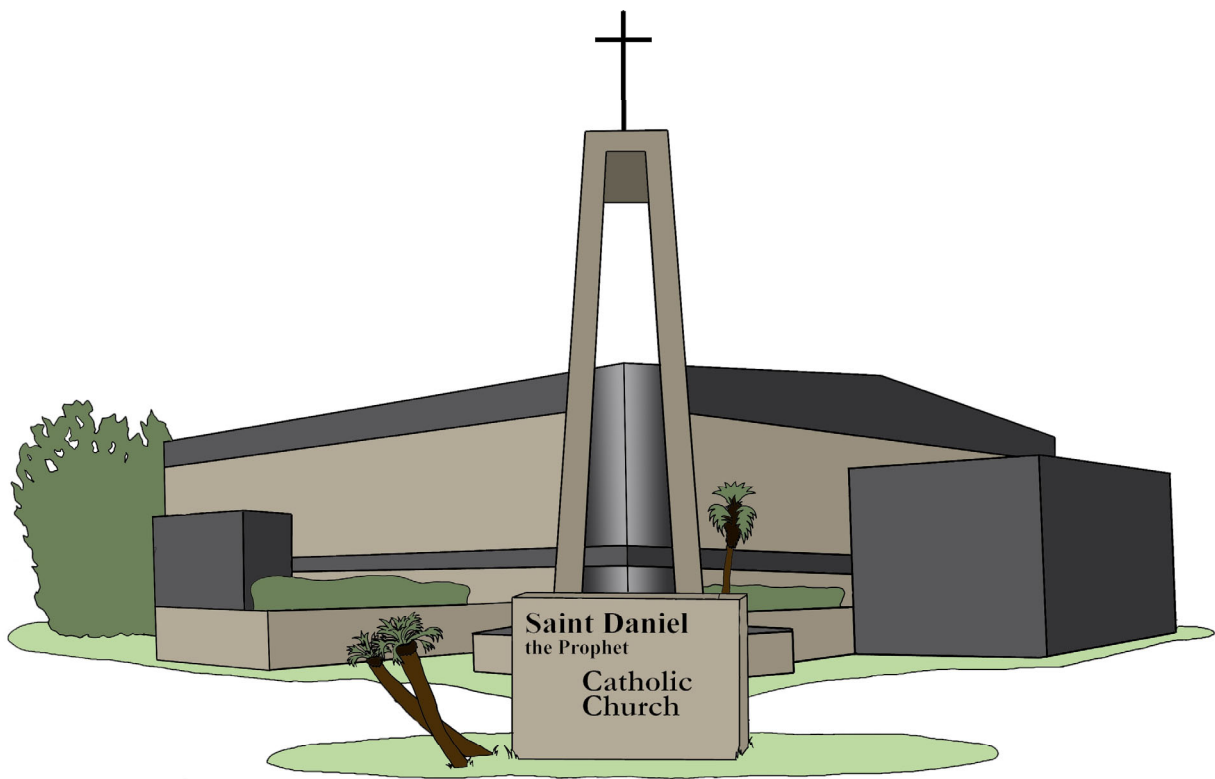


Saint Daniel the Prophet Roman Catholic Parish



Funeral Arrangements Guide

Funeral Policies of Saint Daniel the Prophet Roman Catholic Parish

Usually the family contacts a mortuary first. If a family calls the parish first we will ask them to call a mortuary of their choice. The parish does not recommend any particular mortuary, or cemetery. (Many Catholics prefer to be buried in a Catholic cemetery, but this is not mandatory.)

Funeral rites should never be scheduled without consulting the parish first. Every effort will be made to accommodate the family's needs. Usually funerals can be scheduled:

Monday through Saturday on the hour or half hour 10:00 a.m., to 2:00 p.m. Funerals are not permitted on Sundays and Holy Days of Obligations and Thursday through Saturday of Holy Week. (This is the custom of the whole Church and there are no Exceptions).

The Order of Christian Funerals [Catholic Funeral] is divided into three (3) parts:

1. **Vigil for the Deceased** [wake]. This includes visitation and a **Service of the Word (not the Rosary)**. The rosary may be included in the service or it may be said privately. The visitation and service is recommended but not mandatory.
2. **Mass of Christian Burial**. This Mass is strongly recommended for all Catholics. For serious reasons it may be omitted. The Mass can be celebrated with the body or cremated remains present or as a Memorial Mass without the body or cremated remains. All Masses must be celebrated in the Church.
3. **Rite of Committal** (rites at the cemetery), These are rites at the cemetery if the body or cremated remains are buried in a plot or Mausoleum. For good reason this rite be omitted. Ordinarily military rites should precede the Rite of Committal.

Funeral Policies of St. Daniel the Prophet Roman Catholic Parish For Presiders

The presider of funerals at St. Daniel the Prophet Roman Catholic Parish ordinarily shall be the pastor or associate pastor.

Past pastors or associates, when invited by the family or attending by choice, may concelebrate. For good reason, they may preside and/or preach with the pastor's permission.

Non-Catholic clergy may have limited participation at the rites, but always at the discretion of the pastor or presider.

Funerals of parishioners of newly established parishes or parishes being remodeled with no facilities for the celebration of funerals may use our facilities and be presided by the pastor/deacon of that parish with the permission of the pastor of St. Daniel the Prophet Roman Catholic Parish and clearance of schedules.

Music at funerals is the responsibility of the Director of Music. Ordinarily, he and other members of the Parish Music Ministry will provide music/singing at all services. Any request for outside musicians and cantors must be cleared with the pastor and music director. Music for the funeral is to be planned by the Music Director with the family. The Music Director will produce the worship aid. Last minute requests or changes may not always be possible.

Presiders (including visiting presiders) should be sensitive to the family's wishes and plans for the funeral and the procedures at St. Daniel the Prophet, and not make any changes unless necessary.

Concelebrants are not entitled to any stipends. Other stipends will be determined by diocesan and parish policies, and handled by our Parish Manager.

Choosing Music for The Funeral Liturgy

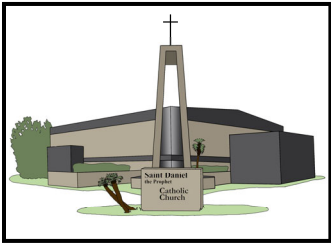
Musical taste is a very personal thing, however, preparing music for the Sacred Funeral Liturgy, goes beyond personal taste and enters the realm of FAITH. The following guidelines are based on the Vatican II Documents on Catholic Liturgy, and subsequent documents and commentaries on Music in Catholic Worship.

1. Music serve three functions at the Funeral Liturgy: **LITURGICAL**, **PASTORAL** and **EVANGELICAL**:
 - A. Music is **LITURGICAL** because it unites the mourners in common prayer. The funeral liturgy is called the Mass of the Resurrection. Even if the body or the cremated remains are not present, as baptized Catholics we celebrate our faith and hope in the resurrected Christ and the life that the deceased now lives in Christ. Secular music does not sere this function.
 - B. Music is **PASTORAL** because is ministers to those who are grieving and conveys a sense of Christian comfort and hope. Secular music may convey sentiment but it does not minister Christian comfort and hope.
 - C. Music is **EVANGELICAL** because it expresses our Gospel faith in Christ's death and resurrection. As such music ought to reach out in love and compassion to all those gathered—both the churchd and the un-churched.
2. Music that is chosen for the Funeral Liturgy is to be music of faith—that which professes our hope in the Resurrection with Christ. Our music is in union with the prayers of the Universal Church for the deceased.
3. Music that is chosen for Mass is to be taken from the Church's rich treasury of hymnody. Many of the songs and hymns sung during Sunday Mass are also appropriate for the Funeral Liturgy. Thus, through music, the faithful gathered are drawn into a closer union with Jesus Christ."
4. The Order of Christian Funerals emphasizes the singing of these important liturgical moments: ENTRANCE HYMN, RESPONSORIAL PSALM, GOSPEL ACCLAMATION, EUCHARISTIC ACCLAMATION, COMMUNION HYMN, RECESIONAL HYMN.

5. It is often preferred to recite the "Lord's Prayer" rather than sing it. Many who attend the Funeral Mass are not familiar with the variety of musical settings of the Our Father. Saying the Our Father together can create more of a faith community out of the many denominations gathered at the celebration.

6. What are the songs most frequently chosen for the Funeral Liturgy?

- Ave Maria
- Blest Are They
- For All the Saints
- I Am the Bread of Life
- Panis Angelicus
- Shepherd Me, O God
- On Eagle's Wings



St. Daniel the Prophet Roman Catholic Church Funeral Music Guide

Responsorial Psalm

Psalm 23 The Lord is My Shepherd
Psalm 27 The Lord is My Light and My Salvation
Psalm 42 As the Deer Longs
Psalm 63 My Soul is Thirsting for You, O Lord
Psalm 121 Our Help Comes From the Lord
Psalm 130 Out of the Depths I Cry to You, O Lord

Hymns

Adoro Te Devote
As Morning Breaks: Psalm 63
Ave Maria
As the Deer Longs
Blest Are They
Be Still, My Soul
Eye Has Not Seen
For All the Saints
Gift of Finest Wheat
Hail Mary: Gentle Woman
Holy Is His Name
I Am the Bread of Life
I Have Loved You
I Heard the Voice of Jesus Say
I Thirst For You
In Every Age
In Memory of You
O God, Our Help in Ages Past
O Sacrament Most Holy
On Eagle's Wings
One Bread, One Body
Only This I Want
Panis Angelicus

Pie Jesu
Prayer of St. Francis
Shepherd Me, O God
Take, Lord, Receive
The King of Love My Shepherd Is
The Lord is My Light
We Will Rise Again
Without Seeing You
You Are Near

Old Testament Selections (First Reading)

C1. Daniel 12: 1-3

A reading from the book of the prophet Daniel

[I, Daniel, mourned and I heard this word from 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 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

C2. Job 19:1, 23-27

A reading from the book of Job

Then Job answered and said: Oh, would that my words were written down! Would that they were inscribed in a record: that with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at least stand forth upon the dust; whom I myself shall see: my own eyes, not another's, shall behold him, and from my flesh I shall see God; my inmost being is consumed with longing.

The Word of the Lord

C3. Wisdom 3: 1-9

A reading from the book of Wisdom

But 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

C4. Wisdom 4:7-14

A reading from the book of Wisdom,

But 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 of 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

C5. Isaiah 25: 6. 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

C6. 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

C7. 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 sin.

The Word of the Lord

New Testament Readings (Second Reading)

C8. Acts of the Apostles 10: 34-43 or 10:34-36. 42-43

A reading from the Acts of the Apostles,

[long form]

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 that the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is the 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 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."

OR

[short form]

Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, he commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

The Word of the Lord

E1. Romans 5: 1-11

A reading from the letter of Paul 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

E2. Romans 5: 17-21

A reading from the letter of Paul to the Romans,

For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and for 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

E3. Romans 6: 3-9 or 6:3-4. 8-9

A reading from the letter of Paul to the Romans

[long form]

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.

OR

[short form]

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

The Word of the Lord

E4: Romans 8: 14-23

A reading from the letter of Paul to the Romans

for those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility,

not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the 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

E5: Romans 8: 31-35. 37-39

A reading from the letter of Paul to the Romans,

What then shall we say to this? 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

E6. Romans 14: 7-9. 10-12

A reading from the letter of Paul 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 the Lord of both the dead and the living. 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

E7. 1 Corinthians 15: 20-24. 25-28

A reading from the first letter of Paul to the Corinthians

But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each in proper order: Christ the first fruits; 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 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

E8. 1 Corinthians 15: 51-57

A reading from the first letter of Paul 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 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

E9. 2 Corinthians 4: 14 – 5:1

A reading from the second letter of 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

E10. 2 Corinthians 5: 1. 6-10

A reading from the second letter of Paul to the Corinthians

For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.

The Word of the Lord

E11. Philippians 3: 20-21

A reading from the letter of Paul to the Philippians

But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.

The Word of the Lord

E12. 1 Thessalonians 4: 13-18

A reading from the first letter of Paul to the Thessalonians

We do not want you to be unaware, brothers, about those who have fallen asleep, so that you may not grieve like the rest, who have no hope. For if we believe that Jesus died and rose, so too will God, through Jesus, bring 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

E13. 2 Timothy 2: 8-13

A reading from the second letter of Paul 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

E14. 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

E15. 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 he laid down his life for us; so we ought to lay down our lives for our brothers.

The Word of the Lord

C9. Revelation 14:13

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

C10. Revelation 20: 11 - 21: 1

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 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. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The Word of the Lord

C11 Revelation 21: 1-5. 6-7

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 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

Gospel Reading Selections

G1. Matthew 5: 1-12

A reading from the holy Gospel according to Matthew,

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

The Gospel of the Lord

G2. Matthew 11: 25-30

A reading from the holy Gospel according to Matthew

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

The Gospel of the Lord

G3. Matthew 25: 1-13

A reading from the holy Gospel according to Matthew

Jesus told his disciples this parable: "Then 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 you!' 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: 31-46

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, '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

G5. Mark 15: 33-39; 16: 1-6 or 15: 33-39

A reading from the holy Gospel according to Mark,

[long form]

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!"

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

OR

[short form]

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

G6. 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

G7. Luke 12: 35-40

A reading from the holy Gospel according to Luke,

Jesus told 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

G8. 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 him and the criminals there, one on his right, the other on his left. Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." The other, however, rebuking him, said in reply,

"Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

The Gospel of the Lord

G9. Luke 23: 44-49; 24: 1-6 or 23: 44-49

[long form]

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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events. But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised."

OR

[short form]

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. The centurion who witnessed what had happened glorified God and said, "This man was innocent beyond doubt." When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

The Gospel of the Lord

10, Luke 24: 13 –35 or 24: 13-16, 28-35

A reading from the holy Gospel according to Luke,

[long form]

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

And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer* these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

OR

[short form]

Now that very day two of them were going to a village seven miles* from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. 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

G12. 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

G13. John 6: 51-58

A reading from the holy Gospel according to John

Jesus told 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

G14. John 11: 17-27 or 11:21-27

A reading from the holy Gospel according to John

[long form]

When Jesus arrived, 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."

OR

[short form]

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

G15. John 11: 32-45

A reading from the 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

G16. John 12: 23-28 or 12: 23-26

A reading from the Gospel according to John

[long form]

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

OR

[short form]

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. "

The Gospel of the Lord

G17. John 14: 1-6

A reading from the holy Gospel according to John,

"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

A reading from the holy Gospel according to John,

Jesus raised his eyes to heaven and said: "Father, they 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

PLANNING FORM FOR THE FUNERAL LITURGY

GATHERING RITE:

CALL TO WORSHIP: SONG: _____

GREETING OF THE BODY OF THE BACK OF THE CHURCH: Receiving the family, sprinkling with holy water and covering the casket with the funeral pall recalling the baptism of the deceased. {The Documents on Catholic Liturgy tell us that national symbols have no place in the funeral liturgy. The American Flag, or any secular symbol, may not be placed near the remains of the deceased. The flag may be draped over the casket in other places, especially at military rites at cemetery. The church is Sacred Space representing the Kingdom of God. Hence, political insignia are not appropriate. We do not enter the church based on our differences. We enter as baptized member so the Body of Christ. No exceptions please.

LITURGY OF THE WORD: These choices always come from the Scriptures.

The Deacon will normally proclaim the 1st and 2nd readings unless a mature family member is designated to do so.

1st READING _____ Lector: _____

RESPONSORIAL PSALM (SUNG BY CANTOR) _____

2nd READING _____ Lector: _____

LITURGY OF THE EUCHARIST:

SONG DURING THE PREPARATION OF THE GIFTS: _____

WHO WILL BRING UP THE GIFTS FROM THE FAMILY: (optional)

EUCHARISTIC ACCLAMATIONS:

Holy: Sanctus _____

Memorial Acclamation: Save us, Savior of the World _____

Great Amen: Amen _____

Our Father: optional sung (most often spoken)

Lamb of God: optional sung (most often spoken)

COMMUNION SONG: _____

FINAL COMMENDATION: Prayer, Intercessions, Response, Incense

SENDING FORTH SONG: _____

A Word about “Secular Music”

Often times families have special requests for “pop culture”, “spiritual” or sentimental music that is inappropriate for Holy Mass but may be meaningful or comforting to the family. Such music may be played or sung at the Vigil Service at the funeral home before the Funeral Liturgy. All music and any outside musicians requested for Mass must be approved by the parish music director and the Pastor.

A Word about “Shared Reflections”

The homilist will find it helpful for you to provide any thoughts about the deceased you would like to have incorporated into the homily or Vigil Service. This should be done in advance with the presider (priest, deacon, or prayer leader) so that he can better integrate these particulars with the selected readings and his prepared message.

EUGLOGY—a chronological history of the deceased, or a recitation of his/her praises, is not permitted during the Funeral Mass at St. Daniel the Prophet.

FLORAL ARRANGEMENTS AND CREMATED REMAINS PLACEMENT

When there are cremated remains, a small table covered with a white cloth is placed in front of the altar. The remains are placed on this table. A picture of the deceased may be placed beside the urn. The Pascal candle (Resurrection candle) will be placed near the table.

The floral arrangements for the funeral will be placed in front of the altar.

Ordinarily, the removal of floral arrangements is the responsibility of the mortuary or family. Some flowers or plants may be left in the church after consultation with the pastor or staff member.