



Christian Funerals and Burials

Church of the Sacred Heart
Freeport, MN



*The Lord is my shepherd, nothing shall I want,
He leads me by safe paths, nothing shall I fear. Psalm 23*

Table of Contents

On the Christian Burial of the Dead	4
Fee Schedule	5
Mass Stipends/Intentions	6
Eulogies	6
Cremations	7
First Readings	8
Second Readings	11
Gospels	16
Prayer of the Faithful	21
Music Guidelines for Catholic Funerals	22
Services without a Funeral Home	24
Cemetery Policy	26

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On the Christian Burial of the Dead
by Cardinal Raymond L. Burke, D.D., J.C.D.

"The care with which we bury the dead expresses our faith in the victory over everlasting death which Our Lord Jesus Christ has won in our human nature by His own Death and Resurrection. We bury the dead in the sure hope of the resurrection of the body, when their mortal bodies will share fully in the glory of the Risen Christ.

The place of burial is sacred, for it receives the human body which has been a temple of the Holy Spirit, the instrument by which the Christian soul expressed itself in the world. (Cf. *OCF*, Nos. 19 and 411412) What is more, the body received by the grave or tomb in burial is destined for resurrection on the Last Day. After the celebration of the Funeral Mass or Funeral Liturgy with the body of the deceased present, the body is interred or entombed in expectation of its resurrection on the Last Day. Burial of the body of the deceased is done in imitation of the burial of Our Lord Jesus Christ in the sure hope of sharing in His Resurrection.

The Catechism of the Catholic Church teaches us about respect for the body of the dead: The bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit. (No. 2300)

The love which we are called to show to one another in life continues in death through our reverent burial of the dead and our prayers for their eternal rest.

The carrying out of the rites of Christian burial is one of the principal works of the parish priest who with "generous love" is "to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God." (Can. 529, § 1; cf. 530, no. 5)

The body of the deceased Christian is either buried in the ground (interment) or entombed in a mausoleum (entombment). Both interment and entombment symbolize the placing of the body in a sacred place while it awaits the resurrection on the Last Day.

Keeping this in mind, one understands why the rite of committal of the body is an integral part of the rites of Christian burial. Today, there is a certain tendency to detach the rite of committal from the other rites or even to eliminate it completely. Unless it is impossible to bury or entomb the body after the Funeral Mass or Funeral Liturgy, the committal should take place immediately.

Cremated remains must be placed in a worthy vessel, and they must be interred or entombed. It is not permitted to scatter cremated remains over a favorite place, and it is not permitted to keep cremated remains in one's home or place other than a cemetery. (Cf. *OCF*, No. 417)

The integrity of the cremated remains is to be respected. The cremated remains of one deceased person may not be mixed with the cremated remains of another person. It is not permitted to divide the cremated remains and inter or entomb them in more than one place.

In closing, I express esteem and gratitude, to those who carry out the corporal work of mercy of burying the dead and the spiritual work of mercy of praying for the dead. I express heartfelt gratitude to funeral directors, cemetery workers, cemetery committees and associations, and all who serve our deceased brothers and sisters with full respect for the Church's teaching about death and the resurrection of the body. It is my hope that the reflections and directives contained in this letter will confirm your work and respond to the questions and concerns which come up in carrying out your noble service of the dead and of their families and friends."

As the pastor of the Tri-Parish communities of Sacred Heart in Freeport, Immaculate Conception in New Munich, and St. Rose of Lima in St. Rosa, I want to encourage you to be aware of the importance of burying the dead. During the Jubilee Year of Mercy, we were reminded of the importance of the corporal and spiritual works of mercy. One of the corporal works of mercy is to bury the dead, and one of the spiritual works of mercy is to pray for the dead. With this information presented to us for our reflection, we will have the policy within our Tri-Parish communities that burial of the dead will take place on the day of the funeral Mass. The only exceptions will be if the remains of the individual will be cremated after the funeral Mass, then a date to bury will be scheduled within a reasonable time, or if the remains are to be buried within a military cemetery, then scheduling burial according to the military cemeteries' availability. May God continue to bless each of us and especially our beloved dead. This policy goes into effect immediately.

**In Christ,
Fr. Dan**

Fee Schedule

The charts below list the various fees for funeral and burial services at Sacred Heart Church.

(A former member is considered a non-member after 5 years absence from the parish. In order to get the parish member rate, you need to be an active member for at least 6 months.)

Funeral Fees:

Fees	Parish Member	Former Member	Non Member
Church Use for Funeral	No Fee	\$100	\$250
Lunch Facility Fee	No Fee	\$100	\$200
Suggested Priest Funeral Stipend	\$150**	\$250**	\$250**
Mass Servers	\$30	\$30	\$30
Coordinating Fee (If funeral home is not coordinating funeral services)	See page 24	See page 24	See page 24

**If funeral is on a Saturday or Monday, an additional fee of \$50 is charged

Cemetery Ground Burial Costs:

Headstone placement needs to happen within 6 months to a year from reserving lot.

Fees	Parish Member	Former Member	Non Member
Rite of Burial (ground-single)	\$300	\$750	\$1,500
Rite of Burial (ground-double)	\$600	\$1,500	\$3,000
Opening/Closing Traditional	\$900*	\$900*	\$900*
Opening/Closing Cremation	\$475*	\$475*	\$475*

*If burial is on a weekend, an additional fee of \$100 is charged

Mausoleum/Columbarium Costs:

Cost includes bronze name plate and opening and closing of Crypt or Niche.

Fees	Parish Member	Former Member	Non Member
Single Crypt	\$2,200	\$2,550	\$3,200
Single Niche	\$1,200	\$1,350	\$1,700
Double Niche	\$2,200	\$2,350	\$2,700

Niche Opening Measurements:

Single = 11 1/2" square except the back tapers to 10 1/2"

Double = 1 cubic foot each (1-front, 1-back)

11 1/2" square except the back tapers to 10 1/2"

Prices are subject to change

Mass Stipends/Intentions

There has been much confusion regarding the envelopes left by visitors at the funeral, which are marked FOR MASSES. What adds to the confusion is the fact that they may be handled much differently in another diocese.

Below you will find excerpts (due to issues of confidentiality) from a letter written in March, 1990 by then Bishop of St. Cloud, Most Rev. Jerome Hanus, OSB:

The special regulation in the Diocese of St. Cloud specifies that the funeral director is to give the Mass stipends directly to the pastor. The reason behind this regulation is this: donors give Mass intentions and expect the Masses to be fulfilled. There were abuses years ago, where members of the family took these Mass stipends and never had Masses said for them. It was the donors of Mass stipends who insisted that the bishop establish a clear policy according to which the stipends are not given directly to the family, but rather to the pastor.

Most people of this diocese understand and support this policy. They want assurance that their Mass stipends will be honored. They trust the pastors. And the pastors are bound by very strict Church regulations in the matter of Mass stipends.

The Funeral directors I have spoken to support the practice of the diocese. Most of them communicate to families of the bereaved and to visitors in funeral homes that this policy is intended to respect the intentions of the donors. Many of them even have clearly marked envelopes which permit the donors to designate their gifts either as Mass stipends or for something else. If a donor wishes to give a donation directly to the family, there are envelopes for this purpose.

The basic obligation is to respect the intentions of the donors. If the donors give Mass stipends, understanding that these are to be taken care of by the pastor, then their intentions must be honored.

Most pastors are also very open to sending surplus Mass stipends to priests recommended by members of the family. This is almost always done by check, so there is a clear record of the matter.

Accordingly, any money given for Masses for loved ones must be given to the parish priest. Funeral homes give Mass stipends directly to the parish office. If families receive money for Masses directly from a donor, those funds should be given to the parish office to ensure Masses are read in memory of a loved one. If your family would like Mass intentions sent to another parish or priest, please contact the parish office for assistance.

All Masses must be said within one year of the request. Due to the limited number of Masses in our parish, there is a possibility that not all of the Masses will be able to be scheduled within one year. If this happens, the unused Masses will be sent to missionary or retired priests, and they will say Mass for the specific intention.

Eulogies

Eulogies are not permitted within the Funeral Mass itself according to the revised Order of Christian Funerals for the United States, which says, "A brief homily based on the readings should always be given at the funeral liturgy, but never any kind of eulogy." [OCF # 141] The General Instruction of the Roman Missal promulgated in 2000, reaffirms this prohibition of eulogies at funeral Masses saying, "At the Funeral Mass there should, as a rule, be a short homily, but never a eulogy of any kind."

Should you choose to share a eulogy as part of the funeral, it will be shared prior to the liturgy beginning. The eulogy should be a brief reflection of the life of the deceased **in the context of his or her life of faith**. The reflection should include how God acted in the life of the deceased as well as how the world was enriched with God's blessings through the life of the one you love. The reflection also helps with evangelization by sharing how the loved one bore witness to the Gospel of Jesus Christ. When preparing the eulogy, consider the following questions:

- Where did you see God/Christ/the Holy Spirit acting in (name)'s life? This could be in their actions, words they said, how they believed, what kind of attitude they had, etc.
- How was your loved one's faith life? Was it life-giving, healing, joyful, prophetic, or courageous?

The eulogy should be no longer than 5 minutes in length. It should be typed out, and a copy of it should be emailed to Fr. Dan prior to the morning of the funeral at frwalz@catholic-centered.org.

Cremations

Order of Christian Funerals (Diocese of St. Cloud Policy) While the Church recommends that the pious custom of burying the bodies of the dead be observed, cremation is permitted if it has not been chosen for reasons contrary to Catholic teaching (Canon 1176.3; Catechism of the Catholic Church, #2301). Given the increased practice of cremation in recent years, special care must be given to communicate the proper disposition of the remains in keeping with Christian tradition and respect for the body.

- I. It is preferred that the Funeral Mass or the Funeral Liturgy outside Mass be celebrated in the presence of the body of the deceased prior to its cremation. (OCF Appendix Cremation #411-438)
- II. The significance of having the body of the deceased present for the funeral liturgy is indicated throughout the Mass texts and ritual actions. Therefore, when arrangements involving cremation are being made, the parish priest is to recommend that: a) following a wake, or a time of visitation, the Funeral Mass be celebrated in the presence of the body of the deceased person, and that following the Funeral Mass, the body of the deceased be cremated; b) the Funeral Mass concludes with the final commendation in the church; c) at an appropriate time, usually some days later, the family gather at the cemetery for the burial of the cremated remains. The Rite of Committal takes place at this time with the inclusion of the proper prayers for the committal of ashes (OCF #406.3).
- III. If cremation has already taken place before the Funeral Mass, the pastor may permit the celebration of the Funeral Mass in the presence of the cremated remains of the deceased person.
- IV. Special circumstances occur, such as health concerns or out-of-state or overseas transport which prompt families to arrange for cremation before making funeral arrangements. If cremation has taken place, the parish priest is to recommend a) gathering with family and friends for prayer and remembrance of the deceased; b) celebration of a Funeral Mass; c) gathering with family and friends for the interment of cremated remains at the cemetery in the Rite of Committal.
- V. Cremated remains should be treated with the same respect given to the remains of a human body and should be buried or entombed. It is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects.

Notes

- A. During the liturgies, the remains are to be treated with the same dignity and respect as the body would be.
- B. The Paschal Candle and sprinkling of Holy Water are primary symbols of our baptism and should be used during the liturgy.
- C. The pall is not to be used.
- D. "The cremated remains of the body are to be placed in a worthy vessel. A small table or stand is to be prepared for them at the place normally occupied by the coffin. The vessel containing the cremated remains may be carried to its place in the entrance procession or may be placed on this table or stand sometime before the liturgy begins." (OCF Appendix Cremation #427)
- E. "The Rite of Committal is celebrated at the cemetery or columbarium as soon as possible following the Funeral Liturgy." (OCF Appendix Cremation #430)
- F. The practice of scattering cremated remains on the sea, from the air or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.

Urns and Urn Vaults Urns must be appropriate, worthy containers that reflect the Catholic faith. They do not have to be expensive but should represent dignity, good taste, and respect. Urns can be purchased or constructed. When selecting an urn, be sure to choose an urn that will fit in the urn vault for ground burials or into the niche for columbarium/mausoleum entombment. At the present time, the U.S. Bishops' Committee on the Liturgy has determined only what is not a proper container. Although jewelry, dishes, statuary, and space capsules are now being offered, they are **unacceptable in Catholic funeral practices**. Containers such as birdhouses, Jack Daniel's bottles, and other similar items are not acceptable. In addition, if burial will be in the ground, an urn vault is required. An urn vault is a sturdy container that houses the urn and protects it from the weight of the earth when buried. The urn vault must be made of non-biodegradable materials such as concrete, stone, marble, stainless steel, bronze, fiberglass, and plastic. There are urns that are available that serve as a vault as well. Please contact the office with the specification of the urn and urn vault to ensure it is appropriate.

Burial of Cremated Remains Respectful final disposition of cremated remains involves interment or entombment. Burial should occur as soon as feasibly possible. If burial cannot occur immediately following the funeral Mass, a burial date should be selected and scheduled with the priest within two weeks.

Suggested Readings for the Mass of Christian Burial

The first reading is usually from the Old Testament, the second from the New Testament, followed by the Gospel

FIRST READING from the Old Testament

1 A reading from the Second Book of Maccabees (12:43-46)

Judas, the ruler of Israel,
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 in mind;
for if he were not expecting the fallen to rise again,
it would have been superfluous and foolish to pray for the
dead.
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 absolved from their sin.

The word of the Lord.

2 A reading from the Book of Job (19:1,23-27a)

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!
As for me, I know that my vindicator lives,
and that he will at last stand forth upon the dust.
This will happen when my skin has been stripped off,,
and from my flesh I shall see God:
I will see for myself,
my own eyes, not another’s, will behold him.

The word of the Lord.

3 A reading from the Book of Ecclesiastes (3:1-11)

There is an appointed time for everything,
and a time for every affair under the heavens.
A time to give birth, 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 time to build.
A time to weep, and 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 profit have workers from their toil?
I have seen the business that God has given to mortals
to be busied about.
God has made everything appropriate to its time,
but has put the timeless—into their hearts so they cannot find
out, from beginning to end, the work which God has done.

The word of the Lord.

4 A reading from the Book of Proverbs (31:10-31)

Who can find a woman of worth?
Far beyond jewels is her value.
Her husband trusts her judgment;
he does not lack income.
She brings him profit, not loss,
all the days of her life.
She seeks out wool and flax
and weaves with skillful hands.
Like a merchant fleet,
she secures her provisions from afar.
She rises while it is still night,
and distributes food to her household,
a portion to her maidservants.
She picks out a field and acquires it;
from her earnings she plants a vineyard.
She girds herself with strength;
she exerts her arms with vigor.
She enjoys the profit from her dealings;
her lamp is never extinguished at night.
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.
She is not concerned for her household when it snows—
all her charges are doubly clothed.
She makes her own coverlets;
fine linen and purple are her clothing.
Her husband is prominent at the city gates
as he sits with the elders of the land.
She makes garments and sells them,
and stocks the merchants with belts.
She is clothed with strength and dignity,
and laughs at the days to come.
She opens her mouth in wisdom;
kindly instruction is on her tongue.
She watches over the affairs of her household,
and does not eat the bread of idleness.
Her children rise up and call her blessed;
her husband, too, praises her:
“Many are the women or proven worth,
but you have excelled them all.”
Charm is deceptive and beauty fleeting;
the woman who fears the LORD is to be praised.
Acclaim her for the work of her hands,
and let her deeds praise her at the city gates.

The word of the Lord.

5 A reading from the Book of Wisdom (3:1-6,9)

The souls of the righteous 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 to others, indeed, they seem 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 the elect.

The word of the Lord.

6 A reading from the Book of Wisdom (3:1-9)

The souls of the righteous 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 to others, indeed, they seem 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 judgement they shall shine
and 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 the elect.

The word of the Lord.

7 A reading from the Book of Sirach (3:1-6)

Children, listen to me, your father;
act accordingly, that you may be safe.
For the Lord sets a father in honor over his children
and confirms a mother's authority over her sons.
Those who honor their father atone for sins;
they store up riches who respect their mother.
Those who honor their father will have joy in their own
children,
and when they pray they are heard.
Those who respect their father will live a long life;
those who obey the Lord honor their mother.

The word of the Lord.

8 A reading from the Book of Wisdom (4:7-15)

But the righteous one, though he die 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 passes for gray hair,
and an unsullied life is the attainment of old age.
The one who pleased God was loved,
living 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 that consideration into account.

The word of the Lord.

9 A reading from the Book of Sirach (2:1-11)

My child, when you come to serve the Lord,
prepare yourself for trials.
Be sincere of heart and steadfast,
and do not be impetuous in time of adversity.
Cling to him, do not leave him,
that you may prosper in your last days.
Accept whatever happened to you;
in periods of humiliation be patient.
For in fire gold is tested,
and the chosen, in the crucible of humiliation.
Trust in God, and he will help you;
make your ways straight and hope in him.
You that fear the Lord, wait for his mercy,
do not stray lest you fall.
You that fear the Lord, trust in him,
and your reward will not be lost.
You that fear the LORD, hope for good things,
for lasting joy and mercy.
Consider the generations long past and see:
has anyone trusted in the Lord and been disappointed?
Has anyone persevered in his fear and been forsaken?
Has anyone called upon him and been ignored?
For the Lord is compassionate and merciful;
forgives sins and saves in time of trouble.

The word of the Lord.



10 A reading from the Book of the Prophet 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:
“Indeed this is our God; we looked to him, and he saved us!
This is the LORD to whom we looked;
let us rejoice and be glad that he has saved us!”

The word of the Lord.

11 A reading from the Book of the Prophet Isaiah (35:1-10)

The wilderness and the parched land will exult;
the Arabah will rejoice and bloom;
Like the crocus it shall bloom abundantly,
and rejoice with joyful song.
The glory of Lebanon will be given to it,
the splendor of Carmel and Sharon;
They will see the glory of the LORD,
the splendor of our God.
Strengthen hands that are feeble,
make firm knees that are weak,
Say to the fearful of heart:
Be strong, do not fear!
Here is your God,
he comes with vindication;
With divine recompense
he comes to save you.
Then the eyes of the blind shall see,
and the ears of the deaf be opened;
Then the lame shall leap like a stag,
and the mute tongue sing for joy.
For waters will burst forth in the wilderness,
and streams in the Arabah.
The burning sands will become pools,
and the thirsty ground, springs of water;
The abode where jackals crouch
will be a marsh for the reed and papyrus.
A highway will be there,
called the holy way;
No one unclean may pass over it,
but it will be for his people;
no traveler, not even fools, shall go astray on it.
No lion shall be there,
nor any beast of prey approach,
nor be found.
But there the redeemed shall walk,
And the ransomed of the LORD shall return,
and enter Zion singing,
crowned with everlasting joy;
They meet with joy and gladness,
sorrow and mourning flee away.

The word of the Lord.

12 A reading from the Book of Lamentations (3:17-26)

My life is deprived of peace,
I have forgotten what happiness is;
My enduring hope, I said,
has perished before the LORD.
The thought of my wretched homelessness
is wormwood and poison;
Remembering it over and over,
my soul downcast.
But this I will call to mind;
therefore I will hope:
The LORD's acts of mercy are not exhausted,
his compassion is not spent;
They are renewed each morning—
great is your faithfulness!
The LORD is my portion, I tell myself,
therefore I will hope in him.
The LORD is good to those who trust in him,
to the one that seeks him;
It is good to hope in silence
for the LORD's deliverance.

The word of the Lord.

13 A reading from the Book of the Prophet Daniel (12:1-3)

“At that time there shall arise Michael,
the great prince,
the guardian of your people;
It shall be a time unsurpassed in distress
since the nation 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 to everlasting life,
others to reproach and everlasting disgrace.
But those with insight shall shine brightly
like the splendor of the firmament,
And those who lead many to justice
shall be like the stars forever.

The word of the Lord.

14 A reading from the Book of the Prophet Micah (7:7-9)

But as for me, I will look to the LORD,
I will wait for God my savior;
my God will hear me!
Do not rejoice over me, my enemy!
though I have fallen, I will arise;
though I sit in darkness, the LORD is my light.
I will endure the wrath of the LORD
because I have sinned against him,
Until he pleads my case,
and establishes my right.
He will bring me forth to the light;
I will see his righteousness.

The word of the Lord.

15 A reading from the Acts of the Apostles (10: 34-36, 42-43)

Then 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.

18 A reading from the Letter of St. Paul to the Romans (6:3-4, 8-9)

Brothers and sisters:
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.

16 A reading from the Letter of St. Paul to the Romans (5:5-11)

Brothers and Sisters:
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 prove 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.

17 A reading from the Letter of St. Paul to the 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 the gift of justification come to reign in life through the one person Jesus Christ.
In conclusion, just as though one transgression condemnation came upon all, so through one righteous act acquittal and life came to all.
For just as though 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.

19 A reading from the Letter of St. Paul to the Romans (8:1-11)

Brothers and Sisters:
Hence, now there is no condemnation for those who are in Christ Jesus.
For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death.
For what the law, weakened by the flesh, was powerless to do, this God has done: by sending his own Son in the likeness of sinful flesh and for the sake of sin, he condemned sin in the flesh, so that the righteous decree of the law might be fulfilled in us, who live not according to the flesh but according to the spirit.
For those who live according to the flesh are concerned with the things of the flesh, but those who live according to the spirit with the things of the spirit.
The concern of the flesh is death, but the concern of the spirit is life and peace.
For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it; and those who are in the flesh cannot please God.
But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you.
Whoever does not have the Spirit of Christ does not belong to him.
But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness.
If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you.

The word of the Lord.

**20 A reading from the Letter of St. Paul to the Romans
(8:14-23)**

Brothers and Sisters:

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 firstfruits of the Spirit,
we also groan within ourselves as we wait for adoption,
the redemption of our bodies.

The word of the Lord.

**21 A reading from the Letter of St. Paul to the Romans
(8:31b-35,37-39)**

Brothers and Sisters:

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.

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

Brothers and sisters:

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 judgement 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.

**23 A reading from the First Letter of St. Paul to the
Corinthians (2:6-10)**

Yet we do speak a wisdom to those who are mature,
but not a wisdom of this age,
nor of the rulers of this age who are passing away.

Rather, we speak God's wisdom, mysterious, hidden,
which God predetermined before the ages for our glory,
and which none of the rulers of this age knew;
for if they had known it,
they would not have crucified the Lord of glory.

But as it is written:

"What eye has not seen, and ear has not heard,
and what has not entered the human heart,
what God has prepared for those who love him,"
this God has revealed to us through the Spirit.

The word of the Lord.

**24 A reading from the First Letter of St. Paul to the
Corinthians (15:12-20)**

Brothers and Sisters:

But if Christ is preached as raised from the dead,
how can some among you say there is no resurrection of the
dead?

If there is no resurrection of the dead,
then neither has Christ been raised.

And if Christ has not been raised,
then empty too is our preaching;
empty, too, your faith.

Then we are also false witnesses to God,
because we testified against God that he raised Christ,
whom he did not raise if in fact the dead are not raised.

For if the dead are not raised,
neither has Christ been raised,
and if Christ has not been raised, your faith is vain;
you are still in your sins.

Then those who have fallen asleep in Christ have perished.

If for this life only we have hoped in Christ,
we are the most pitiable people of all.

But now Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.

The word of the Lord.

25 A reading from the First Letter of St. Paul to the Corinthians (15:20-28)

But now Christ has been raised from the dead,
the firstfruits 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 in his own order:
Christ the firstfruits;
then, at his coming, those who belong to Christ;
then comes the end,
when he hands over the kingdom to his God 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.

26 A reading from the First Letter of St. Paul to the Corinthians (15:51-57)

Brothers and sisters:
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.

27 A reading from the Second Letter of St. Paul to the Corinthians (4:14-5:1)

Brothers and sisters:
Knowing 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.

28 A reading from the Second Letter of St. Paul to the Corinthians (5:1, 6-10)

Brothers and sisters:
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.

29 A reading from the Letter of St. Paul to the 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.

30 A reading from St. Paul to the Colossians (3:12-17)

Put on then, as God's chosen ones, holy and beloved,
heartfelt compassion, kindness,
humility, gentleness, and patience,
bearing with one another and forgiving one another,
if one has a grievance against another;
as the Lord has forgiven you, so must you also do.
And over all these put on love,
that is, the bond of perfection.
And let the peace of Christ control your hearts,
the peace into which you were also called in the one body.
And be thankful.
Let the word of Christ dwell in you richly;
as in all wisdom you teach and admonish one another,
singing psalms, hymns, and spiritual songs
with gratitude in your hearts to God.
And whatever you do, in word or in deed,
do everything in the name of the Lord Jesus,
giving thanks to God the Father through him.

The word of the Lord.

31 A reading from the First Letter of St. Paul to the 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.



32 A reading from the Second Letter of St. Paul to Timothy (2:8-13)

Beloved:
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.

33 A reading from the Second Letter of St. Paul to Timothy (4:6-8)

Beloved:
I am already being poured out like a libation,
and the time of my departure is at hand.
I have competed well;
I have finished the race;
I have kept the faith.
From now on the crown of righteousness awaits me,
which the Lord, the just judge,
will award to me on that day, and not only to me,
but to all who have longed for his appearance.

The word of the Lord.

34 A reading from the Letter of James (5:7-11)

Be patient, therefore, brothers,
until the coming of the Lord.
See how the farmer waits for the precious fruit of the earth,
being patient with it until it receives the early and late rains.
You too must be patient.
Make your hearts firm,
because the coming of the Lord is at hand.
Do not complain, brothers,
about one another, that you may not be judged.
Behold, the Judge is standing before the gates.
Take as an example of hardship and patience,
brothers, the prophets who spoke in the name of the Lord.
Indeed we call blessed those who have persevered.
You have heard of the perseverance of Job,
and you have seen the purpose of the Lord,
because "the Lord is compassionate and merciful."

The word of the Lord.

35 A reading from the First Letter of John (3:1-2)

Beloved:

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.

36 A reading from the First Letter of John (3:14-16)

We know that we have passed from death to life
because we love our brother.

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.

37 A reading from the Book of Revelation (14:13)

I 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.

38 A reading from the Book of Revelations (20:11-21:1)

I 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.

The word of the Lord.

39 A reading from the Book of Revelation (21:1-5a, 6b-7)

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.

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."

Then he said,

"Write these words down, for they are trustworthy and true."

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.



**40 A reading from the Holy Gospel according to Matthew
(5:1-12a)**

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:
"Blessed are the poor in spirit,
for theirs is the Kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger and thirst for righteousness,
for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven.
Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me.
Rejoice and be glad, for your reward will be great in heaven."

The Gospel of the Lord.

**41 A reading from the Holy Gospel according to Matthew
(5:1-13)**

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:
"Blessed are the poor in spirit,
for theirs is the Kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger and thirst for righteousness,
for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven.
Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me.
Rejoice and be glad, for your reward will be great in heaven."
Thus they persecuted the prophets who were before you.
You are the salt of the earth.
But if salt loses its taste, with what can it be seasoned?
It is no longer good for anything but to be thrown out and trampled underfoot.

The Gospel of the Lord.

**42 A reading from the Holy Gospel according to Matthew
(25:31-46)**

"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.
For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'
Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and gave you drink?
When did we see you a stranger and welcome you, or naked and clothe you?
When did we see you ill or in prison, and visit you?'
And the king will say to in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'
Then he will say to those at his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'
Then they will answer and say, 'Lord, when did we see you hungry or thirst or a stranger or naked or ill or in prison, and not minister to your needs?'
He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'
And these will go off to eternal punishment, but the righteous to eternal life."

The Gospel of the Lord

**43 A reading from the Holy Gospel according to Matthew
(11:25-30)**

At that time Jesus said in reply,
"I give praise to you, Father, Lord of heaven and earth,
for although you have hidden these things
from the wise and the learned
you have revealed them to the childlike.
Yes, Father, such has been your gracious will.
All things have been handed over to me by my Father.
No one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal him."
"Come to me, all you who labor and are burdened,
and I will give you rest.
Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for yourselves.
For my yoke is easy, and my burden light."

The Gospel of the Lord.

**44 A reading from the Holy Gospel according to Mark
(15:33-39, 16: 1-6)**

At noon darkness came over the whole land until three in the afternoon.
And at three o'clock Jesus cried out with a loud voice,
"Eloi, Eloi, lema sabachthani?"
which is translated,
"My God, my God, why have you forsaken me?"
Some of the bystanders heard it said,
"Look, he is calling for Elijah."
One of them ran, soaked a sponge with wine,
put it on a reed, and gave it to him to drink, saying,
"Wait, let us see if Elijah comes to take him down."
Jesus gave a loud cry and breathed his last.
The veil of the sanctuary was torn in two from top to bottom.
When the centurion who stood facing him
saw how he breathed his last he said,
"Truly this man was the Son of God!"
When the sabbath was over, Mary Magdalene,
Mary, the mother of James, and Salome
bought spices so that they might go and anoint him.
Very early when the sun had risen, on the first day of the week, they came to the tomb.
They were saying to one another,
"Who will roll back the stone for us from the entrance to the tomb?"
When they looked up, they saw that the stone had been rolled back; it was very large.
On entering the tomb they saw a young man sitting on the right side clothed in a white robe, and they were utterly amazed.
He said to them, "Do not be amazed!
You seek Jesus of Nazareth, the crucified.
He has been raised; he is not here.
Behold, the place where they laid him."

The Gospel of the Lord.

**45 A reading from the Holy Gospel according to Luke
(7:11-17)**

Jesus journeyed to a city called Nain,
and his disciples and a large crowd accompanied him.
As he drew near to the gate of the city,
a man who had died was being carried out,
the only son of his mother, and she was a widow.
A large crowd from the city was with her.
When the Lord saw her,
he was moved with pity for her and said to her,
"Do not weep."
He stepped forward and touched the coffin;
at this the bearers halted, and he said,
"Young man, I tell you, arise!"
The dead man sat up and began to speak,
and Jesus gave him to his mother.
Fear seized them all, and they glorified God, exclaiming,
"A great prophet has arisen in our midst,"
and "God has visited his people."
This report about him spread through the whole of Judea
and in all the surrounding region.

The Gospel of the Lord.

**46 A reading from the Holy Gospel according to Luke
(12:35-40)**

"Gird your loins and light your lamps
and be like servants who await for their master's return
from a wedding,
ready to open immediately when he comes and knocks.
Blessed are those servants whom the master finds vigilant on
his arrival.
Amen, I say to you, he will gird himself,
have them recline at the table, and proceed to wait on them.
And should he come in the second or third watch and find
them prepared in this way, blessed are those servants.
Be sure of this:
if the master of the house had known the hour when the thief
was coming,
he would not have let his house be broken into.
You also must be prepared, for at an hour you do not expect,
the Son of Man will come."

The Gospel of the Lord.

**47 A reading from the Holy Gospel according to Luke
(23:33, 39-43)**

When they came to the place that is called the Skull,
they crucified him and the criminals there,
one on his right, the other on his left.
Now one of the criminals hanging there reviled Jesus, saying,
"Are you not the Messiah? Save yourself and us."
The other, however, rebuking him, said in reply,
"Have you no fear of God, for you are subject to the same
condemnation?
And indeed, we have been condemned justly, for the
sentence we received corresponds to our crimes,
but this man has done nothing criminal.
Then he said, "Jesus, remember me when you come into your
kingdom."
He replied to him, "Amen, I say to you,
today you will be with me in Paradise."

The Gospel of the Lord.

**48 A reading from the Holy Gospel according to Luke
(23: 44-46, 50, 52-53, 24: 1-6)**

It was now about noon and darkness came over the whole land until three in the afternoon, because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit; and when he had said this he breathed his last. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised.

The Gospel of the Lord.

**49 A reading from the Holy Gospel according to Luke
(24:13-16, 28-35)**

Now that very day the first day of the week two of the disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

**50 A reading from the Holy Gospel according to John
(3:13-17)**

No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

The Gospel of the Lord.

**51 A reading from the Holy Gospel according to John
(5:24-29)**

Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.

The Gospel of the Lord.

**52 A reading from the Holy Gospel according to John
(6:37-40)**

Jesus said to the crowds: "Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day."

The Gospel of the Lord.

**53 A reading from the Holy Gospel according to John
(6:51-59)**

Jesus said to the crowds:

"I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give is my flesh for the life of the
world."

The Jews quarreled among themselves, saying,

"How can this man give us his flesh to eat?"

Jesus said to them, "Amen, amen, I say to you,
unless you eat the flesh of the Son of Man and drink his
blood, you do not have life within you.

Whoever eats my flesh and drinks my blood has eternal life,
and I will raise him on the last day.

For my flesh is true food, and my blood is true drink.

Whoever eats my flesh and drinks my blood remains in me
and I in him.

Just as the living Father sent me and I have life because of
the Father, so also the one who feeds on me will have life
because of me.

This is the bread that came down from heaven.

Unlike your ancestors who ate and still died,
whoever eats this bread will live forever."

These things he said while teaching in the synagogue in
Capernaum.

The Gospel of the Lord.

**54 A reading from the Holy Gospel according to John
(10: 11-18)**

I am the good shepherd. The good shepherd lays down his
life for the sheep. A hired man, who is not the shepherd and
whose sheep are not his own, sees a wolf coming and leaves
the sheep and runs away, and the wolf catches and scatters
them. This is because he works for pay and has no concern
for the sheep. I am the good shepherd, and I know mine and
mine know me, just as the Father knows me I know the
Father; and I will lay down my life for the sheep. I have other
sheep that do not belong to this fold. These also I must lead,
and they will hear my voice, and there will be one flock, one
shepherd. This is why the Father loves me, because I lay
down my life in order to take it up again. No one takes it
from me, but I lay it down on my own. I have power to lay it
down, and power to take it again. This command I have
received from my Father."

The Gospel of the Lord.

**55 A reading from the Holy Gospel according to John
(10:27-30)**

My sheep hear my voice; I know them, and they follow me.
I give them eternal life, and they shall never perish. No one
can take them out of my hand. My Father, who has given
them to me, is greater than all; and no one can take them
out of the Father's hand. The Father and I are one,"

The Gospel of the Lord.

**56 A reading from the Holy Gospel according to John
(11:21-27)**

Martha said to Jesus,

"Lord, if you had been here, my brother would not have died.
But even now I know that whatever you ask of God, God will
give you."

Jesus said to her, "Your brother will rise."

Martha said to him, "I know he will rise,
in the resurrection on the last day."

Jesus told her, "I am the resurrection and the life;
whoever believes in me, even if he dies, will live,
and everyone who lives and believes in me will never die.
Do you believe this?"

She said to him, "Yes, Lord. I have come to believe that you
are the Messiah, the Son of God, the one who is coming into
the world."

The Gospel of the Lord.

**57 A reading from the Holy Gospel according to John
(11:32-45)**

When Mary came to where Jesus was and saw him, she fell at
his feet and said to him,

"Lord, if you had been here, my brother would not have died."
When Jesus saw her weeping and the Jews who came with her
weeping, he became perturbed and deeply troubled, and said,
"Where have you laid him?"

They said to him, "Sir, come and see."

And Jesus wept.

So the Jews said, "See how he loved him."

But some of them said, "Could not the one who opened the
eyes of the blind man have done something so this man would
not have died?"

So Jesus, perturbed again, came to the tomb.

It was a cave, and a stone lay across it.

Jesus said, "Take away the stone."

Martha, the dead man's sister, said to him,

"Lord, by now there will be a stench; he has been dead for
four days."

Jesus said to her, "Did I not tell you that if you believe you will
see the glory of God?"

So they took away the stone. And Jesus raised his eyes and
said, "Father, I thank you for hearing me. I know that you
always hear me; but because of the crowd here said this,
that they may believe that you sent me."

And when he had said this, he cried out in a loud voice,
"Lazarus, come out!"

The dead man came out, tied hand and foot with burial bands,
and his face was wrapped in a cloth.

So Jesus said to them, "Untie him, and let him go."

Now many of the Jews who had come to Mary and seen what
he had done began to believe in him.

The Gospel of the Lord.

**58 A reading from the Holy Gospel according to John
(12:23-26)**

Jesus answered them,
"The hour has come for the Son of Man to be glorified.
Amen, amen, I say to you,
unless a grain of wheat falls to the ground and dies,
it remains just a grain of wheat;
but if it dies, it produces much fruit.
Whoever loves his life loses it,
and whoever hates his life in this world
will preserve it for eternal life.
Whoever serves me must follow me,
and where I am, there also will my servant be.
The Father will honor whoever serves me."

The Gospel of the Lord.

**59 A reading from the Holy Gospel according to John
(14:1-6)**

Jesus said to his disciples:
"Do not let your hearts be troubled. You have faith in God;
have faith also in me. In my Father's house there are many
dwelling places. If there were not, would I have told you that I
am going to prepare a place for you? And if I go and prepare a
place for you, I will come back again and take you to myself,
so that where I am you also may be. Where I am going you
know the way."
Thomas said to him,
"Master, we do not know where you are going; how can we
know the way?"
Jesus said to him, "I am the way and the truth and the life.
No one comes to the Father except through me."

**60 A reading from the Holy Gospel according to John
(19:17-18, 25-30)**

So they took Jesus, and carrying the cross by himself
he went out to what is called The Place of the Skull,
in Hebrew, Golgotha.
There they crucified him, and with him two others, one on
either side, with Jesus in the middle.
Standing by the cross of Jesus were his mother
and his mother's sister, Mary the wife of Clopas, and Mary of
Magdala.
When Jesus saw his mother and the disciple there whom he
loved, he said to his mother, "Woman, behold, your son."
Then he said to the disciple, "Behold, your mother."
And from that hour the disciple took her into his home.
After this, aware that everything was now finished, in order
that the scripture might be fulfilled, Jesus said, "I thirst."
There was a vessel filled with common wine.
So they put a sponge soaked in wine on a sprig of hyssop
and put it up to his mouth.
When Jesus had taken the wine, he said,
"It is finished."
And bowing his head, he handed over the spirit.

The Gospel of the Lord.

**61 A reading from the Holy Gospel according to John
(17:24-26)**

Jesus prayed in the following words:
Father, they are a gift to me.
I wish that where I am they also may be with me,
that they may see my glory that you gave me,
because you loved me before the foundation of the world.
Righteous Father, the world also does not know you, but I
know you, and they know that you sent me.
I made known to them your name and I will make it known,
that the love with which you loved me may be in them and I in
them.

The Gospel of the Lord.

**62 A reading from the Holy Gospel according to John
(21:1-14)**

Jesus revealed himself again to his disciples at the Sea of
Tiberias. He revealed himself in this way. Together were
Simon Peter, Thomas called Didymus, Nathanael from Cana in
Galilee, Zebedee's sons, and two other of his disciples.
Simon Peter said, "I am going fishing."
They said to him, "We also will come with you."
So they went out and got into the boat,
but that night they caught nothing.
When it was already dawn, Jesus was standing on the shore;
but the disciples did not realize that it was Jesus.
Jesus said to them,
"Children, have you caught anything to eat?"
They answered him, "No."
So he said to them,
"Cast the net over the right side of the boat and you will find
something."
So they cast it, and were not able to pull it in because of the
number of fish.
So the disciple whom Jesus loved said to Peter
"It is the Lord."
When Simon Peter heard that it was the Lord, he tucked in his
garment, for he was lightly clad, and jumped into the sea.
The other disciples came in the boat, for they were not far
from shore, only about a hundred yards, dragging the net with
the fish.
When they climbed out on shore, they saw a charcoal fire
with fish on it and bread.
Jesus said to them, "Bring some of the fish you just caught."
So Simon Peter went over and dragged the net ashore full of
one hundred fifty-three large fish.
Even though there were so many, the net was not torn.
Jesus said to them, "Come, have breakfast."
And none of the disciples dared ask him, "Who are you?"
because they realized it was the Lord.
Jesus came over and took the bread and gave it to them, and
in like manner the fish. This was now the third time Jesus was
revealed to his disciples after being raised from the dead.

The Gospel of the Lord.

Prayer of the Faithful

Option A

We are assembled here in faith and confidence to pray for our (brother/sister). Strengthen our hope so that we may live in the expectation of your Son's coming.

We pray to the Lord.

We pray for _____'s family, that the Lord will fill the present emptiness in their hearts with the love and prayerful support of many friends.

We pray to the Lord.

For all those people who ministered to ____ during (his/her) illness, that they may be blessed in abundance with God's love for them.

We pray to the Lord.

For each of us with whom ____ so generously shared (his/her) many gifts, may we, too, grow in the ability to share our gifts and lighten the burdens of others.

We pray to the Lord.

For all those who loved and were loved by _____, that we may find comfort in our belief in the Lord's promise to us of eternal life.

We pray to the Lord.

For each of us here present that God will bless us richly with the gifts He knows we need to fully celebrate life and recognize the new beginning which he offers us each day.

We pray to the Lord.

For a moment, let us be with our own memories of _____,
(pause)

We pray to the Lord.

NOTE: Please stay at the ambo until Father has completed his prayer. Please remember to make a profound bow (from waist) when approaching and leaving the ambo.

Option B

We are assembled here in faith and confidence to pray for our (brother/sister). Strengthen our hope so that we may live in the expectation of your Son's coming.

We pray to the Lord.

We pray for _____'s family, that the Lord will fill the present emptiness in their hearts with the love and prayerful support of many friends.

We pray to the Lord.

For each of us with whom _____ so generously shared (his/her) many gifts, may we, too, grow in the ability to share our gifts and lighten the burdens of others.

We pray to the Lord.

For all those who loved and were loved by _____, that we may find comfort in our belief in the Lord's promise to us of eternal life.

We pray to the Lord.

For each of us here present that God will bless us richly with the gifts He knows we need to fully celebrate life and recognize the new beginning which He offers us each day.

We pray to the Lord.

For a moment, let us be with our own memories of _____
(pause)

We pray to the Lord.

NOTE: Please stay at the ambo until Father has completed his prayer. Please remember to make a profound bow (from waist) when approaching and leaving the ambo.

Option C

We are assembled here in faith and confidence to pray for our (brother/sister)____. Strengthen our hope so that we may live in the expectation of your Son's coming.

We pray to the Lord.

Our (brother/sister)____ was nourished at the table of the Lord. Welcome (him/her) into the halls of the heavenly banquet.

We pray to the Lord.

For the family and friends of _____, that they may seek comfort and consolation. Heal their pain and dispel the darkness and the doubt that comes from grief.

We pray to the Lord.

For all those who loved and were loved by _____, that we may find comfort in our belief in the Lord's promise of eternal life.

We pray to the Lord.

Those who trusted in the Lord now sleep in the Lord. Give refreshment, rest and peace to all whose faith is known to you alone.

We pray to the Lord.

For a moment let us now be with our own memories of _____,
(pause)

We pray to the Lord.

NOTE: Please stay at the ambo until Father has completed his prayer. Please remember to make a profound bow (from waist) when approaching and leaving the ambo.

Option D

We are assembled here in faith and confidence to pray for our (brother/sister), _____. Strengthen our hope so that we may live in the expectation of your Son's coming.

We pray to the Lord.

Our (brother/sister), _____ was nourished at the table of the Savior. Welcome (him/her) into the halls of the heavenly banquet.

We pray to the Lord.

Many friends and members of our families have gone before us and await the kingdom. Grant them an everlasting home with your Son.

We pray to the Lord.

Those who trusted in the Lord now sleep in the Lord. Give refreshment, rest and peace to all whose faith is known to you alone.

We pray to the Lord.

The family and friends of _____ seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief.

We pray to the Lord.

For a moment let us now be with our own memories of _____,
(pause)

We pray to the Lord.

NOTE: Please stay at the ambo until Father has completed his prayer. Please remember to make a profound bow (from waist) when approaching and leaving the ambo.

Music Guidelines for Catholic Funerals

Music is an important part of Catholic funeral rites. Music allows convictions and feelings to be expressed that words alone may fail to convey. Music has the power to strengthen the faith and hope of those present. The hymns chosen should express the mystery of our salvation in Christ, namely, the saving power of the Lord's suffering, death and resurrection.

Funeral music should support, console, and uplift those present and help create in them a spirit of hope in Christ's victory over death and in the Christian's share in that victory.

Secular songs (popular/non-religious songs), even though they have been meaningful to the deceased or the family, do not capture the Gospel message of hope nor the sacred quality of Christian worship, and so secular songs are not appropriate for wake services that take place in the church, the funeral liturgy, including the final prayers at the cemetery, and the meal, if held at the church.

A musician from one of our parishes may be available for the liturgy. If you will be using musicians outside of the parish, it is required that the musician have music ability and knowledge of liturgical celebrations. The music they use must also be approved by the parish office staff. If using an outside musician, there will be an additional fee for setting up microphones and equipment for them. All questions regarding music should be directed to the parish office staff.

Outside soloists and instrumentalists are allowed to perform under the following conditions:

1. Musical selections must be approved by the parish office staff.
2. There is an additional fee for additional meetings and rehearsals with outside musicians in addition to the fee to the outside musicians.

All music fees (organist, cantor, instrumentalist, choir, and extra rehearsal time) must be paid as agreed upon to the musician.

Suggested Funeral Music List

Gathering Hymn and Recessional Hymn

Amazing Grace - Newton #680
America - Smith #843
America the Beautiful - Ward #845
Battle Hymn of the Republic (Military) - Howe #752
Be Not Afraid - Dufford #673
Blest Be the Lord - Schutte #677
City of God - Schutte #813
Come, Ye Thankful People, Come - Alford #606
For All the Saints - Riley #504
Here I Am, Lord - Schutte #818
Holy God, We Praise Thy Name - #566
How Great Thou Art - Hine #614
Jesus Christ is Risen Today (Easter) - #401
Jesus, Come to Us - Haas #660
Lead Me, Lord - Becker #733
Let There Be Peace on Earth - Miller #703
Like a Shepherd - Dufford #622
Morning Has Broken - Farjeon #851
Peace is Flowing Like a River - Landry #706
Prayer of St. Francis - #702
Rain Down - Cortez #627
River of Glory - Schutte #517
Seek Ye First - Lafferty #685
Shall We Gather at the River - Lowry #756
We Will Rise Again - Haas #681

Responsorial Psalm

Psalm 19: Lord, You have the Words - Haas
Psalm 23: The Lord is My Shepherd - Crandal #23
Psalm 25: To You, O Lord - S. Soper #28
Psalm 27: The Lord is My Light - DeBruyn #31
In Every Age - Whitaker #696
Loving and Forgiving - Soper #532
On Eagle's Wings - Joncas #671
Shelter Me, O God - Hurd #689

Preparation of Gifts

Age to Age - Vogt #670
Be Not Afraid - Dufford #673
*Come to the Water
Hail Mary: Gentle Woman - Landry #481
Here I Am - Booth #684
Hosea - Norbet #529
*How Long Has It Been
I Have Loved You - Joncas #623
In Christ Alone - Getty #637
Let There Be Peace on Earth - Miller #703
*Old Rugged Cross
Prayer of St. Francis - Temple #702
Precious Lord, Take My Hand - Dorsey #548
Seek Ye First - Lafferty #685
Servant Song - McGargill #820
*You Are Mine - Haas
You Are Near - Schutte #687

Communion

Behold the Lamb - Willett #785
Gift of Finest Wheat - Westendorf #791
*Fill My Cup, Lord
Here at This Table - Whitaker #777
Here I Am, Lord - Schutte #818
I Am the Living Bread - Haas #794
In the Breaking of Bread - Hurd #779
Let Us Break Bread Together #800
One Bread, One Body - Foley #793
Seed, Scattered and Sown - Feiten #781
The Supper of the Lord - Rosania #774
Taste and See - Hurd #796
To Be Your Bread - Haas #787

Song of Farewell

May the Angels Be Your Guide- MacAller #555
Song of Farewell - Sands #553
* Jesus, Remember Me

*Song is not in the hymnals, but can be sung.

Additional music not on this list may also be appropriate. Please discuss this with the musician. These songs and their location in the Mass are suggestions, and all music must be approved with the musician and/or parish office staff.

Services without a Funeral Home

We highly recommend the use of a funeral home. These professionals are an amazing staff that are a great blessing to the families that are suffering the loss of their loved one's allowing them to mourn and put to rest their dearly departed. Sometimes the family chooses to not use the service of the funeral home. In such cases we have developed the following policy.

Church Provides:

Space
Chairs
Single Table (for Urn)
"Welcome" Table

Family Provides:

Guest Book & Pens
Easels for Pictures/Photos
Memorial Cards and/or Programs
Stands for Memorial Gifts
Bible and Cross to be used in funeral procession
Family takes care of publicizing funeral—newspaper/radio
Family takes care of processing death records, notifications of death to appropriate parties, etc.
Family contacts monument company to order headstone or etch in date of death if headstone exists in the cemetery

Coordinating Fee

A fee will be charged for the parish's assistance with coordinating the funeral/burial. The fee schedule for these services is laid out below. A nonrefundable deposit is required before planning can begin. The balance is due on the day of the funeral. Checks should be made payable to the church where Christian Funeral Mass is held.

Funeral/Memorial Mass and Burial (Parishioner) \$1,500* total fee (\$500 nonrefundable deposit)

Funeral/Memorial Mass and Burial (Nonparishioner) \$2,000* total fee (\$500 nonrefundable deposit)

*Additional \$500 will be charged for Saturday or Monday Funerals

Burial Only (Tuesday-Friday) \$250 total fee (\$150 nonrefundable deposit)

Burial Only (Saturday or Monday) \$300 total fee (\$150 nonrefundable deposit)

The Coordinating Fee includes the following:

- Funeral Hospitality—Church
- Options:
 1. Visitation before Mass
 2. Visitation the night before and morning of Mass
- Food Preparation
- Administrative Cost
- Ministry Involvement
- Clergy
- The parish is not able to help move the guests and manage the timing of the visitation.

Additional Bills: To be paid by family directly to respective parties

The family will be responsible for paying the following bills directly to respective parties. This list is not all inclusive. Should there be additional expenses incurred related to the service, the family will be responsible for those bills.

- Musicians/Parish Music Coordinator
- Grocery Cost or Caterer
- Cemetery/Burial Expenses
- Urn vault
- Grave digging fee
- Rite of Burial fees
- Monument

Prices are subject to change

Music Guidelines for Catholic Funerals

See page 22

Food and Drink

No food or drink are allowed in the body of Church. These items are to remain in the church basement.

Clean-Up After Visitation and Funeral

Please have individuals to clean up the church and basement after the visitation and funeral. We may have school or parish events or Mass following, so it is important to have the church space in order and clean.

In the Church

- Remove all funeral decorations and any special items that may have been used for the funeral, such as photographs, statues, or flowers
- Remove any water bottles, Kleenex, or other garbage from the church.
- Remove any programs/worship aids or memorial cards left in the pews.
- Remove any cardboard boxes from the church that were used for programs/worship aids, memorial cards, flowers, etc.

In the Basement

- If food was shared in the basement during the visitation, please wash any counters or tables that were used.
- Sweep for crumbs under the tables.
- Use the large wastebaskets for food waste, water bottles, and cans.
- Restrooms should be in good order. They do not have to be specially cleaned, but paper towels should be in the waste basket, etc.

* If Clean-Up after the funeral is not complete, the family will be billed for the expense to have it done.

Mass Intentions

Masses offered for loved ones must be turned into the parish priest. The reason for this is if a donor gives a Mass intention they expect the Mass to be fulfilled. The basic obligation is to respect the intentions of the donor. Donors give Mass stipends, understanding that these are to be taken care of by the priest, then their intentions must be honored.

If the family would like Mass intentions sent to another priest, please call the parish office. This is done by check, so there is a clear record of the matter.

Catholic Cemetery of the Church of the Sacred Heart

106 3rd Ave NE, PO Box 155

Freeport MN 56331

PH: 320-836-2143

Disclosure of Ownership: The Church of the Sacred Heart Cemetery is owned by the Church of the Sacred Heart, Freeport, Minnesota

*“Grant that our brothers and sisters may sleep here in peace until you awaken them to glory,
for you are the resurrection and the life.”*

Taken from Order of Christian Funerals

Rules and Regulations for The Church of the Sacred Heart

The Church of the Sacred Heart aspires to have a sacred space for your loved ones to rest. We want all who visit to experience a prayerful space that intensifies your faith. To ensure the best care for your loved ones, and to maintain your Catholic cemetery in a presentable and respectful manner, the following guidelines have been established.

General Cemetery Rules

- The Church of the Sacred Heart Cemeteries are intended for the burial of the parishioners of the Church of Sacred Heart who are entitled to Christian burial according to the rules and regulations of the Roman Catholic Church
- Non-Parishioner burials are allowed.
- With the purchase of a grave, the purchaser receives only the right of burial, not the actual physical property as in a real estate transaction. Burial in said grave is granted to the designated person only. Transfer of graves must be made through the facilities manager.
- Grave plots will only be sold in pairs to husband and wife, except when their child dies, three may be purchased.
- A concrete vault or a concrete grave box is required for ALL full body burials.
- A concrete or plastic urn vault is required for all biodegradable urns.
- No grave, crypt, or niche will be opened until payment is made in full.
- One ground burial and one cremation may be on the same grave. The burial must come first and cremated remains second. Cremation burials on top of a previous ground burial are required to be in a marble or granite urn no larger than 8” high to allow for 14” of top soil.
- Two cremations may be buried on the same grave. A monument of the dimensions for a single grave will be allowed.
- Commingling, scattering, and/or dividing of cremains is not permitted per Roman Catholic Church Doctrine. Cremated remains are to be interred, in their entirety; in niches or graves only.
- No interments will occur on Sundays and the following religious and federal holidays, Nativity (Christmas), the Solemnity of Mary the Mother of God (New Year’s Day), the Assumption of the Blessed Virgin Mary (August 15th), All Saints (November 1st), the Immaculate Conception (December 8th), The Easter Triduum, Memorial Day, Independence Day, Labor Day or Thanksgiving Day.
- Firearms are not allowed in the cemetery except by military escort accompanying a veteran’s funeral or in attendance at a memorial service.
- Pets are not allowed in the cemetery, except service dogs.
- No snowmobiles, all-terrain vehicles, and other types of recreational vehicles are allowed on cemetery grounds.
- No advertising or soliciting of any kind is allowed in the cemetery.
- No dumping of any kind on cemetery grounds; violators will be prosecuted.
- The cemetery staff reserves the right to remove anything that is deemed inappropriate, unsafe, or unnecessary at any time.
- No alcohol or intoxicated persons are to be on cemetery property or in attendance at a graveside service.

Monuments

- All lots must be paid in full before a monument can be placed and/or final dates added to the existing monument.
- Headstone placement needs to happen within 6 months to one year from reserving lot.
- A rendering is to be submitted to the facilities manager prior to manufacture.
- All monuments are to be set by the monument company.

- A temporary marker will be permitted up to one year.
- A monument can be no taller than 42". For a single grave the base of the monument can be no wider than 36". For a double grave the base of the monument can be no wider than 78". The depth of the base of the monument will not exceed 24".
- All monuments must blend in with the surrounding monuments.
- The last name must appear on the front side of the monuments.
- For name and dates to appear on a monument, the person must be buried on the grave and have burial rights to the grave.
- Non-religious symbols must be approved prior to the monuments manufacture.
- To avoid any hardship, consult with the facilities manager prior to ordering any monument.
- Military markers are allowed, and will be placed by facility manager.
- The facilities manager is to be notified before any monument work is performed.
- The maintenance of any monument is the responsibility of the monument permit holder; not the Church of the Sacred Heart or its employees.
- Cremation Urn Houses are permitted for up to two cremains per plot.
- Individual or Family Mausoleums (for casket(s)) are not permitted.

Flowers

- Flowers placed on the grave at the time of burial will remain up to two weeks, but may be removed due to weather, another burial in the immediate area, and/or the discretion of cemetery staff.
- No flowers are to be planted on any grave. Potted or cut flowers may be set on any grave at the allowable dates but must be removed within a week. Thereafter, the cemetery staff will dispose of all flowers and their containers.
- No decorative arrangements are to be permanently affixed to the top of monuments.
- Monument vases are encouraged.
- Monument vases are for floral arrangements only, solar lights and crosses are acceptable, no flags (except United States Flags), wreathes, etc.. Styrofoam liners are permitted to anchor artificial flowers into the vase, no dirt, rocks or other materials are permitted.
- There is to be no planting of any trees, shrubs, or flowers at any time other than by cemetery staff.
- No artificial trees will be permitted.
- No glass, ceramic or clay pots/vases/containers are permitted in the cemetery. Non-breakable containers accepted but must be set on the cement ribbon.
- No balloons are permitted in the cemetery.
- No food or alcoholic beverages and their containers are to be left anywhere within the cemetery.
- All flowers and objects not glued or cemented to the monuments need to be removed by the day after All Souls Day. Anything left will be removed and saved for a few weeks for those who wish to pick them up before discarding. Over the winter, items not glued or cemented to the tombstones often blow off and get buried in the snow, ending up tangled in the snow blower when clearing a path to a grave.
- Our goal is to have the cemetery easy to maintain, clean and neat.
- No planters/flower pots are to be placed by the Mausoleum or Columbarium. Planters/flower pots may block another individual's niche/crypt.
- Flower placement option for Mausoleum or Columbarium:
 - * A vase and holder can be purchased through the office to be placed directly on the face of the niche/crypt at an additional cost. Please contact the office for pricing.

Mausoleum and Columbarium

- Engraving on crypt and niche covers needs to be preapproved.
- Veterans markers are permitted and to be installed by facility manager.

Exhumation

- A body may be exhumed from its grave and placed in a different grave, when there has been an exchange or purchase for that purpose. A body cannot be removed to be buried elsewhere without written documentation from the Minnesota Department of Health and the ordinary of the Diocese of Saint Cloud. These types of exhumation must be made by cemetery employees after receiving the proper permits. Payment of such works is due immediately upon completion.
- Unless authority in writing is filed with the facilities manager no exhumation will be made or permitted except,
 - (a) When the Church of the Sacred Heart is directed to by the order of a court of competent jurisdiction and a certified copy of such order has been filed with the facilities manager.

(b) When the coroner directs the exhumation, for the purpose of holding an inquest, and has filed with the Church of the Sacred Heart, facilities manager a signed authorization to release the body to the coroner or their lawful agents. In such case the exhumation must be made by the coroner or their lawful agents: cemetery staff will not be permitted to assist the coroner or their agents.

- The Church of the Sacred Heart and its employees will exercise the utmost care in making an exhumation, but assumes no liability for damage to any vault, casket, urn or monument. Any damage made during exhumation is at the expense of the party requesting the removal.
- Cremated remains are not to be disinterred unless they are being moved to another niche or ground burial. If the cremains are being moved to another cemetery, no work will be performed until the proper paperwork is filed with the Church of the Sacred Heart facilities manager from the new cemetery of burial.

Perpetual Care

- Perpetual care includes the cutting and watering of the grass at reasonable intervals, raking and cleaning of the grounds. It shall also mean the maintaining and general preservation of the lots, grounds, walks, roadways, boundaries, and structure, to the end that said grounds remain and be reasonably cared for as cemetery grounds permanently. Such permanent care shall in no instance mean the maintenance, repair, or replacement of any memorial marker or structure of any kind erected upon a lot or lots. Nor does it mean the reconstruction of any marker or monument damaged or destroyed from whatever cause; such as vandalism, theft, invasions, insurrections, riots, strikes, or order of military, or otherwise.
- Graves will be filled after burial and may need to be done 2 or 3 times before seeding of grass is done.

Disclaimers

The Church of the Sacred Heart reserves and shall have the right to correct any errors that are made regarding the cemetery. These errors may pertain to, but are not limited to the following; interments, or exhumation, or in description, transfer or conveyance of any interment property, either by cancelling such conveyance and substituting property of equal value and similar location as far as possible, or by refunding the amount of money paid on account of such purchase. In the event that such errors shall involve the interment of the remains of any person in such property, the Church of the Sacred Heart reserves, and shall have the right to remove and transfer such remains so interred to such other property of equal value and similar location as may be substituted and conveyed in lieu thereof.

The Church of the Sacred Heart disclaims all responsibility for loss or damage beyond its reasonable control. The Church of the Sacred Heart reserves the right at any time to change, amend, alter, repeal, rescind or add to these rules and regulations of any party thereof, or to adopt any new rules or regulations with the respect to its cemeteries or anything pertaining thereto.

It shall be the duty of the lot/plot holder to notify the parish office of any change in his/her post office address. Notice sent to a lot/plot holder at the last address the parish office's records shall be considered sufficient and proper legal notification.

Church of the Sacred Heart Cemetery Committee

Policy on Personalizing Crypt Covers

- Veteran markers are permitted and to be installed by facility manager.
- Engraving on cover must be preapproved.
- Family is responsible for cost of cover if it is damaged during engraving process.

Specs on Crypt Covers:

Granite:

- Clear Carnelian
- Finish— polish
- Edge— standard blunt

Dimensions:

- Width= 2' 8 7/8"
- Height= 2' 8 7/8"
- Thickness= 13/16" +/- 1/16"

Cost of Replacement:

- Market Value at time of replacement