

St. Barnabas Catholic Church - Arden, NC

Funeral Rites Information

“Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just. The Mass, the memorial of Christ’s death and resurrection, is the principal celebration of the Christian funeral.” (Order of Christian Funerals, no. 5)

Our funeral rites assist everyone in the Catholic mourning and trust in God’s mercy, which is taught by our Holy Faith. Great care must be taken to respect the Church’s belief in the sacredness of the body of the deceased for burial. Our prayers and rituals do that and we respectfully follow the discipline of the Church to honor the gift of the person God gave us.

Common Questions:

What about cremation?

- Cremation is not the norm in the Catholic Church. The norm is to prepare the body and have the full body present for all the Funeral Rites and then to bury or entomb the body.
- If for some good reason a person is to be cremated, the Church asks us to do this after the Mass of Christian Burial. The funeral home will help you with a casket rental for Mass.
- After cremation, the cremated remains are to be placed in a **worthy vessel**, not a simple box, and must be buried in a cemetery in a marked grave with the Rite of Committal.
- **The remains are never to be kept in anyone’s home, divided among family members, made into jewelry or scattered in any way or anywhere. We will not have a funeral at St. Barnabas unless we have written notice from the funeral director and/or cemetery where the remains are to be interred if they are to be interred in another place at a later date.**

May we have the wake at the Church?

No. We do not have resources for this. Neither do we have the resources to receive or care for the remains of the deceased overnight.

What about miscarried or stillborn babies?

Depending on the possibility of your collecting the remains, the baby should be named, blessed and buried. If you are in the hospital, the remains of the baby will be sent to the pathologist. You should request that you receive the remains. Most hospitals have little caskets which they offer you. If the baby is more developed we may need to obtain a larger casket from a funeral director. We should have a Mass of Christian Burial and bury the baby appropriately and in a marked grave.

What about remembering the Church in my will?

Yes, all Catholics should do this. Estate planning is a part of our good stewardship of the resources God has shared with us. There are many ways you can aid the parish through your estate funds. Ask the pastor about this. Also, if you choose to ask people to make donations in lieu of flowers, remember you parish in that decision.

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Date _____

Name _____

Date of Birth _____

Date of Death _____

Name of person who will be in charge of arrangements: _____

Phone number: _____

I. RITE OF THE VIGIL FOR THE DECEASED (WAKE)

Vigil Date and Time: _____ (Invite everyone; publish the time)

Name and location of Funeral Home _____

Phone number? _____

Rosary? _____

II. RITE OF THE MASS OF CHRISTIAN BURIAL

Date of Mass of Christian Burial: (No Sunday Masses) _____

Time: 10:00AM _____ 10:30 AM _____ or 11:00 AM _____ Monday-Saturday

Casket: _____

Cremaains: _____

Choice of readings: *Lectors must be practicing Catholics*

Old Testament Reading: _____

Read by: _____

Responsorial Psalm: *Sung by provided cantor, you may suggest a psalm*

New Testament Reading: _____

Read by: _____

Gospel reading: _____

Read by the deacon or priest

Gift bearers (2): _____

Eulogy: _____

Reception: _____

Music Choices: All music is provided by parish musicians. Hymns suggestions are listed. We do not use recorded music at Holy Mass.

Note: _____

Processional hymn: _____

Responsorial Psalm: _____

Offertory hymn: _____

Communion hymn: _____

Communion meditation: _____

Recessional hymn: _____

III. RITE OF COMMITAL

Name and location of cemetery: _____

Sacred Scriptures for the Mass of Christian Burials.

Old Testament Reading: Must be read by a practicing Catholic

1. Job 19: 1, 23-27 - I know that my Redeemer lives.
2. Wisdom 3:1-9 - The souls of the just are in the hand of God - He accepted them as a holocaust
3. Wisdom 4: 7-15 - A blameless life is a ripe old age.
4. Isaiah 25: 6a, 7-9 - On this mountain, the Lord will provide. The Lord God will destroy death forever.
5. Lamentations 3: 17-26 - It is good to wait in silence for the Lord God to save.
6. Daniel 12: 1-3 - Of those who lie sleeping in the dust of the earth many will awake.
7. 2 Maccabees 12: 43-46 - It is good and holy to think of the dead rising again.

Psalms: (sung by the parish cantor – you may suggest a Psalm)

New Testament Readings: Must be read by a practicing Catholic

1. Acts 10: 34-43 - God has appointed Jesus to judge everyone, alive and dead.
2. Romans 5: 5-11 - Hope does not disappoint; Having been justified by his blood, we will be saved from God's anger through him.
3. Romans 5: 17-21 - Where sin increased, there grace abounded all the more.
4. Romans 6: 3-9 - Let us walk in newness of life.
5. Romans 8: 14-23 - We grow while we wait for the redemption of our bodies.
6. Romans 8: 31b-39 - Who can ever come between us and the love of Christ?
7. Romans 14: 7-9, 10b-12 - Whether alive or dead, we belong to the Lord
8. 1 Corinthians 15: 20-28 - All people will be brought to life in Christ.
9. 1 Corinthians 15: 51-57 - Death is swallowed up in victory.
10. 2 Corinthians 4: 14- 5:1 - What is seen is transitory; what is unseen is eternal.
11. 2 Corinthians 5: 1, 6-10 - We have an everlasting home in heaven.
12. Philippians 3: 20-21 - Jesus will transfigure these wretched bodies of ours to be like His glorious body.

13. 1 Thessalonians 4: 13-18 - We shall stay with the Lord for ever.
14. 2 Timothy 2: 8-13 - If we have died with him, we shall live with him.
15. 1 John 3: 1-2 - We shall see God as He really is.
16. 1 John 3: 14-16 - We have passed from death to life, because we love our brothers and sisters.
17. Revelation 14: 13 - Happy are those who die in the Lord.
18. Revelation 20: 11- 21: 1 - The dead have been judged according to their works.
19. Revelation 21: 1-5a, 6b-7 - There will be no more death.

Gospel Readings: Read by Deacon or Priest

1. Matthew 5: 1-12 - The Beatitudes - Rejoice and be glad, for your reward will be great in heaven.
2. Mathew 11: 25-30 - Come to me and I will give your rest.
3. Matthew 25: 1-13 - Look, the bridegroom comes. Go out to meet him.
4. Matthew 25: 31-46 - Come, you whom my Father has blessed.
5. Mark 15: 33-39 - Jesus gave a loud cry and breathed His last.
6. Luke 7: 11-17 - Young one, I say to you, arise.
7. Luke 12: 35-40 - Be prepared.
8. Luke 23: 33, 39-43 - Today you will be with me in paradise. (The death on the cross)
9. Luke 23: 44-46, 50, 52-53; 24:1-6a - Father, I put my life in your hands.
10. Luke 24: 13-35 - The Emmaus Story - Was it not necessary that the Christ should suffer and so enter into His glory?
11. John 5: 24-29 - Whoever hears my word and believes has passed from death to life.
12. John 6: 37-40 - All who believe in the Son will have eternal life and I will raise them to life again on the last day.
13. John 6: 51-58 - All who eat this bread will live forever; and I will raise them up on the last day.
14. John 11: 17-27 - I am the resurrection and the life.
15. John 11: 32-45 - Lazarus, come out.
16. John 12: 23-28 - If a grain of wheat falls on the ground and dies, it yields a rich harvest.
17. John 14: 1-6 - There are many rooms in my Father's house.
18. John 17: 24-26 - Father, I want those you have given me to be with me where I am.
19. John 19: 17-18, 25-30 - Jesus bowed his head and gave up his spirit.

During the Easter season New testament readings #1, 17, 18, or 19 is used as the first reading instead of an Old Testament reading.

Hymn Suggestions – please refer to the funeral music worksheet below

Prelude (**OPTIONAL**) / Recessional:

Amazing Grace #216

How Great Thou Art #350

Processional:

*Alleluia! Sing to Jesus #213

At the Lamb's High Feast #224

I Heard the Voice of Jesus Say #355

*Ye Watchers and Ye Holy Ones #617

Offertory:

Jesus, Lord, have Mercy #380

What Wondrous Love #607

Eye Has Not Seen #293

The King of Love My Shepherd Is #564

Communion:

Gift of Finest Wheat #302

Let All Mortal Flesh #394

We Remember #599

O Sacrament Most Holy #452

Panis Angelicus #490

O Lord, I Am Not Worthy #458

Recessional:

*Alleluia! The Strife is O'er #570

*Alleluia No. 1 #210

I Know that My Redeemer Lives #356

Jerusalem, My happy Home #373

Patriotic/Military:

Eternal Father, Strong to Save #292

God of Our Fathers #315

This is My Song #579

*May not be used during the season of Lent.

Hymn and music suggestions not listed may be discussed with the church staff musician.

Fees and offerings for the funeral staff are as follows:

Musician's fees: Cantor \$150 Mass

St. Barnabas pays organist fees; no fees are necessary from the family.

Offerings:

Offerings for clergy and altar servers are greatly appreciated. The following is a suggestion. However, offerings are at the discretion of the family.

Priest \$100

Deacon \$50

Altar Server \$25 per server

Funeral Liturgical Music worksheet

Congregational prelude:

Realizing that many hymns and songs have been an important part of the life of the deceased but do not have a liturgical place in the Holy Mass, we have reserved the prelude music to reflect these songs in congregational singing.

This list includes:

Amazing Grace
How Great Thou Art
On Eagles Wings
Precious Lord, Take My Hand

Processional Hymn:

Even though it is difficult for us at the loss of a loved one the funeral mass should reflect joy in the Lord and hope in His resurrection. For this reason, the processional hymn should also set this tone as a song of praise. Easter hymns, except during the season of Lent, are an excellent choice to express our desire for and joy in heaven.

Responsorial Psalm:

This is taken from the music used by St. Barnabas and must be a psalm.

Offertory:

The offertory hymn is often a hymn that expresses the messages of the readings. This is not always possible considering funeral choices, but we should strive to maintain the message of hope and joy in the Lord.

*Communion:

The communion hymn reflects the overall message of the Mass but may also include a message reflecting our understanding of the true presence of Christ in the Eucharist.

*Post Communion:

This hymn is a hymn of meditation that allows us to take a moment to reflect on that in which we have just participated. This is a common place for a solo such Ave Maria to be sung.

*These may be combined if the number of congregants is small or if a large number of attendees are not Catholic and therefore are not receiving communion. See explanation below.

Recessional Hymn:

This hymn has the same weighted message as the processional hymn.

GUIDELINES FOR THE RECEPTION OF COMMUNION

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of Communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic Communion.

FOR CATHOLICS

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

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

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

FOR NON-CHRISTIANS

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