

The Cathedral of Saint Patrick

FUNERAL GUIDELINES



The death of one of our brothers or sisters in Christ is a significant event for us as Church. It is a time when we, who loved the deceased person, mourn for our loss. It is a time when we as the Church celebrate God's gift of life and mark, with special rites and gatherings, the return of that life to our loving God. It is a time when the Church earnestly seeks to minister not only to the deceased but the living as well.

The rites of the Order of Christian Funerals are rites of the living. It is how the Church walks with those who mourn. The common celebration of the rites surrounding death takes the form of three liturgical celebrations:

- A Vigil
- The Funeral liturgy
- The Rite of Committal

THE VIGIL FOR THE DECEASED

The vigil is often the first time family, friends and members of the parish community gather in remembrance of the deceased, for prayer and support. The vigil may be celebrated in the home of the deceased, in the funeral home, or in the church. This vigil usually takes place the day or evening before the Funeral liturgy and is commonly referred to as a wake or visitation. There are two forms that this vigil may take. A Liturgy of the Word consisting of Scripture, psalmody and song follows the usual order as at Mass. Another option may be to pray the Office of the Dead (Liturgy of the Hours) consisting of the same elements as above but in different form. Generally visitations take place in the funeral home but they are allowed in Church and usually are scheduled an hour before the funeral Mass. Flowers, photographs, and the like are certainly allowed; however nothing is permitted to obscure the altar.

THE FUNERAL LITURGY

This liturgy usually is within the celebration of the Eucharist (or Mass). In some circumstances, the celebration of the Eucharist may not be possible. When this is the case, a Liturgy of the Word is celebrated with the appropriate rituals of the funeral. Whatever the circumstances, the rituals celebrated at the funeral consist of receiving the body during which it is sprinkled with holy water and covered with the funeral pall. Following Communion, special prayers are added to the liturgy along with the ritual gesture of incensing the body.

THE RITE OF COMMITTAL

The final station of the Order of Christian Funerals is the Rite of Committal which usually takes place at the cemetery. Following the funeral liturgy, the body is taken in procession to the place of interment. Special prayers and readings are celebrated committing the body to the ground and the life of the deceased person to God.

CELEBRATING THE MASS OF CHRISTIAN BURIAL

THE FUNERAL HOME

Funeral arrangements begin with a meeting with the funeral director. Next the parish is contacted, where a priest will confirm the time for the funeral Mass. Later the parish will contact the family to discuss the details of the Mass of Christian Burial. Having a funeral home involved in the preparations and planning for a funeral as well as being present for the services is invaluable. We strongly encourage every family to make contact with a funeral home in preparation for a funeral.

TIME OF THE FUNERAL

The Cathedral is available to celebrate funeral services for current or former parishioners and for their relatives. The pastor of the Cathedral will consider and make special arrangements for funerals of individuals with no parish connection. The Cathedral of Saint Patrick will make every effort to set a funeral time that is convenient for the family. The preferred time for a funeral Mass is in the morning, reflecting the theme of resurrection. Procession to the cemetery and burial usually follows the Mass. An evening Mass of Christian Burial is an acceptable option, if more convenient for the family and mourners. In this case, the internment services would be held the following morning. Funeral Masses are not celebrated on solemnities of obligation, on Holy Thursday, Good Friday, Holy Saturday, Easter Sunday, or on the Sundays of Advent, Lent and the Easter Season.

THE USE OF MUSIC

Music is an integral part of any liturgical celebration. Music adds to the solemnity of the occasion as well as enhances our participation in the liturgy. Music selected should always be appropriate to the occasion and to the liturgy. Some music is inappropriate for use in the liturgy. Secular music, in particular, is inappropriate within the liturgy because it is not written for that purpose. Such music may hold significant meaning to those who mourn or have been held in particular esteem by the deceased but diverts our attention from the praise of God and the worship we celebrate. Some music may include certain thoughts or statements which are contrary to the beliefs of the worshipping community and its inclusion in the liturgical celebration may offend that community. Selection of music should have as its primary motivation praise of God and secondly the enhancement of the liturgy. The advice of the priest or other minister is invaluable in planning the music to be incorporated in the liturgy.

FLOWERS AND MEMORIALS

We welcome flowers as part of the funeral celebration. Since the Sanctuary is a place where sacred actions and rituals are conducted, no liturgical furniture or environment is to be moved. Flowers for funeral Masses will be displayed in the vestibule. The family may select one or two floral arrangements to be placed to the side of the ambo. No flowers may be placed in front of the altar or casket. Memorial displays are encouraged as part of the visitation or funeral reception – not as part of the memorial Mass. Flowers are never to block the view of the tabernacle. Personal memorabilia, such as pictures or cards, are often requested to be present during the Funeral Rites as a reminder of the deceased or as a means to express affection. For liturgies celebrated inside the church building, the proper place for such memorabilia is in the Narthex or Gathering Space so as not to draw attention away from the primary signs and actions of Catholic liturgical worship such as the paschal candle, altar, the ambo, and the celebration of Holy Eucharist.

PALL AND CANDLE

The casket itself, though a center of reverence, is not the focus of attention at the Mass of Christian Burial. Rather, the focus is our hope of sharing eternal life and resurrection, promised at Baptism. During the entrance blessing, the casket is covered with a white cloth, a pall, as a reminder of the white garment used at Baptism. The Easter Candle, another symbol of Baptism will stand ahead of the casket. Usually it is immediate family members who place the funeral pall on the casket. The American flag, a symbol of military service, never covers the casket in church during the Mass.

For Funeral Masses with military honors for United States military personnel, active duty or retired, it is customary that the casket enters and exit the church draped in the flag of the United States. The flag is removed upon entry so that the casket may be sprinkled with holy water and the pall placed for the Funeral Liturgy as a reminder of the baptism of the deceased. At the end of the liturgy recessional, the pall is removed and the flag is once again draped over the casket.

READINGS

The Mass of Christian Burial includes the following readings:

- Old Testament
- New Testament
- Gospel

The staff planner can assist you in the selection of these readings. Since it is often difficult for immediate family members to proclaim the readings at the funeral Mass, the parish will assist the family in selecting a lector.

HOMILY

The homily is the sermon by the priest or deacon after the gospel. It is meant to be a reflection on Christian life, death, and resurrection. This is not the time for a eulogy on the life of the deceased. Only an ordained priest or deacon is allowed to preach the homily at the funeral liturgy. Other persons may speak briefly at the wake service or at the beginning of the final commendation. A eulogy is never appropriate where a homily is prescribed, but examples from the person's life may be used in the homily. If your family would like to say a few words about the deceased, the most appropriate place for this to happen is at the funeral home.

EULOGY

As at all other Masses, and at a Funeral Liturgy outside Mass, a homily may be preached only by a bishop, priest, or deacon. The Homily is to join the death of the deceased to the Paschal Mystery of Christ. It is to include the reality of the need for the Mercy of God, speak of the hope of eternal life, and avoid the presumption that the deceased now enjoys the fullness of the Kingdom of Heaven. A Eulogy is not to be given where a homily is prescribed, although examples from the life of the deceased may be used by the Priest or Deacon in the Homily. The literary genre of eulogy is not a homiletic form. Rather, the Homily is to “illumine the mystery of Christian death in the light of the risen Christ” (CCC, 1688) as proclaimed in the readings from Sacred Scripture. The Vigil for the Deceased is a more fitting time for individuals to give a eulogy to share remembrances of the deceased. Often, one or more speakers are chosen by the family. The remarks are to be simple, brief, and prepared, with the tone remaining one of faith and hope.

Because the focus of a Catholic funeral is first on God, eulogies do not have a place within the funeral liturgy. This does not mean we cannot reflect on and celebrate the life of the deceased. It does mean that such a celebration of the life of the deceased would be more appropriate to a non-liturgical gathering (for example, a post-funeral luncheon). The focus of a Christian funeral is the paschal mystery: the suffering, death, and resurrection of our Lord Jesus Christ. The funeral rites are not so much a celebration of the life of the deceased, but a prayer that the life and death of the deceased may be joined to Christ in heaven.

THE RITE OF COMMITTAL

The Rite of Committal is the final act of the community of faith in caring for the body of its deceased member. The Rite is celebrated at the grave, tomb or crematorium and may be used for burial at sea. The Rite is an expression of the communion that exists between the Church on earth and the Church in Heaven: the deceased passes with the farewell prayers of the community of believers into the welcoming company of those who need faith no longer but see God face to face. The committal must always be celebrated immediately following the funeral, unless a good pastoral reason dictates otherwise, such as travel to a distant cemetery.

CREMATION NORMS

Although cremation of the body is permitted by the Catholic Church, it does not enjoy the same value as burial of the body. Catholic teaching continues to stress the preference for burial of the body of the deceased. Likewise, the Church clearly prefers and urges that the body of the deceased be present for its funeral rites, since the presence of the human body better expresses the values which the Church affirms in its rites. Ideally, if a family chooses cremation, the cremation would take place at some time after the Funeral Mass, so that there can be an opportunity for the Vigil for the Deceased in the presence of the body. This allows for the appropriate reverence for the sacredness of the body at the Funeral Mass: sprinkling with holy water, the placing of the pall, and honoring it with incense. The Rite of Committal then takes place after cremation.

While the Church recommends that the pious custom of burying the bodies of the dead be observed, cremation is permitted as long as it has not been chosen for reasons contrary to Catholic teaching (Canon 1176.3, Catechism of the Catholic Church, #2301). 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:

- Following a wake, or a time of visitation, the Funeral Liturgy be celebrated in the presence of the body of the deceased person, and that following the Funeral Liturgy, the body of the deceased be cremated
- At an appropriate time, usually some days later, the family gathers 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.

When cremation takes place before the Funeral Mass, and the diocesan bishop permits the presence of cremated remains at the Funeral Mass, the cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, and the care and attention to appropriate placement and transport, and the final disposition. The cremated remains of the body are to be placed in a worthy vessel. A small table or stand is to be prepared for the cremated remains at the place normally occupied by the coffin. The funeral urn or ossuary may be carried to its place in the entrance procession or placed on this table sometime before the liturgy begins.

The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains on the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. The instructions also state that, if at all possible, the place of entombment should be marked with a plaque or stone memorializing the deceased.

The Cathedral of Saint Patrick requires that the family or funeral home provide a written letter outlining the date, time, and location of the interment of the cremains. The letter should also state the priest or deacon who will preside at the internment.

CEMETERIES

Since the body is a temple of the Holy Spirit, the Catholic Church has always set aside ground that is blessed and consecrated by God for the specific purpose of providing Christians with a dignified and holy resting place. The sacred nature of cemeteries is directly related to the Church's belief in the resurrection of the body and the final consummation of the world. Baptized Catholics may be buried in a Catholic cemetery. Non-practicing Catholics or Catholics who may have joined another Christian denomination also deserve the prayers of the Church. Likewise, Non-Catholic spouses and other family members of Catholics may be buried in a Catholic cemetery. Many Catholic cemeteries have a reserved area for the burial of unborn children. [Click here for a list of Charlotte area Catholic Cemeteries.](#)

The following are a few Catholic cemeteries in the Charlotte area:

- St. James the Greater Church, Concord
- St. Frances of Rome Mission, Sparta

Public Cemeteries with Catholic Sections:

- Sharon Memorial Park - 704-537-5011
- Forest Lawn East, Matthews - 704-846-1068
- North Lake Memorial Gardens, Huntersville -704-875-0757

Cemeteries with Columbaria:

- Holy Cross Church, Kernersville
- Sacred Heart Church, Salisbury

Columbaria:

- St. Gabriel Church, Charlotte
- St. Matthew Church, Charlotte
- St. Peter Church, Charlotte
- St. Thomas Aquinas Church, Charlotte
- St. Vincent de Paul Church, Charlotte

CHURCH STIPENDS

Most funeral homes handle all costs associated with a funeral including any stipends to the Church. At the Cathedral, the stipend for the liturgical musicians should be included in the funeral home arrangements. Those fees are \$125.00 for the organist and \$125.00 for the Cantor/Vocalist. Donations for altar servers are not required, as a stipend is provided by the parish. While there is no charge for a funeral, families often like to make a small donation to the parish. The amount of that donation is left up to the family. Donations to the priest and/or deacon officiating at the funeral is often customary and can be handle directly with the funeral home or made directly to the parish. When a funeral home is not used, the stipends can be provided directly to the clergy and organist/cantor.



The Cathedral of Saint Patrick
PLANNING FORM FOR FUNERAL RITES

PERSONAL INFORMATION

Name of Deceased _____

Date of Birth _____ Date of Death _____

Family Contact: _____

Relationship to the Deceased: _____

Phone Number: _____ Email: _____

Address of Contact: _____

Additional Family Contacts: _____

FUNERAL HOME

Name of Funeral Home _____

Funeral Home Contact _____

Funeral Home Phone _____ Email: _____

VISITATION INFORMATION

Location of Visitation _____

Date: _____ Time: _____

Presider: _____

Rosary recited at Visitation: Yes _____ No _____

Comments: _____

The Cathedral of Saint Patrick
PLANNING FORM FOR FUNERAL RITES

FUNERAL MASS INFORMATION

Location of Service _____

Date: _____ Time: _____

Funeral Mass _____ Memorial Mass _____

Casket _____ * Cremation _____

**If cremation, the Cathedral of Saint Patrick requires that the family or funeral home provide a written letter outlining the date, time, and location of the interment of the ashes. The letter should also state the priest or deacon who will preside at the interment*

Anticipated number attending Service _____

Presider: _____ Concelebrating Priests: _____

1st Reading _____ (list the first reading citation) *

Responsorial Psalm or Hymn/Music _____

2nd Reading _____ (list the second reading citation)*

Gospel Reading _____ (list the Gospel citation)*

Entrance Hymn/Music _____

Offertory Hymn/Music _____

Communion Hymn/Music _____

Recessional Hymn/Music _____

** The Cathedral of Saint Patrick will provide lectors for the 1st and 2nd reading.
A Cantor will sing the Responsorial Psalm. A priest or deacon will proclaim the Gospel*

COMMITTAL/INTERMENT

Location of Service _____

Date: _____ Time: _____

Presider: _____

PLANNING FORM FOR FUNERAL RITES

FUNERAL MASS READINGS

FIRST READING

PLEASE SELECT ONE READING

C-1 / 2 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 of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin.

C-2 / Job 19:1, 23-27

Job answered Bildad the Shuhite and said Oh, would that my words were written down! Would that they were inscribed in a record: That with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust; And from my flesh I shall see God; my inmost being is consumed with longing.

C-3 / Wisdom 3:1-6, 9

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

C-4 / Wisdom 4:7-15

The just, though they 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 is the hoary crown, and an unsullied life, the attainment of old age. Those who pleased God were loved; they who lived among sinners were transported—Snatched away, lest wickedness pervert their mind or deceit beguile their 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, they reached the fullness of a long career; for their souls were pleasing to the Lord, therefore he sped them out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

C-5 / Isaiah 25:6a, 7-9

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

C-6 / Lamentations 3:17-26

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

C-7 / Daniel 12:1-3

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

RESPONSORIAL PSALM ***PLEASE CHOOSE ONE***

Psalm 23: The Lord is my Shepherd

The LORD is my shepherd; there is nothing I lack.

Psalm 27: The Lord is my light and my salvation

The LORD is my light and my salvation; whom do I fear?

Psalm 25: To you, O Lord, I lift up my soul

I wait for you, O LORD; I lift up my soul to my God.

SECOND READING ***PLEASE CHOOSE ONE***

E-1 / 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 who has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his Blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ through whom we have now received reconciliation.

E-2 / Romans 5:17-21

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

E-3/ 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.

E-4 / Romans 8:14-23

Brothers and sisters: Those who are led by the Spirit of God are sons 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.

E-5 / Romans 8:31b-35, 37-39

Brothers and sisters: If God is for us, who can be against us? He did not spare his own Son but handed him over for us all, 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.

E-6 / Romans 14:7-9, 10-12

Brothers and Sisters: No one 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. Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God; for it is written: "As I live, says the Lord, every knee shall bend before me, and every tongue shall give praise to God." So (then) each of us shall give an account of himself (to God).

E-7 / I Cor. 15:20-28

Brothers and sisters: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, 10 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.

E-8 / 1 Cor 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.

E-9 / 2 Cor. 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.

E-10 / 2 Cor. 5:1, 6-10

Brothers and sisters: 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. 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 may receive recompense, according to what he did in the body, whether good or evil.

E-11 / Phill 3:20-21

Brothers and Sisters: 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.

E-12 / Thess. 4:13-18

We do not want you to be unaware, brothers and sisters, 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.

E-13 / 2 Tim. 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.

E-14 / 1 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.

E-15/ 1John 3:14-16

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

GOSPEL READINGS

PLEASE CHOOSE ONE

G-1 / Matt. 5:1-12a

When Jesus 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.”

G-2 / Matt. 11:25-30

At that time Jesus answered: “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.”

G-3 / Matt. 25:1-13

Jesus told his disciples this parable: “The kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, 'Lord, Lord, open the door for us!' But he said in reply, 'Amen, I say to you, I do not know you.' Therefore, stay awake, for you know neither the day nor the hour.

G-4 / Matt. 25:31-46

Jesus said to his disciples: “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 give 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 them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’

G-5 / Mark 15:33-39

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling 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!"

G-6 / 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.

G-7 / Luke 12:35-40

Jesus said to his disciples: Gird your loins and light your lamps and be like servants who await 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 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."

G-8 / Luke 23:33, 39-43

When the soldiers came to the place called the Skull, They crucified Jesus 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."

G-9 / Luke 23:44-46, 50, 52-53

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, 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.

G-10 / Luke 24:13-35

That very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. 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.

G-11 / John 5:24-29

Jesus answered the Jews and said to Them: 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.

G-12 / 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."

G-13 / John 6:51-

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."

G-14 / 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 Christ, the Son of God, the one who is coming into the world."

G-15 / 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 had come 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 that 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, 8 I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, 9 "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.

G-16 / John 12:23-26

Jesus said to his disciples: "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 will lose 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."

G-17 / 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."

G-18 / John 17:24-26

Jesus raised his eyes to heaven and said: "Father, those whom you gave me are your 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, 8 that the love with which you loved me may be in them and I in them."

G-19 / John 19:17-18, 25-39

So they took Jesus, and carrying the cross 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. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may (come to) believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced." After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds.

PLANNING FORM FOR FUNERAL RITES

MUSIC SELECTION

Music is an integral part of any liturgical celebration. Music adds to the solemnity of the occasion as well as enhances our participation in the liturgy. Music selected should always be appropriate to the occasion and to the liturgy. Some music is inappropriate for use in the liturgy. Secular music, in particular, is inappropriate within the liturgy because it is not written for that purpose. Such music may hold significant meaning to those who mourn or have been held in particular esteem by the deceased but diverts our attention from the praise of God and the worship we celebrate. Some music may include certain thoughts or statements which are contrary to the beliefs of the worshipping community and its inclusion in the liturgical celebration may offend that community. Selection of music should have as its primary motivation praise of God and secondly the enhancement of the liturgy.

The music for the celebration of the funeral rites should be chosen with great care. The General Introduction to the Order of Christian Funerals continues: The texts of the songs chosen...should express the paschal mystery of the Lord's suffering, death, and triumph over death and should be related to the readings from Scripture. The following are the approved hymns for a funeral Mass at the Cathedral of Saint Patrick. Music not appearing on these lists will be considered on an individual basis, and recorded music is never appropriate for Catholic liturgy.

ENTRANCE HYMNS

- God Our Help in Ages Past (not during Lent)
- Holy, Holy, Holy
- Lord of All Hopefulness
- All Creatures of Our God and King
- Love Divine, All Loves Excelling

OFFERTORY HYMNS

- Lord of All Hopefulness
- The King of Love My Shepherd Is
- Ave Maria (Cantor solo)
- Pie Jesu (Cantor solo)
- Be Thou My Vision
- Jerusalem, My Happy Home

COMMUNION

- Alleluia, Sing to Jesus (not during Lent)
- God With Hidden Majesty
- Jesus, My Lord, My God, My All
- Shepherd of Souls
- Panis Angelicus
- Soul of My Savior

SONG OF FAREWELL

- Come to his/her aid, O Saints of God

RECESSIONAL HYMNS

- I Know that my Redeemer Lives 45
- Alleluia, Sing to Jesus (not during Lent)
- For All the Saints (not during Lent)
- The Strife is O'er (not during Lent)
- Now Thank We All Our God
- Holy God, We Praise Thy Name

WHERE TO GO TO HEAR THE HYMNS?

The best online resource to hear musical selection is www.youtube.com. Simply type in the name of the hymn. Although it may not sound actually like how the hymn would be played at the Cathedral of Saint Patrick for a funeral Mass, the site will provide you with some idea of the melody.