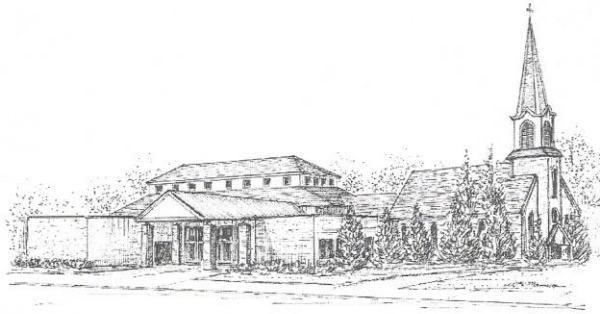


Funeral Preparation Guide



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Liturgical Ministry Needs

The Sunday Mass can serve as a model for your funeral liturgy. The following ministries will be important to fill. All ministers should arrive 30-45 minutes prior to the start of the liturgy, as the Director of Music and Liturgy will meet with them to acclimate them to their roles.

Greeters:

Two to four individuals of the family's choosing should serve as greeters, especially if the liturgy is located in the Worship Space. Greeters will be instrumental in making sure that each person attending the liturgy receives a worship aid and, if the liturgy is located in the Worship Space, music hymnals. Greeters should arrive 30 minutes before the start of the liturgy.

Readers:

One to three individuals of the family's choosing should serve as readers to proclaim the first and second readings, chosen by the family, as well as the Prayers of the Faithful. Readings will be printed and placed on the ambo prior to the start of the liturgy.

Gift Bearers:

Two to three individuals of the family's choosing should serve as gift bearers to bring the gifts of bread, wine, and water to the altar during the preparation of gifts.

Eucharistic Ministers:

Individuals of the family's choosing should serve as Eucharistic Ministers during the Communion procession. These ministers should be faithful Catholics who attend Mass on a regular basis. Though trained ministers are preferred, training may be provided prior to the start of the liturgy. St. Victoria may also assist in recruiting individuals for this ministry if preferred by the family.

In the *Historic Church*, if bread and wine are distributed, the family should choose one to two ministers to distribute Communion. (If just bread is being distributed, no extra ministers are needed.)

In the *Worship Space* (dependent on the number of people in attendance), if bread and wine are being distributed to just the parking lot side of the church (about 350 seats), four to five ministers will be needed to minister to all three sections. If both the parking lot side and the cemetery side will be used for seating (about 720 seats), ten to eleven ministers will be needed to minister to all six sections. (If just bread is being distributed, one to two ministers will be needed for just the parking lot side or four to five ministers will be needed to distribute to a full church.)

Victory Book Inscrubber:

One or more individuals of the family's choosing will come forward at the presider's invitation to inscribe the name of the deceased and the date of the funeral into the Victory Book.

Eulogist:

One or more individuals of the family's choosing (though optional) may come forward at the presider's invitation to speak for three to five minutes on behalf of the family about the deceased.

Server:

St. Victoria provides an adult server to assist the presider at no cost. It is not necessary for the family to fill this ministry.

Cantor/Accompanist:

St. Victoria can provide several talented musicians at their cost (typically \$125-\$200). Families may also choose to include an outside musician; however, please be sure that the musicians are familiar with Catholic liturgy, as they will need to lead the Mass parts, as well as other solos. If the musicians are not comfortable or familiar with the Catholic liturgy, a St. Victoria musician who is comfortable with leading in congregational song must also be in attendance (at his or her fee.)

Date, Time, and Place

In collaboration with your funeral home, St. Victoria will assist in scheduling a funeral liturgy at the first notification of the death.

Funerals may be held in the Historic Church (which seats 240, including the seats in the choir loft) or the Worship Space (which seats 720).

If you would like to hold a Visitation at St. Victoria the evening before the funeral, pending the availability of our facilities, it could be held in the Historic Church, Worship Space, or Commons. An extra fee would apply.

Environment

In collaboration with your funeral home, St. Victoria will assist in setting up for the visitation and/or funeral. St. Victoria will provide, at your request:

- tables with cloths (for picture boards, picture frames and other items)
- up to five easels (for picture boards)
- a high table (for memory book, memory cards, and donation envelopes)
- several flower stands
- a small table to hold an urn (if applicable)
- Kleenex
- reserved signs

It is recommended that, if you would like to show a slideshow of pictures, you provide a laptop or other device to view it in the space. St. Victoria may provide a large television and DVD player on a cart at your request, but cannot guarantee that it will be compatible with your DVD, etc.

It is not recommended that a slideshow be shown on the large screen in the Worship Space, as the picture quality is very poor in daylight hours. If, however, you choose to use this screen and projector, a St. Victoria staff member must be present to set it up and shut it down.

You may also choose to run a slideshow of pictures on the large flatscreen television in Elstan Hall, but again, St. Victoria cannot guarantee that it will be compatible with your DVD. DVDs run on this device must be formatted as a DVD for viewing in DVD/Blu-ray players (not computers or mobile devices.)

Interment/Inurnment in St. Victoria Cemetery

St. Victoria will assist in choosing and purchasing a cemetery plot in our cemetery, if desired.

Luncheon/Reception

If you would like to have a luncheon following the liturgy, the funeral home and St. Victoria will assist with planning. This includes selecting a menu and estimating the number of people expected to attend the lunch. St. Victoria's Funeral Hospitality Ministry volunteers will shop for the food and serve the lunch. The luncheon is served buffet style and several tables are reserved for the family so they can sit together. The maximum seating capacity for a luncheon is 275 people.

Worship Aid

A full-color worship aid with the picture of your loved one and order of service will be provided. Space is limited to the front and back of an 8 ½ x 14 piece of paper (book-folded). Obituaries, poems, etc. are not typically included, due to space limitations.

The Order of Service *With Mass* (with Communion)

The Entrance/Gathering Rite

The purpose of the entrance rite is to gather people for worship.

SPRINKLING RITE/ PLACING OF THE PALL
PROCESSION/OPENING HYMN
GREETING
EULOGY/WORDS OF REMEMBRANCE (OPTIONAL)
VICTORY BOOK INSCRIPTION
OPENING PRAYER

The Liturgy of the Word

After the people have been called to prayer, a selection of scriptural readings are proclaimed.

FIRST READING (a selection from the Old Testament)
RESPONSORIAL PSALM (sung by cantor/assembly)
SECOND READING (a selection from the New Testament)
GOSPEL ACCLAMATION (sung by cantor/assembly)
GOSPEL READING (a selection from one of the four Gospels; read by the presider)
HOMILY (given by the presider)
PRAYERS OF THE FAITHFUL/GENERAL INTERCESSIONS

The Liturgy of the Eucharist

PRESENTATION OF THE GIFTS
EUCCHARISTIC PRAYER/ACCLAMATIONS
LORD'S PRAYER
SIGN OF PEACE
LAMB OF GOD (sung by cantor/assembly)
COMMUNION RITE (song accompanies procession; sung by cantor/assembly)

Dismissal Rite

SONG OF FAREWELL
PRAYER OF COMMENDATION
RECESSIONAL

The Order of Service *Without Mass*

The Entrance/Gathering Rite

The purpose of the entrance rite is to gather people for worship.

SPRINKLING RITE/ PLACING OF THE PALL
PROCESSION/OPENING HYMN
GREETING
EULOGY/WORDS OF REMEMBRANCE (OPTIONAL)
VICTORY BOOK INSCRIPTION
OPENING PRAYER

The Liturgy of the Word

After the people have been called to prayer, a selection of scriptural readings are proclaimed.

FIRST READING (a selection from the Old Testament)
RESPONSORIAL PSALM (sung by cantor/assembly)
SECOND READING (optional, a selection from the New Testament)
GOSPEL ACCLAMATION (sung by cantor/assembly)
GOSPEL READING (a selection from one of the four Gospels; read by the presider)
HOMILY (given by the presider)
REFLECTION (optional)
PRAYERS OF THE FAITHFUL/GENERAL INTERCESSIONS
LORD'S PRAYER
SIGN OF PEACE

Dismissal Rite

SONG OF FAREWELL
PRAYER OF COMMENDATION
RECESSIONAL

Prelude Music

The arrival of the worshipping assembly may be accompanied by instrumental music; you may choose specific music for this purpose, but you may rely on your accompanist to choose appropriate music. This music typically begins about 10-15 minutes prior to the start of the service.

You may also choose to include a sung solo piece as part of the prelude to the procession/liturgy. This music typically occurs just before the start of the procession or may accompany the closing of the casket (in the case of a full burial) and/or procession of the family from the entrance of the church to their seats (if they choose not participate in the procession). The music selected should be in keeping with the sacred liturgy that will follow; that is, a period of prayerful preparation.

The following selections are a non-comprehensive list of songs approved for use for *Prelude* or *other solos*. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter
Amazing Grace (My Chains Are Gone)	Newton, Tomlin, Giglio
The Anchor Holds	Boltz, Chewning
Ave Maria	Bach/Gounod
Ave Maria	Schubert
Beautiful Savior	Author Unkown
Borning Cry	Ylvisaker
Danny Boy	Weatherly
Faithful Servant	Berry
Fly Like a Bird	Canedo
For Those Tears I Died	Stevens
Godspeed--- <i>for a young boy</i>	Foster
Goin' Home	Dvorak
Go In Peace	Hart/Liles
Hail Mary, Gentle Woman	Landry
Hallelujah	Cohen
How Beautiful	Paris
I Can Only Imagine	Millard
I'll Fly Away	Brumley (Can be done as a <i>Recessional</i> , as well)
In the Garden	C. Austin Miles
In This Very Room	Harris
In Paradisum	Faure
Jealous of the Angels	Jenn Bostic
The Lord's Prayer	Malotte
Nearer My God to Thee	Adams
The Old Rugged Cross	Bennard
Our Father	Malotte
Panis Angelicus	Franck
Panis Angelicus	Lambilotte
Pastures of the Lord	Stephan
Pie Jesu	Webber
The Prayer	Carole Sager/David Foster
Precious Lord, Take My Hand	Dorsey
Shine On Us	Smith
Smile	Chaplin
St. Theresa's Prayer	Talbot
Surely the Presence	Wolfe
Thy Will Be Done	Eilers
Up to the Mountain	Griffin
Wind Beneath My Wings	Henly, Silbar
You Raise Me Up	Graham, Lovland
You'll Never Walk Alone	Rogers, Hammerstein

Gathering Hymn/Song

After preludes are complete and, in the case of a full burial, the casket is closed, the presider will welcome the assembly and introduce the sprinkling ritual and the placing of the pall (again, in the case of a full burial.) Following these rituals the presider will lead the family in procession to their places in the worship space. It is recommended that a familiar hymn or song be sung by the entire assembly to unite them for worship. In order for the assembly to participate fully, this song should be found in the blue Gather hymnal; a song from another source may be used if it is included in the worship aid.

The following selections are a non-comprehensive list of songs approved for use for the *Gathering Hymn*. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
Alleluia! Sing to Jesus!	HYFRYDOL	949 (Outside of Lent)
Amazing Grace	Newton	645
America the Beautiful	MATERNA	984
Beautiful Savior	Author Unknown	OCP Accompaniment #86
Be Not Afraid	Dufford	683
Be Still My Soul	FINLANDIA	Blest Are Those Who Mourn #144, Hymn tune: Gather #986
Be Thou My Vision	Forgaill	OCP Accompaniment #84
Canticle of the Sun	Haugen	576
Deep Within	Haas	486
Faith of Our Fathers	ST. CATHERINE	677
For All the Saints	SINE NOMINE	884
God of Day and God of Darkness	Haugen	859
Here I Am, Lord	Schutte	777
Holy God, We Praise Thy Name	GROSSER GOTT	615
Holy, Holy, Holy	Heber/NICAEA	567
How Can I Keep From Singing	HOW CAN I KEEP FROM....	685
I Have Loved You	Joncas	588
I Heard the Voice of Jesus Say	KINGSFOLD	724
I Know that My Redeemer Lives	DUKE STREET	527
I Want to Walk as a Child of the Light	HOUSTON	593
Jerusalem, My Happy Home	LAND OF REST	870
The King of Love My Shepherd Is	Baker/ST. COLUMBIA	712
Lord of All Hopefulness	Lawton	663
My Country, 'Tis of Thee	AMERICA	988
Precious Lord, Take My Hand	PRECIOUS LORD	955
Rain Down	Cortez	582
Shall We Gather at the River	HANSON PLACE	876
Sing With All the Saints in Glory	HYMN TO JOY	539
This Is My Song	FINLANDIA	986
Though the Mountains May Fall	Schutte	689
We Remember	Haugen	681
We Walk By Faith	Haugen	680
What Wondrous Love Is This	WOUNDROUS LOVE	642
Ye Watchers and Ye Holy Ones	LASST UNS ERFREUEN	882
You Are Near	Schutte	695

Eulogy (optional)

Immediately following the procession, the presider will invite the assembly to be seated for the reading of the eulogy. This may be given by a friend or family member of the family's choosing and should be three to five minutes in length. At the conclusion of the Eulogy, the presider will invite the assembly to stand and join in singing a final verse of the *Gathering Song*.

Inscription of the Victory Book

Immediately following the eulogy (or in cases where there is no eulogy, the procession), the presider will invite one or more people to come forward to inscribe the name of the deceased and the date of the funeral into our Victory Book. This book contains the names of all of the parishioners and friends of St. Victoria who have died, and signifies victory over death. Light piano music accompanies this ritual.

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 was transported---snatched away, lest wickedness pervert his mind or deceit beguile his soul.

For the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. Having become perfect in a short while, he reached the fullness of a long career, for his soul was pleasing to the Lord, therefore He sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

The Word of the Lord.**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.**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.**A reading from the Book of the Prophet Daniel**

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.

The Word of the Lord.

A reading from the Book of Ecclesiastes

There is an appointed time for everything, and a time for every affair under the heavens.

A time to give birth, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal. A time to tear down and a time to build. A time to weep, and a time to laugh. A time to mourn, and a time to dance. A time to scatter stones, and a time to gather them. A time to embrace, and a time to be far from embraces. A time to seek, and a time to lose. A time to keep, and a time to cast away. A time to rend, and a time to sew. A time to be silent, and a time to speak. A time to love, and a time to hate. A time of war, and a time of peace.

What profit have workers from their toil? I have seen the business that God has given to mortals to be busied about. God has made everything appropriate to its time, but has put the timeless into their hearts, so they cannot find out, from beginning to end, the work which God has done.

The Word of the Lord.

F9 *Acts of the Apostles 10:34-36,42-43 or 10:34-43* (He is the one appointed by God as judge of the living and the dead.)

A reading from the Acts of the Apostles

Peter proceeded to speak, saying: "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 children of Israel as He proclaimed peace through Jesus Christ, who is Lord of all.

[Long version includes the following in brackets: 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.

F10 *Revelation 14:13*

(Blessed are the dead who die in the Lord.)

A reading from the Book of Revelation

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

The Word of the Lord

A reading from the Book of Revelation

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

The Word of the Lord.**A reading from the book of Revelation**

I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I hear 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.**Responsorial Psalm**

The first reading is followed by reflective silence. Then the cantor leads the assembly in singing the psalm. The cantor intones the refrain, then invites the assembly to repeat. The cantor sings the verses of the psalm and the assembly sings the refrain between each verse. The text of the piece of music must be taken from that part of the Bible known as the Book of Psalms. There are many musical settings of the same psalm.

The following selections are a non-comprehensive list of songs approved for use for the *Responsorial Psalm*. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
<i>Psalm 23</i> Shepherd Me, O God	Haugen	35
<i>Psalm 25</i> To You, O Lord	Haugen	39
<i>Psalm 27</i> The Lord Is My Light	Haas	41
<i>Psalm 34</i> The Cry of the Poor O Taste and See Taste and See Taste and See	Foley Haugen Haugen Moore	47 917 45 930
<i>Psalm 40</i> Here I Am	Cooney	49
<i>Psalm 42/43</i> As the Deer Longs	Hurd	OCP Accompaniment #690
<i>Psalm 51</i> Me Merciful, O Lord	Haugen	51
<i>Psalm 63</i> My Soul Is Thirsting My Soul Is Thirsting	Joncas Angrisano	55 57

A reading from the Letter of Saint Paul to the Romans

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.

[Long version includes the following in brackets: 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.

S4 *Romans 8:14-23* (We also groan within ourselves as we wait for adoption, the redemption of our bodies.)

A reading from the Letter of Saint Paul to the Romans

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

The Word of the Lord.

S5 *Romans 8:31b-35,37-39*

(What will separate us from the love of Christ?)

A reading from the Letter of Saint Paul to the Romans

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.

The Word of the Lord.

A reading from the Letter of Saint Paul to the Romans

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 accounting of himself to God.

The Word of the Lord.

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters: Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead came also through man. 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 come the end, when He hands over the Kingdom to his God and Father. 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.

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters: Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about:

Death is swallowed up in victory.

Where, O death, is your victory?

Where, O death, is your sting?

The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

The Word of the Lord.

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters: 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.

S10*2 Corinthians 5:1,6-10*

(We have a building from God, eternal in heaven.)

A reading from the second Letter of Saint Paul to the Corinthians

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.

The Word of the Lord.**S11***Philippians 3:20-21*

(He will change our lowly bodies to conform to his glory.)

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters: 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 in subjection to Himself.

The Word of the Lord.**S12***1 Thessalonians 4:13-18*

(Thus we shall always be with the Lord.)

A reading from the first Letter of Saint Paul 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.**S13***2 Timothy 2:8-13*

(If we have died with Him we shall also live with Him.)

A reading from the second letter of Saint Paul to Timothy

Beloved: Remember Jesus Christ, raised from the dead, a descendent 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.**S14***1 John 3:1-2*

(We shall see Him as He is.)

A reading from the first Letter of Saint John.

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

The Word of the Lord.

S15 *1 John 3:14-16* (We know that we have passed from death to life because we love our brothers.)

A reading from the first Letter of Saint John.

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.

The Word of the Lord.

S16 *2 Timothy 4:6-8,17-19*

A reading from the Second Letter of Saint Paul to Timothy

For I am already being poured out like a drink offering, and the time for my departure is near. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for His appearing. But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion’s mouth. The Lord will rescue me from every evil attack and will bring me safely to His heavenly kingdom. To Him be glory forever and ever. Amen.

The Word of the Lord.

Gospel Acclamation

The proclamation of the Gospel is preceded by the joyful singing of an acclamation. Outside the season of Lent, this acclamation is “Alleluia.” During Lent, the acclamation is “Praise to you, Lord Jesus Christ, King of endless glory.” The appropriate verse is taken from the Funeral Rite. St. Victoria typically uses the Celtic Alleluia outside of Lent and the Mass of Creation during Lent.

Gospel Reading

The Gospel is chosen by the family and is proclaimed by the presider. A non-comprehensive list of selections for this reading follows below. Readings must be read in their entirety unless a short option is provided. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

G1 *Matthew 5:1-12a* (Rejoice and be glad, for your reward will be great in heaven.)



A reading from the holy Gospel according to Matthew

When Jesus saw the crowds, He went up to 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.

**G2***Matthew 11:25-30*

(Come to me and I will give you rest.)

A reading from the holy Gospel according to Matthew

At that time Jesus answered: "I will 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.**G3***Matthew 25:1-13*

(Behold the bridegroom! Come out to him!)

A reading from the holy Gospel according to Matthew

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."

The Gospel of the Lord.**G4***Matthew 25:31-40*

(Come, you who are blessed by my Father.)

A reading from the holy Gospel according to Matthew

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.'

The Gospel of the Lord.

**G5**

Mark 15:33-39 [16:1-6]

(Jesus gave a loud cry and breathed His last.)

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."

[Long version includes the following in brackets: When the Sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint Him.

Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance of the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; He is not here. Behold the place where they laid Him.]"

The Gospel of the Lord.**G6**

Luke 7:11-17

(Young man, I tell you, arise!)

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.**G7**

Luke 12:35-40

(You also must be prepared.)

A reading from the holy Gospel according to Luke

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."

The Gospel of the Lord.



A reading from the holy Gospel according to Luke.

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 Christ? Save yourself and us." The other man, 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.



A reading from the holy Gospel according to Luke

It was 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.

[Long version includes the following in brackets: At daybreak on the first day of the week the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the Body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but He has been raised."]

The Gospel of the Lord.



A reading from the holy Gospel according to Luke

That very day, the first day of the week, two of the disciples of Jesus were going to a village called Emmaus, seven miles from Jerusalem, 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.

[Long version includes the following in brackets: 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 not 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 Christ should suffer these things and enter into His glory?" Then beginning with Moses and all the prophets, Jesus interpreted to them what referred to Him in all the Scriptures.] (continued on next page)

As they approached the village to which they were going, Jesus 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. They 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.

G11 *John 5:24-29*

(Whoever hears my word and believes has passed from death to life.)

A reading from the holy Gospel according to John

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 the 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.

G12 *John 6:37-40*

(Everyone who sees the Son and believes in Him may have eternal life and I shall raise Him on the last day.)

A reading from the holy Gospel according to John

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

The Gospel of the Lord.

G13 *John 6:51-59*

(Whoever eats this bread will live forever, and I will raise them up on the last day.)

A reading from the holy Gospel according to John

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."

The Gospel of the Lord.

**A reading from the holy Gospel according to John**

[Long version includes the following in brackets: 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. 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 Christ, the Son of God, the one who is coming into the world."

The Gospel of the Lord.**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 will 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 the crowd, "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.**A reading from the holy Gospel according to John**

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.

[Long version includes the following in brackets: "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.

G17 John 14:1-6

(In my Father's house there are many dwellings.)



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.

G18 John 17:24-26

(I wish that where I am they also may be with me.)



A reading from the holy Gospel according to John.

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, that the love with which you loved me may be in them and I in them."

The Gospel of the Lord.

G19 John 19:17-18,25-39

(And bowing His head He handed over His Spirit.)



A reading from the holy Gospel according to John.

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 Magdalene. When Jesus saw His mother and the disciple 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.

The Gospel of the Lord.

Homily

The homily is given by the presider and serves as an interpretation of the scriptures chosen by the family in order to encourage and comfort those in attendance.

Prayers of the Faithful

The following prayers of the faithful will be provided by St. Victoria and are proclaimed by a lector of the family's choosing. You may discuss with the Director of Music and Liturgy at St. Victoria, including specific prayer requests and/or names of deceased family and friends for who you would like to pray specifically.

For XXX, 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.

For the family and friends of XXX: 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.

For all gathered here: that we may be gathered together with all of our loved ones again in God's kingdom, praising God for victory over death,

we pray to the Lord.

For the sick: that they may be cared for and comforted, so that they may enjoy each day with happiness, dignity, and love,

we pray to the Lord.

For caregivers: that the Lord may give them love and compassion as they seek to serve and protect our loved ones, especial those who are elderly,

we pray to the Lord.

For all our deceased relatives and friends, who have fallen asleep in the hope of rising again [especially XXX, XXX, XXX, and XXX]: that they may see God face to face,

we pray to the Lord.

Preparation of the Gifts

When the Funeral Rite is celebrated within Mass, the Preparation of Gifts to the Altar follows. A hymn or solo should accompany this action. Unlike a Sunday liturgy, no collection is taken up; therefore, the Preparation of the Gifts is typically relatively short.

The following selections are a non-comprehensive list of hymns approved for use for the *Preparation of Gifts*. You may also choose from the solos listed under *Prelude Music* (pg. 7 of this guide) or discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
Be Not Afraid	Dufford	683
Be Thou My Vision	Forgaill	OCP Accompaniment #84
Beautiful Savior	Author Unknown	OCP Accompaniment #86
Behold the Lamb	Willet	939
Blest Are They	Haas	735
Christ Has No Body Now But Yours	Warner	760
Come to Me	Joncas	731
Deep Within	Haas	486
Eye Has Not Seen	Haugen	728
Here I Am, Lord	Schutte	777
Hosea	Norbet	484
How Can I Keep From Singing	HOW CAN I KEEP FROM....	685
I Have Loved You	Joncas	588
In Every Age	Whitaker	716
The King of Love My Shepherd Is	Baker/ST. COLUMBIA	712
Lord of All Hopefulness	Lawton	663
One Bread, One Body	Foley	932
Open My Eyes	Manibusan	651

Now in this Banquet	Haugen	937
Pan de Vida	Hurd	920
Prayer of St. Francis	Temple	828
Precious Lord, Take My Hand	PRECIOUS LORD	955
Quietly, Peacefully	Dvorak	713
Rain Down	Cortez	582
Seek Ye First	SEEK YE FIRST	658
The Servant Song	Gillard	751
The Summons	KELVINGROVE	790
Unless a Grain of Wheat	Farrell	783
We Come to Your Feast	Joncas	938
We Have Been Told	Haas	784
We Remember	Haugen	681
What Wondrous Love Is This	WOUNDROUS LOVE	642
You Are Near	Schutte	695
You Are Mine	Haas	721
You Satisfy the Hungry Heart	BICENTENNIAL	940

The Liturgy of the Eucharist

During the Eucharistic Prayer, there are three acclamations, which are sung by the entire assembly: the “Holy, Holy,” the “Memorial Acclamation,” and the “Great Amen.” St. Victoria typically uses the familiar setting by Marty Haugen, entitled the *Mass of Creation* (Gather #198,200,202)

The Lord’s Prayer

The entire liturgical assembly is involved in the recitation of the Lord’s Prayer. The assembly typically joins hands during the recitation of this prayer.

The Sign of Peace

No music is required during the Sign of Peace, though the accompanist may begin to lightly play the following *Lamb of God* while the assembly exchanges their signs of peace.

The Lamb of God

At the conclusion of the Sign of Peace, the sacred bread is broken and the sacred wine poured. During this ritual action, the cantor leads the assembly in the singing of the *Lamb of God*. Settings of this song typically match the Mass Setting (Holy, Memorial Acclamation, Amen). Again, St. Victoria typically uses the familiar setting by Marty Haugen, entitled the *Mass of Creation* (Gather #204).

Communion Procession

A song or psalm, which gives expression to our unity in the Body of Christ, is sung by the cantor and assembly during the sharing of Communion. The song should reflect the action shared by the community at this time: sharing in the Body and Blood of Christ. Like the Gathering Hymn, in order for the assembly to participate fully, this song should be found in the blue Gather hymnal; a song from another source may be used if it is included in the worship aid.

The following are approved settings of the *Communion Hymn*, though you may discuss other choices with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
Amazing Grace	Newton	645
Behold the Lamb	Willet	939
Beautiful Savior	Author Unknown	OCP Accompaniment #86
Be Not Afraid	Dufford	683
Be Thou My Vision	Forgaill	OCP Accompaniment #84
Blest Are They	Haas/ Joncas	735
Christ Has No Body Now But Yours	Warner	760
Come to Me	Joncas	731
Deep Within	Haas	486
Eat this Bread	Taize	941
Eye Has Not Seen	Haugen	728

Faith of Our Fathers	ST. CATHERINE	677
Gift of Finest Wheat	BICENTENNIAL	940
Here I Am, Lord	Schutte	777
Hosea	Norbet	484
How Can I Keep From Singing	HOW CAN I KEEP FROM....	685
I Am the Bread of Life	BREAD OF LIFE	945
I Have Loved You	Joncas	588
I Receive the Living God	LIVING GOD	916
In Every Age	Whitaker	716
In the Breaking of the Bread	Hurd	918
O Taste and See	Haugen	917
On Eagle's Wings	Joncas	691
One Bread, One Body	Foley	932
Open My Eyes	Manibusan	651
Now in this Banquet	Haugen	937
Pan de Vida	Hurd	920
Precious Lord, Take My Hand	PRECIOUS LORD	955
Quietly, Peacefully	Dvorak	713
Rain Down	Cortez	582
Seek Ye First	SEEK YE FIRST	658
The Servant Song	Gillard	751
The Summons	KELVINGROVE	790
Song of the Body of Christ	Haas	924
Take and Eat	Joncas	950
Taste and See	Moore	930
Ubi Caritas	Hurd	696
Unless a Grain of Wheat	Farrell	783
We Come to Your Feast	Joncas	938
We Have Been Told	Haas	784
We Remember	Haugen	681
What Wondrous Love Is This	WOUNDRIOUS LOVE	642
You Are Mine	Haas	721
You Are Near	Schutte	695
You Satisfy the Hungry Heart	BICENTENNIAL	940

Communion Reflection *(optional)*

A solo may be done at the conclusion of the Communion Rite as a "reflection." You may choose from the solos listed under *Prelude Music* (pg. 7 of this guide) or discuss other options with the Director of Music and Liturgy at St. Victoria.

Final Commendation and Closing Prayers

After the Communion Rite, the body is incensed; a *Song of Farewell* (sung by the cantor) accompanies this action. This song should be an intercession on behalf of the deceased that God will count him among His blessed, an expression of our affection for the deceased, and a commendation of the deceased to the Lord. The following selections are approved for use as a *Song of Farewell*. You may discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
May the Angels Lead You Into Paradise	Hughes	980
The Hand of God Shall Hold You	Haugen	981
Song of Farewell	OLD HUNDREDTH	OCP Accompaniment #760
An Irish Blessing	Fabing, SJ	OCP Accompaniment #291
May the Angels Be Your Guide	MacAller, McGrath	
You'll Never Walk Alone	Rodgers, Hammerstein	
Peace Song	EDELWEISS	
May the Angels Lead You	Marchionda	

Recessional

At the conclusion of the liturgy, music accompanies the liturgical assembly as they depart. The recession generally begins with the clergy and family of the deceased, followed by the other guests. The following selections are approved for use as a *Recessional*, although you may discuss other options with the Director of Music and Liturgy at St. Victoria.

Title	Composer/Tune/Meter	Gather Song No.
Alleluia! Sing to Jesus!	HYFRYDOL	949 (Outside of Lent)
Amazing Grace	Newton	645
Amazing Grace (My Chains Are Gone)	Newton, Tomlin, Giglio	
America the Beautiful	MATERNA	984
Be Still My Soul	FINLANDIA	Blest Are Those Who Mourn #144, Hymn tune: Gather #986
Blest Are They	Haas	735
Blest Be The Lord	Schutte	686
Faith of Our Fathers	ST. CATHERINE	677
For All the Saints	SINE NOMINE	884
God of Day and God of Darkness	Haugen	859
Holy God, We Praise Thy Name	GROSSER GOTT	615
Holy, Holy, Holy	Heber/NICAEA	567
How Great Thou Art	HOW GREAT THOU ART	578
I Am the Bread of Life	BREAD OF LIFE	945
I Heard the Voice of Jesus Say	KINGSFOLD	724
I Want to Walk as a Child of the Light	HOUSTON	593
I Know that My Redeemer Lives	DUKE STREET	527
I'll Fly Away	Brumley	
Jerusalem, My Happy Home	LAND OF REST	870
The King of Love My Shepherd Is	Baker/ST. COLUMBIA	712
Let There Be Peace On Earth	Various	829
Lord of All Hopefulness	Lawton	663
Mine Eyes Have Seen the Glory	BATTLE HYMN OF THE REPUBLIC	985
My Country, 'Tis of Thee	AMERICA	988
Sing With All the Saints in Glory	HYMN TO JOY	539
Soon and Very Soon	SOON AND VERY SOON	865
This Is My Song	FINLANDIA	986
Though the Mountains May Fall	Schutte	689
We Shall Rise Again	RESURRECTION	871
We Walk By Faith	Haugen	680
Ye Watchers and Ye Holy Ones	LASST UNS ERFREUEN	882

Instrumental music continues to play as the liturgical assembly departs.