



# *St. Mary's Cathedral*

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Dear Bereaved Family Members and Friends,

I first would like to express to you my condolences and sorrow for the loss of your loved one. At some point in the course of life, death touches us all. It is always especially difficult to be parted from those with whom we were closest. There are few consolations that are satisfactory when dealing with the shock of loss. But I encourage you to trust in God's promise of eternal life.

Certainly, as baptized Christians, we hope for a share in the resurrection of Jesus Christ. Though death brings great sorrow, it brings great joy into the hearts of the faithful. Like baptism, when we died and rose as a new creation in Christ, the death of the Christian is also a rising to eternal life.

Because many Catholics are not familiar with the funeral rites of the Church. I hope you will take the time to review these pages to help you in preparing for the funeral of your loved one at St. Mary's. It is my hope that you will find your experience to be uplifting, prayerful, and lead you to a deeper worship and love of God.

Sincerely in Christ,

V. Rev. David R. Price  
Rector

# The Three Stations of Catholic Funeral Rites

The *Order of Christian Funerals* is the liturgical book approved for use in the Catholic Church. All funeral ceremonies must take place according to the manner described in this ritual book. The sacraments were instituted by Christ as a divine help to live a holy life and attain eternal salvation. They have been handed down to us from the Apostles through the Church. The liturgy used in their celebration, therefore, is regulated by the Church. Catholics have a right to the liturgy celebrated according to the approved liturgical books. Catholics do not have the right to deviate from the prescribed ritual. We revere and respect your loved one's funeral as a holy and sacred celebration. We encourage you to make your plans with the realization that the whole Church is united in prayer for the repose of the soul of your loved one. When one of us mourns a loss, we all mourn. Your decisions and plans for your liturgical celebration must reflect the norms of the Catholic Church and the sacredness of the liturgy.

As Catholics, we pray for the dead. The prayers of the funeral liturgy reflect our belief that most of us will need purification to fully enter the joy of heaven. All people are in need of the prayers of others.

Historically, Catholic funeral rites follow the pattern of three stations with a liturgy taking place at each and a procession from one to the next. In the liturgical reforms of Vatican II, this format has been preserved. The **Vigil**, sometimes called the Wake, historically takes place in the home. This is a time to watch and pray for the deceased person. In our current time, there is still a liturgy called the Vigil Service. Some families choose instead to have a public recitation of the Rosary. The Vigil or Rosary can take place in the family's home, a funeral home, or the Church. The Rosary can be led by a lay person, but the Vigil Service must be celebrated by a Deacon or Priest.

The second station is the **Funeral**, which takes place in the Church. This is the ceremony which is most heavily attended by friends and acquaintances and ordinarily takes place in the form of a Mass. If the funeral liturgy is celebrated in the context of a Mass, it must be celebrated in the Church. It is possible to celebrate a Funeral Outside Mass, and this may take place either in the Church or in a suitable chapel at a funeral home or cemetery. If the option to have a Funeral Outside Mass is chosen, then a weekday Mass can be celebrated at a later date for the repose of the soul of the deceased person. There is a \$10 fee for a weekday Mass intention. The Funeral Within Mass must be celebrated by a priest; while the Funeral Outside Mass may be celebrated by either a deacon or priest.

The third station is the **Committal**, which takes place at the cemetery gravesite, mausoleum crypt or tomb, or columbarium (in the event that the body was cremated). Family and friends gather together with a priest or deacon to pray over the body one last time. The plot of land is blessed and additional prayers are offered for the dead. This ceremony helps to provide closure to those in mourning, and is a last act of respect for the body.

## A Statement Regarding Cremation

In April 1997, the Congregation for Divine Worship and the Discipline of the Sacraments granted an indult or dispensation for the United States to allow the diocesan bishop to permit the presence of the cremated remains of a body at a Funeral Mass. Later that year, the Congregation confirmed the special texts and ritual directives, which were then published as an appendix to the *Order of Christian Funerals*.

The practice of cremation has grown and become more commonplace in the United States, and it is often presented as a more affordable alternative to traditional burial. What is often overlooked is the Church's teaching regarding the respect and honor due to the human body. The *Order of Christian Funerals*' Appendix on Cremation states: **“Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites.”**

Ideally, if a family chooses cremation, the cremation would take place at some time after the Funeral Mass, so that there can be an opportunity for the Vigil for the Deceased in the presence of the body (during “visitation” or “viewing” at a church or funeral home). This allows for the appropriate reverence for the sacredness of the body at the Funeral Mass: sprinkling with holy water, the placing of the pall, and honoring it with incense. The Rite of Committal then takes place after cremation. Funeral homes offer several options in this case. One is the use of “cremation caskets,” which is essentially a rental casket with a cardboard liner that is cremated with the body. Another is a complete casket that is cremated (this casket contains minimal amounts of non-combustible material such as metal handles or latches).

When cremation takes place before the Funeral Mass, and the diocesan bishop permits the presence of cremated remains at the Funeral Mass, the Appendix provides adapted texts for the Sprinkling with Holy Water, the Dismissal for use at the Funeral Mass (or the Funeral Liturgy outside Mass), and the Committal of Cremated Remains. The introduction provides further specific details about how the funeral rites are adapted. In all, the rite notes: The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, and the care and attention to appropriate placement and transport, and the final disposition. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.

## Prohibited Days

The universal liturgical law of the Catholic Church does not allow funerals to take place on the following days:

The Triduum (Thursday, Friday, and Saturday before Easter)

Easter Sunday

Sundays of Advent

Sundays of Lent

Sundays of Easter Season (including Ascension)

Jan. 1, Mary, Mother of God

Aug. 15, Assumption of Mary

Nov. 1, All Saints

Dec. 8, Immaculate Conception

Dec. 25, Christmas

## Eulogies

The Vigil, the Reception, or the Committal are the most appropriate times to eulogize the deceased or pay any fraternal or civil tributes. A single Eulogy may be given at the Funeral just before the Final Commendation (after Holy Communion at a Funeral Within Mass). The family should indicate to the priest or deacon at the time of the funeral planning if they would like someone to deliver a eulogy. The ritual makes the restriction that only one person may speak. It is preferable that the eulogy be given by a practicing Catholic who can best articulate the Christian virtues of the deceased.

If a eulogy is given, it must be brief and must be submitted in writing to the priest or deacon a day in advance of the funeral. The eulogy should be no more than one typed page and is limited to no more than two or three minutes in duration. It should concentrate upon the life of the loved one, highlighting his or her virtues and qualities. At no time is it acceptable to use coarse or profane language, to engage in actions that would not ordinarily take place during a sacred ritual, or promote political agendas contrary to the moral teaching of the Church. The eulogy is not the time to give a chronology of the deceased person's life. The eulogy is not a homily, an opportunity to preach, instruct others in how to live, nor to offer additional prayers. The purpose of the eulogy is to reflect on the way the Catholic faith positively impacted the life of the person and how the person lived out the Catholic faith. The priest or deacon is the guardian of the sacred liturgy, and needs to care for the integrity of the service and the reputation of the deceased. He has the right to edit or reject a suggested eulogy.

## Sacred Music

Because these are sacred rites, the music at funeral liturgies must be church-approved sacred music. Popular and non-religious music is not appropriate. Liturgical law prohibits the playing of pre-recorded music. The family of the deceased may coordinate with the music director to have suitable or especially meaningful hymns and psalms included in the Mass. Remuneration is to be arranged directly with the music ministers.

## Decorations

Flowers may be placed near the altar, but at least three feet away from either side of body, to allow the priest and/or deacon to walk around the coffin or urn.

An image of the deceased may not be placed in the front of the Church unless there are no remains present, such images must be placed to the side so as to not block the people's view of the altar or ambo. Images and mementos of the deceased are most appropriately placed in the Gathering Space.

The offertory procession is the bringing forward of the gifts to be offered to the Church, the priest, or distributed to the poor. Therefore, it is not appropriate to bring forward other items, unless they are being donated to the Church.

In the Catholic funeral rite, the pall is placed over the body at the entrance to the Church. The pall is the baptismal garment and reminds us of the deceased's baptism. The ritual permits Christian symbols to be placed on the pall: either a crucifix, a Bible, or a Book of the Gospels. Flowers may not be placed on the coffin until the Committal at the cemetery.

The paschal candle is placed near the altar, in front of the deceased. This, along with the pall, recalls the person's baptism. The paschal candle is the symbol of the light of Christ, which

illuminated the person at his/her baptism. We hope and pray he/she will enjoy this same light in eternity.

## Ministers of the Liturgy

For a Funeral Within Mass, the readers must be practicing Catholics. For a Funeral Outside Mass, anyone may proclaim the readings. Even in this case, the person should be a Christian and living a moral life.

If the funeral takes place in the context of a Mass, Holy Communion is distributed. Only practicing Catholics who have been to confession within the past year and who are not conscious of grave sin may receive Holy Communion. It may be distributed either under one kind (the Body) or two kinds (Body and Blood). If Holy Communion is distributed under both kinds, and there is not an adequate number of clergy available, there may be a need for Extraordinary Ministers of Holy Communion (EMHC). EMHC must already be properly trained and mandated in the Diocese of Colorado Springs. If there are family or friends visiting from out of town who wish to function as EMHC, there must be an inadequate number of clergy available, they must be practicing Catholics, mandated in the diocese where they live, and be adequately prepared and mandated by the priest before the funeral.

## Receptions

Many parishes provide some kind of hospitality or even food for a reception after funerals. Our community is blessed with dedicated volunteers who can provide assistance with your reception. Please contact Sue Anselmi (719) 637-0982 or Barbara Simpson (719) 635-0174.

Our volunteers can provide simple finger foods and light beverages. If you would like to serve hot foods, you will need to make arrangements with a caterer. Our volunteers can assist with setup and tear-down for your caterer.

Our volunteers will need to know an approximate number of expected guests, and if family members will be going to the cemetery for burial immediately following the funeral. Receptions usually run more smoothly if food is served to guests immediately following the funeral even when the family is delayed by going to the cemetery for the burial.

Donations are appreciated to help offset the costs of food, room usage, and heating/cooling costs. Please make checks out to St. Mary's Cathedral and write "Funeral Ministry" on the memo line.

It is necessary to check with the Cathedral office to see if the Cathedral Center is available for a reception.



# General Information

*(Please print legibly, for sacramental recording purposes.)*

Name of Deceased \_\_\_\_\_  
Residence (City,State) \_\_\_\_\_ Age \_\_\_\_\_  
Name of Parents/Spouse \_\_\_\_\_  
Date of Death \_\_\_\_\_  
Date of Birth \_\_\_\_\_  
Priest Celebrant \_\_\_\_\_  
Place of Burial \_\_\_\_\_  
Date of Burial \_\_\_\_\_

## Family Contact

Name \_\_\_\_\_ (relation to deceased) \_\_\_\_\_  
Address \_\_\_\_\_  
Phone Number \_\_\_\_\_

## Vigil

\_\_\_ I would like a public recitation of the Rosary.  
\_\_\_ I would like the Vigil Service.  
\_\_\_ I am not interested in either.

If you would like a Rosary or Vigil Service, please indicate the place, date, and time.

\_\_\_\_\_  
(name of funeral home or church) (month) (day) (year)  
\_\_\_\_\_  
(street address, town) (time of Vigil or Rosary)  
\_\_\_\_\_  
(rosary leader, deacon, or priest)

## Funeral

Please indicate the name of the funeral home handling your arrangements, your desired date and time for the funeral, and indicate where the funeral will take place.

\_\_\_\_\_  
(name of funeral home) (month) (day) (year)  
(time of funeral) \_\_\_ at 10am (location) \_\_\_ at Church (Mass or no Mass)  
\_\_\_ at 2pm \_\_\_ at funeral home (no Mass)  
\_\_\_

No funerals at 10am on Thursday due to Eucharistic Adoration. No funerals on Fridays or Sundays due to limited availability of clergy.

Pallbearers:

\_\_\_\_\_  
(deacon or priest)

\_\_\_\_ Body Present  
\_\_\_\_ Cremated Remains Present  
\_\_\_\_ No Remains Present

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Was the deceased a baptized Catholic:

\_\_\_\_ Yes  
\_\_\_\_ No

Was the deceased a parishioner of St. Mary's:

\_\_\_\_ Yes  
\_\_\_\_ No

Expected attendance \_\_\_\_\_

Sacristan: \_\_\_\_\_

Entrance Hymn: \_\_\_\_\_

One of the first tasks in planning a Catholic Funeral is the selection of texts. Like the other liturgies of the Church only specifically authorized texts may be used in the liturgy. Normally in the celebration of a funeral there are three readings and a Responsorial Psalm.

There are other options available for funerals of young children.

First Reading from the Old Testament outside the Easter Season:

\_\_\_\_ 2 Maccabees 12:43-46 "...he made atonement for the dead..."  
\_\_\_\_ Job 19: 1, 23-27a "...I know that my Vindicator lives..."  
\_\_\_\_ Wisdom 3:1-9 "...The souls of the just are in the hand of God..."  
\_\_\_\_ Wisdom 3:1-6, 9 "...The souls of the just are in the hand of God..."  
\_\_\_\_ Wisdom 4:7-15 "The just man, though he die early, shall be at rest..."  
\_\_\_\_ Isaiah 25:6a, 7-9 "...he will destroy death forever..."  
\_\_\_\_ Lamentations 3:17-26 "...My portion is the Lord, says my soul..."  
\_\_\_\_ Daniel 12:1-3 "...the wise shall shine brightly..."

*First Reading from the New Testament for during the Easter Season:*

\_\_\_\_ Acts 10:34-43 "Everyone who believes in him will receive forgiveness of sins"  
\_\_\_\_ Acts 10:34-36, 42-43 "Everyone who believes in him will receive forgiveness of sins"  
\_\_\_\_ Revelation 14:13 "...Blessed are the dead who die in the Lord..."  
\_\_\_\_ Revelation 20:11-12:1 "...The sea gave up its dead; then Death and Hades..."  
\_\_\_\_ Revelation 21:1-5a, 6b-7 "...I also saw the holy city, a new Jerusalem..."

Responsorial Psalm:

\_\_\_\_ Psalm 23 "The Lord is my shepherd; there is nothing I shall want."  
\_\_\_\_ Psalm 23 "Though I walk in the valley of darkness, I fear no evil, for you are with me."  
\_\_\_\_ Psalm 25 "To you, O Lord, I lift my soul."  
\_\_\_\_ Psalm 25 "No one who waits for you, O Lord, will ever be put to shame."  
\_\_\_\_ Psalm 27 "The Lord is my light and my salvation."  
\_\_\_\_ Psalm 27 "I believe that I shall see the good things of the Lord in the land of the living."

- \_\_\_\_\_ Psalm 42-43 "My soul is thirsting for the living God: when shall I see him face to face?"
- \_\_\_\_\_ Psalm 63 "My soul is thirsting for you, O Lord my God."
- \_\_\_\_\_ Psalm 103 "The Lord is kind and merciful."
- \_\_\_\_\_ Psalm 103 "The salvation of the just comes from the Lord."
- \_\_\_\_\_ Psalm 116 "I will walk in the presence of the Lord in the land of the living."
- \_\_\_\_\_ Psalm 116 "Alleluia."
- \_\_\_\_\_ Psalm 122 "I rejoiced when I heard them say: let us go to the house of the Lord."
- \_\_\_\_\_ Psalm 122 "Let us go rejoicing to the house of the Lord."
- \_\_\_\_\_ Psalm 130 "Out of the depths, I cry to you, Lord."
- \_\_\_\_\_ Psalm 130 "I hope in the Lord, I trust in his word."
- \_\_\_\_\_ Psalm 143 "O Lord, hear my prayer."

Second Reading from the New Testament:

- \_\_\_\_\_ Romans 5:5-11 "...We were reconciled to God through the death of his Son..."
- \_\_\_\_\_ Romans 5:17-21 "...through one righteous act acquittal and life came to all..."
- \_\_\_\_\_ Romans 6:3-9 "...if we have died with Christ, we believe that we shall live with him..."
- \_\_\_\_\_ Romans 6:3-4, 8-9 "...if we have died with Christ, we believe that we shall live with him..."
- \_\_\_\_\_ Romans 8:14-23 "Those who are led by the Spirit of God are Children of God"
- \_\_\_\_\_ Romans 8:31b-35, 37-39 "If God is for us, who can be against us?"
- \_\_\_\_\_ Romans 14:7-9, 10c-12 "This is why Christ died and came to life"
- \_\_\_\_\_ 1 Corinthians 15:20-28 "In Adam all die, so too if Christ shall all be brought to life."
- \_\_\_\_\_ 1 Corinthians 15:20-23 "In Adam all die, so too if Christ shall all be brought to life."
- \_\_\_\_\_ 1 Corinthians 15:51-57 "Death where is your victory?"
- \_\_\_\_\_ 2 Corinthians 4:14-5:1 "The one who raised the Lord Jesus will raise us..."
- \_\_\_\_\_ 2 Corinthians 5:1, 6-10 "We would rather leave the body and go home..."
- \_\_\_\_\_ Philippians 3:20-21 "He will change our lowly body..."
- \_\_\_\_\_ 1 Thessalonians 4:13-18 "If we believe that Jesus died and rose..."
- \_\_\_\_\_ 2 Timothy 2:8-13 "Remember Jesus Christ, raised from the dead..."
- \_\_\_\_\_ 1 John 3:1-2 "Beloved, we are God's children now..."
- \_\_\_\_\_ 1 John 3:14-16 "We know that we have passed from death to life..."

Gospel Acclamation: \_\_\_\_\_

Gospel Reading:

- \_\_\_\_\_ Matthew 5:1-12a "The Eight Beatitudes"
- \_\_\_\_\_ Matthew 11:25-30 "come to me . . . and I will give you rest."
- \_\_\_\_\_ Matthew 25:1-13 "Look. The bridegroom comes. Go out to meet him"
- \_\_\_\_\_ Matthew 25:31-46 "Come, you whom my Father has blessed"
- \_\_\_\_\_ Mark 15:33-39; 16:1-6 "My God, my God, why have you forsaken me?"
- \_\_\_\_\_ Mark 15:33-39 "Jesus gave a loud cry and breathed his last"
- \_\_\_\_\_ Luke 7:11-17 "Young man, I say to you, arise."
- \_\_\_\_\_ Luke 12:35-40 "Be prepared, for at an hour you do not expect,..."
- \_\_\_\_\_ Luke 23:33, 39-43 "Today you will be with me in paradise."
- \_\_\_\_\_ Luke 23:44-46, 50, 52-53; 24:1-6a "Father into your hands I commend my spirit."
- \_\_\_\_\_ Luke 23:44-46, 50, 52-53 "Father into your hands I commend my spirit."
- \_\_\_\_\_ Luke 24:13-35 "Was it not necessary that the Christ should suffer..."

- \_\_\_ Luke 24:13-16, 28-35 "Was it not necessary that the Christ should suffer..."
- \_\_\_ John 5:24-29 "Whoever hears my word and believes has passed from..."
- \_\_\_ John 6:37-40 "All who believe in the Son will have eternal life..."
- \_\_\_ John 6:51-59 "All who eat this bread will live forever..."
- \_\_\_ John 11:17-27 "I am the resurrection and the life."
- \_\_\_ John 11:21-27 "I am the resurrection and the life."
- \_\_\_ John 11:32-45 "Lazarus, come out."
- \_\_\_ John 12:23-28 "If a grain of wheat falls on the ground and dies..."
- \_\_\_ John 12:23-26 "If a grain of wheat falls on the ground and dies..."
- \_\_\_ John 14:1-6 "There are many rooms in my Father's house."
- \_\_\_ John 17:24-26 "Father, I want those you have given me to be with me..."
- \_\_\_ John 19:17-18, 25-39 "Jesus bowed his head and gave up his spirits."

First Reader:

\_\_\_\_\_

Second Reader:

\_\_\_\_\_

Offertory Hymn:

\_\_\_\_\_

Offertory Procession:     \_\_\_ Yes  
                                       \_\_\_ No

If yes, name at least two people who will bring up the bread and wine:

\_\_\_\_\_  
 \_\_\_\_\_

Communion Hymn:

\_\_\_\_\_

Distribution of the Eucharist under Both Kinds:     \_\_\_ Yes  
   \_\_\_ No

If yes, the people chosen to help distribute the Eucharist must already be trained and mandated for this ministry in their home diocese. They must be presented to the priest before the Mass begins.

\_\_\_\_\_  
 \_\_\_\_\_

Post-Communion Meditation (optional): \_\_\_\_\_

Song of Farewell: \_\_\_\_\_

Recessional Hymn: \_\_\_\_\_

# Committal

The interment will take place:

\_\_\_\_\_  
(name of cemetery)

\_\_\_\_\_  
(month)      (day)      (year)

\_\_\_\_\_  
(location/town)

\_\_\_\_\_  
(time of committal)

\_\_\_\_\_  
(deacon or priest)

- I would like a priest or deacon from St. Mary's.
- I will make arrangements with another Catholic priest or deacon.
- I am not interring the cremated remains.