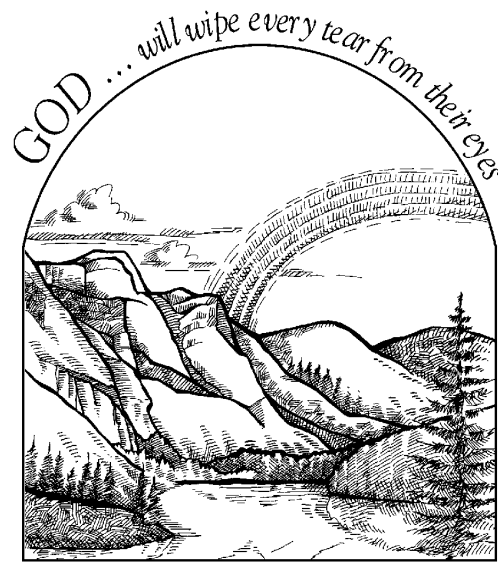


Funeral Planning Guide



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

Revelation 21:4

SAINT MARY CATHOLIC CHURCH

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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.

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.

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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 Church priests.

Funeral Luncheons

Please know that our Lower Hall is often available (generally, not Saturdays or holiday weekends) for luncheons/receptions after the funeral provided by our Funeral Luncheon Committee. We do provide the food and beverage for a nominal charge. We do not allow outside food to be brought in and alcoholic beverages are prohibited. 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 \$350 is to be paid via the Funeral Director.

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.

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

LITURGY OF THE WORD

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-1) A reading from the book of Wisdom (Wisdom 3: 1-9)

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-2) A reading from the Book of Wisdom (Wisdom 4: 7-14)

The just ones, though they die early, shall be at rest. For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. Rather, understanding is the hoary crown for humanity, and an unsullied life, the attainment of old age.

The one who pleased God was loved; he who loved among sinners was transported, snatched away, lest wickedness pervert his mind or deceit beguile his soul;

Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness. But the people saw and did not understand, nor did they take this into account.

The Word of the Lord.

(A-3) A reading from the Book of the Prophet Isaiah (Isaiah 25: 6, 7-9)

On this mountain the Lord of hosts will provide for all peoples. On this mountain God will destroy the veil that veils all peoples, the web that is woven over all nations; God 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 God has saved us!"

The Word of the Lord.

(A-4) A reading from the book of the Prophet Isaiah (Isaiah 49: 8-16)

Thus says the Lord: In a time of favor I answer you, on the day of salvation I help you, Along the ways they shall find pasture, on every bare height shall their pastures be. They shall not hunger or thirst, nor shall the scorching wind or the sun strike them; for God who has compassion for them leads them and guides them beside springs of water.

Sing out, O heavens, and rejoice, O 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 or the child within her womb? Even if she should forget, I will never forget you. I have carved you on the palm of my hand.

The Word of the Lord.

(A-5) A reading from the Book of Lamentations (Lam. 3:17-26)

My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the Lord. The thought of my homeless poverty is wormwood and gall; Remembering it over and over leaves my soul downcast within me.

But I will call this to mind, as my reason to have hope: The favors of the Lord are not exhausted, his mercies are not spent; They are renewed each morning, so great is his faithfulness. My portion is the Lord, says my soul; therefore will I hope in him. Good is the Lord to one who waits for him, to the soul that seeks him; It is good to hope in silence for the saving help of the Lord.

The Word of the Lord.

(A-6) A reading from the Book of Ecclesiastes (Ec. 3:1-12)

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

A time to be born, 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 up. 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 advantage has the worker from their toil? I have considered the task which God has appointed for humanity to be busied about. God has made everything appropriate to its time, and has put the timeless into their hearts, without our ever discovering it, from beginning to end, the work which God has done. I recognize that there is nothing better than to be glad and to do well during life. For everyone to eat and drink and enjoy the fruits of their labor is a gift from God. I recognize that whatever God does will endure forever. There is no adding to it or taking from it. Thus has God done that God may be revered.

The Word of the Lord.

(A-7) A reading from the book of Sirach (Sirach 26: 1-4, 13-16)

A valiant woman – who can find her? She is far beyond the price of pearls. Her husband's heart has confidence in her, from her he will derive much joy. A gift from the Lord is her governed speech, and her firm virtue is of surpassing wealth. Choicest of blessings is a modest wife, priceless her chaste person.

Like the sun rising in the Lord's heavens, the beauty of a valiant woman is the radiance of her home. When she opens her mouth she does so wisely; on her tongue is kingly instruction. She is clothed with strength and dignity; her husband sings her praises and her children proclaim her fidelity. Charm is deceitful and beauty empty; the woman who is wise is the one to praise. Give her a share in what her hands have worked for and let her works tell her praises at the gates.

The Word of the Lord.

(A-8) A reading from the book of Sirach (Sirach 6:5-15)

A kind mouth multiplies friends, and gracious lips prompt friendly greetings. Let your acquaintances be many, but one in a thousand your confidant. When you gain a friend, first test him, and be not too ready to trust him. For one sort of friend is a friend when it suits him, but he will not be with you in time of distress. Another is a friend who becomes an enemy, and tells of the quarrel to your shame.

Another is a friend, a boon companion, who will not be with you when sorrow comes. When things go well, he is your other self, and lords it over your servants; But if you are brought low, he turns against you and avoids meeting you.

But a faithful friend is a sturdy shelter; he who finds one finds a treasure. A faithful friend is beyond price, no sum can balance their worth.

The Word of the Lord.

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.)

(C-1) A reading from the Acts of the Apostles (Acts 10:34-43)

Peter proceeded to address the people in these words: "I begin to see how true it is that God shows no partiality. Rather, the one of any nation who fears God and acts uprightly is acceptable to him. This is the message he has sent to the Son of Israel, 'the good news of peace' proclaimed through Jesus Christ who is Lord of all. I take it you know what has been reported all over Judea about Jesus of Nazareth, beginning in Galilee with the baptism John preached; of the way God anointed him with the Holy Spirit and power. He went about doing good works and healing all who were in the grip of the devil, and God was with him. We are witness to all that he did in the land of the Jews and in Jerusalem. They killed him finally, hanging him on a tree, only to have God raise him up on the third day and grant that he be seen, not by all, but only by such witnesses as had been chosen beforehand by God, by us who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and to bear witness that he is the one set apart by God as judge of the living and the dead. To him all the prophets testify, saying that everyone who believes in him has forgiveness of sins through his name."

The Word of the Lord.

(C-2) A reading from the letter of Paul to the Romans (Romans 5:5-11)

Hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us. At the appointed time, when we were still powerless, Christ died for us godless people. It is rare that anyone should lay down his life for a just person, though it is barely possible that for a good person someone may have the courage to die. It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us.

Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God's wrath. For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord.

(C-3) A reading from the letter of Paul to the Romans (Romans 6:3-9)

Are you not aware that we who were baptized into Christ Jesus were baptized into his death? Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection.

This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A person who is dead has been freed from sin. If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him.

The Word of the Lord.

(C-4) A reading from the letter of Paul to the Romans (Romans 8:14-23)

All who are led by the Spirit of God are children of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, "Abba!" (that is, "Father"). The Spirit gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with him so as to be glorified with him.

I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the children of God.

The Word of the Lord.

**(C-5) A reading from the letter of Paul to the Romans
(Romans 8:31-35, 37-39)**

If God is for us, who can be against us? Is it possible that he who did not spare his own Son but handed him over for the sake of us all will not grant us all things besides? Who shall bring a charge against God's chosen ones? God who justifies? Who shall condemn them? Christ Jesus, who died or rather was raised up, who is at the right hand of God and who intercedes for us?

What will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? Yet in all this we are more than conquerors because of him who has loved us. For I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth, nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord.

The Word of the Lord.

(C-6) A reading from the letter of Paul to the Romans (Romans 14:7-9)

None of us lives as his own master and none of us dies as his own master. While we live we are responsible to the Lord, and when we die we die as his servants. Both in life and in death we are the Lord's. That is why Christ died and came to life again, that he might be Lord of both the dead and the living. We shall all have to appear before the judgment seat of God. It is written, "As surely as I live, says the Lord, every knee shall bend before me and every tongue shall give praise to God." Every one of us will have to give an account of themselves before God.

The Word of the Lord.

**(C-7) A reading from the letter of Paul to the Corinthians
(1 Corinthians 15:51-57)**

I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?" The sting of death is sin, and sin gets its power from the law. But thanks be to God who has given us the victory through our Lord Jesus Christ.

The Word of the Lord.

**(C-8) A reading from the letter of Paul to the Corinthians
(1 Corinthians 12:31 - 13:8)**

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-9) A reading from the second letter of Paul to the Corinthians
(2 Corinthians 5:6-10)**

We know that when the earthly tent in which we dwell is destroyed we have a dwelling provided for us by God, a dwelling in the heavens, not made by hands but to last forever. Therefore we continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord. This being so, we make it our aim to please him whether we are with him or away from him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive their recompense, good or bad, according to his life in the body.

The Word of the Lord.

**(C-10) A reading from the letter of Paul to the Philippians
(Philippians 3:20-21)**

We have our citizenship in heaven; it is from there that we eagerly await the coming of our savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body, by his power to subject everything to himself.

The Word of the Lord.

**(C-11) A reading from the first letter of Paul to the Thessalonians
(1Thessalonians 4:13-18)**

We would have you be clear about those who sleep in death, brothers and sisters; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring forth with him from the dead those also who have fallen asleep believing in him.

We say to you, as if the Lord himself had said it, that we who live, who survive until his coming, will in no way have an advantage over those who have fallen asleep.

No, the Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice and God's trumpet; and those who have died in Christ will rise first. Then we, the living, the survivors, will be caught up with them in the clouds to meet the Lord in the air.

Thenceforth we shall be with the Lord unceasingly. Console one another with this message.

The Word of the Lord.

(C-12) A reading from the second letter of Paul to Timothy (2Tim 2:8-13)

Remember that Jesus Christ, a descendant of David, was raised from the dead. This is the gospel I preach; in preaching it I suffer as a criminal, even to the point of being thrown into chains, but there is no chaining the word of God! Therefore I bear with all of this for the sake of those whom God has chosen, in order that they may obtain the salvation to be found in Christ Jesus and with it eternal glory. You can depend on this:

If we have died with him we shall also live with him; if we hold out to the end we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he will still remain faithful; for he cannot deny himself.

The Word of the Lord.

(C-13) A reading from the letter of Paul to Timothy (2 Timothy 4:4-8)

I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power; to proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. 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 fought the fight; I have finished the race; I have kept the faith. From now on the crown of glory 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-14) A reading from the first letter of John (I John 3:1-2)

See what love the Father has bestowed on us in letting us be called children of God! Yet that in fact is what we are. The reason that world does not recognize us is that it never recognized the Son. Dearly beloved, we are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like him, for we shall see him as he is.

The Word of the Lord.

(C-15) A reading from the book of Revelation (Revelation 14:13)

I, John, heard a voice from heaven say to me: "Write this down: Happy now are the dead who die in the Lord!" The Spirit added, "Yes, they shall find rest from their labors, for their good works accompany them."

The Word of the Lord.

(C-16) A reading from the book of Revelation (Revelation 21:1-7)

I, John, saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband.

I heard a loud voice from the throne cry out: "This is God's dwelling among humanity. He shall dwell with them and they shall be his people, and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away." The One who sat on the throne said to me, "See, I make all things new! I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts; I will be his God and he shall be my son."

The Word of the Lord.

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.)

(D-1) A reading from the holy Gospel according to Matthew (5:1-12)

When Jesus saw the crowds he went up on the mountainside. After he had sat down his disciples gathered around him, and he began to teach them: "How blest are the poor in spirit: the reign of God is theirs. Blest too are the sorrowing; they shall be consoled. Blest are the lowly; they shall inherit the land. Blest are they who hunger and thirst for holiness; they shall have their fill. Blest are they who show mercy; mercy shall be theirs. Blest are the single-hearted, for they shall see God. Blest too the peacemakers; they shall be called children of God. Blest are those persecuted for holiness' sake; the reign of God is theirs. Blest are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice, for your reward in heaven is great."

(D-2) A reading from the holy Gospel according to Matthew (11: 25-30)

On one occasion Jesus said: "Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so. Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son-and anyone to whom the Son wishes to reveal him. "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

(D-3) A reading from the holy Gospel according to Matthew (25: 1-13)

Jesus told his disciples this parable: "The reign of God can be likened to ten bridesmaids who took their torches and went out to welcome the groom. Five of them were foolish, while the other five were sensible. The foolish ones, in taking their torches, brought no oil along, but the sensible ones took flasks of oil as well as their torches. The groom delayed his coming, so they all began to nod, then to fall asleep. At midnight someone shouted, 'The groom is here! Come out and greet him!' At the outcry all of the virgins woke up and got their torches ready. The foolish ones said to the sensible, 'Give us some of your oil. Our torches are going out.' But the sensible ones replied, 'No, there may not be enough for you and us. You had better go to the dealers and buy yourself some.' While they went off to buy it the groom arrived, and the ones who were ready went in to the wedding with him. Then the door was barred. Later the other bridesmaids came back. 'Master, master!' they cried. 'Open the door for us.' But he answered, 'I tell you, I do not know you.' The moral is: keep your eyes open, for you know not the day or the hour."

(D-4) A reading from the holy Gospel according to Matthew (25: 31-46)

Jesus said to his disciples: "When the Son of Man comes in his glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: 'Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.' Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brother or sisters, you did it for me.'"

(D-5) A reading from the holy Gospel according to Mark (15: 33-39)

When noon came, darkness fell on the whole countryside and lasted until mid afternoon. At that time Jesus cried in a loud voice, "Eloi, Eloi, lama sabachthani?" which means, " My God, my God, why have you forsaken me?" A few of the bystanders who heard it remarked, "Listen! He is calling on Elijah!" Someone ran off, and soaking a sponge in sour wine, stuck it on a reed to try to make him drink. The man said, "Now let's see whether Elijah comes to take him down." Then Jesus, uttering a loud cry, breathed his last. At that moment the curtain in the sanctuary was torn in two from top to bottom. The centurion who stood guard over him, on seeing the manner of his death, declared, "Clearly this man was the Son of God!" When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome brought perfumed oils with which they intended to go and anoint Jesus. Very early, just after sunrise 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, they found that the stone had been rolled back (it was a huge one). On entering the tomb they saw a young man sitting at the right, dressed in a white robe. This frightened them thoroughly, but he reassured them: "You need not be amazed! You are looking for Jesus of Nazareth, the one who was crucified. He has been raised up; he is not here. See the place where they laid him."

(D-6) A reading from the holy Gospel according to Luke (7:11-17)

Jesus went to a town called Naim, and his disciples and a large crowd accompanied him. As he approached the gate of the town, a dead man was being carried out, the only son of a widowed mother. A considerable crowd of townsfolk were with her. The Lord was moved with pity upon seeing her, and said to her, "Do not cry." Then he stepped forward and touched the litter; at this, the bearers halted. He said, "Young man, I bid you get up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. " A great prophet has risen among us," they said, and, "God has visited his people." This was the report that spread about him throughout Judea and the surrounding country.

(D-7) A reading from the holy Gospel according to Luke (12: 35-40)

Jesus told his disciples: "Let your belts be fastened around your waists and your lamps be burning ready. Be like those awaiting their master's return from a wedding, so that when he arrives and knocks, you will open for him without delay. It will go well with these servants whom the master finds wide-awake on his return. I tell you, he will put on an apron, seat them at table, and proceed to wait on them. Should he happen to come at midnight or before sunrise and find them prepared, it will go well with them. You know as well as I that if the head of the house knew when the thief was coming he would not let him break into his house. Be on guard, therefore. The Son of Man will come when you least expect him."

(D-8) A reading from the holy Gospel according to Luke (23: 44-49)

It was around midday, and darkness came over the whole land until mid-afternoon with an eclipse of the sun. The curtain in the sanctuary was torn in two. Jesus uttered a loud cry and said, "Father, into your hands I commend my spirit." After he had said this, he expired. The centurion, upon seeing what had happened, gave glory to God by saying, "Surely this was an innocent man." After the crowd assembled for this spectacle witnessed what had happened, they returned beating their breasts. All his friends and the women who had accompanied him from Galilee were standing at a distance watching everything. On the first day of the week, at dawn, the women came to the tomb; but when they entered the tomb, they did not find the body of the Lord Jesus. While they were still at a loss over what to think of this, two men in dazzling garments stood beside them. Terrified, the women bowed to the ground. The men said to them, "Why do you search for the Living One among the dead? He is not here; he has been raised."

(D-9) A reading from the holy Gospel according to Luke (24: 13-16, 28-35)

Two of the disciples of Jesus on that same day (the first day of the week) were making their way to a village named Emmaus, seven miles distance from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him. By now they were near the village to which they were going, and he acted as if he were going farther. But they pressed him: "Stay with us. It is nearly evening-the day is practically over." So he went in to stay with them. When he had seated himself with them to eat, he took the bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized him; whereupon he vanished from their sight. They said to one another, "Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us? They got up immediately and returned to Jerusalem, where they found the Eleven and the rest of the company assembled. They were greeted with, "The Lord has been raised! It is true! He has appeared to Simon." Then they recounted what had happened on the road and how they had come to know him in the breaking of bread.

(D-10) A reading from the holy Gospel according to John (6: 37-40)

Jesus said to the crowd: "All that the Father gives me shall come to me; no one who comes will I ever reject, because it is not to do my own will that I have come down from heaven, but to do the will of him who sent me. It is the will of him who sent me that I should lose nothing of what he has given me; rather, that I should raise it up on the last day. Indeed, this is the will of my Father, that everyone who looks upon the Son and believes in him shall have eternal life. Him I will raise up on the last day."

(D-11) A reading from the holy Gospel according to John (6: 51-58)

Jesus told the crowd: "I myself am the living bread come down from heaven. If anyone eats this bread he shall live forever; the bread I will give is my flesh, for the life of the world." At this the Jews quarreled among themselves, saying, "How can he give us his flesh to eat?" Thereupon Jesus said to them: "Let me solemnly assure you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in you. The one who feeds on my flesh and drinks my blood has life eternal, and I will raise them up on the last day. For my flesh is real food and my blood real drink. The one who feeds on my flesh and drink my blood remains in me, and I in them. Just as the Father who has life sent me and I have life because of the Father, so 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 died nonetheless, the one who feeds on this bread shall live forever."

(D-12) A reading from the holy Gospel according to John (11: 21-27)

Martha said to Jesus, "Lord, if you had been here, my brother would never have died. Even now, I am sure that God will give you whatever you ask of him." "Your brother will rise again," Jesus assured her. "I know he will rise again," Martha replied, "in the resurrection on the last day." Jesus told her: "I am the resurrection and the life. Whoever believes in me, though they should die, will come to life; and whoever is alive and believes in me will never die. Do you believe this?" "Yes, Lord," she replied. "I have come to believe that you are the Messiah, the Son of God: he who is come into the world."

(D-13) A reading from the holy Gospel according to John (11: 32-45)

When Mary the sister of Lazarus came to the place where Jesus was, seeing him, she fell at his feet and said to him, "Lord, if you had been here my brother would never have died." When Jesus saw her weeping, and the Jewish folk who had accompanied her also weeping, he was troubled in spirit, moved by the deepest emotions. "Where have you laid him?" He asked. "Lord, come and see," they said. Jesus began to weep, which caused the Jews to remark, "See how much he loved him!" But some said, "He opened the eyes of that blind man. Why could he not have done something to stop this man from dying?" Once again troubled in spirit, Jesus approached the tomb. It was a cave with a stone laid across it. "Take away the stone," Jesus directed. Martha, the dead man's sister, said to him, "Lord, it has been four days now; surely there will be a stench!" Jesus replied, "Did I not assure you that if you believed you would see the glory of God?" They then took away the stone and Jesus looked upward and said: "Father, I thank you for having heard me. I know that you always hear me but I have said this for the sake of the crowd, that they may believe that you have sent me." Having said this, he called loudly, "Lazarus, come out!" The dead man came out, bound hand and foot with linen strips, his face wrapped in a cloth. "Untie him," Jesus told them, "and let him go free." This caused many of the Jews who had come to visit Mary, and had seen what Jesus did, to put their faith in him.

(D-14) A reading from the holy Gospel according to John (12:23-26)

Jesus told his disciples: "The hour has come for the Son of Man to be glorified. I solemnly assure you, unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit. The one who loves their life loses it, while the one who hates their life in this world preserves it to life eternal. If anyone would serve me, let him follow me; where I am, there will my servant be. Anyone who serves me, the Father will honor."

(D-15) A reading from the holy Gospel according to John (14: 1-6)

Jesus said to his disciples: "Do not let your hearts be troubled. Have faith in God and faith in me. In my Father's house there are many dwelling places; otherwise, how could I have told you that I was going to prepare a place for you? I am indeed going to prepare a place for you, and then I shall come back to take you with me, that where I am you also may be. You know the way that leads where I go." "Lord," said Thomas, "we do not know where you are going. How can we know the way?" Jesus told him: "I am the way, and the truth, and the life; no one comes to the Father but through me."

(D-16) A reading from the holy Gospel according to John (17: 24-26)

Raising his eyes to heaven, Jesus prayed and said: "Father, all those you gave me I would have in my company where I am, to see this glory of mine which is your gift to me, because of the love you bore me before the world began. Just Father, the world has not known you, but I have known you; and these men have known that you sent me. To them I have revealed your name, and I will continue to reveal it so that your love for me may live in them, and I may live in them."

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*.

Words of Thanksgiving (Eulogy)

The official guidelines for a funeral Mass, given by the U.S. Bishops, do not allow for a eulogy. From beginning to end the focus of the Mass always remains on God who is honored with prayers of thanksgiving and praise. The traditional eulogy would take the attention of the congregation away from God and place it on the deceased. It is permissible to have one representative of the family offer a brief prayer of thanksgiving, usually after Communion. The prayer would highlight the ways in which God was active in the life of the deceased or the ways in which God made the deceased an instrument to spread His love or His faith to others. The eulogy, which is often a valuable memory for the family, can be given at the wake or at the graveside.

Prayer after Communion

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.

PROCESSION TO THE PLACE OF COMMITTAL

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.

**CONTACT NUMBERS:
St. Mary Parish...330.653.8118**

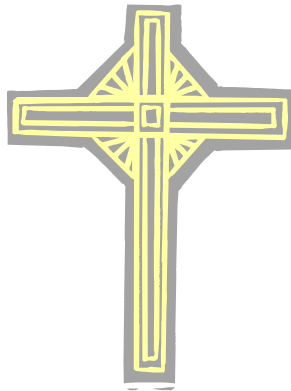
| | |
|---|----------|
| Fr. Edward J. Kordas, Pastor | ext. 221 |
| Fr. Kevin P. Elbert, Associate Pastor | ext. 222 |
| Mark Ludwig, Music Director | ext. 234 |
| Jane Sabol, Vicki Maher, Administrative Assistants | ext. 221 |

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.



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: _____

