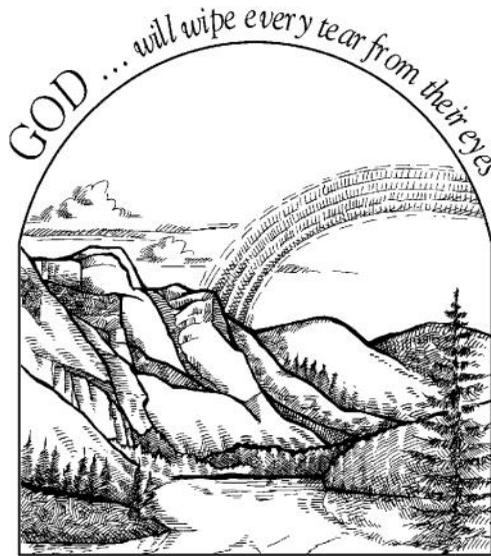


Funeral Planning Guide



*There will be no more death or
mourning or crying or pain.*

Revelation 21:4

SAINT MARY CATHOLIC CHURCH

340 NORTH MAIN STREET ~ HUDSON, OHIO 44236

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St. Mary Parish...330.653.8118**

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| Fr. Edward J. Kordas, Pastor | ext. 221 |
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| Mark Ludwig, Music Director | ext. 234 |
| Polly Wise & Noreen Feldman, Administrative Assistants | ext. 221 |

The parish staff extends their prayers and sympathy to you
and your family during this time of sorrow.

In the days and months that follow, please know
that all of the staff are available for visits, prayer, and grief resources.

Various reading materials as well as support
groups are offered throughout the year.

As we go forward on our journey of life,
may we comfort one another with our faith in Jesus Christ.

PLANNING THE MASS OF CHRISTIAN BURIAL

This booklet has been prepared by the staff of St. Mary Church to assist your family in planning the Mass of Christian Burial for your loved one. We hope that by choosing your own readings and music, you and your family might share more fully in the Liturgy, and express your care and love for the deceased. Enclosed with this booklet is a Liturgy planning form to be returned to the priest presiding at the funeral Mass. Please fill out the form and return it to the priest at the wake or as soon as possible. If you need assistance, a parish staff member will gladly provide help. Be assured of the prayers and concern of our parish during this time of sorrow.

GENERAL INFORMATION

Catholic Funerals

In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity. The Order of Christian Funerals is divided into three groups of rites that correspond to the three ritual movements in the funeral of Christians. These three movements form one procession from the funeral home to the church and to the cemetery and include: the Vigil service (wake), Funeral Liturgy and Rite of Committal. It is the usual custom that the funeral of Christians includes these three movements. Although this is customary, other options may be available.

Cremation

In recent years, the Catholic Church has lifted the prohibition against the practice of cremation and has revised the rites for services with cremated remains. While the Church favors cremation *after* the Funeral Liturgy, it realizes that financial constraints or other circumstances may result in the desire for cremation before the funeral service. The cremated remains can be brought into the church for the Funeral Mass. Typically, a minister will accompany the cremated remains to the cemetery for committal after the funeral. The Church discourages the practice of dividing or scattering cremated remains. It is possible to have a picture of the deceased placed in the entrance of the church or near the remains.

Eulogy:

Eulogies during a funeral Mass are discouraged. Please speak with the priest doing the funeral if you would like to consider other alternatives.

A representative from the funeral home **must** be present throughout any funeral liturgy and the interment at the cemetery. In addition, when the exceptional circumstance occurs that calling hours precede the funeral Mass at the church, a representative from the funeral home must be present throughout the calling hours as well as the funeral liturgy and the interment at the cemetery. There is a maximum of one hour for these calling hours and there is no charge for this service.

Times for Funeral Masses

According to diocesan guidelines, funeral Masses can be held on any day of the year except a Sunday, a Holy Day or during the Sacred Triduum (Holy Thursday, Good Friday, and Holy Saturday). In general, funerals are held at 10:30 am.

Mass Program Booklets

Funeral programs are not necessary since most hymns selected for funerals may be found in our hymnal. However, should you, as a family, desire to develop and print a program you are welcome to do so. We ask that you do follow copyright laws when designing the program. If you need assistance in this area, please contact our Music Director.

Ministers

- **Readers:** Family members or friends are encouraged to proclaim the readings at the funeral Mass and to read the General Intercessions (petitions). Please try to choose individuals with clear speaking voices, as the Word proclaimed is meant to bring comfort to those who have gathered to pray. It is helpful to give your chosen reader a copy of the reading before the liturgy so that they may prepare in advance. If you wish the parish to provide readers to proclaim the Scriptures, please indicate this on the planning form.
- **Musician and Servers:** Sacred music has an integral role in the funeral rites, since it can console and uplift mourners while, at the same time, uniting the assembly in faith and love.
 - Funeral music should express the Paschal Mystery and the Christian's share in it. Since music can evoke strong feelings, it should be chosen with care. It should console the participants and "help to create in them a spirit of hope in Christ's victory over death and in the Christian's share in that victory."
 - Secular music, even though it may reflect on the background, character, interests, or personal preferences of the deceased or mourners, is not appropriate for the Sacred Liturgy.

Ministers (continued)

- Recorded music lacks the authenticity provided by a living liturgical assembly gathered for the Sacred Liturgy. While recorded music might be used advantageously outside the Liturgy as an aid in the teaching of new music, it should not, as a general norm, be used within the Liturgy. The Director of Music will contact the family and schedule an appointment for consultation. St. Mary Church will provide a cantor and organist/pianist. It is recommended that family members do not cantor/perform at funerals. Instrumentalists are welcome (violinist, flutist, etc.) and the Music Director will help in contracting these musicians.
- **Visiting Priests:** Visiting priests are welcome to celebrate the funeral Mass. They should contact one of the St. Mary Parish priests.

Funeral Luncheons

Our Feed My Sheep Bereavement Ministry provides a post-funeral buffet of homemade hot and cold foods and beverages for a nominal fee. There is a preset menu and 125 people can be accommodated at these luncheons. We do not allow outside food to be brought in and alcoholic beverages are prohibited. Luncheons are held in our Lower Hall (not during holidays or on weekends). Please contact the parish office as soon as possible if you are interested in this at 330.653.8118 ext. 221.

Stipends

A Funeral Mass stipend of \$400 is to be paid via the Funeral Director. If you choose a visiting priest, an additional honorarium is to be paid directly to him (\$150-\$200 is suggested).

Memorial Offerings

Masses for the intentions of the deceased can be requested through our parish or any parish Church. The usual stipend for these Masses is \$10. Saint Mary can schedule three Masses per year for each household, based on availability. The large number of requests for Mass intentions precludes us from scheduling more unless more Masses become available. Additional Mass intentions may be distributed to the missions or to retired priests. If you wish to honor your loved one by making donations to a special fund or ministry such as our liturgical memorial fund or parish endowment fund, please let us know. We discourage individual purchases of memorial vessels and vestments since this often results in multiplication of these items for the parish.

The Mass of Christian Burial

INTRODUCTORY RITES

Greeting

The priest, ministers and the assembly greet the body at the entrance of the Church.

LITURGY OF THE WORD

Sprinkling with Holy Water, the Pall and the Placing of Symbols

The holy water reminds us of the saving waters of baptism. Its use calls to mind the deceased's baptism and initiation into the community and the newness of life into which he or she is now called. Immediately following, a white cloth or "pall" is placed on top of the casket. This cloth symbolizes the baptismal garment of our Catholic faith. Family members are encouraged to take part in this ritual at the liturgy. Family members may choose to place Christian symbols on top of the casket during the Mass. A favorite cross, rosary or prayer book of the deceased would be most appropriate. The casket is then processed to the front of the church near the Paschal Candle, the sign of the light of Christ and the eternal life into which we are born.

Opening Song

After the entire liturgical assembly has been gathered, an Entrance chant or song is sung as the procession with the priest, deacon, and ministers enters the church. "The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers."

Opening Prayer

First Reading

The first reading is taken from the Hebrew Scriptures or the "Old Testament." Please choose one of the following readings and indicate your choice on the planning form. (You may choose a reading not listed here, as long as it can be found in the Old Testament.)

A reading from the Book of Wisdom

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace.

For if before humanity, 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, God 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 God shall understand truth, and the faithful shall abide with God in love: because grace and mercy are with God's holy ones, and God's care is with the elect.

The Word of the Lord.

A-1 (Wisdom 3:1-9)

A reading from the Book of Wisdom

But the righteous one, 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 passes for gray hair, and an unsullied life is the attainment of old age.

The one who pleased God was loved, living 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 that consideration into account.

The Word of the Lord.

A-2 (Wisdom 4: 7-14)

A reading from the Book of the Prophet Isaiah

On this mountain the LORD of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure, choice wines. 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: "Indeed, this is our God; we looked to him, and he saved us! This is the LORD to whom we looked; let us rejoice and be glad that he has saved us!"

The Word of the Lord.

A-3 (Isaiah 25:6-9)

A reading from the Book of the Prophet Isaiah

Thus says the LORD: In a time of favor I answer you, on the day of salvation I help you; I form you and set you as a covenant for the people, To restore the land and allot the devastated heritages, to say to the prisoners: Come out!

To those in darkness: Show yourselves! Along the roadways they shall find pasture, on every barren height shall their pastures be. They shall not hunger or thirst; nor shall scorching wind or sun strike them; For he who pities them leads them and guides them beside springs of water.

I will turn all my mountains into roadway, and make my highways level. See, these shall come from afar: some from the north and the west, others from the land of Syene. Sing out, heavens, and rejoice, earth, break forth into song, you mountains, For the LORD comforts his people and shows mercy to his afflicted. But Zion said, "The LORD has forsaken me; my Lord has forgotten me." Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you. See, upon the palms of my hands I have engraved you; your walls are ever before me.

The Word of the Lord.

A-4 (Isaiah 49:8-16)

A reading from the Book of Lamentations

My life is deprived of peace, I have forgotten what happiness is; my enduring hope, I said, has perished before the LORD. The thought of my wretched homelessness is wormwood and poison; remembering it over and over, my soul is downcast.

But this I will call to mind; therefore I will hope: The LORD's acts of mercy are not exhausted, his compassion is not spent; they are renewed each morning, great is your faithfulness!

The LORD is my portion, I tell myself, therefore I will hope in him. The LORD is good to those who trust in him, to the one that seeks him; it is good to hope in silence for the LORD's deliverance.

The Word of the Lord.

A-5 (Lamentations 3:17-26)

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. I recognized that there is nothing better than to rejoice and to do well during life.

The Word of the Lord.

A-6 (Ecclesiastes 3:1-12)

A reading from the Book of Sirach

Happy the husband of a good wife; the number of his days will be doubled. A loyal wife brings joy to her husband, and he will finish his years in peace. A good wife is a generous gift bestowed upon him who fears the Lord. Whether rich or poor, his heart is content, a smile ever on his face.

A gracious wife delights her husband; her thoughtfulness puts flesh on his bones. A silent wife is a gift from the Lord; nothing is worth more than her self-discipline. A modest wife is a supreme blessing; no scales can weigh the worth of her chastity. The sun rising in the Lord's heavens—the beauty of a good wife in her well-ordered home.

The Word of the Lord.

A-7 (Sirach 26:1-4 & 13-16)

A reading from the Book of Sirach

Pleasant speech multiplies friends, and gracious lips, friendly greetings. Let those who are friendly to you be many, but one in a thousand your confidant. When you gain friends, gain them through testing, and do not be quick to trust them. For there are friends when it suits them, but they will not be around in time of trouble.

Another is a friend who turns into an enemy, and tells of the quarrel to your disgrace. Others are friends, table companions, but they cannot be found in time of affliction. When things go well, they are your other self, and lord it over your servants. If disaster comes upon you, they turn against you and hide themselves.

Stay away from your enemies, and be on guard with your friends. Faithful friends are a sturdy shelter; whoever finds one finds a treasure. Faithful friends are beyond price, no amount can balance their worth.

The Word of the Lord.

A-8 (Sirach 6:5-15)

A reading from the second Book of Maccabees

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.

A-9 (2 Maccabees 12:43-46)

A reading from the Book of Job

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

A-10 (Job 19:1, 23-27a)

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-11 (Daniel 12:1-3)

Responsorial Psalm

The Responsorial Psalm follows the first reading. Because it is an integral part of the Liturgy of the Word, and is in effect a reading from Scripture, it has great liturgical and pastoral significance. Corresponding to the reading that it follows, the Responsorial Psalm is intended to foster meditation on the Word of God. Its musical setting should aid in this, being careful to not overshadow the other readings.

The Second Reading

The second reading is always taken from the New Testament. Please choose one of the following readings and indicate your selection on the planning form. (You may choose a reading not listed here, as long as it can be found in the New Testament.)

A reading from the Acts of the Apostles

Then Peter proceeded to speak and said, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him. You know the word [that] he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him.

We are witnesses of all that he did both in the country of the Jews and (in) Jerusalem. They put him to death by hanging him on a tree. This man God raised (on) the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.

The Word of the Lord.

C-1 (Acts 10:34-43)

A reading from the letter of Paul to the Romans

And hope does not disappoint, because the love of God has been poured 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.

C-2 (Romans 5:5-11)

A reading from the Letter of Paul to the Romans

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

The Word of the Lord.

C-3 (Romans 6:3-9)

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.

C-4 (Romans 8:14-23)

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.

C-5 (Romans 8:31b-35, 37-39)

A reading from the Letter of 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.

C-6 (Romans 14:7-9, 10C-12)

A reading from the 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 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.

C-7 (1 Corinthians 15:51-57)

A reading from the letter of Paul to the Corinthians

I will show you the way which surpasses all the others. If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal. If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing. If I give everything I have to feed the poor and hand over my body to be burned, but have not love, I gain nothing.

Love is patient, love is kind. Love is never jealous; it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure. Love never ends.

So faith, hope, love remain, these three; but the greatest of these is love.

The Word of the Lord.

C-8 (1 Corinthians 12:31 - 13:8)

A reading from the second Letter of Paul to the Corinthians

We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. 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.

C-9 (2 Corinthians 5:1, 6-10)

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.

C-10 (Philippians 3:20-21)

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 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.

C-11 (1Thessalonians 4:13-18)

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.

C-12 (2 Timothy 2:8-13)

A reading from the Letter of Paul to Timothy

. . . and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry.

For I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance.

The Word of the Lord.

C-13 (2 Timothy 4:4-8)

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.

C-14 (I John 3:1-2)

A reading from the book of Revelation

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

The Word of the Lord.

C-15 (Revelation 14:13)

A reading from the book of Revelation

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. 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." Then he said, "Write these words down, for they are trustworthy and true." He said to me, "They are accomplished. 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.

C-16 (Revelation 21:1-7)

A reading from the Letter of Saint 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 of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.ⁿ

The Word of the Lord.

C-17 (Romans 5:17-21)

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

Christ has been raised from the dead, the first fruits 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 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.

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.

C-18 (1 Corinthians 15:20-28)

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

Knowing that the One who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal.

For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.

The Word of the Lord.

C-19 (2 Corinthians 4:14—5:1)

A reading from the first Letter of Saint 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.

C-20 (1 John 3:14-16)

GOSPEL

The Gospel is always proclaimed by the priest or deacon. Please choose one of the following Gospel readings and mark your selection on the planning form. (These are only suggested Gospel readings, please feel free to choose another which might better express the faith of those gathered.)

A reading from the holy Gospel according to Matthew

When he 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.

D-1 (Matthew (5:1-12))

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 yourselves. For my yoke is easy, and my burden light."

The Gospel of the Lord.

D-2 (Matthew 11:25-30)

A reading from the holy Gospel according to Matthew

“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 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.

D-3 (Matthew 25:1-13)

A reading from the holy Gospel according to Luke

Soon afterward he 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.

D-4 (Luke 7:11-17)

A reading from the holy Gospel according to Mark

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!"

The Gospel of the Lord.

D-5 (Mark 15:33-39)

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. 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.

D-6 (Matthew 25:31-46)

A reading from the holy Gospel according to Luke

“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.

D-7 (Luke 12:35-40)

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. 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.

D-8 (Luke 23:44-46, 50, 52-53; 24:1-6a)

A reading from the holy Gospel according to Luke

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 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.

D-9 (Luke 24:13-16, 28-35)

A reading from the holy Gospel according to John

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.

D-10 (John 6:37-40)

A reading from the holy Gospel according to John

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.

D-11 (John 6:51-58)

A reading from the holy Gospel according to John

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.

D-12 (John 11:21-27)

A reading from the holy Gospel according to John

When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to 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.

D-13 (John 11:32-45)

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.

The Gospel of the Lord.

D-14 (John 12:23-26)

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.

D-15 (John (14:1-6))

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.

D-16 (John 17:24-26)

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.

D-17 (Luke 23:33, 39-43)

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.

D-18 (John 5:24-29)

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.

D-19 (Luke 12:35-40)

HOMILY

The homily breaks open the Word of God and helps relate it to the life of the deceased. Family members may wish to write down some notes about the deceased to share with the priest. These notes may be written on the reverse side of the planning form.

GENERAL INTERCESSIONS

These prayers may be offered by a family member or friend.

Suggested petitions are listed below. (You are also welcome to compose your own prayers.) The traditional response to the general intercession is “Lord Hear Our Prayer.” The priest will introduce and conclude the intercessions with a prayer.

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

R. Lord, hear our prayer

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

R. Lord, hear our prayer

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

R. Lord, hear our prayer

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

R. Lord, hear our prayer

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

R. Lord, hear our prayer

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

R. Lord, hear our prayer

LITURGY OF THE EUCHARIST

Preparation Song:

After the altar has been prepared, gifts of bread and wine are brought to the priest or deacon by members of the liturgical assembly. This procession is accompanied by an Offertory chant or song. Even when there is no procession with the gifts, singing may still accompany the rites at the Offertory. Instrumental music is also appropriate.

Gift Bearers:

Family members or friends are strongly encouraged to present the gifts of bread and wine at Mass. Please choose two or four individuals to bring up the gifts.

Holy, Holy, Holy
Memorial Acclamation
Great Amen

All of these will be sung, with the musical arrangement.

COMMUNION RITE

The Lord's Prayer *If you would like the prayer to be chanted or sung, please indicate this on the planning form.*

Sign of Peace

Lamb of God

Communion Song: "While the priest is receiving the Sacrament, the Communion chant (or song) is begun. Its purpose is to express the communicants' union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the 'communitarian' nature of the procession to receive Communion." The singing begins immediately and continues "for as long as the Sacrament is being administered to the faithful." The Communion chant or song may be sung by the people with choir or cantor, or by the choir alone. Because the Communion chant expresses the unity of those processing and receiving the Holy Sacrament, communal singing is commendable. The singing of the people should be preeminent.

Communion Meditation: A Communion Meditation is appropriate. The general selection is the Prayer to Mary - Ave Maria. In English, it is *Hail Mary Full of Grace*.

FINAL COMMENDATION

Invitation to Prayer

Song of Farewell

A song is sung as the casket is being incensed; a sign of our prayers, thoughts and petitions rising up to God and an acknowledgment of the sacred nature of the body.

Prayer of Commendation

In Paradisum

The Presider prays that the angels lead the deceased into paradise, the martyrs come to welcome them and take them to the holy city, the new and eternal Jerusalem.

Processional Song: Although it is not necessary to sing a recessional hymn, when it is a custom, all may join in a hymn or song after the dismissal. When a closing song is used, the procession of ministers should be arranged in such a way that it finishes during the final stanza. At times, e.g., if there has been a song after Communion, it may be appropriate to choose an option other than congregational song for the recessional. Other options include a choral or instrumental piece or, particularly during Lent, silence.

PROCESSION TO THE PLACE OF COMMITAL

Mass of Christian Burial Planning Sheet

Funeral of: _____

Date: _____

Presider: _____

Time: _____

Pall placed on Casket by:

Christian Symbol placed on Casket:

Liturgy of the Word:

Old Testament Reading: _____

Read by: _____

New Testament Reading: _____

Read by: _____

Gospel: _____

Read By Priest: _____

General Intercessions: Read by: _____

Presentation of Gifts: Presented by: _____

How many gifts?: (General 2 – 4) _____

Hymns/Songs:

Opening Song: _____

Responsorial Psalm: _____

Offertory: _____

Communion Song: _____

Reflection Song (Optional): _____

Closing Song: _____

Notes: _____