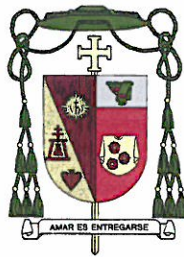


DIOCESE OF SAN BERNARDINO



OFFICE OF THE BISHOP

January 10, 2014

Dear Brothers and Sisters in Pastoral Ministry:

At the beginning of the New Year I pray for God's blessings of peace and joy upon you and the people you serve.

Although the death of a loved one is one of the most painful moments in life, it is also a faith-filled moment, a moment to manifest the work of mercy and an opportunity to reawaken faith in those who may have fallen away from its practice. Consequently, one of our greatest tasks is also a wonderful privilege: that of accompanying families and friends who come to our parishes for funeral rites for their loved ones.

The New Evangelization offers a context for re-examining how we celebrate funerals and the motivation for celebrating them well. A well-planned and dignified celebration of the funeral liturgies of the Catholic Church offers praise and thanks to God for the life and faith of the deceased while at the same time bringing consolation and a strengthening of faith to those who remain behind.

The enclosed Funeral Guidelines for the Diocese of San Bernardino are the fruit of consultation with other dioceses and with our parishes, priests, diocesan offices and the Presbyteral Council. They were born from a need to provide clearer instructions regarding funeral practices at a time when fewer Catholics are choosing to have funeral rites and when society as a whole is bringing more "innovations" into the celebration of vigils, funerals and gravesides. Unfortunately, some families are even choosing not to have any kind of funeral service.

These funeral guidelines are simply that, guidelines. They are not diocesan policies or laws, and they are meant to be consulted in conjunction with the liturgical book Order of Christian Funerals. The guidelines were developed to support you as you plan funeral services with the family of the deceased and local mortuaries. They are in no way meant to compete with or replace the Order of Christian Funerals.

It is also my fervent hope that you continue to teach your people about the richness of the Catholic funeral rites and the importance of maintaining the integrity of celebrating all three rites – the vigil, the funeral mass and the rite of committal. I also ask you to please follow up with the family members of the deceased after the funeral rites have been celebrated and to consider beginning a parish bereavement ministry or partnering with another parish that may already have this ministry. As a Church we do an excellent job of walking with the mourning through the planning and celebration of the funeral rites, but often when the grieving need us most – weeks or months after the burial of their loved one – we may rarely contact them and we have little to offer them.

I offer you my thanks and admiration for the ways that you, your parish staff and your parish ministers walk with those who mourn. May they find peace and hope in your comfort. May Our Lord, the source of all Eternal Life, bless you in this New Year.

Sincerely yours in the Risen Christ,

Most Reverend Gerald R. Barnes
Bishop of the Diocese of San Bernardino

GRB:elp

1201 East Highland Avenue, San Bernardino, CA 92404

◆ Telephone: (909) 475-5110 ◆ Fax: (909) 475-5109 ◆ Email: bpoffice@sbdiocese.org

GUIDELINES FOR CHRISTIAN FUNERALS **IN THE DIOCESE OF SAN BERNARDINO**

GENERAL INTRODUCTION

*Indeed for your faithful, Lord, life is changed, not ended, and when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.
(Eucharistic Prayer III)*

1. The truth of our Catholic faith strengthens us to face the end of our earthly life with hope and confidence. We believe: "Just as Christ is truly risen from the dead and lives forever, so after death the righteous will live forever with the risen Christ" (Catechism of the Catholic Church – hereafter CCC – 989). In the liturgy of Baptism, the Church welcomes the faithful into a new life of faith; in the liturgy of the funeral rites the Church accompanies the faithful on their way to a new life of glory. This hope, rooted in the waters of baptism, is expressed succinctly in the Church's funeral liturgy.

PART I – THE ORDER OF CHRISTIAN FUNERALS: BACKGROUND

At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the Eucharist (Order of Christian Funerals 4).

Approved Texts

2. The only Catholic funeral rite approved for use in the Diocese of San Bernardino in English is the **Order of Christian Funerals** (hereafter, OCF, approved by the USCCB, 2 November 1989). In Spanish, the only approved rite for use in the Diocese is ***Ritual de Exequias Cristianas*** (also approved by the USCCB, 2 November 2001). In languages other than English and Spanish, ritual texts approved by other conferences of bishops are approved for use in the Diocese of San Bernardino. Given the richness of the liturgy and the variety of texts suited to many different circumstances, it is important for clergy and those who help the family of the deceased plan the funeral liturgy to be familiar with the Order of Christian Funerals.

Integrity of the Funeral Rites

3. The Funeral Rites in Part I of the Order of Christian Funerals compose three related rites that correspond to three ritual movements: "Vigil and Related Rites and Prayers," "Funeral Liturgy," and "Rite of Committal." When the rites are fully celebrated, they ritualize the journey from life through death to fullness of life in God. Recognizing that the family of the deceased often has their own reasons for doing otherwise, in the Diocese of San Bernardino it is expected that these three rites are celebrated as an integrated whole, that is, the norm is that each funeral be composed of a vigil service, a funeral liturgy (usually a Mass) and a rite of committal. As an aid, the Order of Christian Funerals makes provision

for the minister, in consultation with the family, to choose rites and texts most suitable to the situation. (OCF 43)

4. In addition to the three ritual movements, the Church provides still other opportunities for family and friends to gather in prayer at the death of a loved one. "Related Rites and Prayers" includes three brief rites that may be used on occasions of prayer with the family: "Prayers after Death," "Gathering in the Presence of the Body," and "Transfer of the Body to the Church or the Place of Committal." These rites should be adapted to the particular circumstances. (OCF 45)

Right to a Christian Burial

5. It is a basic right of all Christ's faithful that they are to be given a Church funeral according to the norms of law (Canon 1176, §1). In general, the Church's funeral rites should not be refused to any member of the faithful; in cases of doubt, "the local Ordinary is to be consulted and his judgment followed" (Canon 1184, §2).

6. According to the norm of law, the Church's funeral rites can be extended to non-Catholics in certain situations: for example, those in the Order of Catechumens and those who are preparing for full reception in the Catholic communion; with permission from the local Ordinary, children who died before baptism but whose parents intended to have the child baptized; those who are baptized members of other Christian traditions can be allowed Catholic funeral rites "in the prudent judgment of the local Ordinary unless their intention is evidently to the contrary and provided that their own minister is not available"; and a deceased non-Christian married to a Catholic. (cf. Canon 1183; OCF 18; OCF 398.36).

Presiding Minister

7. Among the functions especially entrusted to priests is the performance of funeral rites (Canon 530.5). Thus, the norm is that a priest would preside at the Vigil, the Funeral Liturgy and the Rite of Committal. As this is not always possible, deacons, also as ordained ministers of word and charity, may preside at the Vigil, the Funeral Liturgy Outside of Mass and the Rite of Committal. When an ordained minister is not available, a well-trained layperson can preside at the Vigil and other related rites as well as the Rite of Committal (OCF 14).

Other Ministers

8. Family members can be encouraged to take an active part in the funeral rites, especially those who are trained and authorized as readers, greeters and extraordinary ministers of communion. During funeral planning, however, parish leadership should not demand the family exercise any ministry that is deemed too burdensome; for those in mourning it is important that they be ministered to at this time. The parish community, as a family of faith that reaches out to those in need, is expected to be able to provide trained ministers to fulfill various ministries in the celebration of funerals.

Music and Video

Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift the mourners and to strengthen the unity of the assembly in faith and love (OCF 30).

9. Live music affords the parish community an opportunity to minister to the gathered family and friends of the deceased. Rather than playing a CD or recorded music, an instrumentalist, cantor/song leader, and choir (if possible) should be present to assist and support the assembly in singing the hymns, responses and acclamations for the rites of Christian funerals. Even at funerals the full, active and conscious participation of the congregation is a priority and an ideal.

The choice of music for the funeral rites can be a sensitive issue. The principles for liturgical music as found in the Order of Christian Funerals, Music in Catholic Worship (MCW), and Liturgical Music Today (LMT) govern the choices of music. The music chosen should speak about life in Christ, hope in eternal life, consolation, and resurrection; music is intended to help people pray. If a piece is requested that is not appropriate for the funeral rites, another time and place for the use of this music can be offered, e.g., before or after the vigil, at a family gathering, before the funeral liturgy itself, or at a reception, but not at the funeral Mass.

10. The parish is responsible for providing music ministry, and an appropriate compensation is requested from the families (see **"PART IV – DONATIONS AND FEES"** at the end of these guidelines). However, even if a family is unable to pay for music, it is still the norm that the parish provide music for the funeral liturgy.

11. Requests for multi-media presentations such as video montages during funeral services are increasingly common. These can be a good way to remember and honor the deceased, but, as with eulogies and secular music, they are played before or after the vigil, at a family gathering, before the funeral liturgy itself, or at a reception, but not at the funeral Mass.

The live television broadcast of funerals is not permitted in the Diocese of San Bernardino. However, with the prior permission of the presider, the family or friends of the deceased may videotape the funeral liturgies for later sharing with relatives or friends who were unable to attend the services.

Cremation

12. The body of a deceased Christian is revered as a temple of the Holy Spirit, even in death. The Church's catechesis earnestly recommends the custom of burial of the body; however, cremation is not forbidden unless chosen for reasons that are not harmonious with Christian teaching (Can. 1176, §3). If cremation is chosen, the Church encourages that the body be present for the vigil and funeral liturgy, then cremated and the ashes laid to rest. When the family requests funeral rites, the parish should make known to them and the funeral home the Church's preference that a funeral Mass be celebrated with the

body present, prior to cremation. If this is not possible, the cremated remains may be brought to the funeral liturgy.

13. The cremated remains are to be treated with respect and reverence. They should be kept in an appropriate urn or container that is placed during the Rite of Committal in a mausoleum, columbarium or proper grave. The Order of Christian Funerals' Appendix 2: Cremation contains "Reflections on the Body, Cremation, and Catholic Funeral Rites (hereafter "Reflections"). These provide guidelines for the celebration of the Funeral Liturgy when cremation takes place following the funeral liturgy (Reflections 418 – 420) and for the Funeral Liturgy in the Presence of the Cremated Remains (Reflections 426 – 431), as well as adaptations for the liturgy when cremation and committal take place before the Funeral Liturgy (Reflections 422 – 425).

14. The proper disposition of cremated remains is a point of confusion for some Catholics and some mortuaries. As the United States' bishops note, "The practice of scattering cremated remains at 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" (Reflections 417). Cremated remains should be disposed of with the same respect as a body: placed in an appropriate niche or buried in the ground at a Catholic Cemetery. Diocesan Policy 1200.2.5 speaks more about cremation and emphasizes that even if a family has not chosen to properly dispose of the ashes in accordance with Church teaching, a funeral liturgy is not to be denied the deceased.

Donation of the Body or Organs

15. Modern medical science has made it possible for organs to be taken from bodies after death to save the health and lives of others. Such organ donation is "a noble and meritorious act and is to be encouraged as an expression of generous solidarity" (CCC 2301). It is also permissible for persons to donate their bodies for scientific research. In such cases, the bodies of the deceased and all portions are to be handled with the greatest respect, and pastoral decisions must be made to celebrate the appropriate funeral rites, including a Rite of Committal, at a later time. Funeral rites are not to be denied a person who chose to donate his or her body and/or organs.

Ecumenical Norms

16. It is not unusual at funeral services for many non-Catholics and non-practicing Catholics to be in attendance. Even though he celebrates the rites of the Catholic Church, the presider should be welcoming of non-Catholics and encourage their prayerful participation at all the services and rites. Funeral liturgies are not the proper time or place for either the proselytization of non-Catholics, nor the scolding of inactive Catholics. Hospitality and worship make the Catholic faith appealing to others.

17. Catholic clergy and trained lay persons may, when requested by the family and after consultation with the proper pastor of the deceased, participate in the non-Catholic funeral services conducted by the minister of a deceased non-Catholic; however, Catholic clergy, out of respect for other ecclesial communities, may not officiate at

funerals from that tradition. Catholic clergy may officiate at Catholic committal rites in other than Catholic cemeteries, both for Catholics and members of other churches. Clergy of other churches or ecclesial communities may offer prayers or share reflections during the Vigil or the Rite of Committal, if invited by the family and approved by the Catholic presider, but they may not exercise a role in the Funeral Liturgy or Mass itself. Catholic funeral rites may be granted to “baptized members of another Church or non-Catholic Ecclesial Community at the discretion of the local Ordinary, but not if it is known that they did not wish this nor if a minister of their own is available” (*Ordo Exsequiarum 14bis*).

Cemeteries

18. The Catholic cemetery is an extension of the parish community and in particular is an icon of the believing community who lived and died together in Christ Jesus. The Catholic cemetery’s existence is rooted in the reality of the human person as an embodied spirit. By reverently laying to rest those who have died, caring for those who grieve, and maintaining cemeteries as sacred places for prayer and reflection, cemetery personnel provide a service to the Church by joining together the living and the dead. Thus, the Church encourages the burial of Catholics in Catholic cemeteries and prayerful visits thereafter.

PART II – PARISH MINISTRY FOR THE MOURNING AND PREPARATION OF THE FUNERAL RITES

The initial pastoral visit can be important as the first tangible expression of the community’s support for the mourners (OCF 103).

Background

19. The death of a loved one is one of the most painful experiences for family and friends, and like other significant moments in life, a human experience at which the Church should be prayerfully and pastorally present. Parish clergy and staff must be engaged with families who mourn the loss of a loved one, and the parish has an obligation to provide liturgical and spiritual guidance to family members during the mourning stage so that at least the funeral rites are a good experience in the Catholic Church and a source of consolation.

20. Many families come to the parish asking for funeral services but, for a variety of reasons, lacking knowledge of the funeral rites. Even though they are unprepared, at times they receive little guidance from the parish and yet are asked to prepare a funeral liturgy almost completely on their own, or with only the guidance of a book of readings. The planning of the Vigil service, Funeral Liturgy and Rite of Committal is not to be delegated completely to the family. Parish clergy, staff and ministers must offer liturgical guidance to every family who approaches them for a funeral – regardless of how extensive the rites requested – but especially those who are less knowledgeable of the Church’s liturgy.

21. To that end, it is strongly recommended that every Catholic has a will or health care directive in which his or her funeral wishes are explicitly stated, and that it be shared

with family members. To the extent it is possible and in conformity with Church teaching, family members – whether they are Catholic or not – are to strive earnestly to honor the wishes of the deceased when it comes to preparing funeral rites and disposing of the body/cremated remains. While parish clergy and staff might make recommendations in these areas, in the end they are to honor the wishes of the deceased and his or her family making funeral arrangements as long as those wishes are not contrary to the teaching of the Catholic Church.

22. Mortuaries, too, have an obligation to put themselves at the service of the family of the deceased. Although they have a right to just remuneration, pressuring the family with unwanted services or items for the purpose of self-promotion or financial gain is immoral. Mortuaries, too, should be knowledgeable of customary Catholic funeral services and should honor the wishes of the Catholic deceased. It is the responsibility of parish leadership, the pastor and other ministers, to ensure that funeral directors appreciate the values, beliefs and rites of the Catholic Church. (Cf. OCF 20)

Protocol for the arrangement of funeral services

23. When the notice of a death comes to a parish, there should be some established protocol for contacting the family and arranging funeral services, even when the initial contact with the parish comes on a weekend and even when the deceased is not known to the parish. Parishes should provide funeral homes with updated emergency and after-hours phone numbers on a regular basis. Because of who the parish priest is, and the Catholic Church and religion he represents, he should make contact with the deceased's family, especially if he will be celebrating the funeral liturgy. Parish staff and funeral ministers should also reach out to the family to provide their prayers and support, and, in many cases, to help the family plan and arrange the funeral services.

24. Part of a parish protocol will deal with coordinating the schedules of the parish, of the priest, of the family of the deceased and of the mortuary for the days and times of all the funeral services. Funeral homes should not set any times for services without first coordinating with the parish and the priest. Although it is often more convenient for the family and friends of the deceased to celebrate a funeral Mass on a Saturday, very often both the priest and the parish have other appointments and liturgies which take precedence on the church calendar. For their part, parish clergy, staff and ministers should take the time to meet with the family members to talk about the life of the deceased and to plan the funeral liturgies. It is not the role of the mortuary to choose or plan the funeral rites with the family; this is the responsibility of both the family and the parish. Walking with family members through this stage of the funeral process can be just as consoling and important as the funeral rites themselves.

Ongoing support for those who mourn

25. Of course grieving does not end when the funeral services are completed, and mourning family members and friends are often in greater need of support after their loved one has been buried. More and more both the diocese and parishes are providing bereavement ministry in order to journey with the mourners before, during and after the funeral rites. Members of the parish community can be instrumental in providing a

ministry of consolation that extends beyond the mere planning and celebration of the funeral rites. "Members of the community should console the mourners with words of faith and support and with acts of kindness" (OCF 10). Parishes are encouraged to begin a bereavement ministry if one does not already exist, or to join with a neighboring parish which offers this ministry.

PART III – THE ORDER OF CHRISTIAN FUNERALS: FUNERAL RITES

The Church through its funeral rites commends the dead to God's merciful love and pleads for the forgiveness of their sins. At the funeral rites, especially at the celebration of the Eucharistic sacrifice the Christian community affirms and expresses the union of the Church on earth with the Church in heaven in one great communion of saints. At the rite of final commendation and farewell, the community acknowledges the reality of separation and commends the deceased to God. In this way, it recognizes the spiritual bond that still exists between the living and the dead and proclaims its belief that all the faithful will be raised up and reunited in the new heavens and the new earth, where death will be no more (OCF 6).

A. The Vigil for the Deceased

The vigil for the deceased is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy, or if there is no funeral liturgy, before the rite of committal (OCF 54).

Introduction

26. As one of the three integral legs of the funeral rites, the Vigil for the Deceased is generally not to be omitted and, when possible, should be presided over by an ordained minister. The Order of Christian Funerals contains two clear options: The Vigil for the Deceased and the Vigil for the Deceased with Reception at the Church.

Place of Celebration

27. The vigil may be celebrated in the home of the deceased, in the funeral home, parlor or chapel of rest, or in some other suitable place. It may also be celebrated in the church, but at a time well before the funeral liturgy, so that the funeral liturgy will not be lengthy and the liturgy of the word repetitious (OCF 55). If the vigil is celebrated in the church the evening before the funeral Mass, the body or cremated remains should be taken back to the mortuary and not left alone in the church overnight.

28. On many occasions, the vigil serves as the central event the evening before the funeral when the family and friends gather to honor the deceased, to share stories with one another and to console one another in prayer. In many instances in recent times, the family has chosen to omit the vigil all together and to simply gather quietly as a family the night before the funeral liturgy. While this desire is to be honored by the Church, the function and importance of a public vigil rite should be related to the family while they are planning the services so that it is not omitted.

The Minister of the Vigil

29. The ordinary minister of the vigil is a priest or deacon. A trained layperson can preside at the vigil. The minister of the vigil should be discussed with the family so that they are aware of who will be leading them in prayer.

Vesture

30. When the vigil is celebrated in the Church, the proper vesture for the priest or deacon would be alb or surplice and stole. For a layperson, clothing appropriate to culture and/or parish custom is advised. In the funeral parlor, or some other venue, clergy and laypersons should use discretion when determining proper vesture: a clerical suit or alb and stole for the priest; coat and tie or alb and stole for the deacon; for the layperson, clothing appropriate to culture and/or parish custom is advised.

Devotional Practices and Cultural Rituals

31. There are certain devotional and ritual practices particular to specific generational, national or ethnic groups. Oftentimes, these particular practices afford those gathered an opportunity to enter more deeply into the Christian faith. As long as these rituals are in conformity with the Catholic faith, the vigil can be an appropriate venue for their incorporation. Such rituals can precede the vigil or take place after the concluding prayer of the vigil. Not all rites and devotional practices need be included in the vigil itself.

32. For many generations, the vigil was simply referred to as "the rosary." This form of prayer was standard for many years and some Catholics are not familiar with the more recent vigil rites of the Church. "The rosary" is not the normal, approved rite for the vigil. The Liturgy of the Word is now normative according to the Order of Christian Funerals. However, adaptation to local circumstances and sensitivity to the family of the deceased may warrant some inclusion of the rosary, in whole or in part. The Church commends the rosary as an opportunity to gather for prayer before or after the Vigil. This is particularly true when the deceased and/or their family have a life-long devotion to this form of prayer. When the prayer of the rosary is used in any way, some brief explanation of it should be given for the sake of people present who do not share the Catholic faith or who are not familiar with this form of meditative prayer.

Music

33. Music is vital to any vigil. "Whenever possible, an instrumentalist and a cantor or leader of song should assist the assembly's full participation in the singing" (OCF 68). Preference should be given to a gathering hymn and the psalm. If the deceased or family members desire any appropriate secular music, the vigil is the preferred setting.

Shared Reflections and Eulogies

34. Based upon pastoral need, the vigil is an appropriate time for family and friends to eulogize and to share stories, videos, pictures and remembrances of the deceased. It is preferred that the reflections provide an opportunity to remember the person's life on earth as a witness to his or her living faith in the paschal mystery.

B. Funeral Liturgy

At the funeral liturgy the community gathers with the family and friends of the deceased to give praise and thanks to God for Christ's victory over sin and death, to commend the deceased to God's tender mercy and compassion and to seek strength in the proclamation of the paschal mystery (OCF 129).

Introduction

35. The Funeral Liturgy, the central liturgical celebration for the deceased, may be celebrated in either of two forms: Funeral Mass or Funeral Liturgy Outside Mass. The Funeral Mass is the usual and preferred form for active, practicing Catholics in the Diocese of San Bernardino.

Presiding Minister

36. Priests are the ordinary ministers for the funeral liturgy. A deacon can preside at the Funeral Liturgy Outside Mass as can a trained layperson.

Vesture

37. For the funeral Mass, appropriate vesture for the priest is alb, stole and chasuble. When the Funeral Liturgy Outside Mass is celebrated in the church, the proper vesture for the priest or deacon is the alb with stole appropriate to the clerical office. A cope may be worn in addition to alb and stole. In a funeral home or other location where the Funeral Liturgy Outside Mass is celebrated, the proper vesture is a clerical suit for the priest or alb and stole. For the deacon, alb and stole or clothing in accord with the culture and dignity of the presidential role is desired. The normal liturgical color for the funeral liturgy in the Diocese of San Bernardino is white. Given cultural circumstances, other colored vestments can be worn based upon unique pastoral need.

Place and Time of Celebration

38. As a communal action of the parish, the funeral Mass is ordinarily celebrated in the parish church to which the deceased belonged. It is possible to choose any Catholic church for the funeral Mass, provided the pastor of that church agrees and the pastor of the deceased is notified (Cf. Canon 1177). The funeral Mass is not to be celebrated in a funeral home or mausoleum, the lone exception to this rule being the chapel at Our Lady Queen of Peace Cemetery. The funeral Mass may be celebrated on any day of the year except Holy Thursday, Good Friday, Holy Saturday, Easter Sunday, the Sundays of Advent, Lent and Easter, and holy days of obligation (Cf. GIRM 380-81). General liturgical law determines that a funeral Mass should not take place on any Sunday during the liturgical year.

Liturgical Signs and Symbols

39. Because liturgy involves the entirety of the person – body, spirit and mind – the funeral rites afford opportunities for signs and symbols that speak to the Christian faith, even from a cultural perspective. However, it is important to remember that "Liturgical signs and symbols affirming Christian belief and hope in the paschal mystery are abundant in the celebration of the funeral rites, but their multiplication or repetition should be avoided. Care must be taken that the choice of signs and symbols are in

accord with the culture of the people" (OCF 21 and cf. OCF 35 - 39). During the funeral liturgy there is a preference for only Christian symbols to be placed on the coffin, thus, "Any national flags or the flags or insignia of associations to which the deceased belonged are to be removed from the coffin at the entrance of the church. They may be replaced after the coffin has been taken from the church" (OCF 38 and 132).

The Word of God

40. "The readings proclaim the paschal mystery, teach remembrance of the dead, convey the hope of being gathered together in God's kingdom, and encourage the witness of Christian life" (OCF 22). Many options are available for the selection of Biblical readings. The Order of Christian Funerals provides that "As a general rule, all corresponding texts from sacred Scripture in the funeral rites are interchangeable. In consultation with the family and close friends, the minister chooses the texts that most closely reflect the particular circumstances and the needs of the mourners" (OCF 344). The proclamation of the Word of God is always followed by a homily by the priest or deacon who may use examples from the person's life in order to "illumine the mystery of Christian death in the light of the risen Christ" (CCC 1688) and to call the family and those gathered to face death with hope. In the celebration of the liturgy of the word at the funeral liturgy, the biblical readings may not be replaced by non-biblical readings. But during prayer services with the family non-biblical readings may be used in addition to readings from Scripture (OCF 23).

41. The Order of Christian Funerals is very clear that "a brief homily should be given at the funeral liturgy, but never any kind of eulogy" (OCF 141). This does not mean that the deceased cannot be spoken about in the homily; it means that the Word of God must be primary. Through the scriptural word, the homilist helps the assembly understand "that the mystery of God's love and the mystery of Jesus' victorious death and resurrection were present in the life and death of the deceased and that these mysteries are active in their own lives as well" (OCF 27).

Other Speakers

42. Following Communion and before the Final Commendation it is not the norm that there be shared reflections or eulogies offered by family members or friends of the family or friends of the deceased, although one may thank the parish community for their support.

Funeral Liturgy Outside Mass

43. On those days when a funeral Mass is not permitted, when a priest is not available, or when the pastor, pastoral administrator or pastoral coordinator and family judge that a funeral Mass would not be suitable, then the Funeral Liturgy Outside Mass may be chosen. The Funeral Liturgy Outside Mass is composed of the Reception of the Body at the Church (if it is celebrated at the Church and the body is received for the first time) and a Liturgy of the Word.

44. The family may choose to celebrate a Funeral Liturgy Outside Mass, and schedule a memorial Mass at a later date if it is determined – in consultation with the pastor,

pastoral administrator or pastoral coordinator – that this is a more suitable form of celebration.

Place of Celebration

45. The Funeral Liturgy Outside Mass is normally celebrated in the parish church to which the deceased belonged. The liturgy, based upon extraordinary pastoral need, may be celebrated in the funeral home.

The Structure of Worship

46. The Liturgy of the Word in a Funeral Liturgy Outside Mass follows the same format as a funeral Mass. However, even though the OCF allows for the distribution of Communion at the Funeral Liturgy Outside Mass, this practice is not permitted in the Diocese of San Bernardino.

The Rite of Committal

47. The Order of Christian Funerals contains two options for the Rite of Committal. The first form is used when the commendation prayers are offered during the funeral liturgy. The second is used most appropriately when no funeral liturgy precedes the committal (Cf. OCF 205).

Place of Celebration

48. The Rite of Committal should be celebrated at the location where the deceased will be interred whether in the earth, a tomb, or a niche. At times, weather considerations may cause a change of venue. Nevertheless, according to the Order of Christian Funerals, "Whenever possible, the rite of committal is to be celebrated at the site of committal, that is, beside the open grave or place of internment, rather than a cemetery chapel" (OCF 204).

Presiding Minister

49. The ordinary minister of the committal is a priest or deacon. A trained layperson can preside at the rite. In all cases, the family should be aware of the minister who will lead them in prayer. On a rare occasion and only "in the absence of a parish minister, a friend or member of the family should lead those present in the Rite of Committal" (OCF 215).

Vesture

50. The minister should be vested according to local custom. For the priest or deacon, alb and stole according to office can be worn. If custom is otherwise, a clerical suit or other appropriate vesture for a priest is worn. A deacon or lay person should wear proper attire befitting the presidential role.

Structure of the Rite

51. Rites and gestures appropriate to custom may be integrated into the committal rite. For example, those gathered may wish to place dirt in a grave, put flowers upon a casket or in a niche or include other signs of affection at this time. Following the conclusion of the Rite of Committal, it is neither uncommon nor inappropriate for other

symbolic rites – for example, military honors or the release of doves – to take place; however, these rites are separate from the Catholic burial rite.

PART IV – DONATIONS AND FEES

Stipends, Mass Intentions, Stole fees and Music fees

52. Among the parishes in the diocese, there is a great discrepancy in the suggested donations and fees for funeral rites. In order to create a more just and uniform scale of fees, please refer to the guidelines below.

53. The following is a suggested and approved fee schedule for the celebration of the rites of the Order of Christian Funerals. Allowance must be made for those who cannot afford the usual donation; no funeral liturgy may ever be refused a person because they are unable or unwilling to pay. The stipend, intention and stole fees are considered donations, meaning they are customarily but freely given.

Parish Fee

54. The full offering goes to the parish, not to the presider or ministers.

Integrated Rites (Vigil, Funeral Mass or Liturgy, Committal).....	\$300.00
Funeral Liturgy and Committal	\$200.00
Funeral Mass or other Liturgy.....	\$150.00
Rite of Committal.....	\$150.00

Mass Intention

55. If a priest celebrates no other Mass that day, then a Mass intention may be paid to him by the parish out of the donation given to the parish by the mortuary.

Funeral Mass Intention\$10.00

Any other honorarium is per the desire and generosity of the family of the deceased and is given directly to the clergy by the family, not through the mortuary. That is, the mortuary is not to charge the family of the deceased a fee to be given to the priest.

Offering and Stipends for Supply Clergy

56. In the event that a parish's clergy are unable to celebrate all or any part of the funeral rites, especially the funeral Mass, the following scale of recommended stipends is offered. The source of the offering and stipend for supply clergy is the parish, not the family of the deceased.

Vigil.....	\$50 ¹
Funeral Mass.....	\$100 + intention ²
Committal.....	\$50 ³

¹ Diocesan Policy 700.1.33 does not stipulate minimum rates for the Vigil. The figures in these Guidelines are likewise strictly recommended but not mandated by Diocesan policy.

² Cf. Diocesan Policy Manual 700.1.33, Art. 1, "The following are the officially recognized supply stipends that must be offered to a supply priest working in the Diocese of San Bernardino:....d) Funeral Mass: \$50." Fifty dollars is the minimum that must be offered a supply priest; the \$100 mentioned in these guidelines is a recommendation.

³ Diocesan Policy 700.1.33 does not stipulate minimum rates for the Committal. The figures in these Guidelines are likewise strictly recommended but not mandated by Diocesan policy.

Any other honorarium is per the desire and generosity of the family of the deceased and is given directly to the clergy by the family, not through the mortuary. The mortuary is not to charge the family of the deceased a fee to be given to the supply priest.

Cantor and Accompanist Fees

57. The determination of appropriate fees for musicians is left up to individual parishes; however, the following fee schedule per rite should be taken into consideration.

Cantor.....\$125

Accompanist.....\$125

There are many ways the musicians might be paid (by the parish, directly by the family, or by the mortuary); as long as it is in accordance with diocesan finance policy, each parish should determine which method works best.

Revised June 2013

SOURCES

The Diocesan Guidelines are based upon the following sources:

Funeral Guidelines of the Diocese of Oakland

Funeral Guidelines of the Diocese of San Diego

The Constitution on the Sacred Liturgy (SC)

The Code of Canon Law (CIC)

Catechism of the Catholic Church (CCC)

The General Instruction on the Roman Missal (GIRM), 2002

The Order of Christian Funerals, 1989. (OCF)

The Order of Christian Funerals: Liturgical Commentary (FDLC)

The Appendix to the OCF on Cremation (USCCB)

The Reflection on the Body, Cremation and Catholic Funeral Rites

Liturgical Music Today (LMT), BCL, USCCB

Music in Catholic Worship (MCW), BCL, USCCB

Statutes of the Diocese of San Bernardino (SO, 71)

Survey on the Arrangement of Catholic Funeral Liturgies in the Diocese of San Bernardino, Fall 2002