 8

Christmas, December 25

While the universal Church does not forbid the celebration of funerals on the Sundays of Ordinary Time, it seems in the best interest of local pastoral practice to refrain from celebrating funerals on all Sundays in the Diocese of Orlando.

Time and Place: The parish will arrange with the funeral home or the family the appropriate time for Funeral Masses. The funeral may be scheduled in the morning, afternoon or evening, depending on the availability of the church and a priest.

The Rite of Committal (Burial)

The Rite of Committal is the final act of the caring for the body (including cremated remains) of the deceased member of the church (Order of Christian Funerals, 204). The movement to the cemetery is a ritual procession to the final resting place of the deceased. A spirit of prayer is encouraged to be maintained throughout the automobile cortege. When a body is to be cremated following the celebration of a Funeral Mass, the Rite of Committal is to be celebrated as soon as possible following the funeral (OCF 425, 431).

When possible, those who were part of the Catholic community are buried together in a Catholic cemetery or in a part of a cemetery reserved for Catholics. Not only is the cemetery a sacred place, it is also a link in the community of the faithful living and dead. It is a recognition of the shared belief of the dead and the living who commit their deceased to holy ground and to the love and mercy of the Lord. (Canons 1240-1243). In the Diocese of Orlando, the great majority of burials will be grave side. The grave is blessed in each individual instance unless interment will occur in a Catholic cemetery, in which case the entire cemetery has already been blessed.

SPECIAL CIRCUMSTANCES

A. Cremation

The Church recommends that the pious custom of burying the bodies of the faithful be observed. The Church does not forbid

Third Reading

The Gospel

The Gospel is the teaching and revelation of Jesus Christ—the Good News of our salvation—and the account of His life and words as recorded in the first four books of the New Testament: Gospel of Matthew, Gospel of Mark, Gospel of Luke, and Gospel of John.

During the Catholic Mass, the Gospel holds a place of special honor because Christ Himself speaks to His people through these sacred words. It is proclaimed by a priest or deacon as part of the Church's mission to preach the Gospel, inviting the faithful to hear, believe, and live what the Lord has revealed.

1. *The Beatitudes*

A reading from the holy Gospel according to St Matthew

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven.

The Gospel of the Lord. (Matt. 5:1-12a)

2. *What you do for the least is done to Jesus*

A reading from the holy Gospel according to St Matthew

“When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’ Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ And these will go off to eternal punishment,

The Order of Christian Funerals

The Christian response to death must stand as a symbol of the central and pivotal Christian beliefs of a person’s life, here and hereafter. Both private and liturgical prayers unite us to the great Paschal Mystery (Christ’s Life, Death, and Resurrection) and its hope of eternal union with God. The events which surround death naturally evoke a community response. The community of relatives, friends and parishioners come together, under the shepherding of the pastor, to provide prayerful support. The entire Christian community through the Church’s liturgy, offers prayer for God’s mercy for the deceased and God’s strength for the bereaved. As a result of these vital realities of Catholic life, Christian burial is a rite that the Church provides for its faithful departed and is a source of strength, hope and encouragement for those who are bereaved. This rite consists of three parts:

1. The Vigil (Wake)
2. The Funeral Liturgy (Mass)
3. The Rite of Committal (Burial)

Each part has a distinct role, and each must reflect the circumstances of both the deceased and those who mourn.

The Vigil

Of all the parts of the funeral rites, the vigil (wake) is sometimes the most difficult because it is usually the first time the family and friends view the remains of the deceased and confront the reality of death. While some would prefer to avoid the vigil because of pain and grief, this ritual moment can be a catalyst for the grieving process fostering psychological and spiritual health.

The place of the vigil service is either the funeral home or the home of the deceased. Regardless of the place, the vigil is a liturgical service requiring a presider and a reader and may have a minister of music. In the case of a body, the coffin may be opened for viewing. At the conclusion of the wake, the coffin is closed and locked. Traditional devotions and prayer such as the recitation of the rosary may be held in addition to the vigil service but never in place of it.

Funeral Mass

The Church encourages the celebration of the Funeral Mass for its deceased members. Some will hesitate to have a Funeral Mass because of doubts about their own faith or worthiness or that of the deceased. The Funeral Mass is a prayer for God’s mercy for the deceased and a solace for the living and does not presume a life of exemplary faith or virtue. The Funeral Mass may be celebrated on any day except those excluded: The Funeral Mass has first place among the Masses for the Dead and may be celebrated on any day except solemnities of obligation, on Holy



Catholic Norms for the Order of Christian Funerals

but the righteous to eternal life.”
The Gospel of the Lord. (Matt. 25: 31-46)

3. *The Death of Jesus*

A reading from the holy Gospel according to St. Mark

At noon darkness came over the whole land until three in the afternoon. 34 And at three o'clock Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” which is translated, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “Look, he is calling Elijah.” One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, “Wait, let us see if Elijah comes to take him down.” Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. 1 When the centurion who stood facing him saw how he breathed his last he said, “Truly this man was the Son of God!”

When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. 2 Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, “Who will roll back the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone had been rolled back; it was very large. Entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, “Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him.

The Gospel of the Lord (Mark 15:33-39; 16:1-6)

4. *Jesus raises the widow's son*

A reading from the holy Gospel according to St. Luke

Soon afterward [Jesus] journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, “Do not weep.” He stepped forward and touched the coffin; at this the bearers halted, and he said, “Young man, I tell you, arise!” The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, “A great prophet has arisen in our midst,” and “God has visited his people.” This report about him spread through the whole of Judea and in all the surrounding region.

The Gospel of the Lord. (Luke 7:11-17)

5. *Be prepared for the Master to return*

A reading from the holy Gospel according to St Luke

Jesus said to his disciples: “Gird your loins and light your lamps and be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come.”

The Gospel of the Lord. (Luke 12:35-40)

6. *Jesus is the Living Bread*

A reading from the holy Gospel according to St John

I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” The Jews quarreled among themselves, saying, “How can this man give us [his] flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.” These things he said while teaching in the synagogue in Capernaum.

The Gospel of the Lord. (John 6:51-59)

7. *The Raising of Lazarus (longer version)*

A reading from the holy Gospel according to St John

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, “Where have you laid him?” They said to him, “Sir, come and see.” And Jesus wept. So the Jews said, “See how he loved him.” But some of them said, “Could not the one who opened the eyes of the blind

Prayers of the Faithful

After the Homily the following intercessions are proclaimed. If a deacon is not available, or if you prefer, a friend or family member may offer these prayers.

The priest will open with a prayer:

God the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead.
(or a similar prayer)

The reader then proclaims each petition:

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. We pray to the Lord.

<the congregation responds, “Lord hear our prayer” after each petition.>

For our brother/sister who ate the body of Christ, the bread of life, that he/she may be raised on the last day. We pray to the Lord.

For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. We pray to the Lord. For those who have fallen asleep in the hope of rising again, that they may see God face to face. We pray to the Lord.

For the family and friends of our brother/sister *N.* that they may be consoled in their grief by the Lord. We pray to the Lord.

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

The priest concludes with another short prayer.

What Wondrous Love is This
Shepherd Me, O God

COMMUNION SONGS

Standard: I Am the Bread of Life

Gift of Finest Wheat
I Am the Bread of Life
I Receive the Living God
One Bread, One Body
Take & Eat
Taste and See

RECESSIONAL HYMNS

Standard: How Great Thou Art

Alleluia! Sing to Jesus (except during Lent)
Faith of Our Fathers
Holy God, We Praise Thy Name
Holy, Holy, Holy
How Great Thou Art (Verses 1 & 4)
Now Thank We All Our God
Precious Lord, Take My Hand
Soon and Very Soon

**DUE TO THE NATURE AND TIMING OF SCHEDULING FUNERAL MASSES,
PLEASE CHOOSE FROM THE LISTED SONGS. THE MUSICIANS DO NOT
HAVE TIME TO LEARN A SONG IN THE SHORT TIME BETWEEN THE
FAMILY CHOOSING SONGS AND DATE OF THE MASS.**

8. *I am the Way, the Truth and the Life*

A reading from the holy Gospel according to St John

STANDARD READING

“Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where [I] am going you know the way.” Thomas said to him, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth* and the life. No one comes to the Father except through me.”

The Gospel of the Lord. (John 14:1-6)

Music

The purpose of the liturgy is to direct our hearts, minds, and energy toward God—through the celebration of the Eucharist, through prayer, through attentive listening to the Word, and through song and praise. Therefore, all musical selections should lead us more deeply to God in one or more of these ways. Music is meant to support and elevate the liturgy, never to distract from it, overshadow it, or shift the focus away from the sacred action taking place.

With this in mind, all music should be distinctly Catholic or consist of approved Christian hymns that are fully consistent with Catholic teaching and worship. While many songs beautifully express love and remembrance for those dear to us, pieces that do not clearly direct our attention to Christ are generally more appropriate for gatherings outside the liturgy, such as the vigil, graveside service, or family memorial.

Music Selections for Funeral Mass

Popular Songs (Wind Beneath My Wings, O Danny Boy, Etc.) are not appropriate within the context of the holy Mass. Such songs may be sung at the Wake/Visitation or Burial Service.

While music is an integral part of the liturgy, arrangements must be made (typically through the funeral home) for an accompanist and cantor. These professionals are available at a cost to the family (see page 38).

DUE TO THE NATURE OF SCHEDULING FUNERAL MASSES, IT IS BEST TO CHOOSE FROM THE LISTED SONGS.

The musicians might not have time to learn a song that is new to them in the short time between the scheduling & the Mass.

ENTRANCE SONGS

Standard: For All the Saints

Alleluia! Sing to Jesus (except during Lent)
Amazing Grace
Be Thou My Vision
It is Well With My Soul
For All the Saints
Glory & Praise to Our God
Here I Am, Lord
Holy God, We Praise Thy Name
Holy, Holy, Holy
How Great Thou Art (Verse 1 & 4)
We Gather Together

RESPONSORIAL PSALM

Standard: Psalm 23

Psalm 23: The Lord is my shepherd
Psalm 103: The Lord is kind & merciful
Psalm 122: Let us go rejoicing to the house of the Lord

OFFERTORY SONGS

Standard: Be Not Afraid

Amazing Grace
Ave Maria (Vocal Solo)
Be Not Afraid
Eye Has Not Seen
Hail Mary: Gentle Woman
O God, Our Help in Ages Past
On Eagle's Wings
Prayer of St. Francis
Precious Lord, Take My Hand
Shepherd Me, O God
The King of Love My Shepherd Is