Rest in Peace

Revised: Summer 2026
Fr. David J. Young, Pastor

St. Nicholas and St. Thomas Aquinas Parishes
Zanesville, OH

St. Nicholas
and
St. Thomas Aquinas
Catholic Churches

Preparation Guidelines for Funerals

Lord, for your faithful people life is changed, not ended.

Revised: Summer 2026
Fr. David J. Young, Pastor

St. Nicholas and St. Thomas Aquinas Parishes
Zanesville, OH

Throughout this booklet, you will often find the following color-symbol key. It is meant to help you distinguish which parts belong to a Funeral ***Ceremony*** or the Funeral **Mass**.

● = Funeral **Mass** | ■ = Funeral ***Ceremony*** | ✪ = Funeral **Mass** only

Contact Information

Parishes:	St. Nicholas and St. Thomas Aquinas Catholic Churches
Pastor:	Father David J. Young
Parochial Vicar:	Fr. Christopher Tuttle
Parochial Vicar:	Fr. Donald Abii
Funeral Contact:	St. Nicholas – Emilie Kohler St. Thomas Aquinas – Keri Dailey
Office Hours and Parish Phone:	St. Nicholas: 740-453-3301 Monday – Thursday: 9:00am - 4:00pm Friday: Closed St. Thomas Aquinas: 740-453-3301 Monday – Thursday: 8:00am - 3:00pm Friday: Closed
Parish Websites:	www.stnickparish.org www.saintthomaszanesville.org

APPENDIX II.
An Example of Why We Insist on Burial of Cremains:

Wife and husband reunited; Urn finally buried after years in storage

myfox28columbus.com/news/local/wife-husband-reunited-urn-finally-buried-after-years-in-storage-2-19-2021

by Terri Sullivan

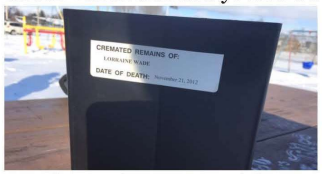
Friday, February 19th 2021

A husband and wife, separated for decades, have been reunited, thanks to the kindness of strangers. John Wade died in 1993. Lorraine Wade passed away in 2012, but somehow an urn containing her ashes turned up in an abandoned storage unit in North Columbus. (WSYX)

COLUMBUS, Ohio (WSYX) — A Columbus woman, whose ashes were found in an urn in a North Columbus storage unit, got a proper burial Thursday at Green Lawn Cemetery in West Columbus. Lorraine Wade was buried next to her husband, John, who died in 1993. It was her dying wish.

"We're honoring their last wishes and that's very gratifying to be part of," said Randy Rogers, the President and Executive Director of the Green Lawn Cemetery Association.

Lorraine actually died back in 2012, and many people thought she was already buried at Green Lawn Cemetery. There's already a marker here with her name on it.



But last July, an urn with Lorraine's ashes was found in a North Columbus storage unit. A woman found them on top of a dresser.
"I was kind of shocked," she said. "The lady at the office was like 'ew..gross ...get it out of here. Just throw it in the dumpster.' I'm like no."

When she couldn't find any family members, she called 6 On Your Side.
We found Lorraine's obituary and reached out to the funeral home, but they couldn't help.
We found a postcard in the bag, containing the urn, and eventually tracked down a granddaughter, who turned the ashes over to Green Lawn Cemetery.

Green Lawn offered to discount some of the burial expenses, and an anonymous donor, who heard the story, agreed to pick up the rest.

But there's another twist to this story: Bishop Donald J. Washington, from the Mount Hermon Missionary Baptist Church, who had agreed to do the burial service, discovered he knew the couple. "I remember him," said the Bishop. "He was an usher and she was a missionary. Isn't that amazing? And she was a pretty lady. Very sweet spirit. Very quiet and y'know, she was a beautiful lady. I believe with all my heart that they're together. To be one again- they were inseparable." Inseparable now.. for all time.

Contact Information

Parishes:	St. Nicholas and St. Thomas Aquinas Catholic Churches
Pastor:	Father David J. Young
Parochial Vicar:	Father Christopher Tuttle
Parochial Vicar:	Father Donald Abii
Funeral Contact:	St. Nicholas – Emilie Kohler St. Thomas Aquinas – Keri Dailey
Office Hours and Parish Phone:	St. Nicholas: 740-453-3301 Monday – Thursday: 9:00am - 4:00pm Friday: Closed
	St. Thomas Aquinas: 740-453-3301 Monday – Thursday: 8:00am - 3:00pm Friday: Closed
Parish Websites:	www.stnickparish.org www.saintthomaszanesville.org

Dear Friends in Christ,

On behalf of the Parish Families of St. Nicholas and St. Thomas Aquinas Churches, please accept our heartfelt prayers and sympathy, as you remember and cherish the life of your loved one. As Christians, we celebrate a funeral in order to offer worship, praise, and thanksgiving to God for the gift of life, which has now returned to Him. The celebration of the Catholic Funeral Rites is a way to remind us of God's mercy, and to bring hope and consolation, in a difficult time of grief and sorrow.

You and your deceased loved one will be remembered in our prayers in the coming days, and at our weekend Masses. In the past, you have loved others, comforted them, and shared their losses. During the hours and days ahead, it will be your turn – your time – to be loved, to be comforted, and to let others help you to bear your grief. May you find your greatest strength and consolations in the power and grace of God's Love.

Please know that our Parish Staff is here to support you with our prayers, and is ready to assist you in preparing for, and celebrating, a beautiful Catholic Funeral Liturgy. The following information is offered to help you and your family to plan a meaningful and prayerful funeral for your loved one. May the God of Hope give you the fullness of peace, and may the Lord of Eternal Life always be with you.

With our prayers and sympathy,

Fr. Dave and all of the Clergy and Parish Staff
of St. Nicholas and St. Thomas Aquinas Parishes

and the diminishing numbers of Catholic Clergy, we cannot make any guarantees.

C. Scheduling Specifics:

- When calling either of the parish business offices to schedule a Funeral, the Funeral Home should have at least ***three*** potential dates/times, according to the preference of the family of the deceased. We will do our best to accommodate the family's schedule preference, but again, we cannot guarantee availability for either the Church or the Clergy.
- Due to the parish schedules and activities, Funerals (whether a Funeral **Mass** *or* a Funeral ***Ceremony***) are **not** scheduled for Sundays, Mondays, or Thursdays.
- Funerals may only be scheduled to be held on:
  Tuesdays, Wednesdays, Fridays and Saturdays
- The standard time for Funerals (whether a Funeral **Mass** *or* a Funeral ***Ceremony***) is **10:30am**. Any variation must be approved by the Presider, prior to publication of the obituary.

(Conclusion of ***Funeral Planning Policy for Funeral Homes***)

❖

- Messages will be returned, as soon as possible, on the next day that the parish office is open for business, and according to the order in which they were received.
- The sacramental emergency voicemail line is not the proper choice for scheduling a Funeral, but is for ***sacramental emergencies***, only.
- Non-sacramental emergency calls are not returned from the sacramental emergency voicemail line.

B. Clergy Considerations:

- Generally speaking, only the Clergy of St. Nicholas and St. Thomas Aquinas preside at funeral liturgies at either of the Zanesville Catholic Churches.
- In cases in which a Priest (or Deacon) is directly related to (or especially close with) the family of the deceased, the Pastor of St. Nicholas and St. Thomas Aquinas is to be consulted (via the parish business office) *prior to* inviting the associated clergy to preside, concelebrate, or assist at any Funerals in the Zanesville Catholic Churches.
- *No other Priest (or Deacon) is to be sought-out or solicited* to preside at any funerals at - or associated with - either of the Zanesville Catholic Churches, should the Clergy of St. Nicholas and St. Thomas Aquinas be unavailable/inaccessible.
    - Having a Funeral Home engage in this type of behavior (or encouraging the family or friends of the deceased to do so) is highly inappropriate.
    - In cases of necessity/crisis, ***parish staff, alone*** will accept responsibility for *potentially* securing the assistance of another Priest or Deacon to preside at a Funeral, should our resident Clergy be away or indisposed. However, given their limited availability

How to Use this Booklet

This booklet has been prepared to help make the funeral planning process as simple as possible for you. The following **Table of Contents** gives you a sense of what information is contained here. Explanatory guidelines for the Funeral Liturgy follow (along with several other relevant topics) as a ***reference*** for you, should you have questions about certain details, as you plan. Thus, you do not need to read this booklet from cover to cover.

Instead, in preparation for meeting with the Priest/Deacon, to formally plan the Funeral Liturgy, you can begin the process at home by simply turning to the appropriate Funeral Planning Checklist (pages 12-13), and considering the various options presented. As you reflect on these different choices, you will find page references listed in **red**, pointing you to further information, should you be interested.

The Priest/Deacon presiding at the Funeral Liturgy can certainly make these choices for you, if you wish. (In the midst of grief, or due to time/travel constraints, this can be a particularly helpful alternative for some families.)

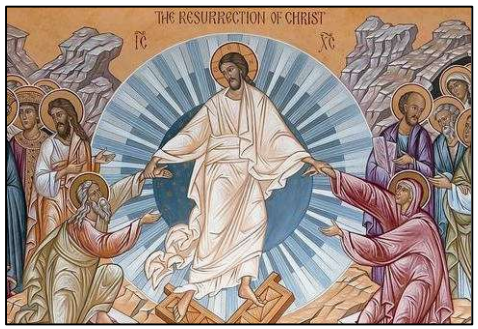


TABLE OF CONTENTS

	PAGES
HOW TO USE THIS BOOKLET	4
TABLE OF CONTENTS	5
FUNERAL PLANNING	6-26
Scheduling the Funeral	6-7
Formally Planning the Funeral	7-8
Choosing the Type of Funeral	8-11
Funeral Planning Checklists (Mass or *Ceremony*)	12-13
Sacred Scripture Selections	14-18
Funeral Hymn Selections	19-22
Liturgical Ministers	23-25
Incense: Yes or No	26
FURTHER DETAILS & HELPFUL RESOURCES	27-42
Offerings and Gifts	28
Restricted Flowers/Plants (at the Altar)	29
Announcement at Holy Communion	30-31
Frequently Asked Questions	32-39
1. Cremation Allowed?	32-35
2. Eulogies Not Permitted?	36-37
3. Body/Organ Donation?	38-39
Resources to Help with Grief	40
Helpful Books	40-42
THE CATHOLIC FUNERAL: STEP-BY-STEP	43-49
Vigil Ceremony/Wake (✦*optional*)	43
The Catholic Funeral Liturgy (Mass or *Ceremony*)	43-48
The Graveside/Committal Service	48-49
APPENDICES	50 - 53
Appendix I. - Funeral Home - Planning Policy	50-52
Appendix II.- Local News Story - Cremains Abandoned	53

APPENDIX I.
Funeral Planning Policy for Funeral Homes Providing Services at (or through) St. Nicholas and St. Thomas Aquinas Parishes:

(as of July 1, 2023)

A. General Scheduling:

- All arrangements for the scheduling/planning (date/time) of funerals at St. Nicholas or St. Thomas Aquinas are made through a Funeral Home. No scheduling/planning (date/time) changes will be made without the involvement of the Funeral Home.
- The date and time of a Funeral may ***only*** be scheduled once the Funeral Home:
  - 1) speaks with the Funeral Contact at one of the parish business offices, *and*
  - 2) the Funeral Contact confers with the Parish Clergy and their schedules and availability.
- Calls to schedule Funerals are taken during parish business hours, only:

  St. Nicholas: 740-453-3301
  Monday – Thursday: 9:00am - 4:00pm
  Friday: Closed

  St. Thomas Aquinas: 740-453-3301
  Monday – Thursday: 8:00am - 3:00pm
  Friday: Closed

- Outside of parish business office hours, the Funeral Home may leave a message on the main parish voicemail line.

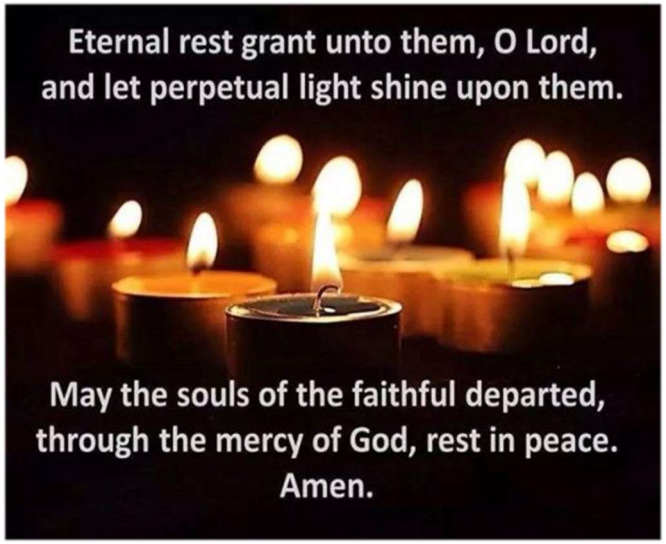
◆ ◆ ◆ ◆ ◆

Thus, we conclude the different steps of a Catholic Funeral Liturgy. Please know that your family and your deceased loved one will have a special place in our prayers - with Mass intentions, in petitions at Mass, and in the personal prayers of our clergy and parishioners.

❖

May the good Lord bless you, console you, and comfort your heart with His Love.

❖



FUNERAL PLANNING

Scheduling the Funeral

The first step in the funeral planning process is to contact the funeral home of your choice to handle the necessary arrangements. As part of this process, the funeral home will contact our parish office staff, on your behalf, to schedule a time for the funeral.

All funerals are generally scheduled for 10:30AM, Monday through Saturday, depending on Priest and Parish availabilities, and the following specifications.

- In order to avoid confusion, the date and time of a funeral may only be scheduled through the funeral home. Your Funeral Director will help you to make these arrangements, once they have conferred with our parish office. With your preferences in mind, the Funeral Director will work with our staff to schedule a mutually-agreeable date and time (at one of the above options) for the funeral.

- Please know that we try our best to accommodate a family's desired date and time for a loved one's funeral. However, given the size of our parishes and schools, the variety of activities and functions held here, and the many responsibilities of the clergy, *the options listed above are definitively fixed*.

- Also, to ensure that the funeral of your loved one is both unique and unhurried, it is our policy to schedule only one funeral per available date.

- Finally, funerals may not be celebrated during Holy Week; During the Triduum; or on Holy Days of Obligation (or other major Solemnities.)

Formally Planning the Funeral

Once the date and time have been determined, a member of our parish staff will contact you to schedule an appointment to meet with the Priest (or Deacon) who will be presiding at the funeral.

Prior to this meeting, a copy of this booklet may be accessed through our parish websites or acquired through either of the church offices. This will help you to consider the different options - from Scripture readings to Liturgical hymns - that are offered for funerals.

At this meeting with the Priest/Deacon, you will also have an opportunity to share some thoughts, memories, and stories of your loved one - if you wish. While the Priest/Deacon may be personally familiar with your departed loved one, your own special reflections will help him gain a richer understanding of the life, personality, and background of your loved one.

During this meeting, you will have the opportunity to make choices about the following for the Funeral Liturgy:

1) Sacred Scripture Readings
   • You'll choose one (or two) readings, and a Gospel.
2) Funeral Hymns
   • You'll choose two (to four) hymns.
3) Liturgical Ministers
   • You'll have the option to choose family/friends to help as Readers, Altar Servers, and Gift-Bearers.
4) Incense
   • You'll choose whether or not to have incense used at the conclusion of the Funeral Liturgy.

thanksgiving for the soul that God uniquely created and blessed in this beloved person.

♦ After this, the Priest offers the Prayer of Commendation, entrusting the soul of the deceased into God's loving and merciful presence.

♦ At this time, the Funeral draws to a close, and the choir begins the recessional hymn. The Priest (and Deacon), along with the altar servers, led by the Cross, escort the casket/urn and the family, out to the hearse, and once all are in their vehicles, the hearse begins the procession to the cemetery, for the Committal ceremony and burial.

3) The Graveside/Committal Service

a) Arrival at Cemetery/Graveside - Once the hearse and the procession all reach the cemetery, the Priest/Deacon leads the pall bearers with the casket/urn to the place of burial, followed by family and friends.

b) Rite of Committal - The Priest/Deacon leads all gathered with an Initial Prayer, which is followed by the Blessing/Prayer over the Place of Burial, the Prayer of Committal, Petitions and the Lord's Prayer (Our Father).

c) Concluding Prayer, Final Blessing, and Dismissal - At this point, the Priest offers a Closing Prayer for the deceased, a Blessing for family and friends, and an invitation to depart in peace. (If there are special military honors, these take place at this time.)

❖

- Different postures are also assumed (kneeling, standing, shaking hands) at various moments in the liturgy. The Priest will give the congregation direction at these times, to inform/remind people of these traditional stances of the liturgy.

- At the Rite of Holy Communion, those who share our Catholic Faith in the True Presence of Jesus Christ in the Eucharist are invited forward to receive Holy Communion. (The cantor will make an announcement with this invitation, which also invites non-Catholics forward for an {optional} blessing. (See pages 30-31).

l) Prayer after Communion - After all have received the Eucharist (or a blessing, if they wish), the Priest offers this prayer, thanking God for the gift of His Son in the Eucharist, and asking His grace to guide and bless our lives, and lead the deceased into eternal life.

● ■ Concluding Rite

m) Conclusion and Departure - At this point, we move into the closing portion of the funeral, with the Concluding Prayers, the Song of Farewell, the Prayer of Commendation, and the Dismissal and Recessional.

- After the Priest offers a prayer of hope and encouragement, the choir begins the Song of Farewell.

- Here, the Priest will surround the casket/urn with silent prayers and incense - showing reverence for the remains of the deceased. In so doing, he honors their earthly body (which we believe will rise again, when the Lord Jesus returns in His glory) and he offers

Choosing the Type of Funeral

There are two options for the Catholic funeral:

The Funeral Mass
(also known as the "Mass of Christian Burial")
or
The Funeral *Ceremony*
(also known as the "Funeral Liturgy Outside Mass")

*How does a Funeral **Mass** differ from a Funeral **Ceremony**, and which should we choose?*

1) The Funeral Mass

● A Funeral **Mass** - The Holy Mass is the highest form of prayer in the Catholic Church, and special liturgical prayers, from within the history and tradition of the Church, have been expressly provided for the Funeral Mass. In its celebration, the Catholic Church most fully expresses her communion with those who have died, and prays both for the graceful passage of the soul of a deceased loved one to the Lord, and for the consolation and solace of their family and friends.

● A Funeral **Mass**:

- Lasts approximately one hour.
- May *only* be celebrated in one of the parish churches or in a chapel of one of the Catholic cemeteries of the Diocese of Columbus.
- May only be celebrated by a Catholic Priest. In most cases, this will be the Pastor, or one of the other Priests of St. Nicholas or St. Thomas Aquinas.

(In the event that the family of the deceased has close ties to a different Catholic Priest, and would like him to preside at the Funeral Mass, please have him contact the Pastor of St. Nicholas and St. Thomas Aquinas, to make the necessary arrangements.)

● A Funeral **Mass** includes the following parts:
- ⁕ Opening Rites
- ⁕ Liturgy of the Word
- ⁕ Liturgy of the Eucharist
- ⁕ Concluding Rites
- ⁕ Committal and Burial *(at cemetery)*

● A Funeral **Mass** is especially recommended for all who have been actively practicing their Catholic Faith. In particular, when the deceased person had expressed a desire for a Funeral Mass, the Church strives to respect these wishes. It is encouraged, whenever possible, since the Eucharist is at the heart of our Catholic Faith, and we believe it is a sharing-in the actual victory of Christ, through His Passion, Death, and Resurrection.

2) The Funeral *Ceremony*

■ A Funeral ***Ceremony*** - There are certain times and circumstances in which a simpler liturgy may be preferable. For a variety of reasons, the celebration of a Funeral Mass may seem to be too overwhelming, emotionally exhausting, or distressing for the grieving family of a deceased loved one. In these situations, the Catholic Church provides a shorter Funeral Ceremony, which involves many of the very same prayers offered during a Funeral Mass, apart from the celebration and reception of the Holy Eucharist.

(and challenged) to be comforted by the truths of our faith in the Crucified and Risen Savior, Jesus Christ. The homily is meant to direct our attention to these beliefs, and the hope provided by that faith, as we entrust the deceased into God's abundant mercy and compassion.

i) Petitions/Intercessions - The Priest/Deacon offers the petitions of the Church for the deceased loved one, the family and friends who are grieving, and for all who have died.

✪ Liturgy of the Eucharist

j) Offertory - Once the altar has been prepared by the Priest/Deacon, the gifts of bread and wine are brought forward for the Eucharistic prayers. An offertory hymn is sung at this time, and selected family members may bring the gifts up to the Priest/Deacon, who will be waiting at the altar step.

k) Prayers of Thanksgiving, Consecration, and the Rite of Holy Communion - These beautiful parts of the Mass now follow, in which special, ancient prayers are offered to God. These include the Prayer over the Gifts, the Preface, the Eucharistic Prayer, the Sanctus (Holy, Holy, Holy), the Epiclesis, the Consecration of the Eucharist, the Lord's Prayer (Our Father), the Sign of Peace, the Agnus Dei (Lamb of God), and the Rite of Holy Communion (Distribution of the Eucharist).

- ♦ At certain points, the congregation says/sings special responses, or joins with the choir to sing distinctive Mass parts.

e) Opening Prayer

♦ With the casket in place, and the family having stepped into their pews (nearest the altar), the hymn finishes and the Priest offers the Opening Prayer.

● ■ Liturgy of the Word

f) First/Second Readings from Scripture - The Scripture selections that were made by the family (whether one or two readings) are now read from the ambo/pulpit.

♦ When **One Reading** has been selected: If there is only one reading, it is taken from the New Testament Epistles, and is followed by a Responsorial Psalm, (most often Psalm 23) which is either sung or recited, with refrain responses voiced by the congregation. After the Responsorial Psalm, an Alleluia/Glory verse is sung, followed by the proclamation of the Holy Gospel, by the Priest/Deacon.

♦ When **Two Readings** have been selected: If two readings have been chosen, the first one is taken from the Old Testament, and the second is taken from the New Testament Epistles. In between these two readings, a Psalm (most often Psalm 23) is either sung or recited, with refrain responses voiced by the congregation. After the second reading, an Alleluia/Glory verse is sung, followed by the proclamation of the Holy Gospel, by the Priest/Deacon.

g) Gospel Reading - The presiding Priest (or an assisting Priest/Deacon) proclaims the Holy Gospel selection that was chosen by the family.

h) Homily - A homily is offered, based on the Scripture readings, and focused on God's merciful love, and the mystery of our redemption. As Christians, we are invited

■ A Funeral *Ceremony*:

♦ Lasts approximately a half-hour.

♦ May be offered in one of the parish churches, a chapel of one of the Catholic cemeteries of the Diocese of Columbus, or in the funeral home of your choosing.

♦ May be offered either by a Catholic Priest or a Catholic Deacon. In most cases, this will be the Pastor, or another Priest (or Deacon) assigned to St. Nicholas and St. Thomas Aquinas.

(Should the family of the deceased have close ties to a different Catholic Priest/Deacon, and would like him to preside at the Funeral Ceremony, please have him contact the Pastor of St. Nicholas and St. Thomas Aquinas, to make the necessary arrangements.)

■ A Funeral *Ceremony* includes most parts of a Funeral Mass (*except for the Liturgy of the Eucharist)*:

⁕ Opening Rites
⁕ Liturgy of the Word
⁕ Concluding Rites
⁕ Committal and Burial *(at cemetery)*

■ A Funeral *Ceremony* is often preferred by a family when their deceased loved one may not have been practicing their Catholic faith, or when some/all of the family may not be Catholic (and therefore, would be unable to receive the Eucharist/Holy Communion in a Funeral Mass*).

* By way of explanation, in the Catholic Tradition, to receive the Eucharist/Holy Communion at Mass is to profess a **communion**, a unity in the faith of the Catholic Church. It is a profession of belief, not only in the True

Presence of Jesus Christ in the Eucharist, but also in the fullness of the teachings and doctrine of the Catholic Church. Thus, whenever a person receives the Eucharist at Mass, they are professing and affirming their sincere belief in all that the Lord Jesus did and taught, *as proclaimed by the Catholic Church*, since the time of Christ and His Apostles.

For this reason, we are unable to offer the Eucharist/Holy Communion to our non-Catholic brothers and sisters. In truth, we pray for the day when *all will be one* within Christ. Until that day, however, it is disingenuous and artificial for a non-Catholic brother or sister to receive the Eucharist/Holy Communion, when he/she does not profess the same faith of the Catholic Community, or share in the common & essential beliefs of Catholicism.

● ■ Opening Rites

a) Reception of the Casket

♦ Upon the arrival of the casket, it is placed on a trundle and moved into the church, followed by close family and friends.

b) Blessing of the Deceased

♦ The Priest offers a greeting, confers a blessing, and sprinkles the casket with Holy Water. This sprinkling is a reminder of the purifying waters the deceased entered at their Baptism, and their subsequent union with Christ Jesus.

c) Placing of the Pall and the Crucifix

♦ The funeral director drapes the pall over the casket. The loved ones of the deceased are welcome to help in arranging the pall, as one more way to honor their loved one. The pall is a large white cloth that is a reminder of the white Baptismal garment that the deceased wore at their Baptism, as a symbol of the purity of the soul that has been washed clean, through the Passion, Death and Resurrection of Christ Jesus (as symbolized by the Crucifix).

d) Entrance Procession

♦ The Priest (and Deacon/s) and altar servers lead the casket and the family down the aisle, as an opening hymn is sung.

The casket is placed at the foot of the altar, near the base of the Paschal Candle, which stands lit as a symbol of the Light of Christ, and His victory over the darkness of sin and death.

THE CATHOLIC FUNERAL: STEP-BY-STEP

1) Vigil Ceremony/Wake (✦*optional*)
2) The Catholic Funeral Liturgy
   (Mass or *Ceremony*)
3) The Graveside/Committal Service

1) Vigil Ceremony/Wake (✦*optional*)

At the conclusion of the Visitation Hours held at the funeral home for your loved one, there may be an optional prayer service, which is often lead by a Deacon of the parish. The Vigil consists of Scripture readings and prayers, pertaining to the mystery of our Lord's Death and Resurrection.

2) The Catholic Funeral Liturgy

From beginning to end, a Catholic Funeral Liturgy is filled with ancient symbols of faith and worship. The following pages offer a simple outline of what you can expect during the Funeral Liturgy of your loved one. The color-symbol key is meant to help you distinguish which parts belong to a Funeral ***Ceremony*** or the Funeral **Mass**.

● = Funeral **Mass**
■ = Funeral ***Ceremony***
✪ = Funeral **Mass** only

Funeral **Mass** Planning Checklist

1) Select Type of Funeral (refer to pages 8-11)
- ☑ Funeral **Mass** (*continue below*)
- ☐ Funeral Ceremony (see next page➥)

2) Select Scripture Readings (refer to pages 14-17)
- ☐ First Reading choice: _____
- (☐ Second Reading choice: (✦*optional*) _____)
- ☐ Gospel Reading choice: _____

3) Select Funeral Hymns (refer to pages 18-22)
- ☐ Opening Hymn choice: _____
- ☐ Offertory Hymn choice: _____
- ☐ Communion Hymn choice: _____
- ☐ Closing Hymn choice: _____

4) Select Liturgical Ministers (refer to pages 23-25)
(✦*optional*; The parish will provide for all of the following, if you wish.)
- ☐ Readers (*Must have prior experience reading at a Catholic Mass.*)
  - ☐ First Reading to be read by: _____
  - ☐ Second Reading to be read by: _____
  - ☑ Gospel Reading will be read by either the priest or the deacon.
- ☐ Altar Servers (*Must have prior experience serving at a Catholic Mass.*)
  - ☐ Altar Server 1 will be: _____
  - ☐ Altar Server 2 will be: _____
  - ☐ Altar Server 3 will be: _____
- ☐ Gift Bearers *(Bring bread and wine up in the offertory at Mass.)*
  - ☐ Gift Bearers will be: _____

5) Use of Incense at End of Funeral? (refer to page 26)
☐ Yes ☐ No

⌘ Please note: Eulogies are not permitted at a Funeral Mass or Funeral Ceremony. For other options for words of remembrance, refer to pages 36-37.

Funeral ***Ceremony*** Planning Checklist

1) Select Type of Funeral (refer to pages 8-11)

☑ Funeral ***Ceremony*** (*continue below*)

☐ Funeral Mass (see previous page ⮌)

2) Select Scripture Readings (refer to pages 14-17)

☐ First Reading choice: _____

(☐ Second Reading choice: (✦*optional*) _____)

☐ Gospel Reading choice: _____

3) Select Funeral Hymns (refer to pages 18-22)

☐ Opening Hymn choice: _____

☐ Closing Hymn choice: _____

4) Select Liturgical Ministers (refer to pages 23-25)

(✦***optional***; The parish will provide for all of the following, if you wish.)

☐ Readers (*Must have prior experience reading at a Catholic Mass.*)

☐ First Reading to be read by: _____

☐ Second Reading to be read by: _____

☑ Gospel Reading will be read by either the priest or the deacon.

5) Use of Incense at End of Funeral? (refer to page 26)

☐ Yes ☐ No

⌘ Please note: Eulogies are not permitted at a Funeral Mass or Funeral Ceremony. For other options for words of remembrance, refer to pages 36-37.

❖

B) Grieving with the Help of Your Catholic Faith
by Lorene Hanley Duquin
62 pages
Our Sunday Visitor (March 1, 2006)
ISBN-13: 978-1592762002

C) From Grief to Grace
by Jeannie Ewing
207 pages
Sophia Institute Press (May 17, 2016)
ISBN-13: 978-1622822942

D) No One Cries the Wrong Way - Seeing God Through Tears
by Fr. Joe Kempf
112 pages
Our Sunday Visitor (February 20, 2012)
ISBN-13: 978-1612786025

❖

144 pages
Our Sunday Visitor (November 5, 2009)
ISBN-13: 978-1592764426

C) What Is Heaven?
by Mother Angelica
112 pages
EWTN Publishing (May 15, 2019)
ISBN-13: 978-1682780893

D) Love Is Stronger Than Death
by Peter Kreeft
121 pages
Ignatius Press (March 1, 1992)
ISBN-13: 978-0898703924

2) End of Life Issues

A) We Are the Lord's: A Catholic Guide to Difficult End-of-Life Questions 1st Edition
by Fr. Jeffrey Kirby
79 pages
TAN Books (June 28, 2019)
ISBN-13: 978-1505114614

B) A Will to Live: Clear Answers on End of Life Issues
by Archbishop Jose H. Gomez
68 pages
Basilica Press (June 1, 2008)
ISBN-13: 978-1930314061

3) Grieving and Saying Goodbye

A) In Heaven We'll Meet Again
by Fr. Francois Rene Blot, S.J.
129 pages
Sophia Institute Press (March 22, 2016)
ISBN-13: 978-1622823307

Scripture Readings Selections

The Scripture readings for the Liturgy of the Word are an essential part of every Funeral Mass (and Funeral Ceremony), during which the Lord's life and teachings are honored, proclaimed, preached, and contemplated.

Using the dedicated collection of Scripture options (pages 16-17), which have been compiled specifically for Funeral Liturgies, the family and friends of the deceased are invited to choose readings for the funeral. Please be sure to inform the Priest/Deacon of these selections. A copy of each reading will be placed on the ambo (pulpit) for the readers and clergy, just prior to the funeral.

The preferred and approved English translation for all Catholic liturgies celebrated in the United States is the *New American Bible, Revised Edition*. A copy of each one of the readings is available online, on our parish websites, under the ***Funeral Planning Resources*** tab.

You may also wish to print-out a copy of your chosen readings from the above-mentioned resource page, if you have opted to have family members/friends proclaim them during the funeral. Providing your reader/s with a copy of their specific reading/s, ahead of time, will help to familiarize them with their assigned Scripture selection/s.

The family may choose to have either one ***or*** two passages read from Sacred Scripture at the funeral, followed by one reading from the Holy Gospel, which is proclaimed by the Priest (or Deacon).

One Reading or Two?

Traditionally, there are two selections from Sacred Scripture read prior to the Gospel. However, for a variety of reasons, some families opt for simply one reading:

When **One Reading** has been selected: If there is only one reading, it is taken from the New Testament Epistles, and is followed by a Responsorial Psalm, (most often Psalm 23) which is either sung or recited, with refrain responses voiced by the congregation. After the Responsorial Psalm, an Alleluia/Glory verse is sung, followed by the proclamation of the Holy Gospel, by the Priest/Deacon.

When **Two Readings** have been selected: If two readings have been chosen, the first one is taken from the Old Testament, and the second is taken from the New Testament Epistles. In between these two readings, a Psalm (most often Psalm 23) is either sung or recited, with refrain responses voiced by the congregation. After the second reading, an Alleluia/Glory verse is sung, followed by the proclamation of the Holy Gospel, by the Priest/Deacon.

Please Note: All readings for Catholic Liturgies are limited to passages from the Holy Bible, only. Readings taken from sources other than Sacred Scripture - whether secular or religious - are not permitted. Other types of readings or poems that hold special meaning for the family are best shared: 1) At the end of the visitation hours (or after the optional Vigil Ceremony); 2) At the graveside (after the Committal Ceremony is concluded) or; 3) At a subsequent family gathering/funeral luncheon.

❖

Resources to Help with Grief

1) *Back in His Arms Again* | Healing after the Loss of a Pregnancy https://backinhisarmsagain.com

2) *Cornerstone of Hope* | Resources for Every Type of Grief http://cornerstoneofhope.org

3) *Local Catholic Counselors*

A) *Catholic Therapists* | Database of local qualified Catholic Therapists.
https://www.catholictherapists.com

B) *Spirit of Peace Clinical Counseling* | Local, Christian Clinicians.
http://www.spiritofpeaceclinicalcounseling.com

C) *Veritas Counseling and Consultation* | Local Counselors, who believe in the Dominican motto: "*to contemplate truth and to share this contemplation with others.*" https://veritascounseling.org

Helpful Books

1) Preparing Ourselves for Death

A) Preparing for Eternity: A Catholic Handbook for End-Of-Life Concerns
by Fr. Joseph M. Champlin
91 pages
Ave Maria Press (March 1, 2007)
ISBN-13: 978-1594711091

B) After This Life: What Catholics Believe About What Happens Next
by Fr. Benedict J. Groeschel, C.F.R.

B) ***Medical Research***

In cases in which a person chooses to donate their body for medical research, the body may be held by the medical institution for some time, perhaps even years. The Church permits this, provided the following: 1) The donor was aware and consented to this possibility; and 2) The body is respected at all times, and treated in a way that maintains its dignity. As with organ donation, a prayer for the deceased should immediately/closely follow death, thanking God for the donation of the departed, and asking His grace to securely guide them into eternity. In cases in which an extended interval is anticipated between a donor's death and the return of their body to their family, it is most appropriate to celebrate a Memorial Mass, soon after death. Upon completion of the research needs, the family is to make arrangements, once the body is returned, for a proper Funeral Liturgy, followed directly by Committal and Burial.

❖

● ■ Sacred Scriptures Choices:

Please Note: For a variety of reasons, Scripture selections different from the following suggestions are not permitted, unless approval is given by the pastor.

I) *Old Testament Readings*:

- ☐ a) 2 Maccabees 12:43-46
- ☐ b) Job 19:23-27
- ☐ c) Wisdom 3:1-6, 9
- ☐ d) Wisdom 4:7-15
- ☐ e) Isaiah 25:6-9
- ☐ f) Lamentations 3:17-26
- ☐ g) Ecclesiastes 3:1-11
- ☐ h) Ezekiel 37:12-14

II) *New Testament Readings (Epistles)*:

- ☐ a) Romans 5:5-11
- ☐ b) Romans 6:3-4, 8-9
- ☐ c) Romans 8:14-23
- ☐ d) Romans 8:31-35, 37-39
- ☐ e) Romans 14:7-12
- ☐ f) 1 Corinthians 15:51-57
- ☐ g) 2 Corinthians 4:14-5:1
- ☐ h) 2 Corinthians 5:1, 6-10
- ☐ i) 1 Thessalonians 4:13-18
- ☐ j) 2 Timothy 2:8-13
- ☐ k) 2 Timothy 4:6-8
- ☐ l) 1 John 3:1-2

III) *Holy Gospel Readings*:

- ☐ a) Matthew 5:1-12
- ☐ b) Matthew 11:25-30
- ☐ c) Matthew 25:31-46
- ☐ d) Luke 4:13-16, 28-35
- ☐ e) Luke 7:11-17
- ☐ f) Luke 12:35-40
- ☐ g) Luke 23:33, 39-43
- ☐ h) John 6:37-40
- ☐ j) John 6:51-59
- ☐ k) John 11:21-27
- ☐ l) John 12:23-28
- ☐ m) John 14:1-6
- ☐ n) John 17:24-26

❖

3. Church Teaching Regarding Organ Donation and/or Bequeathing One's Body to Science for Medical Research

Many people make arrangements to donate their organs for the benefit of others, or to allow their body to be used for medical research. The Catholic Church certainly esteems and appreciates such noble purposes. In such cases, out of respect for the body, a proper Christian burial is to take place, at an appropriate time and location, following the donation or research period. Arrangements for the expedient disposition of the body, along with its proper burial, should be made in advance of both organ donation and medical research.

A) ***Organ Donation***

Because the ability to use many donated organs diminishes with time, there may be little opportunity for the usual Rites to be celebrated. In such urgent situations, a prayer for the deceased should immediately/closely follow death, expressing gratitude to God for the self-gift of the departed, and asking the Lord's grace to guide them safely into eternity. Fitting care should be taken to ensure that the hospital or medical institution handles the body with proper respect. This includes the temporary disposition of the body (once the organs have been removed) and the arranged provisions for final disposition and burial. Upon completion of the surgical procedures, the family is to make arrangements, once the body is returned, for the celebration of a Funeral Liturgy, with Committal and Burial directly following.

The homily of the Priest/Deacon can often include a reflection on God's action in the life of the deceased, and how His blessings have enriched the world through that person's life. However, ***the main crux of a Catholic Funeral Liturgy always remains directed toward worshipping Almighty God***, and thanking Him for the supreme gift of Salvation, through His Son, Christ Jesus.

For this reason, then, it is the **POLICY OF THE DIOCESE OF COLUMBUS** (and thus, at both St. Nicholas and St. Thomas Aquinas parishes) **THAT A EULOGY IS NOT PERMITTED DURING FOR A CATHOLIC FUNERAL LITURGY** (whether it is a Funeral **Mass** *or* a Funeral ***Ceremony***).

Of course, personal stories, memories, and reflections on the life of a deceased loved one can do much to help bring healing and consolation to grieving hearts. Therefore, should a family member or close friend wish to offer such special words of remembrance, or a eulogy in the context of the faith of the deceased, this may be done at one of the following settings:

a) The conclusion of the Vigil Service, at the Funeral Home, on the night before the Funeral Liturgy;

b) The conclusion of the Burial and Committal Ceremony, at the cemetery graveside, after the Final Blessing.

c) A Funeral Luncheon, or family reception, following the Burial and Committal ceremony.

If this is something the family would like, please inform the Priest/Deacon of this wish during the planning of the Funeral Liturgy, and he will help arrange for it, at one of the three settings, listed above.

❖

● ■ Funeral Hymn Selections

Music in the Funeral Rites allows the community to express its convictions and feelings, in ways that words alone may fail to fully convey. The emotions of sorrow and pain, of fear and trust, of loss and hope - all so intertwined in times of death and grieving - can find meaningful expression in a careful, prayerful selection of the hymns for the funeral.

With this in mind, a list of time-honored, favorite hymns - most often chosen for funerals - is included in this booklet, to assist you in making your choices. A helpful list follows, from which you may choose beautifully moving hymns, to accompany the various parts of the Funeral Liturgy.

Please Note: All hymns/music used in Catholic Liturgies at both St. Nicholas and St. Thomas Aquinas are limited to the selections contained in the parish hymnals. These volumes contains beautiful liturgical hymns, composed especially for worship, with which our parishioners, our choirs, and our musicians are familiar. Songs not included in the parish hymnals - whether secular or religious, whether instrumental or vocal - are not permitted for a Catholic Funeral Liturgy. Instead, the most appropriate place for these special songs tends to be either during visitation hours at the funeral home, or at a subsequent family gathering.

For a Funeral ***Ceremony***, choices include both an Opening Hymn and a Closing Hymn. For a Funeral **Mass** - in addition to the Opening and Closing Hymns - you may also choose an Offertory Hymn and a Communion Hymn.

● = Funeral Mass | ■ = Funeral *Ceremony* | ✪ = Funeral Mass only

Funeral Hymn Choices:

● ■ Opening Hymns:

- ☐ A Mighty Fortress is Our God
- ☐ Amazing Grace
- ☐ Be Not Afraid
- ☐ Faith of Our Fathers
- ☐ How Great Thou Art
- ☐ Holy Holy Holy, Lord God Almighty
- ☐ O God, Our Help in Ages Past
- ☐ On Eagle's Wings
- ☐ The King of Love, My Shepherd Is
- ☐ To Jesus Christ, Our Sovereign King

2. Why are Eulogies Not Permitted in the Celebration of a Catholic Funeral Liturgy?

A **eulogy** is defined as "a speech or piece of writing that praises someone or something highly, typically someone who has recently passed-away," (see: *The Oxford English Dictionary*).

> Thus, a eulogy focuses on honoring, extoling, and celebrating ***the deceased***.

A **liturgy** is defined as "a form or formulary according to which public religious worship of God is conducted, most especially Christian worship," (*ibid.*).

> A liturgy, then, focuses on honoring, extoling, and celebrating ***Almighty God***.

In some other faith traditions, the funeral can primarily be a time of remembrance and celebration of a person's life. While respecting this powerful sentiment, our Catholic Faith has a different focus in the Funeral Liturgy, concentrating instead on the redemptive love and mercy of Almighty God, as revealed in the Passion, Death, and Resurrection of Jesus Christ.

As Catholics, we believe that at death "life is changed, not ended," (from the *Order of Christian Funerals*). During the Catholic funeral, we gather to pray for God's mercy, both for the loved one who has passed away, and for consolation for their family and friends.

The principal emphasis of the Catholic Funeral Liturgy, then, is to reflect on God's compassion: how His grace was poured out upon the deceased person, during their lifetime, and how the Lord's mercy leads them, now, into the fullness of His presence in eternity.

Until they are buried, cremains have the potential of being lost, discarded, disrespected, or mistreated. (See page 53, ***Appendix II***, for an example of why we insist on this policy.)

iv) None of the following practices are considered respectful or acceptable in our Catholic tradition: Scattering the cremains; Dividing the cremains; Co-mingling the cremains with another's; Keeping the cremains at home; Fashioning jewelry or other objects from the cremains; Alkaline hydrolysis; or Human composting. Treating the mortal remains of a loved one in any of these (or similar) ways neither safeguards the dignity of the body of the deceased, nor reflects the inherent respect and honor due them.

v.) The following documents from the Vatican, and from the United States Conference of Catholic Bishops offer helpful information and further explanation:

- https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2016/10/25/161025c.html

- https://www.usccb.org/resources/On%20Proper%20Disposition%202023-03-20.pdf

❖

✪ Offertory Hymns:

- ☐ Amazing Grace
- ☐ Be Not Afraid
- ☐ Eye Has Not Seen
- ☐ Hail Mary: Gentle Woman
- ☐ Here I Am, Lord
- ☐ Hosea
- ☐ I Am the Bread of Life
- ☐ I Have Loved You
- ☐ Like a Shepherd
- ☐ My Soul Rejoices
- ☐ On Eagle's Wings
- ☐ Peace Is Flowing Like a River
- ☐ Prayer of St. Francis
- ☐ The King of Love, My Shepherd Is
- ☐ We Have Been Told
- ☐ We Remember

✪ Communion Hymns:

- ☐ Amazing Grace
- ☐ Be Not Afraid
- ☐ Blest Are They
- ☐ Eat This Bread
- ☐ Eye Has Not Seen
- ☐ Gift of Finest Wheat
- ☐ I Am the Bread of Life
- ☐ I Have Loved You
- ☐ I Received the Living God
- ☐ Let All Mortal Flesh Keep Silence
- ☐ Like a Shepherd
- ☐ On Eagle's Wings
- ☐ One Bread, One Body
- ☐ Prayer of St. Francis
- ☐ Taste and See
- ☐ We Remember
- ☐ What Wondrous Love Is This

cemetery, where the cremains are buried in a grave or a tomb/columbary/mausoleum.

E) *Parish Policy and Related Points Regarding Cremains*:

PLEASE NOTE: It is Parish Policy (and Church Law) that, in all cases involving cremation, the Pastor must be assured of the imminent burial of the cremains. In most cases, this happens as a matter of course, with the Committal and Burial Ceremony at the cemetery directly following the Funeral Liturgy..

F) *Associated Noteworthy Points*:

i) Throughout the entire Funeral Rite - from the Vigil Ceremony, during the Funeral Liturgy, and through the Committal and Burial at the cemetery - the cremains of a deceased loved one are treated with the same dignity and respect as their body would be, were it in a casket/coffin. The essentials prayers, symbolism, and beauty of the Funeral Liturgy are identical.

ii) Church law requires that cremains be buried (or interred) in an individual grave, or a tomb/columbary/mausoleum, and given a proper Christian burial/entombment. The tombstone or grave marker at the site of burial provides a focal point for the expression of grief, and a place of personal connection with surviving family and friends. We bury our deceased in cemeteries because a grave specifically marks the life of each individual, and also serves as a powerful, visual reminder of the community of the Church that remains alive, intact, and unified - as the Body of Christ - spanning this world and the next.

iii) Burial/interment also serves to ensure that cremains are treated with respect, both now and in the future.

4) It counters a current, cultural popularity and acceptance of the belief in "reincarnation," (a belief which the Church regards as something neither taught by Christ, nor revealed by the Holy Spirit);

5) It tends to better help the family through the grieving process, with the more tangible, familiar, physical presence of the loved one's body.

C) *The Permission of the Church - Cremation*:

The Catholic Church now *does* allow cremation, and burial of the cremains, in the ground or in a tomb, for practical purposes (i.e., hygienic, economic, or pragmatic reasons). When cremation is chosen, the cremains must be present for the Funeral Liturgy (whether it is a Funeral **Mass** *or* a Funeral ***Ceremony***).

D) *Cremation Options*:

Both of the following options are allowed and accepted as consistent with Church teaching:

1) The cremation of the deceased takes place ***after*** the Vigil Ceremony and Funeral Liturgy. In this case, the body of the deceased is present in a dignified "cremation casket" for both the Vigil Ceremony and Funeral Liturgy. Following the Funeral Liturgy, the body is then cremated, and the cremains are buried in a cemetery grave or a tomb/columbary, at the earliest convenience (see note **E**, on following page).

2) The cremation of the deceased takes place ***prior to*** the Vigil Ceremony and Funeral Liturgy. In this case, the cremains must be placed in a suitable urn, or other dignified vessel, and be present at both the Vigil Ceremony, and the Funeral Liturgy. Directly following, the Rite of Committal and Burial then takes place at the

● ■ Closing Hymns:

- ☐ A Mighty Fortress is Our God
- ☐ Amazing Grace
- ☐ Be Not Afraid
- ☐ Christ, Be Our Light
- ☐ Faith of Our Fathers
- ☐ Holy God, We Praise Thy Name
- ☐ How Great Thou Art
- ☐ Let There Be Peace on Earth
- ☐ Lord of All Hopefulness
- ☐ My Soul Rejoices
- ☐ Now Thank We All Our God
- ☐ O God, Our Help in Ages Past
- ☐ On Eagle's Wings
- ☐ The King of Love, My Shepherd Is
- ☐ To Jesus Christ, Our Sovereign King
- ☐ We Walk by Faith

❖

● ■ Liturgical Ministers

Every Catholic Liturgy has a variety of roles and responsibilities, each of which assists the Priest (and Deacon) during the celebration of the liturgy. Most often, our parishes provide thoughtful parishioners (or students from our local Catholic schools) who have been trained for these roles, and who volunteer to serve in these ministries for funerals. However, should the family wish, they may invite people from among their family and friends, to help fulfill these three specific liturgical roles:

● ■ **1. Readers** - The amount of people chosen to read at a funeral depends on the number of readings chosen (see above ***Scripture Readings Selections***, pages 14-17). Should the family wish to choose loved ones for this ministry, those selected must meet the following criteria:

a) He/She is a practicing Catholic and knows the general flow of Catholic Masses and Ceremonies.

b) He/She is already an experienced lector/reader at Catholic Masses.

c) He/She will be able to maintain their composure and poise as they publicly read the Scripture passage/s, given the challenging emotions that naturally accompany a funeral.

✪ **2. Altar Servers** – Up to three altar servers may be used for a Funeral Mass. If the family of the deceased wishes to have family members or friends fulfill this ministry, those chosen must meet the following criteria:

Frequently Asked Questions

1. Cremation - Permitted or Prohibited?

A) *The Catholic Church and Cremation*:

Until the mid-1960s, the Catholic Church actually prohibited cremation. This prohibition was in response to a prevailing attitude (up to that time) which connected cremation with both a denial the resurrection of the dead, and the immortality of the soul.

Over the years, those cultural views have changed, and the Catholic Church has relaxed the aforementioned prohibition. While still preferring burial of the body, the Church now permits cremation, provided it is not chosen as a denial of the Christian teaching on the resurrection of the body, as taught by the Lord.

Catholicism believes that the body of the deceased retains a dignity, in itself, because God created humanity as a composite of both body (matter) and soul (spirit). While the soul is immortal, the body still deserves its own respect.

B) *The Preference of the Church - Burial of the Body*:

For this reason, the Catholic Church still prefers burial of the body, in the ground or in a tomb, for several important theological and pastoral reasons:

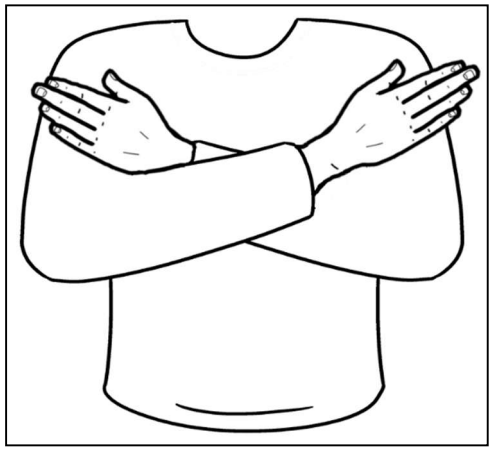
1) It imitates the example of Christ's own burial;

2) It emphasizes the dignity and respect for the human body, having been a temple of the Holy Spirit, through the grace of Baptism;

3) It strengthens our faith in, and anticipates, our own personal resurrection, when the Lord returns in glory;

"At this point in the Mass, we invite forward for Holy Communion, those who share our Catholic faith in the True Presence of Jesus Christ in the Eucharist.

For our dear brothers & sisters belonging to other Faith traditions: We invite you forward to receive a special blessing by the Priest – if you wish – indicated by crossing your arms over your chest.



If you would prefer, however, to remain in your seat, we invite you to join us in offering prayers of thanksgiving to God, for the blessing of having known and loved:

_____."

(first name of the deceased)

❖

a) He/She is a practicing Catholic and knows the general flow of Catholic Masses and Ceremonies.

b) He/She is already an experienced altar server at Catholic Masses.

c) He/She is comfortable with and able to handle:
- the Processional Cross (large/heavy);
- the Boat and Thurible (burning charcoals and smoking incense);
- the *Roman Missal* (bulky/heavy Prayer book, held for, and used by, the Priest and Deacon);
- the Ringing of the Altar Bells at the Consecration of the Eucharist (requires both attention and dexterity).

✪ **3. Gift Bearers** - Generally, only two people are necessary to bring forward the gifts of bread and wine, for the Offertory at Mass. However, a family may choose up to eight people to bring up the gifts, with two carrying the gifts of bread and wine, and up to six others in the Offertory Procession up the main aisle. Should the family elect to designate loved ones for this role, those selected must meet the following criteria:

a) He/She is a practicing *Christian*, and is willing to assist in carrying up the gifts, in offering to God.

b) He/She knows (or is shown) when to bring forward the gifts (after the Priest has prepared the altar, following the Homily and the Petitions).

c) He/She is over five years old (if they are responsible for *carrying* the gifts) and able to proceed down the aisle with both decorum and an understanding of what they are doing.

⌘ All other ministerial roles are fulfilled by the Priest or Deacon, and/or by assignment from among volunteer parishioners. These include the ministries of Organist, Accompanist, and/or Pianist; Cantor/Choir; Sacristan; and Extraordinary Ministers of Holy Communion.

♫ A family may wish to have a loved one sing a certain hymn, or perform an instrumental version of a special hymn, as part of the Funeral Liturgy. In such cases, the vocalist or musician is to:

a) Meet the requirements as outlined above, in section ***Funeral Hymn Selections*** (see page 18);

and

b) Collaborate with the Parish Musicians, prior to the funeral, at a mutually-agreeable time.

❖

Announcement at Holy Communion

In the Catholic Tradition, to receive the Eucharist/Holy Communion at Mass is to profess a **communion**, a unity in the faith of the Catholic Church. It is a profession of belief, not only in the True Presence of Jesus Christ in the Eucharist, but also in the fullness of the teachings and doctrine of the Catholic Church. Thus, whenever a person receives the Eucharist at Mass, they are professing and affirming their sincere belief in all that the Lord Jesus did and taught, *as proclaimed by the Catholic Church*, since the time of Christ and His Apostles.

For this reason, we are unable to offer the Eucharist/Holy Communion to our non-Catholic brothers and sisters. In truth, we pray for the day when *all will be one* within Christ. Until that day, however, it is disingenuous and artificial for a non-Catholic brother or sister to receive the Eucharist/Holy Communion, when he/she does not profess the same faith of the Catholic Community, or share in the common & essential beliefs of Catholicism.

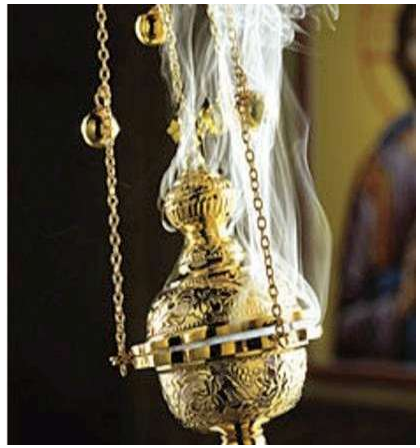
Thus, at every Catholic Funeral **Mass**, the following is announced by the cantor, just prior to the distribution of the Eucharist/Holy Communion. This announcement acts as both an explanation and an invitation. It briefly explains what we believe about the Eucharist/Holy Communion, and it offers our non-Catholic brothers and sisters an opportunity to come forward to receive a blessing from the Priest, in a spirit of Christian fraternity and mutual respect:

Restricted Flowers/Plants (at the Altar)

Since the pollen of the ***Asteraceae*** family of flowering plants causes severe allergic reactions for some of our clergy, please refrain from decorating the altar steps and sanctuary area with any of the following:

Aster
Calendula
Chamomile
Chrysanthemum
Daisy (all types)
Dandelion
Goldenrod
Grasses (all types)
Marigold
Mum
Ragweed
Sunflower
Zinnia

● ■ Incense: Yes or No



Using incense helps call to mind the sacred nature of our worship of God. The fragrant, ascending clouds of smoke remind us that our prayers, too, rise up and join with the prayers of the angels and saints, in Heaven (see Rev. 8:3). When the mortal remains of a person are incensed, their dignity is affirmed and appreciated, as being a precious, unique creation of Almighty God.

Here at St. Nicholas and St. Thomas Aquinas, incense is typically used near the end of the Funeral Liturgy. While it is certainly not essential for a funeral, incense adds a particular solemnity and elegance to the liturgy. That said, if a family would prefer the incense to be omitted from the funeral, they are asked to please advise the Priest/Deacon of their preference, during the planning of the Funeral Liturgy. Otherwise, incense will ordinarily be used, as a matter of course.

FURTHER DETAILS AND HELPFUL RESOURCES

Offerings and Gifts

∴ Typically, all of the following stipends and contributions are arranged-for (and delivered) by your Funeral Director ∴

A) Musicians

As a rule, our parish office coordinates with our Parish Musicians and Funeral Choir members, to provide the beautiful and reverent hymns befitting an elegant Funeral Liturgy. The customary stipend is $200.00
(Organist = $150; Cantor = $50)

B) Altar Servers

Adult altar servers are generally available to help with a Funeral Mass. They are often presented with a gift of $50.00, in appreciation for their service.

C) Clergy – Priest or Deacon

A customary offering (which is appreciated, but not required) for the presiding Priest/Deacon is $150.00 - $200.00, but any gift truly is appreciated. Remember: you are *not* "paying for" the funeral, but instead, simply offering the clergy a "thank you!" (These donations are not kept by the Priest/Deacon for himself, but are instead used most often to assist people in need.)

❖