



Sacred Heart Parish

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Collaborative Parish Office
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Saint Thomas More Parish

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Dear Family,

On behalf of the Collaborative parishes of Sacred Heart and Saint Thomas More Family, please accept our prayers and condolences at the loss of your loved one. Please know that you and your family are the special intention of our prayers and we offer you our support during this most difficult time. As your parish priest and on behalf of our pastoral team we are here to assist you in the preparation of the Funeral Mass. When one of our members dies, we as Church Family all mourn. I pray that you are comforted in our faith as we celebrate the Church's Liturgy. It is my prayer that you find comfort especially in our celebration of the Eucharist.

It is recommended that you and your family contact the Funeral Home of your choosing directly and make immediate arrangements. The Funeral Home will then contact the parish to confirm the time of your loved one's funeral. Our parish staff will then meet with you and coordinate all of the readings and music. This is no longer coordinated through the Funeral Home staff.

We normally celebrate the first funeral Mass of the day at Saint Thomas More at 9:00 AM, and the first funeral Mass at Sacred Heart at 9:30. We sometimes have a second family or additional parish Mass later in the morning; this schedule helps to coordinate everyone's sacramental needs.

There is a detailed sheet that you will complete with one of our parish pastoral staff or bereavement team. It is helpful and necessary to have all of the readings, music and options prearranged before the Wake and Funeral Mass, per the "Rite of Christian Funerals."

Please understand that by asking to have your loved one's funeral celebrated here you agree to follow all of the liturgical norms and procedures for a Catholic Funeral. Understanding that every family may have special requests, please understand that every family is required to follow the outlined procedures. I know that this packet is quite large and can seem cumbersome. I, along with our pastoral support team, am happy to meet with you and your family to assist you in any way that we can.

Asking the Lord to bless you and your loved ones.

Sincerely yours in Christ,

Fr. Sean

Rev. Sean M. Connor, Pastor

“Why We Do What We Do – from the Order of Christian Funerals”

“In the proclamation of the Scriptures, the saving word of God through the power of the Spirit becomes living and active in the minds and the hearts of the community. Having been strengthened at the table of God’s Word, the community calls to mind God’s saving deeds and offers the Father, in the Spirit, the Eucharistic Sacrifice of Christ’s Passover from death to life, a living sacrifice of praise and thanksgiving, of reconciliation and atonement. Communion nourishes the community and expresses its unity. In communion, the participants have a foretaste of the heavenly banquet that awaits them and are reminded of Christ’s own words: “whoever eats my flesh and drinks my blood shall live forever” (John 6:55). Confident in Jesus’ presence among them in the living word, the living sacrifice, the living meal, those present in union with the whole Church offer prayers and petitions for the deceased, whom they entrust to God’s merciful love.” (*Pastoral Care of the Sick*)

It is important to know that the whole Church, the Body of Christ, prays for us at the time of death. When sadness comes to us, we need the comfort and tenderness of the Lord and His people. As a family of faith, the angels and the saints help and support us, just as we turn to those closest to us, our loved ones. Whether in the home, the hospital, or a nursing home, our prayers and the help of parish family and friends is here to help us. There are beautiful prayers and rites connected with the preparation time before death, at the time of death, and immediately after death. These give us comfort and teach us, even in our sorrow. In the simple and profound Marian prayer, that the Church prays every day, we cry out: “*Holy Mary Mother of God pray for us sinners now and at the hour of death.*” There is a unique preparation in our prayer to Mary, as Mother, to help us each day, but also for this one moment when we are called to behold the face of Christ and be ready to declare our love for Him and seek His Mercy.

Below you will find detailed information on generally asked questions, We hope that this is helpful...

Sacred Scripture and Lectors:

You and your family are invited to share in the celebration of the Liturgy of the Word. We invite you to select readings from Sacred Scripture that comfort you as a family. *There is a separate packet attached with the suggested readings for Funeral Masses.*

Lector - Readers:

You are welcome to ask a family member or friend who is a baptized Catholic to read at the funeral. It is recommended that you choose someone who regularly serves as a lector in their parish or who at the minimum has public speaking experience. This makes them comfortable and assists in the proclamation of the Word.

- It is customary to have two readings before the Gospel, the first one is to be from the Old Testament and the second one would be from the New Testament. During the Easter Season two readings from the New Testament would be the norm.
- The psalm should be sung by the cantor and is to be from the psalm setting.
- Please remember that any questions should be directed to the priest who will be celebrating the funeral. The packet contains standard readings from Sacred Scripture appropriate for use in the Funeral Mass. There are other suitable choices from Sacred Scripture outside the rite, feel free to speak to the priest celebrating the funeral for assistance and approval.

Sacred Music:

You and your family are invited to share in selecting music for the Funeral Mass. A member of our parish bereavement team or staff member will assist you. Please see the section below for suggested music, issues concerning guest or additional musicians and song selections that may not appear on the list. It is important to remember that within the Mass, only sacred or liturgical music may be used. If you have any questions, Mary Beth Brady is the Pastoral Associate for Music and Liturgy for our Pastoral Collaborative. She is extensively trained and experienced and is happy to address any concerns you may have with regard to music. Mary Beth can be reached directly through the collaborative parish offices at 781-337-6333, 781-843-1980 or through her email: mbrady@shstm.org.

Offering or Fees:

There is no fee for Mass or the Sacraments. Typically, your funeral home director will include your offering in their funeral package accounting statement to your family. The offering covers the reimbursement costs for the parish professional staff and a general offering to the parish. Every parish has a contracted Music Director, organist and cantor for each Funeral Mass. The family is asked, through the funeral home, to provide an offering for those professional musicians and staff for their work for the day. This includes support staff, those who clean and set up the church. The offering is \$600.00 and is handled for you through the funeral home director. *Additional musicians would be reimbursed individually, as they are contracted per your request through the parish.*

Words of Remembrance. *(Optional)*

We are happy to allow one family member to speak for a few minutes (3-4 max) prior to the beginning of Mass. Our practice of inviting the family member to speak prior to the beginning of the Funeral Mass, may be new to your experience, but elsewhere is a more common tradition. We have found that is easier for the family and allows the Mass to flow smoothly and help us transition reverently from Holy Communion to the concluding commendation rite and committal. Please see the separate section below with a summary of the guide from the Archdiocese of Boston for those who will present the Words of Remembrance. *It is necessary for the priest/presider to have a copy of the Words of Remembrance prior to the wake and to approve the text prior to be allowed to be said at the funeral. -Unfortunately, if this is not completed in advance, we will not be able to allow Words of Remembrance to be offered at Mass. Please understand that this is not to suggest any impropriety on your behalf. We understand that there remains much emotion and even confusion as to the practice among the Christian churches about what is appropriate to share or say while in Sacred Space, most especially while at Mass.*

Committal.

Once we arrive at the cemetery the “Rite of Committal” takes place. This rite is the conclusion of the funeral and where the final blessing takes place. It is the “*final act of the community of faith in caring for the body of its deceased member...In committing the body to its resting place, the community expresses the hope that, with all those who have gone before marked with the sign of faith, the deceased awaits the glory of the resurrection. The rite of committal is an expression of the communion that exists between the Church on earth and the Church in heaven: the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face.*” (206) Rite of Christian Funerals.

The prayers after death guide our way and make us ready: “*Saints of God, come to their aid! Hasten to meet them angels of the Lord!...May Christ, who called you take you to Himself; may angels lead you to the Abraham’s side*” ... “*Give them eternal rest, O Lord, and may your perpetual light shine upon them. May their soul and the souls of all the faithful departed rest in peace.*”

Sacred Scripture for Funerals *God's Word has great meaning for us in faith and in the practice of our faith. If you need assistance with choosing the right reading for your loved one, please ask the parish priest or bereavement team to assist you. Below you will find common choices for use at the Funeral Liturgy. Your chosen reader need not bring a copy with them to the lectern, the book will be set for you and the altar servers will assist them as they approach the lectern.*

Old Testament Readings (please choose one)

(#1) A reading from the Book of Job

(Job 19:1, 23-27)

Then Job answered and said: Oh, would that my words were written down! Would that they were inscribed in a record: that with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust; whom I myself shall see: my own eyes, not another's, shall behold him, and from my flesh I shall see God; my inmost being is consumed with longing.
The Word of the Lord.

(#2a - Long Form) A reading from the book of Proverbs

(Proverbs 31:10-31)

When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize. She brings him good, and not evil, all the days of her life. She obtains wool and flax and makes cloth with skillful hands. She rises while it is still night, and distributes food to her household. She is girt about with strength, and sturdy are her arms. She enjoys the success of her dealings; at night her lamp is undimmed. She reaches out her hands to the poor, and extends her arms to the needy. She fears not the snow for her household, all her charges are doubly clothed. Her husband is prominent at the city gates as he sits with the elders of the land. She is clothed with strength and dignity, and she laughs at the days to come. She opens her mouth in wisdom, and on her tongue is kindly counsel. Her children rise up and praise her; her husband, too, extols her; "Many are the women of proven worth, but you have excelled them all." Charm is deceptive and beauty fleeting; The woman who fears the Lord is to be praised. Give her a reward of her labors, and let her works praise her at the city gates.
The Word of the Lord.

(#2b - Short Form) A reading from the book of Proverbs

(Proverbs 31:10-ff)

When one finds a worthy wife, her value is far beyond pearls. Her husband, entrusting his heart to her, has an unfailing prize. She brings him good, and not evil, all the days of her life. She obtains wool and flax and makes cloth with skillful hands. She puts her hands to the distaff, and her fingers ply the spindle. She reaches out her hands to the poor, and extends her arms to the needy. Charm is deceptive and beauty fleeting; The woman who fears the Lord is to be praised. Give her a reward of her labors, and let her works praise her at the city gates.
The Word of the Lord.

(#3) A reading from the Book of Sirach

(Sirach 3:1-ff.)

Children listen to your father, do what I tell you, and so be safe; For the Lord honors the father in his children, and holds the rights of a mother over her sons. Whoever respects his father is atoning for his sins; he who honors his mother is like someone amassing a fortune. Whoever respects his father will be happy with children of his own. He shall be heard on the day when he prays. Long life comes to him who honors his father, He who sets his mother at ease is showing obedience to the Lord. He serves his parents as he does his Lord. Respect your father in deed as well as word, so that blessing may come on you from him; Since a father's blessing makes the houses of his children firm.
The Word of the Lord.

(#4a -Long Form) A reading from the Book of Ecclesiastes

(Ecclesiastes 3:1-11)

There is a time for everything under heaven. There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build. A time to weep, and a time to laugh. a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces. A time to seek, and a time to lose; a time to keep, and a time to cast away. A time to rend, and a time to sew; a time to be silent, and a time to speak. A time to love, and a time to hate; a time of war, and a time of peace. What advantage has the worker from his toil? I have considered the task which God has appointed us to be busied about. He has made everything appropriate to its time, and has put the timeless into their hearts, without our ever discovering, from beginning to end, the work which God has done.
The Word of the Lord.

(#4b Short Form) A reading from the Book of Ecclesiastes

(Ecclesiastes 3:1-11)

There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build. A time to weep, and a time to laugh. a time to mourn, and a time to dance. A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces. A time to seek, and a time to lose; a time to keep, and a time to cast away. A time to rend, and a time to sew; a time to be silent, and a time to speak. A time to love, and a time to hate; a time of war, and a time of peace.

The Word of the Lord.

(# 5 – Long Form) A reading from the Book of Wisdom

(Wisdom 3:1-9)

But the souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. In the time of their visitation they shall shine, and shall dart about as sparks through stubble; they shall judge nations and rule over peoples, and the LORD shall be their King forever. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones and His care is with His elect. ***The Word of the Lord.***

(#5a – Short Form) A reading from the Book of Wisdom

(Wisdom 3:1-6, 9)

But the souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones and His care is with His elect. ***The Word of the Lord.***

(#6) A reading from the Book of Wisdom

(Wisdom 4:7-15)

But the just man, though he died early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the hoary crown for men, and an unsullied life, the attainment of old age. He who pleased God was loved; he who lived among sinners was transported--snatched away, lest wickedness pervert his mind or deceit beguile his soul; for the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the LORD, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account. Because grace and mercy are with his holy ones, and his care is with his elect.

The Word of the Lord.

(#7) A reading from the book of Sirach

(Sirach 44:10-15)

Now will I praise those godly people, our ancestors, each in their own time. These were godly people whose virtues have not been forgotten; Their wealth remains in their families, their heritage with their descendants; Through God's covenant with them their family endures, their posterity, for their sake. And for all time their family will endure, their glory will never be blotted out; Their bodies are peacefully laid away, but their name lives on and on. At gatherings their wisdom is retold, and the assembly proclaims their praise. ***The Word of the Lord.***

(#8) A reading from the Book of the Prophet Isaiah

(Isaiah 25:6a, 7-9)

On this mountain the LORD of hosts will provide for all peoples. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord GOD will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth; for the LORD has spoken. On that day it will be said: "Behold our God, to whom we looked to save us! This is the LORD for whom we looked; let us rejoice and be glad that he has saved us!" *The Word of the Lord.*

(#9) A reading from the Book of Lamentations

(Lamentations 3:17-26)

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the LORD. The thought of my homeless poverty is wormwood and gall; remembering it over and over leaves my soul downcast within me. But I will call this to mind, as my reason to have hope: the favors of the LORD are not exhausted, his mercies are not spent; they are renewed each morning, so great is his faithfulness. My portion is the LORD, says my soul; therefore will I hope in him. Good is the LORD to one who waits for him, to the soul that seeks him; it is good to hope in silence for the saving help of the LORD. *The Word of the Lord.*

(#10) A reading from the book of Sirach

(Sirach 6:5-17)

When one finds a faithful friend, His value is far beyond gold. He is clothed with strength and dignity, and he laughs at the days to come. A faithful friend is a sturdy shelter; He who finds one finds a treasure. A faithful friend is beyond price, No sum can balance his worth. Let your acquaintances be many, But one in a thousand your faithful friend. For he who loves his friends behaves accordingly, and his friends will be like himself. *The Word of the Lord.*

(#11) A reading from the Book of the Prophet Daniel

(Daniel 12:1-3)

[I, Daniel, mourned and I heard this word of the Lord:] "At that time there shall arise Michael, the great prince, guardian of your people; It shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake; some shall live forever; others shall be an everlasting horror and disgrace. But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever. *The Word of the Lord.*

(#12) A reading from the second Book of Maccabees

(2 Maccabees 12:43-46)

Judas [the ruler of Israel] then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus, he made atonement for the dead that they might be freed from this sin. *The Word of the Lord.*

New Testament Readings (please choose one)

(#1) A reading from the Acts of the Apostles [Long Form]

(Acts 10:34-43)

Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and (in) Jerusalem. They put him to death by hanging him on a tree. This man God raised (on) the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name." *The Word of the Lord.*

(#2) A reading from the Acts of the Apostles [Short Form]

(Acts 10:34-36, 42-43)

Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, he commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name." *The Word of the Lord.*

(#3) A reading from the Letter of Saint Paul to the Romans

(Romans 5:1-11)

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

(#4) A reading from the Letter of Saint Paul to the Romans

(Romans 5:17-21)

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

(#5a – Ling Form) A reading from the Letter of Saint Paul to the Romans

(Romans 6:3-9)

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. *The Word of the Lord.*

(#5b – Short Form) A reading from the Letter of Saint Paul to the Romans **(Romans 6:3-4, 8-9)**

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.
The Word of the Lord.

(#6) A reading from the Letter of Saint Paul to the Romans **(Romans 8:14-23)**

For those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.
The Word of the Lord.

(#7) A reading from the Letter of Saint Paul to the Romans **(Romans 8:31-35, 37-39)**

What then shall we say to this? If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril or the sword? No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord. *The Word of the Lord.*

(#8) A reading from the Letter of Saint Paul to the Romans **(Romans 14:7-9, 10-12)**

None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living. For we shall all stand before the judgment seat of God; for it is written: "As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God." So (then) each of us shall give an account of himself (to God). *The Word of the Lord.*

(#9) A reading from the first Book of Corinthians **(Corinthians 13:1-8)**

If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal. If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing. If I give everything, I have to feed the poor and hand over my body to be burned, but have not love, I gain nothing. Love is patient; love is kind. Love is not jealous, it does not put on airs, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure. Love never fails. There are in the end three things that last: faith, hope and love and the greatest of these is love. *The Word of the Lord.*

(#10) A reading from the First Letter of Saint Paul to the Corinthians (Corinthians 15:20-24, 25-28)

But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the d and Father, when he has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for "he subjected everything under his feet." But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will (also) be subjected to the one who subjected everything to him, so that God may be all in all. *The Word of the Lord.*

(#11) A reading from the First Letter of Saint Paul to the Corinthians (Corinthians 15:51-57)

Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: "Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ. *The Word of the Lord.*

(#12) A reading from the Second Letter of Saint Paul to the Corinthians (Corinthians 4:13 - 5:1, 6-10)

We know that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal. For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. *The Word of the Lord.*

(#13) A reading from the Second Letter of Saint Paul to the Corinthians (Corinthians 5:1, 6-10)

For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil. *The Word of the Lord.*

(#14) A reading from the Letter of Saint Paul to the Philippians (Philippians 3:20-21)

But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself. *The Word of the Lord.*

(#15) A reading from the first Letter of Saint Paul to the Thessalonians (Thessalonians 4:13-18)

We do not want you to be unaware, brothers, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep. Indeed, we tell you this, on the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not precede those who have fallen asleep. For the Lord Himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord. Therefore, console one another with these words. *The Word of the Lord.*

(#16) A reading from the second Letter of Saint Paul to Timothy **(Timothy 2:8-13)**

Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory

This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him, he will deny us. If we are unfaithful, he remains faithful, for he cannot deny himself. *The Word of the Lord.*

(#17) A reading from the first Letter of Saint John **(1 John 3:1-2)**

See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. *The Word of the Lord.*

(#18) A reading from the first Letter of Saint John **(1 John 3:14-16)**

We know that we have passed from death to life because we love our brothers. Whoever does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him. The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers. *The Word of the Lord.*

(#19) reading from the Book of Revelation **(Revelation 14:13)**

I, John, heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," said the Spirit, "let them find rest from their labors, for their works accompany them."

The Word of the Lord.

(#20) A reading from the Book of Revelation **(Revelation 20:11 - 21:1)**

I, John, saw a large white throne and the one who was sitting on it. The earth and the sky fled from his presence and there was no place for them. I saw the dead, the great and the lowly, standing before the throne, and scrolls were opened. Then another scroll was opened, the book of life. The dead were judged according to their deeds, by what was written in the scrolls. The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds. Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.) Anyone whose name was not found written in the book of life was thrown into the pool of fire. Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. *The Word of the Lord.*

(#21) A reading from the Book of Revelation **(Revelation 21:1-5, 6-7)**

I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them (as their God). He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, (for) the old order has passed away." The one who sat on the throne said, "Behold, I make all things new. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son."

The Word of the Lord.

Music for Funerals

In a general sense, music that is appropriate for a Catholic Mass is appropriate for a Funeral Liturgy.

Funeral music needs to reflect not only grief, but the whole truth about the life and death of a Christian; we are loved by God, and by God's great mercy, we have a share in the promise of eternal life.

The primary purpose of the music is to encourage the assembly's song. Our sung prayer expresses our joyful hope that both the deceased person and those who celebrate the mass together are entering into the life, death and resurrection of Jesus. The mass lifts our hearts to God who will strengthen us in the days ahead and give us the grace of his comfort as we continue our journey of faith. This is why the Church asserts that liturgical music should be used.

We have assembled a list of songs from our hymnals. We encourage families to select music from our hymnals, in order to facilitate the congregation's ability to participate in the sung prayer. We currently use hymnals from two major Catholic publishers, GIA and OCP. The priest, music minister, or those assisting in the preparation of the funeral mass can be helpful in assisting in the choice of suitable hymns and the placement of music selections.

From the following list, you may choose one song from each category **OR** select three or four songs from any category and we will place them where they are most liturgically appropriate for the funeral mass.

Processional Songs:

[Be Not Afraid](#) (B. Dufford)

[You Are Mine](#) (D. Haas)

[The King of Love My Shepherd Is](#) (traditional)

[Lift High the Cross](#)

[Ye Watchers and Ye Holy Ones](#)

[I Heard the Voice of Jesus](#)

[Jerusalem, My Happy Home](#) (traditional)

[Amazing Grace](#) (traditional)

[In Paradisum](#)

[Hosea \(Come Back to Me\)](#)

[Like a Shepherd](#)

[Shelter Me O God](#)

[Precious Lord, Take My Hand](#)

[Do Not Let Your Hearts be Troubled](#)

[I Know That My Redeemer Lives](#)

[How Lovely is Your Dwelling Place](#)

[To Jesus Christ our Sovereign King](#)

[We Walk By Faith](#)

[All Creatures of Our God and King](#)

Responsorial Psalms: The responsorial psalm is sung using a traditional chanted psalm tone and antiphon; some recommended psalms, are included in the music list below.

Psalm 23: The Lord is my shepherd there is nothing I shall want.

Psalm 27: The Lord is my light and my salvation

I believe that I shall see the good things of the Lord in the land of the living.

Psalm 91: Be with me Lord, when I am in trouble.

Psalm 131: In you Lord, I have found my peace.

With the Lord there is mercy and fullness of redemption.

Psalm 138: In the sight of the angels I will sing your praises, O Lord

Lord, on the day I called for help, you answered me.

Psalm 33: Lord, let your mercy be on us as we place our trust in you.

Psalm 116: I will walk before the Lord in the land of the living.

Psalm 103: The Lord is kind and merciful

Psalm 145: The Lord is near to all who call on him.

Psalm 121: Our help is from the Lord who made heaven and earth.

Preparation Songs: particularly appropriate for the presentation and preparation of the gifts

[Prayer of St. Francis/Make Me A Channel of Your Peace](#)

[Center of My Life](#)

[Loving and Forgiving](#)

[Hail Mary: Gentle Woman](#)

[Rest Now in Me](#)

[In the Arms of God](#)

[God Will Wipe the Tears](#)

[Eye Has Not Seen](#)

[Come to Me](#)

[Only This I Want](#)

[I Have Loved You](#)

[In Every Age](#)

[Here I Am, Lord](#)

[Softly and Tenderly Jesus is Calling](#)

[There is a Place](#)

[Peace Be With Those](#)

[Ave Maria Schubert](#) Schubert

[Ave Maria -Bach/Gounod](#) (Gounod/Bach)

Eucharistic Songs: particularly appropriate for Communion

[Eat This Bread](#)

[Gift of Finest Wheat](#)

[I Am the Bread of Life](#)

[Take and Eat](#)

[Now in This Banquet](#)

[Shepherd Me, O God](#)

[The Lord is My Shepherd](#)

[Unless a Grain of Wheat](#)

[Keep in Mind](#)

[We Give You Thanks](#)

[Behold the Lamb](#)

[One Bread, One Body](#)

[Taste and See](#)

[The Supper of the Lord](#)

[On Eagle's Wings](#)
[One Love Released](#)
[Now We Remain](#)
[We Will Rise Again](#)
[Blest Are They](#)
[The Love of the Lord](#)
[For God So Loved the World](#)
[Panis Angelicus](#) (C. Franck)
[Pie Jesu](#) Webber
[Pie Jesu](#) Faure

Song of Farewell:

[The Hand of God Shall Hold You](#)
[May Holy Angels Lead You](#) (tune Londonderry Aire – Danny Boy)
[In Paradisum](#)
[Song of Farewell](#) (Sands)
[Song of Farewell](#) (tune: Old Hundredth)
[Song of Farewell](#) (Joncas)

Recessional Songs:

[Amazing Grace](#) (traditional) -
[For All the Saints](#) (traditional) -
[How Great Thou Art](#) (traditional) -
[Go in Peace](#)
[Irish Blessing](#)
[On Eagle's Wings](#) (M. Joncas) -
[Let There Be Peace on Earth](#) (traditional) -
[O God Our Help in Ages Past](#) (traditional) –
[Sing With All the Saints in Glory](#) (traditional – tune: HYMN to JOY) –
[Alleluia! Sing to Jesus](#)
[The Strife is O'er](#)
[Crown Him With Many Crowns](#)
[Holy God We Praise Thy Name](#)
[Lift High the Cross](#)
[How Can I Keep From Singing](#)

The choice of music from various liturgical seasons which is familiar to the community from its use at Sunday Mass is a good practice - for example, Easter songs during the Easter season and Advent songs during Advent.

Advent: (end of November through December 24)

[O Come, O Come Emmanuel](#)
[Lo, How a Rose E'er Blooming](#)
[O Sanctissima](#)
[Soon and Very Soon](#)
[The King Shall Come When Morning Dawns](#)
[Lord of Glory](#)

Christmas: (December 25 through the week after Epiphany)

[Angels We Have Heard on High](#)
[Hark the Herald Angels Sing](#)
[Infant Holy, Infant Lowly](#)

[Silent Night](#)
[What Child is This](#)
[O Come All Ye Faithful](#)
[Child of Mercy](#)

Lent:

[From Ashes to the Living Font](#)
[Hosea](#)
[Jesus, Remember Me](#)
[What Wondrous Love is This](#)
[Turn to Me](#)
[Beyond the Days](#)

Easter:

[Alleluia! Alleluia! \(HYMN TO JOY\)](#)
[Alleluia! Let the Holy Anthem Rise](#)
[Christ the Lord is Risen Today](#)
[Hail the Day that Sees Him Rise](#)
[Jesus Christ is Risen Today](#)
[The Strife is O'er](#)
[Ye Watchers and Ye Holy Ones](#)

Veterans/Nation

[This is My Song](#)
[Mine Eyes Have Seen the Glory](#)
[America the Beautiful](#)
[America \(My Country 'Tis of Thee\)](#)
[Eternal Father, Strong to Save](#) (Navy Hymn)

Occasionally, loved ones will request a sacred song that is not listed above. If you have a special request regarding the use of a favorite hymn, not listed here, please contact Mary Beth Brady at mbbrady@shstm.org (preferred) or through the parish collaborative office at 781-337-6333 X116

Secular music: Now and then, family members will request a sentimental secular song to be used as part of the mass. Secular music is not permitted before, during or after the Mass of Christian Burial, but can be a part of the day at the Funeral Home, after Vigil for the Deceased (in the presence of the body during visiting hours at the Funeral Home), right before the family leaves the Funeral Home for the Church, or after the Rite of Committal at the cemetery.

Use of non-parish musicians: the use of non-parish musicians, while not encouraged, is in certain instances, permitted. We warmly welcome professional musicians trained in Catholic liturgy. Outside musicians are allowed under the following conditions:

- A: Musical selections must be approved by the Director of Music.
- B: Additional rehearsals, if needed, will have a fee in addition to the ordinary church offering.
- C: Outside musicians must be experienced, professional musicians with a Catholic liturgical background and must contact the Director of Music [mail to:mbbrady@shstm.org](mailto:mbbrady@shstm.org)

References may need to be provided.

Instrumentalists: If you wish, *for an additional fee*, we can engage the services of a variety of professional musicians (brass or string quartet \$900.00, flute \$175.00, trumpet, \$150.00, violin \$175.00, harp \$300.00, bagpipes \$175.00, contemporary band – guitar, bass drums, keyboard \$600.00 – fees are average expected pay.)

“Sacred music has an integral role in the funeral rites, since it can console and uplift mourners while, at the same time, uniting the assembly in faith and love.”^(OCF #30) Funeral music should express the Paschal Mystery and the Christian’s share in it. ^(OCF #30) Since music can evoke strong feelings, it should be chosen with care. It should console the participants and ‘help to create in them a spirit of hope in Christ’s victory over death and in the Christian’s share in that victory.’”^(OCF #31)

Sing to the Lord: Music in Divine Worship USCCB 2009

*In the reference notes, OCF refers to the **Order of Christian Funerals – 1989***

Summary & Guide for Speakers at the Funeral Liturgy from the Archdiocese of Boston:

You have been invited to offer words of remembrance at the Funeral Liturgy for a person dear to you. This is a great honor and responsibility. This guide is offered to help you plan your remembrance and to deliver it well.

For Catholics, the Funeral Liturgy is not primarily about the person who had died, but about our faith in the life, saving death, and resurrection of Jesus Christ. During the Funeral Liturgy, we pray for our deceased loved ones and commit them to God's mercy. Of course, we remember the life of our loved one during the Funeral Liturgy, but we do so specifically in the context of faith - marking the end of the deceased's faith journey, which began at Baptism. This is very important, because everything that is said during the Funeral Liturgy must be about the deceased's life with God, and the ways the person was faithful to Baptism by loving God and loving neighbor.

The Word of God contained in Holy Scripture, and taught - explained in the person of the priest or deacon's homily is a central part of the Funeral Liturgy. Before you prepare your remembrance, ask what scriptural readings will be used at the funeral, and read and reflect on them thoughtfully in a quiet place. Your reading may bring to mind a specific quality of the deceased, or an incident or deed which symbolizes his/her faith and character. The remembrance is not the place to list accomplishments or summarize the deceased's life story. Rather, if you share a single blessed memory that indicates the deceased's faith and character, your bearers will be moved in their own hearts to offer thanks to God. Keep in mind that the purpose of the Funeral Liturgy is to offer thanks to God for the resurrection of Jesus, and to pray that the deceased may share in this resurrection! Your task is to speak within this tradition, and to speak simply, from your heart.

● **It is not our tradition to have a “Eulogy” at Mass**, in fact they are specifically not allowed. However, the Archdiocese of Boston has made special provision for “Words of Remembrance.” The allowance is at the discretion of the pastor. The Rite of Christian Funerals does not include the addition of personal eulogies at a funeral Mass. The rite actually says, “A brief homily based on the readings is always given after the gospel reading at the funeral liturgy and may also be given after the readings at the vigil service; but there is never to be a eulogy.” (OCF # 141)

● Also according to the policy of the Archdiocese of Boston, your remembrance may not last for more than 3-5 minutes. *It is very important that you respect this policy.*

● Prepare your remembrance in writing. One page of text should correspond to a remembrance that lasts no longer than 3-5 minutes. It is requested that the Priest presiding receive the words of remembrance ahead of time, in case there are any questions or offers for comment and change. You can email the parish priest before the wake, so that he may approve and review with you at the wake.

● Use your own words. Speak from your own experience.

● Avoid using "inside jokes" or forms of humor, which may be misunderstood, or sharing incidents not widely known, which may cause confusion or hurt or simply may be inappropriate at Mass.

● Choose one trusted advisor who also knew the deceased, and use this person as a "sounding board" when you prepare your remembrance.

● On the morning of the funeral, arrive at the church early enough to speak with the priest for any last minute questions. Practice your reading and words remembrance in the church, if possible using the microphone. Review with the priest exactly when you will speak, how you will come from your seat, how to enter the sanctuary, and return to your seat before the Mass and reception of the body.

● Leave the text of your remembrance on the lectern before Mass, and leave it behind when you walk away from the lectern.

● During the preparation and delivery of your remembrance, remember to pray. Pray that you will do honor to your loved one's memory, and that your words will be a witness to faith, and a blessing to your family and friends.

● If you have been asked to offer a remembrance, but are unaccustomed to public speaking, or are concerned that your emotions may hinder your ability to speak, do not hesitate to respectfully decline this task