



Saint Joseph Cathedral

THE CATHEDRAL OF THE ROMAN CATHOLIC DIOCESE OF MANCHESTER

A GUIDE FOR THE PREPARATION OF FUNERAL LITURGIES

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Dear Friends,

The priests, pastoral staff and parishioners of Saint Joseph Cathedral Parish extend our prayers and sympathy to you at this time of loss. The death of a family member or friend is always a solemn moment. As Christians, however, we find hope by placing our trust in the saving work of our Lord, Jesus Christ, who announced to Martha “*I am the resurrection and the life.*” (Jn 11:25) With this in mind, we turn to our Lord through the Rites of Christian Burial to express our belief in all that he has accomplished for the deceased and for us. These Rites (the Wake Service, the Funeral Mass itself and the Burial) provide the opportunity for the family to help choose particular parts based upon the guidelines of the Church. At times, this can be an overwhelming task for the family, even when some choices have been made prior to the deceased’s death. We present these guidelines to you with the hope of making this process simpler and less stressful for you. At all times, please know that the priests and staff of the parish are available to answer any questions you might have and to help you through this process.

It is our fervent desire to commend your loved one to the Lord with all the dignity and grace which the Catholic tradition affords us in these moments, and which without a doubt your loved one deserves. May faith be your consolation, and eternal life your hope! Eternal rest grant unto them, O Lord! Let perpetual light shine upon them! May they rest in Peace, and may their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace!

Please do not hesitate to contact us should you have any question regarding the details contained within this booklet

With renewed sentiments of my sincere condolences, and in union of prayer, I remain

Yours faithfully in the Lord,

Very Reverend Jason Y. Jalbert

Very Reverend Jason Y. Jalbert
Cathedral Rector and Pastor

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“In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity.” ~ Order of Christian Funerals

II. THE FUNERAL LITURGY

When we suffer the passing of a loved one or face the certainty of our own death, the Church's funeral rites provide a place where we can grieve, remember, face our fear, give thanks, celebrate, and above all connect our personal human experience to that of the believing community and to the story of Jesus.

Certain references to Catholic Doctrine are included in this manual. Should you wish to read further on these, the following abbreviations may be helpful:

CCC – Catechism of the Catholic Church

CIC – Code of Canon Law

OCF – Order of Christian Funerals, with Cremation Rite

GIRM – General Instruction of the Roman Missal

A. Scheduling of Liturgies

The Order of Christian Funerals is divided into three rites:

1. Vigil (Wake) and Related Rites and Prayers:

The vigil for the deceased is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy. Words of remembrance may be spoken at this time without any limitations to the number of speakers. The vigil may be held in the home of the deceased, in the funeral home or in the church.

2. Funeral Liturgy:

Because the funeral liturgy is the central celebration for the deceased it should be scheduled for a time that permits as many of the Christian community as possible to be present. The funeral Mass can be scheduled at any time, day or evening. Funeral Masses may not be celebrated on solemnities that are Holy Days of Obligation, on Thursday of Holy Week, during the Paschal Triduum, or on the Sundays of Advent, Lent, and Easter time.

3. Rite of Committal:

The Rite of Committal at the conclusion of the funeral rites is the final act of the community of faith in caring for the body or ashes of its deceased. Whenever possible, the Rite of Committal is to be celebrated at the site of committal, that is, beside the open grave or place of interment.

B. Preparing for the Rites

Whenever possible the family should be involved in the preparation of the sacred funeral liturgy. This booklet is designed to assist in guiding you through this process. Family members and friends may be involved by assisting in the following areas:

1. Pallbearers

Family members or friends of the deceased may be selected as pallbearers. This is generally coordinated with the funeral director. If the family does not wish to have family members or friends as pallbearers, the funeral director can provide this service.

2. Placement of the Pall and Christian Symbols

A funeral pall, reminding us of the garment given at baptism and therefore symbolizing our life in Christ, is draped over the coffin at the beginning of the funeral liturgy. Family members or friends are encouraged to do this, although the placing of the pall may likewise be done by others. The use of this pall also signifies that all are equal in the eyes of God (c.f. Jas 2:1-9).

One symbol of the Christian life may be carried in the procession by a family member or friend and placed on the coffin after the placement of the pall. The symbol is provided by the family. This may be a bible or book of the gospels as a sign that Christians live by the word of God and fidelity to that word leads to eternal life. It might also be a cross as a sign that the Christian is marked by the cross in baptism and through Jesus' suffering on the cross is brought to the victory of his resurrection. The priest may recite a prayer to accompany this placing of the symbol on the coffin.

3. Selecting the Readings

Ordinarily two readings, a responsorial psalm and gospel acclamation (both of which are sung by the Cantor) precede the proclamation of the Gospel, rendered by either the priest or deacon. The family, in collaboration with the priest or parish designate, can select one text each from the Old Testament readings, Responsorial Psalms, New Testament readings and Gospel passages. Non-biblical texts may not replace scriptural readings at the funeral Mass.

If a family member or friend is a lector, or reader, in his/her parish or is comfortable with public speaking, you may want to invite them to do the readings. The readings are always proclaimed from the ambo. The same individual, or another, may read the Prayers of the Faithful.

Section IV of this booklet contains various selections for the scriptural readings as well as prayers of the faithful which may be used during the Funeral Liturgy.

4. Selecting the Music

Funeral music reflects not only the grief of the family, but the whole truth about the life and death of a Christian, for God's love for them and the promise of eternal life. This is why the Church insists that only liturgical music is used and that the primary focus should be on the assembly's song.

The leadership of a cantor is required at the funeral liturgy and encouraged at the vigil. A soloist should never perform at a time when the people should be singing – for example, during communion. The choice of music from various liturgical seasons which is familiar to the community from its use at Sunday Mass is a good practice. Easter songs speaking of Christ's resurrection are particularly appropriate. Caution needs to be exercised when choosing Easter music during the season of Lent since the use of the "Alleluia" is prohibited during this particular season. Should a funeral Mass take place during the Christmas season, the use of Christmas carols may be incorporated into the selections. Music options are included in section V of this book. The Director of Music will be more than glad to assist you with your selections and answer any questions that you may have.

5. Holy Communion

The Church encourages all those in communion with the Catholic Church to receive Holy Communion. Those receiving Holy Communion may receive either on the tongue or in the hand. Please see the guidelines for receiving Communion later in this booklet.

6. Vestments

Besides the color violet, the colors white or black may be used at funeral services and at other Offices and Masses for the Dead in the Dioceses of the United States of America [GIRM 346]. Each color has its own specific meaning associated with the sacred funeral rite and the family of the deceased may choose the color vestment to be worn by the priest for the funeral liturgy.

Violet The color violet is most often associated with Lent and Advent. The reason it is worn at funerals is because of its symbolic meaning of penance and mourning. A funeral is a time when the faithful are called to pray and do penance for the departed soul, and the color violet reminds them of that spiritual aspect.

White Usually worn on occasions of joy in the Church's liturgical year, white transmits a more hopeful character at funerals. It recalls the hope of eternal life and celebrates the Christian Baptism that the deceased received during his/her life. White is also connected to Jesus' victory at Easter, when he defeated death and

opened the gates of heavenly glory. In Asian cultures, white is the traditional color of mourning, so Asian-American Catholics may request white vestments for this reason.

Black More commonly seen before the reforms of Vatican II, black is still a valid option for funerals. Black has been associated with mourning since ancient Rome and traditionally symbolizes death. It is a color that symbolizes darkness and reflects the sadness of death. The color also emphasizes the fact that the deceased is in need of prayers and may not be in the beatific vision of heaven, but in the purifying abode of purgatory.

7. Flowers

During the season of Lent, flowers are not used in the church. A small and modest selection may be allowed during the funeral with the prior approval of the pastor however they must be removed following the funeral.

8. Worship Aid

If the family of the deceased wishes to prepare a worship aid for the liturgy, the content must be reviewed with the church delegate prior to publishing.

9. Guidelines for the Reception of Holy Communion

On 14 November 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines, which are to be included in all missalettes and all other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible [CIC, 916]. A frequent reception of the Sacrament of Penance is encouraged for all.

For our Fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law [CIC, 844, § 4]. Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches [CIC 844, §3].

For Those Not Receiving Holy Communion:

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For Non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

III. CREMATION AND THE CATHOLIC CHURCH

A. Introduction

The Christian faithful are unequivocally confronted by the mystery of life and death when they are faced with the presence of the body of one who has died. Moreover, the body which lies in death naturally recalls the personal story of faith, the loving family bonds, the friendships, and the words and acts of kindness of the deceased person. Indeed, the human body is inextricably associated with the human person, which acts and is experienced by others through that body. It is the body whose hands clothed the poor and embraced the sorrowing [OCF, 411].

The body of a deceased Catholic Christian is also the body once washed in baptism, anointed with the oil of salvation, and fed with the Bread of Life. Thus, the Church's reverence for the sacredness of the human body grows out of a reverence and concern both

natural and supernatural for the human person. The body of the deceased brings forcefully to mind the Church's conviction that the human body is in Christ a temple of the Holy Spirit and is destined for future glory at the resurrection of the dead. This conviction in faith finds its expression in a sustained and insistent prayer that commends the deceased person to God's merciful care so that his or her place in the communion of the just may be assured. A further expression is the care traditionally taken to prepare the bodies of the deceased for a burial that befits their dignity, in expectation of their final resurrection in the Lord [OCF, 412].

B. Presence of the Body at the Funeral Liturgy

Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites [OCF, 413]

The Church's teaching in regard to the human body as well as the Church's preference for burial of the body should be a regular part of catechesis on all levels and pastors should make particular efforts to preserve this important teaching [OCF,414].

Sometimes, however, it is not possible for the body to be present for the Funeral Mass. When extraordinary circumstances make the cremation of a body the only feasible choice, pastoral sensitivity must be exercised by priests, deacons, and others who minister to the family of the deceased [OCF, 415]

C. Respect for the Cremated Remains of a Body

The Catholic Church commends its deceased members to the mercy of God by means of its funeral rites. It likewise asks that the Christian faithful continue to offer prayer for the deceased family members and friends. The annual celebration of All Souls Day, the commemoration of all the faithful departed on November 2, attests to this salutary practice. Masses celebrated for the deceased on the anniversaries of death or at other significant times continue the Church's prayer and remembrance. For Catholic Christians, cemeteries, especially Catholic cemeteries, call to mind the resurrection of the dead. In addition, they are the focus of the Church's remembering of the dead and offering of prayer for them [OCF, 416].

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, the care and attention to appropriate placement and transport, and the final disposition. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains

on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. Whenever possible, appropriate means for recording with dignity the memory of the deceased should be adopted, such as a plaque or stone which records the name of the deceased [OCF, 417].

D. The Funeral Liturgy

When cremation takes place following the Funeral Liturgy

When the choice has been made to cremate a body, it is recommended that the cremation take place after the Funeral Liturgy. In this case, the Vigil for the Deceased and related rites and prayers, as well as the Funeral Liturgy are celebrated as they are provided in this ritual [OCF, 418].

At the conclusion of the Funeral Liturgy, the Rite of Final Commendation and Farewell takes place, using the alternate form of dismissal. Then the cremation of the body takes place [OCF, 419].

At the Rite of Committal, the cremated remains of the body of the deceased person are reverently taken to the place of burial or entombment and the alternate form for the word of committal is used [OCF, 420].

When the final Commendation is celebrated as part of the Rite of Committal rather than at the Funeral Liturgy, the alternate form for the words of committal is used [OCF, 421].

When cremation and committal take place before the Funeral Liturgy

When cremation and committal take place before the Funeral Liturgy, the Prayers after Death and the Vigil for the Deceased may be adapted as necessary and appropriate and used before the Funeral Liturgy. The Rite of Committal with Final Commendation may also be celebrated at that time. The alternate form for the words of committal is used [OCF, 422].

Following the committal, the family and friends of the deceased join the Catholic community for the Funeral Liturgy. Prayers which do not make reference to the honoring or burying of the body of the deceased should be chosen instead of those which have these themes [OCF, 423].

The Funeral Mass is celebrated as given in this ritual. The Rite of Final Commendation is omitted, since it has already taken place. Following the prayer after Communion, the blessing is given, and the people are dismissed in the usual way [OCF, 424].

When the Funeral Liturgy outside Mass is celebrated, the Rite of Final Commendation is omitted, since it has already taken place. Following the Lord's Prayer, a blessing is given, and the people are dismissed in the usual way [OCF, 425].

Funeral liturgy in the presence of the cremated remains

By virtue of an indult granted by the Congregation for Divine Worship and the Discipline of the Sacraments, the celebration of the Funeral Liturgy, including Mass, in the presence of the cremated remains of the body of a deceased person is permitted in the dioceses of the United States under the following conditions [OCF, 426]:

- a. That the cremation not be inspired by motives contrary to Christian teaching, in accordance with what is laid down by the Code of Canon Law
- b. That each diocesan bishop will judge whether it is pastorally appropriate to celebrate the liturgy for the dead, with or without Mass, with the ashes present, taking into account the concrete circumstances in each individual case, and in harmony with the spiritual and precise content of the current canonical and liturgical norms.

If the diocesan bishop has decided to allow the celebration of the Funeral Liturgy in the presence of the cremated remains of the deceased person, care must be taken that all is carried out with due decorum. 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, 427].

After the people have assembled, the Funeral Mass is celebrated as laid down in the Roman Missal and this ritual. Prayers which do not make reference to the honoring or burying of the body of the deceased should be chosen instead of those which have these themes. Following the prayer after communion, the Rite of Final Commendation takes place. The alternate form for the dismissal is used [OCF, 428].

When the Funeral Liturgy outside Mass is celebrated, all takes place as laid down in this ritual. Prayers which do not make reference to the honoring or burying of the body of the deceased should be chosen instead of those which have these themes. Following the Lord's Prayer, the Rite of Final Commendation takes place. The alternate form for the dismissal is used [OCF, 429].

The Rite of Committal is celebrated at the cemetery or columbarium as soon as possible following the Funeral Liturgy. The alternate form for the words of committal is used [OCF, 430].

When the Rite of Committal with Final Commendation is celebrated, the alternate form for the words of committal is used [OCF, 431].

IV. COMMONLY ASKED QUESTIONS ABOUT A FUNERAL MASS

1. What types of decisions will we have to make?

Generally, the family is asked to choose readings, to choose family members or friends to proclaim the readings or Prayers of the Faithful, and to offer musical suggestions. If at any time you would appreciate our assistance in making these decisions, we will gladly help.

2. How do we let the priest know our choices?

During the funeral planning process, you will meet with a parish delegate to review the selections for the Mass.

3. Can we request a particular priest?

Certainly. We will try to honor such requests, but circumstances may not make this always possible.

4. How do we choose the readings, who reads them and how many do we choose?

In Section IV of this booklet, you will find the selections for readings, psalms, Gospels and Prayers of the Faithful. You may choose up to three persons to read them. If no one is available to read, we will provide someone to do so.

5. How do we make suggestions for music?

In Section V of this booklet, we provide particular guidelines and offer helpful suggestions about music. Please refer to this section for further details.

6. Can someone offer words of remembrance?

. Words of remembrance are better suited for the wake at the funeral home, at the graveside, or at a family gathering after the burial. Words of remembrance are not a recognized part of the Mass and accordingly are not allowed during a funeral at St. Joseph Cathedral.

7. Can we bring flowers into the Church and leave them as a donation?

Certainly. Please let the Funeral Director know which floral pieces you want used. We thank you in advance for your generosity which helps to leave a memorial for us in the parish. Please note that during Lent, flowers are not permitted.

8. Do we have to have a Mass?

A funeral Mass is a sacred act that honors both the body and soul of the deceased. It celebrates the ultimate hope of resurrection and the communion of saints. There are provisions for a Funeral Liturgy without the celebration of the Eucharist. Particular circumstances may lead your family to choose this option. We suggest that you discuss this issue with the priest, and he can help sort out any concerns your family might have.

9. Can you have a Funeral Mass for someone who has been cremated?

Yes. Adaptations in both Church teaching and liturgical practice allow for the celebration of a Funeral Mass after cremation has occurred. However, it is desirable for the cremation to occur after the Funeral Mass or Service. The cremated remains can be present in the Church and are honored with similar respect and dignity offered to a deceased body. If you have further concerns, please let the priest know.

10. Are priests and deacons from outside the parish invited to participate?

Yes. If you are aware of one who will be attending, please let us know. If you know of a priest who wishes to be the principal celebrant of the Funeral Mass, please let us know and we will be in contact with him ahead of time. Please know that all visiting priests are required to follow the customs and guidelines of the Cathedral parish.

11. Will the priest join us at the grave for the burial?

It is our custom to attend the burial. However, there are circumstances that might keep the priest from being there. He will inform you ahead of time if this is the case and will make arrangements for someone to lead the prayers at the grave.

12. Does the church charge a fee for funerals?

Yes. In order to provide services and pay the organist and cantor the parish will request a fee. If you cannot afford the fee, please speak with the priest.

Eternal Rest grant unto them, O Lord, and let Perpetual Light shine upon them.

May they rest in peace. Amen.

V. CHOICES FOR SCRIPTURAL READINGS AND PRAYERS OF THE FAITHFUL

In this section, you will find various for the readings and Prayers of the Faithful that are used during a Funeral Mass. Sacred Scripture is a very important element of the Mass, because Sacred Scripture is one of the sources of our Faith. During the Funeral Mass, its proclamation helps us to understand and come to a further belief in the covenant that God establishes with us at Baptism and the redemptive work of His Son at work in the life of the deceased. As such, it is not possible to substitute other forms of literature or writing in place of it.

If you choose to do so, you may select one Old Testament reading, one Psalm, one New Testament reading, one Gospel and one form of the Prayers of the Faithful from the selections that follow. Also, you may have up to three family members or friends participate as readers of the Old Testament, New Testament and Prayers of the Faithful selections. If no one is available to assist, the priest will make other arrangements. The Cantor will sing the Psalm and the priest will proclaim the Gospel. Please provide copies of the selections to the people you have asked to participate so that they may practice the reading in advance of the Funeral Mass. The Church will provide the copies needed for the Funeral Mass itself. Please note the readings and Prayers of the Faithful are proclaimed from the Ambo, which is the decorated concrete stand at the forward right of the altar. If you wish to consider using a selection from Sacred Scripture not found in these choices, please discuss this with the priest or parish delegate.

We ask that all readers are dressed modestly and show proper reverence to the altar by bowing before they approach the ambo and again as they leave the ambo after they read.



A. First Reading (Old Testament Selections)

Proverbs 31:10-13, 19-20, 30-31

A Reading from the Book of Proverbs

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

The word of the Lord.

Job 19:1, 23-26

A Reading from the Book of Job

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.

The word of the Lord.

Wisdom 3:1-6, 9 (Short version)

A Reading from the Book of Wisdom

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

The word of the Lord.

Wisdom 3:1-9 (Long version)

A Reading from the Book of Wisdom

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

The word of the Lord.

Wisdom 4:7-15

A Reading from the Book of Wisdom

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

The word of the Lord.

Isaiah 25: 6a, 7-9

A Reading from the Book of the Prophet Isaiah

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

The word of the Lord.

Lamentations 3:17-26

A Reading from the Book of Lamentations

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

The word of the Lord.

Daniel 12:1-3

A Reading from the Book of the Prophet Daniel

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

The word of the Lord.

2 Maccabees 12:43-46

A Reading from the Second Book of Maccabees:

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

The word of the Lord.

B. Responsorial Psalm Selections

Please note the Psalm is sung by the Cantor.

Psalm 23

Response: The Lord is my shepherd, I shall not want.

The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose; Beside restful waters he leads me; he refreshes my soul. **R/**

He guides me in right paths for his name's sake. Even though I walk in the dark valley I fear no evil; for you are at my side with your rod and your staff that give me courage. **R/**

You spread the table before me in the sight of my foes; You anoint my head with oil; my cup overflows. **R/**

Only goodness and kindness follow me all the days of my life: And I shall dwell in the house of the Lord for years to come. **R/**

Psalm 25

Response: To you, O Lord, I lift my soul.

Remember that your compassion, O Lord, and your kindness are from of old. In your kindness remember me, because of your goodness, O Lord. **R/**

Relieve the troubles of my heart, and bring me out of my distress. Put an end to my affliction and my suffering, and take away all my sins. **R/**

Preserve my life, and rescue me; let me not be put to shame, for I take refuge in you. Let integrity and uprightness preserve me, because I wait for you, Lord. **R/**

Psalm 27

Response: The Lord is my light and salvation.

The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid? **R/**

One thing I ask of the Lord; this I seek: To dwell in the house of the Lord all the days of my life, That I may gaze on the loveliness of the Lord and contemplate his temple. **R/**

Hear, O Lord, the sound of my call; have pity on me, and answer me. Your presence, O Lord, I seek. Hide not your face from me; do not in anger repel your servant. **R/**

I believe that I shall see the bounty of the Lord in the land of the living. Wait for the Lord with courage; be stouthearted, and wait for the Lord. **R/**

Psalms 42

Response: As the deer longs for streams of water, so my soul longs for you, O God.

As the deer longs for streams of water, so my soul longs for you, O God. My soul thirsts for God, the living God. When shall I go and behold the face of God? **R/**

My tears have been my bread day and night, as they ask me every day, 'Where is your God?' **R/**

Those times I recall as I pour out my soul, When I would cross over to the shrine of the Mighty One, to the house of God' **R/**

Why are you so downcast, O my soul? Why do you sigh within me? Hope in God! For I shall again praise him, my savior and my God. **R/**

Psalms 43

Response: You, O God, are my strength.

You, O God, are my strength. Why then do you spurn me? Why must I go about mourning, with the enemy oppressing me? **R/**

Send forth your light and your fidelity; they shall lead me on And bring me to your holy mountain, to your dwelling place. **R/**

Then I will go in to the altar of God, the God of my gladness and joy; Then will I give you thanks upon the harp, O God, my God! **R/**

Why are you so downcast, O my soul? Why do you groan within me? Hope in God! For I shall again be thanking him, in the presence of my savior and my God. **R/**

Psalms 63

Response: My soul is thirsting for you, O Lord my God.

O God, you are my God whom I seek; for you my flesh pines and my soul thirsts like the earth, parched, lifeless and without water. **R/**

Thus have I gazed toward you in the sanctuary to see your power and your glory. For your kindness is a greater good than life; my lips shall glorify you. **R/**

Thus will I bless you while I live; lifting up my hands, I will call upon your name. As with the riches of a banquet shall my soul be satisfied, and with exultant lips my mouth shall praise you. **R/**

That you are my help, and in the shadow of your wings I shout for joy. My soul clings fast to you; your right hand upholds me. **R/**

Psalm 103

Response: The Lord is kind and merciful.

Merciful and gracious is the Lord, slow to anger and abounding in kindness. Not according to our sins does he deal with us, nor does he requite us according to our crimes. **R/**

As a father has compassion on his children, so the Lord has compassion on those who fear him, For he knows how we are formed; he remembers that we are dust. **R/**

Man's days are like those of grass; like a flower of the field he blooms; The wind sweeps over him and he is gone, and his place knows him no more. **R/**

But the kindness of the Lord is from eternity to eternity toward those who fear him, And his justice toward children's children among those who keep his covenant and remember to fulfill his precepts. **R/**

Psalm 116

Response: I will walk in the presence of the Lord in the land of the living.

Gracious is the Lord and just; yes, our God is merciful. The Lord keeps the little ones; I was brought low, and he saved me. **R/**

I believed, even when I said, "I am greatly afflicted"; I said in my alarm, "No man is dependable." **R/**

Precious in the eyes of the Lord is the death of his faithful ones. O Lord, I am your servant; you have loosed my bonds. **R/**

Psalm 122

Response: I rejoiced when I heard them say: let us go to the house of the Lord. Or: Let us go rejoicing to the house of the Lord.

I rejoiced because they said to me, "We will go up to the house of the Lord." And now we have set foot within your gates, O Jerusalem. Jerusalem, built as a city with compact unity. To it the tribes go up, the tribes of the Lord. **R/**

According to the decree for Israel, to give thanks to the name of the Lord. In it are set up judgment seats, seats for the house of David. **R/**

Pray for the peace of Jerusalem! May those who love you prosper! May peace be within your walls, prosperity in your buildings. **R/**

Because of my relatives and friends I will say, "Peace be within you!" Because of the house of the Lord, our God, I will pray for your good. **R/**

Psalm 130

Response: Out of the depths, I cry to you, Lord.

Out of the depths I cry to you, O Lord. Lord, hear my voice! Let your ears be attentive to my voice in supplication. If you, O Lord, mark iniquities, Lord, who can stand? But with you is forgiveness that you may be revered. **R/**

I trust in the Lord; my soul thirsts in his word. My soul waits for the Lord more than sentinels wait for the dawn. **R/**

More than sentinels wait for the dawn, let Israel wait for the Lord. For with the Lord is kindness and with him plenteous redemption; And he will redeem Israel from all their iniquities. **R/**

Psalm 143

Response: O Lord, hear my prayer.

O Lord, hear my prayer; hearken to my pleading in your faithfulness; in your justice answer me. And enter not into judgment with your servant, for before you no living man is just. I remember the days of old; I meditate on all your doings, the works of your hand I ponder. I stretch out my hand to you; my soul thirsts for you like parched land. **R/**

Hasten to answer me, O Lord, for my spirit fails me. Hide not your face from me. At dawn let me hear of your kindness, for in you I trust. **R/**

Teach me to do your will for you are my God. May your good spirit guide me on level ground. **R/**



C. Second Reading (New Testament Selections)

Acts 10:34-43

A Reading from the Acts of the Apostles

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

The word of the Lord.

Romans 5:5-11

A Reading from the Letter to the Romans

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

The word of the Lord.

Romans 5:17-21

A Reading from the Letter to the Romans

If, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the

disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

The word of the Lord.

Romans 6:3-9

A Reading from the Letter to the Romans

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

The word of the Lord.

Romans 8:14-23

A Reading from the Letter to the Romans

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

The word of the Lord.

Romans 8:31b-35, 37-39

A Reading from the Letter to the Romans

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.

Romans 14:7-12

A Reading from the Letter to the Romans

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. 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.

The word of the Lord.

1 Corinthians 15:20-28

A Reading from the First Letter to the Corinthians

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 one in proper 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.

1 Corinthians 15:51-57

A Reading from the First Letter to the Corinthians

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.

2 Corinthians 4:14-5:1

A Reading from the Second Letter to the Corinthians

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

The word of the Lord.

2 Corinthians 5:1, 6-10

A Reading from the Second Letter to the Corinthians

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.

Philippians 3:20-21

A Reading from the Letter to the Philippians

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.

1 Thessalonians 4:13-18

A Reading from the First Letter to the Thessalonians

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.

The word of the Lord.

2 Timothy 2:8-13

A Reading from the Second Letter to Timothy

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.

1 John 3:1-2

A Reading from the First Letter of John

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.

1 John 3:14-16

A Reading from the First Letter of John

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 Jesus laid down his life for us; so we ought to lay down our lives for our brothers.

The word of the Lord.

Revelation 14:13

A Reading from the Book of Revelation

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.

Revelation 20:11-21:1

A Reading from the Book of Revelation

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 names were 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.

Revelation 21:1-5a, 6b-7

A Reading from the Book of Revelation

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. 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.



D. Gospel Readings

Matthew 5:1-12a

A Reading from the Holy Gospel According to Matthew

When he saw the crowds, Jesus 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.

Matthew 11:25-30

A Reading from the Holy Gospel According to Matthew

On one occasion Jesus spoke thus: “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.

Matthew 25:1-13

A Reading from the Holy Gospel According to Matthew

“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."

The Gospel of the Lord.

Matthew 25:31-46

A Reading from the Holy Gospel According to Matthew

"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 care 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.' "Then he will say to those on 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 thirsty 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.

Mark 15:33-39

A Reading from the Holy Gospel According to Mark

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!"

The Gospel of the Lord.

Luke 7:11-17

A Reading from the Holy Gospel According to Luke

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.

Luke 12:35-40

A Reading from the Holy Gospel According to Luke

"Gird your loins and light your lamps and be like servants who await their masters' 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."

The Gospel of the Lord.

Luke 23:33, 39-43

A Reading from the Holy Gospel According to Luke

When they 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."

The Gospel of the Lord.

Luke 23:44-46, 50, 52-53, 24:1-6a

A Reading from the Holy Gospel According to Luke

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 [the women] took the spices they had prepared and went into 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.

Luke 24:13-16, 28-35

A Reading from the Holy Gospel According to Luke

Now that very day, two of the disciples 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. 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.

John 5:24-29

A Reading from the Holy Gospel According to John

"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.

John 6:37-40

A Reading from the Holy Gospel According to John

Jesus said to the crowd: “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.

John 6:51-59

A Reading from the Holy Gospel According to John

Jesus said to the crowd: “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.”

The Gospel of the Lord.

John 11:17-27

A Reading from the Holy Gospel According to John

When Jesus arrived in Bethany he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. 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.

John 11:32-45

A Reading from the Holy Gospel According to John

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, 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, “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.

John 12:23-28

A Reading from the Holy Gospel According to John

Jesus told 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 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. "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then, a voice came from heaven, "I have glorified it and will glorify it again."

The Gospel of the Lord.

John 14:1-6

A Reading from the Holy Gospel According to John

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."

The Gospel of the Lord.

John 17:24-26

A Reading from the Holy Gospel According to John

Jesus raised his eyes to heaven and said: "Father, my disciples 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, that the love with which you loved me may be in them and I in them."

The Gospel of the Lord.

John 19:17-18, 25-30

A Reading from the Holy Gospel According to John

Jesus carrying the cross himself 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.

E. Prayers of the Faithful

Prayer Option One

Priest: Brothers and sisters, Jesus Christ is risen from the dead and sits at the right hand of the Father, where he intercedes for his Church. Confident that God hears the voices of those who trust in the Lord Jesus, we join in our prayers to his:

Lector: Please respond "Hear our prayer"

Lector: In baptism, N. received the light of Christ. Scatter the darkness now and lead him/her over the waters of death. Lord, in your mercy

People: Hear our prayer.

Lector: Our brother/sister N. was nourished at the table of the Savior. Welcome him/her into the halls of the heavenly banquet. Lord, in your mercy

People: Hear our prayer.

Lector: Many friends and members of our families have gone before us await the kingdom. Grant them an everlasting home with your son. Lord, in your mercy

People: Hear our prayer.

Lector: 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. Lord, in your mercy

People: Hear our prayer.

Lector: The family and friends of N. seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. Lord, in your mercy

People: Hear our prayer.

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

People: Hear our prayer.

Priest: Lord God, giver of peace and healer of souls, hear the prayers of the Redeemer, Jesus Christ, and the voices of your people, whose lives were purchased by the blood of the Lamb. Forgive the sins of all who sleep in Christ and grant them a place in the kingdom. We ask this through Christ our Lord.

People: Amen.

Prayer Option Two

Priest: God, the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead.

Lector: Please respond “Lord, hear our prayer”

Lector: For N. who in baptism was given the pledge of eternal life, that he/she may now be admitted to the company of the saints. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For our brother/sister who ate the body of Christ, the bread of life, that he/she may be raised up on the last day. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For those who have fallen asleep in the hope of rising again, that they may see God face to face. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For the family and friends of our brother/sister N., that they may be consoled in their grief by the Lord, who wept at the death of his friend Lazarus. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For all of the assembled here to worship in faith, that we may be gathered together again in God’s kingdom. We pray to the Lord.

People: Lord, hear our prayer.

Priest: God, our shelter and our strength, you listen in love to the cry of your people: hear the prayers we offer for our departed brothers and sisters. Cleanse them of their sins and grant them the fullness of redemption. We ask this through Christ our Lord.

People: Amen.

Prayer Option Three

Priest: God, the almighty Father, raised Christ his Son from the dead; with confidence we ask him to save all his people, living and dead:

Lector: Please respond “Lord, hear our prayer”

Lector: For N. who in baptism was given the pledge of eternal life, that he/she now be admitted to the company of the saints. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For our brother/sister who ate the body of Christ, the bread of life, that he/she may be raised up on the last day. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For the family and friends of our brother/sister N., that they may be consoled in their grief by the Lord who wept at the death of his friend Lazarus. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For our deceased relatives and friends and for all who have helped us, that they may have the reward of their goodness. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For those who have fallen asleep in the hope of rising again, that they may see God face to face. We pray to the Lord.

People: Lord, hear our prayer.

Lector: For all of us assembled here to worship in faith, that we may be gathered together again in God's kingdom. We pray to the Lord.

People: Lord, hear our prayer.

Priest: God, our shelter and our strength, you listen in love to the cry of your people: hear the prayers we offer for our departed brothers and sisters. Cleanse them of their sins and grant them the fullness of redemption. We ask this through Christ our Lord. People: Amen.

Prayer Option Four

Priest: My dear friends, let us join with one another in praying to God, not only for our departed brother/sister, but also for the church, for peace in the world, and for ourselves.

Lector: Please respond "Lord, hear our prayer"

Lector: That the bishops and priests of the Church, and all who preach the Gospel, may be given the strength to express in action the word they proclaim. We pray to the Lord. People: Lord, hear our prayer.

Lector: That those in public office may promote justice and peace. We pray to the Lord.

People: Lord, hear our prayer.

Lector: That those who bear the cross of pain in mind or body may never feel forsaken by God. We pray to the Lord. People: Lord, hear our prayer.

Lector: That God may deliver the soul of his servant N. from punishment and from the powers of darkness. We pray to the Lord. People: Lord, hear our prayer.

Lector: That God in his mercy may blot out all his/her offenses. We pray to the Lord. People: Lord, hear our prayer.

Lector: That God may establish him/her in light and peace. We pray to the Lord. People: Lord, hear our prayer.

Lector: That God may call him/her to happiness in the company of all the saints. We pray to the Lord. People: Lord, hear our prayer.

Lector: That God may welcome into his glory those of our family and friends who have departed this life. We pray to the Lord. People: Lord, hear our prayer.

Lector: That God may give a place in the kingdom of heaven to all the faithful departed. We pray to the Lord. People: Lord, hear our prayer.

Priest: O God, Creator and Redeemer of all the faithful, grant to the souls of your departed servants release from all their sins. Hear our prayers for those we love and give them the pardon they have always desired. We ask this through Christ our Lord.

Prayer Option Five

Priest: Brothers and sisters, Jesus Christ is risen from the dead and sits at the right hand of the Father where he intercedes for his Church. Confident that God hears the voices of those who trust in the Lord Jesus, we join our prayers to his:

Lector: Please respond "Hear our prayer"

Lector: In baptism N. received the light of Christ. Scatter the darkness now and lead him/her over the waters of death. Lord, in your mercy: People: Hear our prayer.

Lector: Our brother/sister N. was nourished at the table of the Savior. Welcome him/her into the halls of the heavenly banquet. Lord, in your mercy: People: Hear our prayer.

Lector: Many friends and members of our families have gone before us and await the kingdom. Grant them an everlasting home with your Son. Lord, in your mercy: People: Hear our prayer.

Lector: Many people die by violence, war, and famine each day. Show your mercy to those who suffer so unjustly these sins against your love, and gather them to the eternal kingdom of peace. Lord, in your mercy. People: Hear our prayer.

Lector: Those who trusted in the Lord now sleep in the Lord. Give them refreshment, rest and peace to all whose faith is known to you alone. Lord, in your mercy: People: Hear our prayer.

Lector: The family and friends of N. seek comfort and consolation. Heal their pain and dispel the darkness and doubt that come from grief. Lord, in your mercy: People: Hear our prayer.

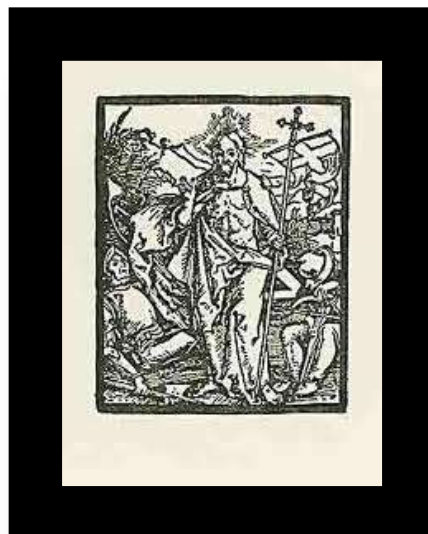
Priest: We are assembled here in faith and confidence to pray for our brother/sister N. Strengthen our hope so that we may live in the expectation of your Son's coming. Lord, in your mercy: People: Hear our prayer.

VI. GUIDELINES AND SELECTIONS FOR LITURGICAL MUSIC DURING A FUNERAL MASS

Music is integral to the Funeral Mass. It allows family, friends and the whole community to express convictions and feelings that words alone may not convey. It has the power to console and uplift those who mourn and strengthen the unity of all gathered in faith and love. As such, the text of the songs chosen need to express our belief in our Lord's suffering, death and resurrection and find their basis in Sacred Scripture. Doing so allows us to know and understand the mystery and presence of our Lord's love for the deceased and for all of us.

In order to help us express this belief, we provide the following musical selections for your review. The selections have been compiled from various resources used here at the Cathedral parish. The selections that have been chosen are familiar to many and also easy to sing. They are organized to accompany particular parts of the Funeral Mass. Also, we provide direction in regard to patriotic music, music in foreign languages and Irish themed liturgical music. Please note that Diocesan policies prohibit the use of secular music (i.e., Broadway show tunes, pop music, Danny Boy, etc.). While this kind of music may hold important sentimental value for some, it does not help us remain focused on the mystery of faith we are celebrating.

Music's importance during a Funeral Mass requires that we ensure its quality and prayerfulness. As such, our Director of Music/Organist and a cantor (leader of song) will be present at the Funeral Mass. Trained and qualified in liturgical music, they will bring dignity and solemnity to our prayer. There are times family or friends may wish to assist them in this ministry. If this is the case, our Director of Music will incorporate this assistance into the Mass. Please speak with the Director of Music before any arrangements are made. Additional musicians (choristers, trumpet, flute, violin, etc.) may be hired at your discretion, after consultation with the Director of Music. Please write your selections on the planning sheet. If you want to inquire about a particular song or hymn not listed, please let the Director of Music know.



A. Processional Hymn

- ❖ Proper Introit for the Funeral Mass sung in Latin: Requiem Aeternam Alleluia! Alleluia! [Hymn to Joy]
- ❖ Alleluia! Sing to Jesus [Hyfrydol]
- ❖ Amazing Grace [New Britain]
- ❖ Be Not Afraid (Dufford)
- ❖ Be Thou My Vision [Slane]
- ❖ Christ Be Beside Me [Bunessan]
- ❖ Crown Him With Many Crowns [Diademata]
- ❖ Grant Them Eternal Rest, O Lord (Alstott)
- ❖ For All The Saints [Sine Nomine]
- ❖ Jerusalem, My Happy Home [Land of Rest]
- ❖ Jesus Christ Is Risen Today [Easter Hymn]
- ❖ Let Saints on Earth in Concert Sing [Dundee]
- ❖ Lord of the Living [Christe Sanctorum]
- ❖ God, Our Help In Ages Past [St. Anne]
- ❖ Lord, You Died That All Might Live [Melita]
- ❖ Praise, My Soul, The King of Heaven [Lauda Anima]
- ❖ Sing With All The Saints in Glory [Hymn to Joy]
- ❖ There Is A Wideness In God's Mercy [In Babilone]
- ❖ To Jesus Christ Our Sovereign King [Ich Glaub An Gott]
- ❖ Any hymn from the "Recessional Hymn" section

*Christmas carols may be used at funeral liturgies taking place on December 26 through the Feast of the Baptism of the Lord.

**During the Season of Lent, the use of 'Alleluia' is temporarily suspended.

B. Act Of Penitence

- ❖ The Kyrie Eleison or "Lord, have mercy" may be sung in either Latin or Greek.

C. Gospel Acclamation

- ❖ Alleluia (Chant, Mode VI or various others)
- ❖ Lenten Gospel Acclamation: Praise to you, Lord Jesus Christ (Schoen, Alstott, various others)

D. Offertory / Preparation of the Gifts

- ❖ Abide With Me [Eventide]
- ❖ As The Deer Longs [O Waly Waly]
- ❖ Ave Maria (Chant, Schubert, Bach/Gounod, Franck)
- ❖ Be Still, My Soul [Finlandia]
- ❖ Come My Way, My Truth, My Life (“The Call”) (Vaughan-Williams)
- ❖ Here I Am, Lord (Schutte)
- ❖ I Heard the Voice of Jesus Say [Kingsfold]
- ❖ I Know That My Redeemer Liveth (“Messiah”, Handel)
- ❖ Jesus, Remember Me (Taizé)
- ❖ The King of Love My Shepherd Is [St. Columba]
- ❖ Lord, of All Hopefulness [Slane]
- ❖ My Shepherd, Lord [Brother James’ Air]
- ❖ My Shepherd Will Supply My Need [Resignation]
- ❖ Now The Green Blade Riseth [Noël Nouvelet]
- ❖ Rest In the Lord (“Elijah”, Mendelssohn)
- ❖ Pie Jesu (Durufle or Fauré) The Strife Is O’er [Victory]
- ❖ What Wondrous Love Is This [Wondrous Love]

E. Communion

- ❖ Adoro Te Devote [Adoro Te Devote]
- ❖ Eat This Bread (Taizé/Berthier)
- ❖ Gift of Finest Wheat (Kreutz)
- ❖ Godhead Here in Hiding [Adoro Te Devote]
- ❖ I Am the Bread of Life (Toolan)
- ❖ I Am the Good Shepherd (Hytrek)
- ❖ I Am the Living Bread (Haas)
- ❖ I Received the Living God [Living God]
- ❖ Jesus Christ, Bread of Life (Schaubel/Dvorák)
- ❖ Lord, You Have Come/Pescador De Hombres (Gabaráin)
- ❖ Blessed Savior (Westendorf/Brubaker)
- ❖ On Eagle’s Wings (Joncas)
- ❖ Psalm 34 – Taste and see (Abbott, various composers)
- ❖ Psalm 145 – The hand of the Lord feeds us (Gelineau)
- ❖ Ye Sons and Daughters [O Filii et Filiae]

F. Communion Meditation

- ❖ O For the Wings of a Dove (“Hear My Prayer”, Mendelssohn)
- ❖ Panis Angelicus (Franck)
- ❖ Laudate Dominum (Mozart)
- ❖ Jesu, Joy of Man’s Desiring (Bach)
- ❖ He Shall Feed His Flock (“Messiah”, Handel)
- ❖ Ave Verum (Chant, Mozart)
- ❖ Salve Regina (Chant)
- ❖ Take and Eat (Joncas)

G. Song of Farewell

- ❖ Song of Farewell [Old Hundredth]

“The Song of Farewell, which should affirm hope and trust in the paschal mystery, is the climax of the rite of final commendation. It should be sung to a melody simple enough for all to sing. It may take the form of a responsory or even a hymn.” If the song of farewell is sung, it is not recited [OCF, 254].

H. Recessional Hymn

- ❖ All Creatures of Our God and King [Lasst Uns Erfreuen]
- ❖ At the Lamb’s High Feast [Salzburg]
- ❖ By All Your Saints Still Striving [St. Theodulph]
- ❖ Christ the Lord Is Risen Today [Llanfair]
- ❖ Hail The Day That Sees Him Rise [Llanfair]
- ❖ How Great Thou Art [O Store Gud]
- ❖ I Know That My Redeemer Lives [Duke Street]
- ❖ In Paradisum (Chant) Jesus Is Risen [Lasst Uns Erfreuen]
- ❖ Lift High the Cross [Crucifer]
- ❖ Precious Lord, Take My Hand [Precious Lord]
- ❖ Salve, Regina (Chant)
- ❖ The Day of Resurrection [Ellacombe]
- ❖ Ye Watchers and Ye Holy Ones [Lasst Uns Erfreuen]
- ❖ Any hymn from the “Processional Hymn” section

I. Music in Foreign Languages

If given enough notice and, providing we have the music readily available, we can provide liturgical songs in Italian, French, German or Spanish. For those whose heritage is French-Canadian, the liturgical song J'irai La Voir Un Jour is commonly sung at the Cathedral.

J. Patriotic Music

While the church will allow the use of some patriotic music, we ask that it be used sparingly unless there are special circumstances. The following patriotic music is available in the Cathedral's music resource:

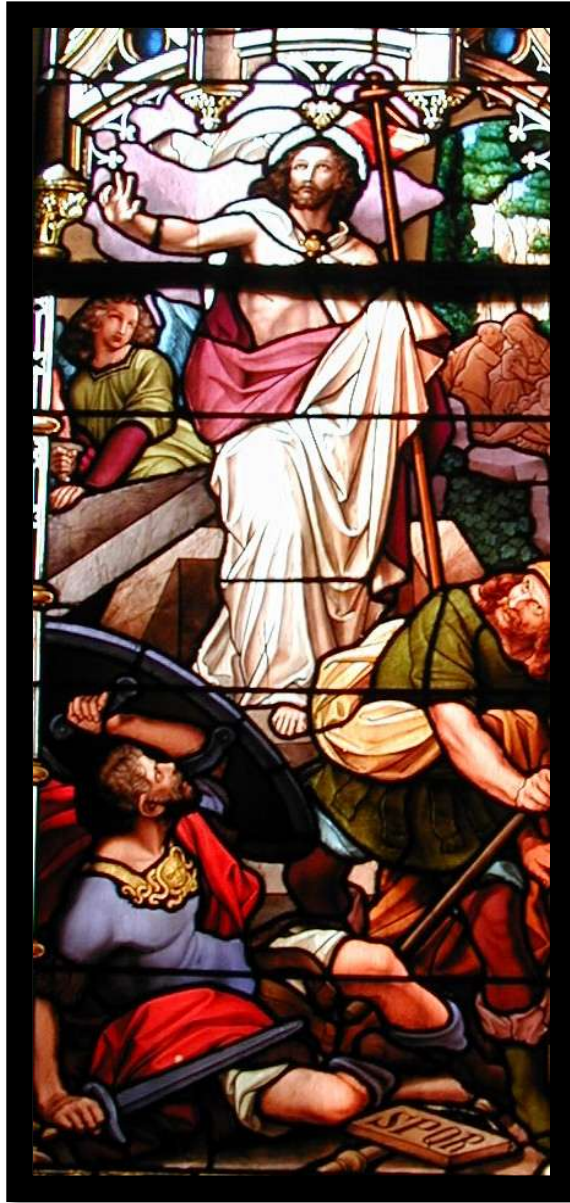
- ❖ Mine Eyes Have Seen the Glory [Battle Hymn of the Republic]
- ❖ America the Beautiful [Materna]
- ❖ Eternal Father, Strong to Save [Melita]
- ❖ This Is My Song [Finlandia]
- ❖ God of Our Fathers [National Hymn]
- ❖ America/"My Country, Tis of Thee" [America]
- ❖ Please note that some patriotic music is not allowed in church.

K. Irish Themed Liturgical Music

Acknowledging the large Irish American ancestry of our parish community and respecting the Church's rules concerning the use of secular music, we recommend the following music for your consideration should you desire any Irish-themed liturgical music.

- ❖ All Honor To Saint Patrick [St. Patrick's Harvest]
- ❖ Be Thou My Vision [Slane]
- ❖ Christ Be Beside Me [Bunessan]
- ❖ Hail, Glorious St. Patrick (Traditional)
- ❖ I Clasp Unto My Heart This Day [St. Patrick's Breastplate]
- ❖ Irish Blessing (various arrangements)
- ❖ The King of Love My Shepherd Is [St. Columba]
- ❖ Lord Of All Hopefulness [Slane]
- ❖ Morning Has Broken [Bunessan]
- ❖ My Shepherd Lord [Brother James' Air]
- ❖ Spirit Seeking Light and Beauty [Domnach Trionide]

May the souls of all the faithful departed, Through the mercy of God, rest in peace. Amen.



Most Reverend Peter A. Libasci, Bishop of Manchester

Very Reverend Jason Y. Jalbert, Rector and Pastor

Reverend Deacon Karl T. Cooper, Permanent Deacon

Eric J. Bermani, DMin. Diocesan and Cathedral Director of Music