

HIS EXCELLENCY

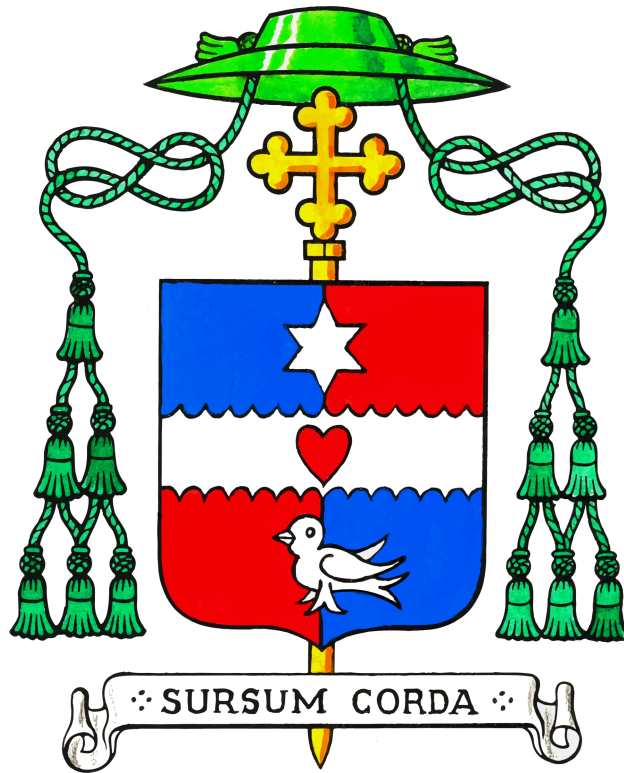
THE MOST REVEREND DAVID E. FOLEY, D.D.

BISHOP EMERITUS OF THE DIOCESE OF BIRMINGHAM IN ALABAMA

FEBRUARY 3, 1930—APRIL 17, 2018

ORDAINED PRIEST MAY 26, 1956

ORDAINED BISHOP JUNE 27, 1986



MASS OF CHRISTIAN BURIAL

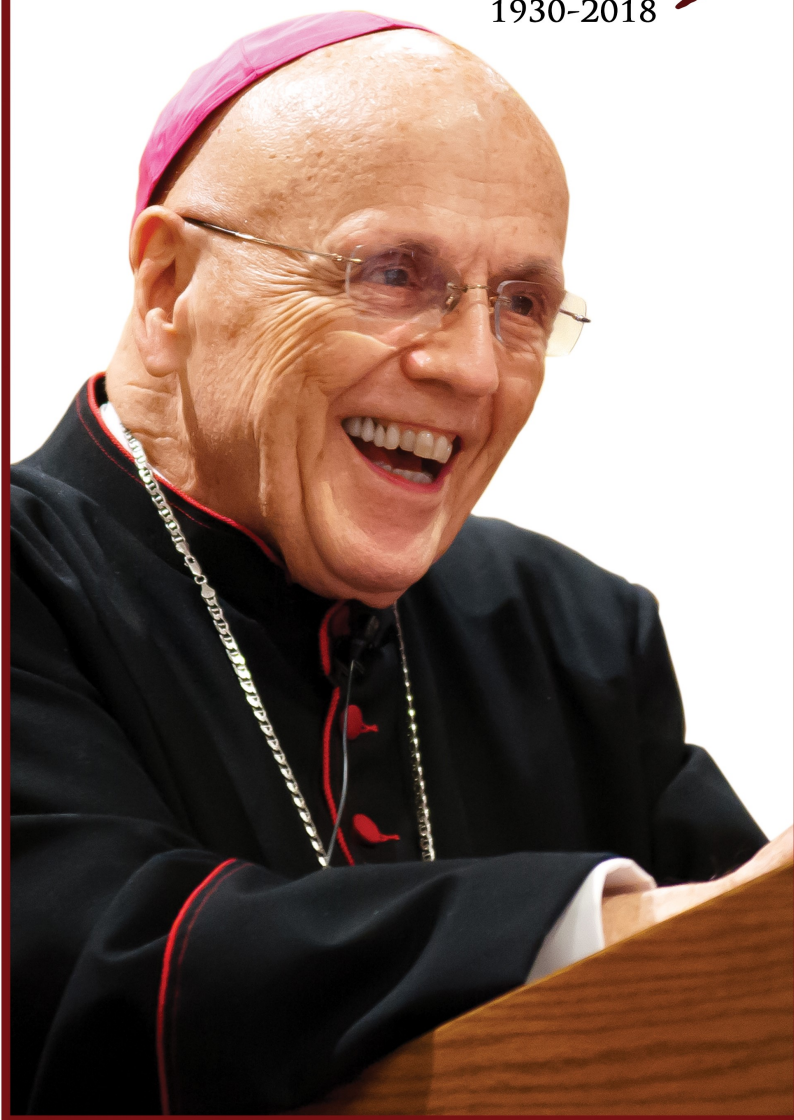
THE CATHEDRAL OF SAINT PAUL

THE DIOCESE OF BIRMINGHAM IN ALABAMA

MONDAY, APRIL 23, 2018 AT 11:00AM

THE MOST REVEREND THOMAS J. RODI, JCL, CELEBRANT

BISHOP
David E. Foley
1930-2018



THE MOST REVEREND DAVID EDWARD FOLEY, D.D.,
BISHOP *EMERITUS*, DIOCESE OF BIRMINGHAM IN ALABAMA

Most Reverend David Edward Foley, D.D., beloved bishop *emeritus* of the Diocese of Birmingham in Alabama, died at St. John Vianney Residence for Priests in Birmingham on Tuesday, April 17, 2018 at the age of 88.

Bishop Foley was born in Worcester, Massachusetts on February 3, 1930. In 1934 his father was appointed Assistant Attorney General of the United States of America and the family moved to Washington, D.C., where he attended the Shrine of the Most Blessed Sacrament Church and elementary school. In 1944, he entered high school at Saint Charles College minor seminary in Catonsville, Maryland. In 1950, he continued studies at Saint Mary's Seminary, Paca Street, Baltimore, Maryland, receiving the Bachelor of Arts Degree in Philosophy with a minor in Education in 1952. He completed his postgraduate studies at Saint Mary's Seminary, Roland Park, Baltimore, Maryland, receiving the Pontifical Degree of Licentiate in Sacred Theology (S.T.L.) in 1956.

On May 26, 1956 he was ordained to the priesthood by Archbishop Patrick O'Boyle in Saint Matthew's Cathedral, Washington, D.C. For 30 years he served in several parishes of the Archdiocese of Washington. On June 27, 1986 he was ordained Auxiliary Bishop of Richmond, Virginia by Bishop Walter Sullivan in the Cathedral of the Sacred Heart in Richmond, Virginia.

After eight years, on May 13, 1994, he was installed as the third Bishop of Birmingham in Alabama at the Cathedral of Saint Paul in Birmingham. During his time in Birmingham, he hosted *Pillars of Faith*, a live television program on the Eternal Word Television Network, from 1994-2000. Throughout his years of ministry he served on numerous boards and committees including the Executive Committee of Board of Trustees for the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

He served 11 years as the Bishop of Birmingham, submitting his resignation to Pope Saint John Paul II at the age of 75 as required by Canon Law. Bishop Foley was elected by the Diocesan Consultors to serve 2 1/2 years as Administrator of the diocese prior to the installation of the Most Rev. Robert J. Baker, S.T.D. as Bishop of Birmingham in Alabama in 2007.

Bishop Foley's retirement was in name only: he never stopped being a priest, which was the true love of his life. He would spend Christmas and Thanksgiving at prisons, celebrate Mass for any priest for any reason in any parish at any time, and would regularly help with Confirmations. Always humble, he quietly continued his ministry, which included visiting the sick at hospitals each week and celebrating Mass once a week for the elderly unable to travel. He lived a full and happy life as a priest, setting an example to all on how to live fearlessly following Christ. Bishop Foley was preceded in death by his father, George F. Foley; his mother, Ellen Vincent Quinn Foley; and his brothers, George V. Foley and William F. Foley.

Bishop Foley's body will be solemnly received at the Cathedral of Saint Paul, 2120 3rd Avenue, North, in Birmingham on Sunday, April 22, at 2 p.m. Following reception of the body, prayers will be held on the hour until 6:30 p.m. A Rosary will begin at 4 p.m., led by Father Kevin Bazzel. At 6:30 p.m., Bishop Robert J. Baker, Bishop of the Diocese of Birmingham, will celebrate Vespers for the Dead with Abbot Cletus Meagher, OSB, of St. Bernard Abbey preaching. The Mass of Christian Burial will be held Monday, April 23, at 11 a.m. at the Cathedral of St. Paul, with Archbishop Thomas Rodi of the Archdiocese of Mobile celebrating. Burial will immediately follow in the Cathedral of Saint Paul courtyard.

The Diocese of Birmingham in Alabama would like to thank Hope Hospice, the caregivers, doctors, and St. John Vianney Residence for Priests staff for the superb care given to Bishop Foley during his illness. Memorial contributions may be made to the Seminarian Education Fund, Diocese of Birmingham, P.O. Box 12047, Birmingham, AL 35202-2047.

Welcome to the Cathedral of Saint Paul. The order of Mass can be found on page 3 in the Sunday's Word booklets found in the pew racks. Please follow this order of worship for today's music. At the signal of the bell, please stand as the procession and celebrant enter the Cathedral church.

ANTHEM IN PROCESSION

"GOD SO LOVED THE WORLD" FROM *THE CRUCIFIXION*

JOHN STAINER

God so loved the world that He gave His only begotten Son, that who so believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

—John 3:16-17

ENTRANCE ANTIPHON *Requiem aeternam*

4 ESDRAS 2:34, 35; PSALM 64:2-5

Requiem aeternam dona eis Domine: et lux perpetua luceat eis. *V.* Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Ierusalem.

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. V. To you a hymn is due in Zion, O God; to you our vows must be fulfilled, in Jerusalem. Hear our prayer; to you all flesh must come.

GREETING

THE MOST REV. THOMAS J. RODI, JCL

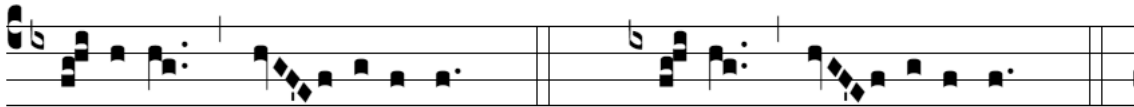
The Mass of Christian Burial is celebrated by the Archbishop of Mobile, our metropolitan archbishop.

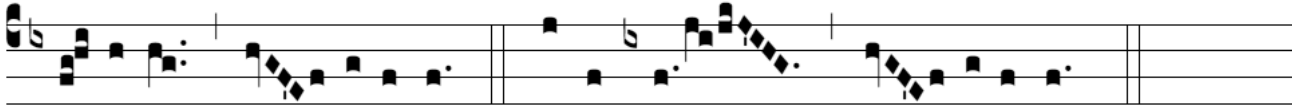
CONFITEOR

KYRIE

MASS XVIII

Please repeat the "Kyrie" and "Christe" phrases after the intonation, then join in the final "Kyrie".

K 
Y- ri- e * e- lé- i-son. bis Chri- ste e- lé- i-son. bis


Ký- ri- e e- lé- i-son. Ký-ri- e * e- lé- i-son.

Lord, have mercy; Christ have mercy; Lord, have mercy.

Then, the archbishop prays the collect, or opening prayer, which sums up the thoughts and prayers of the Church at the beginning of this Liturgy. This is followed by the Liturgy of the Word, where readings from Sacred Scripture are proclaimed. These readings allow the Word of God to speak to those present about the mysteries of faith and salvation, opening our hearts to better understand and love God.

THE LITURGY OF THE WORD

The Mass readings are reproduced below.

FIRST READING

2 MACCABEES 12:43-46

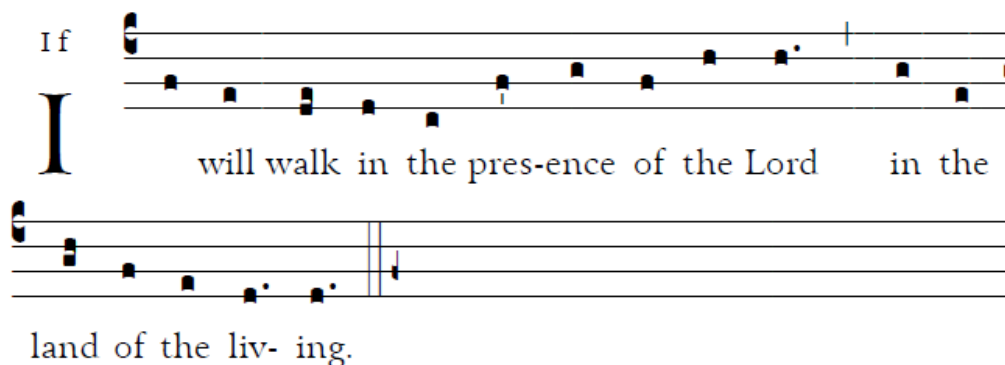
Judas, the ruler of Israel, took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for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

℣. The word of the Lord.

℟. Thanks be to God.

RESPONSORIAL PSALM

PSALM 116: 5, 6, 10-11, 15-16AC



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SECOND READING

2 CORINTHIANS 4:14–5:1

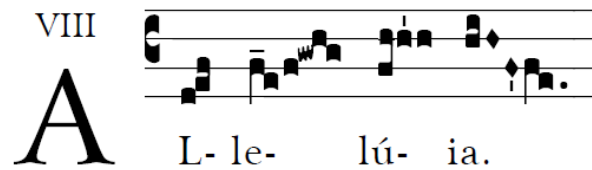
Brothers and sisters: Know that the One who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore we 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, 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.

℟. Thanks be to God.

ALLELUIA

Please join in the Alleluia below after the cantor introduction and after the verse.



God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life.

GOSPEL

LUKE 1:26-38

℣. The Lord be with you.

℟. **And with your spirit.**

℣. A ✠ reading from the holy Gospel according to Luke.

℟. **Glory to you, O Lord.**

The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, full of grace! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his Kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

℣. The Gospel of the Lord.

℟. **Praise to you, Lord Jesus Christ.**

Please remain standing so that the archbishop may reverence the Book of the Gospels and bless those present. The assembly may then be seated.

HOMILY

THE MOST REV. ROBERT J. BAKER, STD, BISHOP OF BIRMINGHAM

In the homily, the homilist preaches upon the readings of the Mass, touching on our redemption in Jesus Christ and our hope in sharing in his Resurrection. The homily also explains the meaning of the liturgy more fully to those present.

UNIVERSAL PRAYER

After the homily, those present pray for the soul of the deceased and for others in need, especially for comfort and consolation for the family and friends of the faithful departed.

LITURGY OF THE EUCHARIST

Page 7 in Sunday's Word

OFFERTORY

IMMACULATE MARY

LOURDES HYMN



1. Im - mac - u - late Mar - y, your prais - es we sing;
2. Pre - des - tined for Christ by e - ter - nal de - cree,
3. To you by an an - gel, the Lord God made known
4. Most blest of all wom - en, you heard and be - lieved,
5. The an - gels re - joiced when you brought forth God's Son;



You reign now in splen - dor with Je - sus our King.
God willed you both vir - gin and moth - er to be.
The grace of the Spir - it, the gift of the Son.
Most blest in the fruit of your womb then con - ceived.
Your joy is the joy of all a - ges to come.



A - ve, A - ve, A - ve, Ma - ri - a.



A - ve, A - ve, Ma - ri - a.

6. Your child is the Savior, all hope lies in him:
He gives us new life and redeems us from sin.

7. In glory for ever now close to your Son,
All ages will praise you for all God has done.



OFFERTORY

O DIVINE REDEEMER

GOUNOD

Ah, turn me not away, receive me, though unworthy. Hear Thou my cry, behold, Lord, my distress! Answer me from Thy throne. Haste Thee, Lord, to mine aid. Thy pity show in my deep anguish! Let not the sword of vengeance smite me, though righteous Thine anger, O Lord. Shield me in danger, O regard me! On Thee, Lord, alone will I call. O Divine Redeemer! I pray Thee, grant me pardon, and remember not my sins. Night gathers round my soul; fearful, I cry to Thee. Come to mine aid, O Lord! Haste Thee, Lord, to help me. Hear my cry; save me, Lord, in Thy mercy. Save, in the day of retribution, from Death shield Thou me, O my God! O Divine Redeemer: help me, my Savior. —Charles Gounod

PREPARATION OF THE ALTAR AND GIFTS

During the offertory song, the celebrant prepares the altar for the celebration of the Holy Eucharist. He receives the gifts of bread and wine from representatives of the people in the offertory procession and then readies them for the celebration of the Liturgy of the Eucharist. He then prays the “Orate, fratres”, asking for the prayers of those assembled as he celebrates the sacrifice of the Holy Eucharist. The celebrant then prays a brief “prayer over the gifts” to offer all the gifts provided by the People of God to their creator. When this is completed, all pray the preface dialogue.

PREFACE DIALOGUE

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

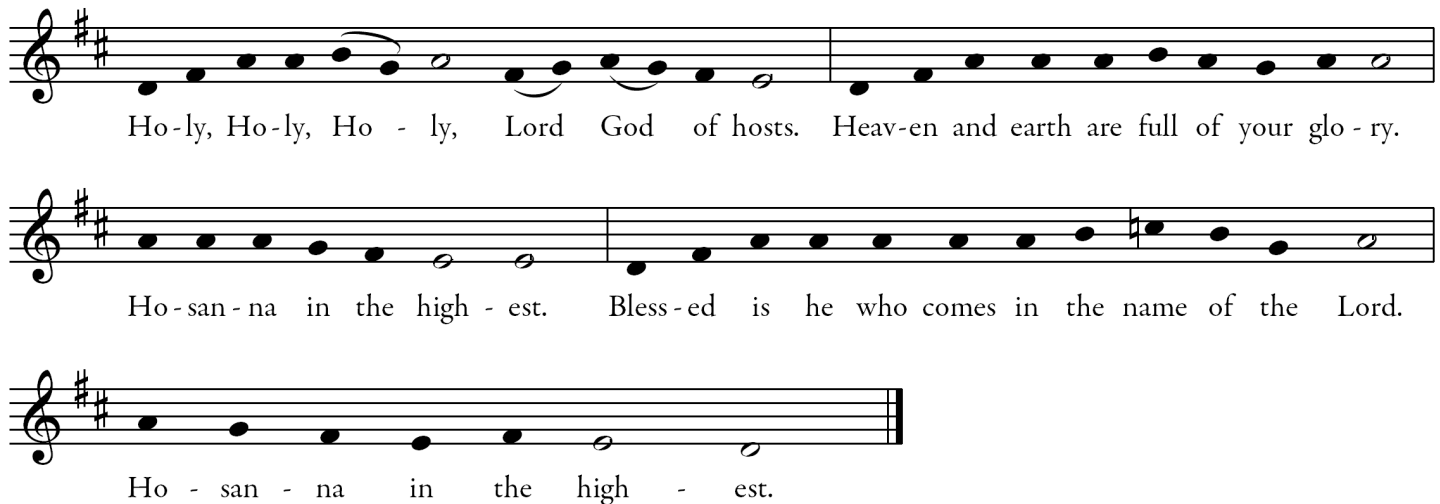
℣. Let us give thanks to the Lord our God.

℟. It is right and just.

After this dialogue, the celebrant prays the preface, which sums up the themes of the Mass and intercedes with God the Father on behalf of the people. When it concludes, all sing the following hymn:

SANCTUS

MISSA SIMPLEX



Ho-ly, Ho-ly, Ho - ly, Lord God of hosts. Heav-en and earth are full of your glo - ry.

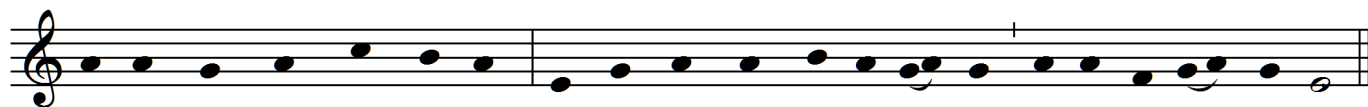
Ho-san-na in the high - est. Bless-ed is he who comes in the name of the Lord.

Ho - san - na in the high - est.

Missa Simplex, Richard Proulx, © 2010, WLP Publications, Inc.

Now, the Eucharistic Prayer begins. Through the action of the Holy Spirit and following the practice of the Church immemorial, the celebrant acts in the person of Jesus Christ, turning the bread and wine into the Body and Blood of the Lord. After the prayers are said over the bread and wine, the following acclamation is sung:

MYSTERIUM FIDEI



We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you come a-gain.

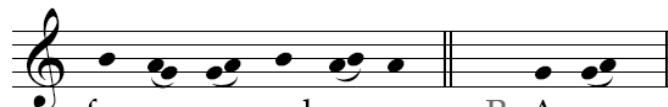
After the acclamation is sung, the celebrant and concelebrants pray the remainder of the Eucharistic Prayer. At the conclusion, he sings the Doxology, the final offering of this prayer to God.

AMEN

After the Doxology, the people respond "Amen" according to one of the formulae below:



... for - ev - er and ev - er. **R. A - men.**



for ev - er and ev - er. **R. A - men.**

Now, all pray the prayer our Lord taught us, the "Our Father". Afterward, those present greet each other with the Sign of Peace, reflecting the peace that Jesus Christ proclaimed to his apostles. Then, the choir sings the Agnus Dei:

AGNUS DEI

REQUIEM, OP. 9 (MAURICE DURUFLÉ)

Agnus Dei, qui tollis peccata mundi, dona eis requiem. Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

Lamb of God, who takes away the sins of the world, grant them rest. Lamb of God, who takes away the sins of the world, grant them rest. Lamb of God, who takes away the sins of the world, grant them eternal rest.

Then, the celebrant proclaims, "This is the Lamb of God". The people respond with words paraphrasing the Centurion in Matthew 8: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed." After this, Holy Communion is distributed.

HOLY COMMUNION

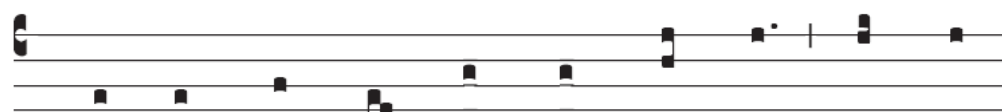
We invite all Catholics who are properly disposed (i.e., in the state of grace and having fasted for one hour before communion) to come forward in the usual way to receive Holy Communion.

All others, including our non-Catholic guests, may remain in their pews and join us in prayer. Alternatively, to participate in the communion procession and receive a blessing, come forward in the line and cross your arms over your chest as you approach the minister. Thank you.

COMMUNION

SING, MY TONGUE, THE SAVIOR'S GLORY

PANGE LINGUA GLORIOSI



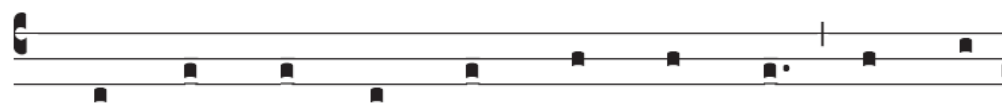
1. Sing, my tongue, the Sa- vior's glo- ry, Of his
2. Of a pure and spot- less Vir- gin Born for
3. On the night of that Last Sup- per, Seat- ed



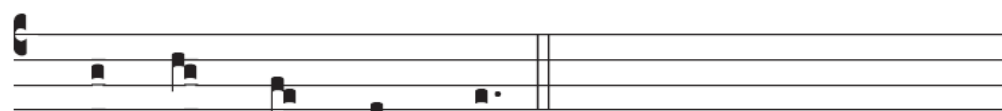
1. Flesh the mys- t'ry sing: Of the Blood, all price
2. us on earth be- low, He, as man, with man
3. with his chos- en band, He, the Pas- chal vic-



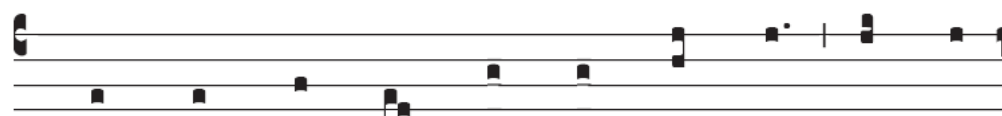
1. ex- ceed- ing, Shed by our im- mor- tal King,
2. con- vers- ing, Stayed, the seeds of truth to sow;
3. tim eat- ing, First ful- fills the Law's com- mand;



1. Des- tined, for the world's red- demp- tion, From a
2. Then he chose in sol- emn or- der Won- drous-
3. Then as Food to his a- pos- tles Gives him-



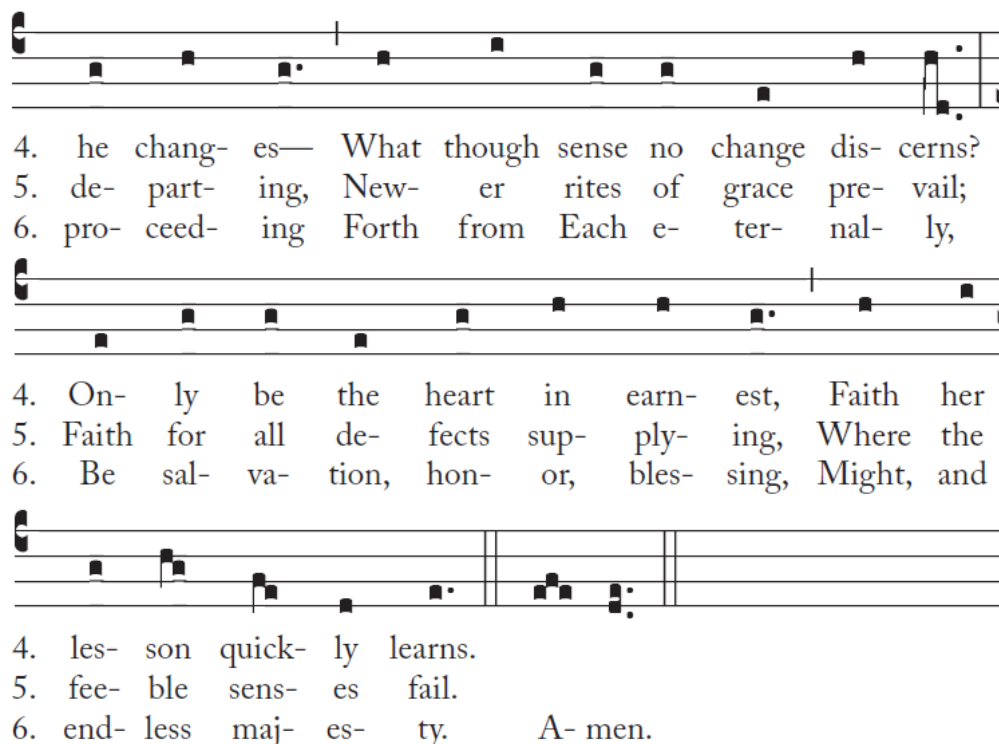
1. no- ble womb to spring.
2. ly his life of woe.
3. self with his own hand.



4. Word- made- Flesh, the bread of na- ture By his
5. Down in a- dor- a- tion fall- ing, Lo! the
6. To the ev- er- last- ing Fa- ther, And the



4. word to Flesh he turns; Wine in- to his Blood
5. sa- cred Host we hail; Lo! o'er an- cient forms
6. Son who reigns on high, With the Ho- ly Ghost



4. he chang- es— What though sense no change dis- cerns?
 5. de- part- ing, New- er rites of grace pre- vail;
 6. pro- ceed- ing Forth from Each e- ter- nal- ly,

4. On- ly be the heart in earn- est, Faith her
 5. Faith for all de- fects sup- ply- ing, Where the
 6. Be sal- va- tion, hon- or, bles- sing, Might, and

4. les- son quick- ly learns.
 5. fee- ble sens- es fail.
 6. end- less maj- es- ty. A- men.

COMMUNION ANTIPHON *Lux aeterna*

4 ESDRAS 2:35

Lux aeterna luceat eis, Domine, cum sanctis tuis in aeternum, quia pius es. Requiem aeternam dona eis
 Domine, et lux perpetua luceat eis.

Let perpetual light shine upon them, O Lord, with your saints for ever, for you are merciful. Grant them eter-
 nal rest, O Lord, and let perpetual light shine upon them.

—Setting by Maurice Duruflé, *Requiem*, Op. 9 (1948)

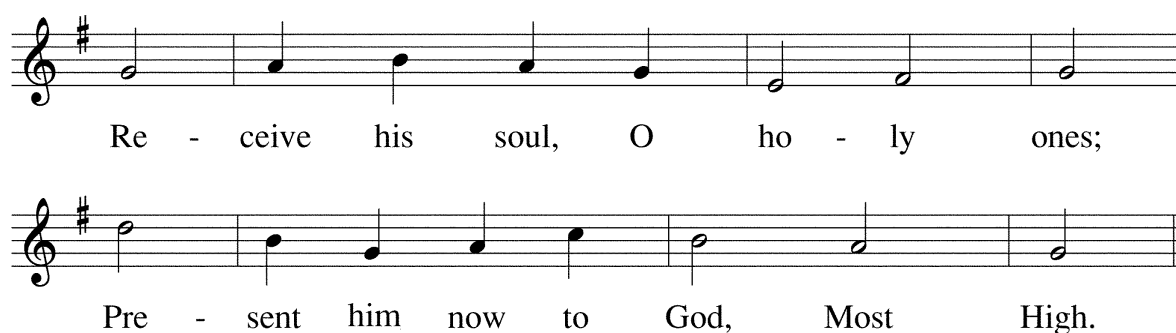
REMARKS

THE VERY REV. BRYAN W. JERABEK, JCL, RECTOR OF THE CATHEDRAL

INVITATION TO PRAYER

SONG OF FAREWELL

Please join in the antiphon below at the end of each verse.



Re - ceive his soul, O ho - ly ones;
 Pre - sent him now to God, Most High.

PRAYER OF COMMENDATION

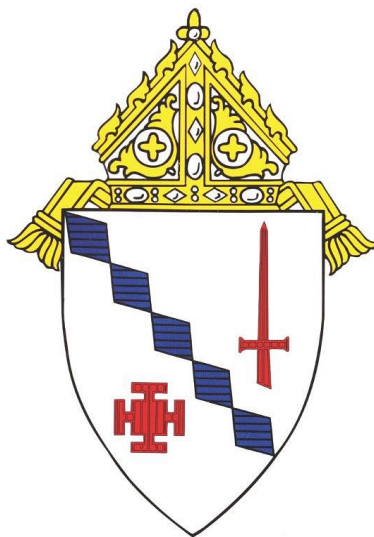
PROCESSION TO THE PLACE OF COMMITTAL

ANTIPHON

IN PARADISUM

In paradisum deducant te Angeli; in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Ierusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

May the angels lead you into paradise; may the martyrs come to welcome you and take you to the holy city, the new and eternal Jerusalem. May choirs of angels welcome you and lead you to the bosom of Abraham; and where Lazarus is poor no longer may you find eternal rest.



THE CATHEDRAL OF SAINT PAUL

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THE MOST REVEREND ROBERT J. BAKER, STD
BISHOP OF BIRMINGHAM IN ALABAMA

THE VERY REVEREND BRYAN W. JERABEK, JCL
RECTOR

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