

GUIDELINES FOR THE RECEPTION OF COMMUNION

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

United States Conference of Catholic Bishops, 1996

MASS OF CHRISTIAN BURIAL

NAME OF DECEASED

AUGUST 14, 1920

+

DECEMBER 11, 2014

DECEMBER 18, 2014

10:30 AM

ST. ELIZABETH ANN SETON CATHOLIC CHURCH

LAKE RIDGE, VA

PLEASE USE THIS PROGRAM TO FOLLOW THE ORDER OF MASS.

Prelude

On Eagle's Wings

Jan Michael Joncas

ORDER OF MASS

INTRODUCTORY RITES

PLEASE STAND AT THE SOUND OF THE BELL AND DIRECT YOUR ATTENTION TO THE ENTRANCE OF THE CHURCH.

Introit and Greeting

CANTOR:

Eternal rest grant unto them, O Lord, and may perpetual light shine upon them.

THE PRIEST GREETES THE CONGREGATION, AND ALL RESPOND, "AND WITH YOUR SPIRIT."

THE PRIEST SPRINKLES THE COFFIN WITH HOLY WATER AND PLACES THE PALL AND OTHER CHRISTIAN SYMBOLS ON IT.

Procession

Christ The Lord Is Risen Today

Vatican II Hymnal p 246

Collect

AT THE END OF THE PRAYER, ALL RESPOND "AMEN" AND ARE SEATED.

LITURGY OF THE WORD

First Reading

From the Book of Job

19:1, 23-27

AT THE END OF THE READING:

Reader: The word of the Lord.

All: **Thanks be to God.**

Incense

Incense may be used during the funeral rites as a sign of honor to the body of the deceased, which through baptism became the temple of the Holy Spirit. Incense is also a sign of the community's prayer rising to the throne of God.

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SYMBOLS AT THE FUNERAL LITURGY

Christian liturgy contains many symbols that remind us of God's presence and action in the lives of followers of Jesus. For the funeral liturgy several special symbols are present that point toward the significance of baptism and Christian initiation as the pivotal event in the Christian person's journey through life, death, and re-birth to eternal life. St. Paul wrote that that our physical death is really our birth into the life of heaven, while our true death is our union with Christ's death and resurrection in the waters of baptism:

We who were baptized into Christ Jesus
were baptized into his death.
We were indeed buried with him through baptism into death,
so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.
If, then, we have died with Christ,
we believe that we shall also live with him. (Romans 6)

The Easter Candle

The Easter Candle, centrally placed during the funeral liturgy, reminds us of Christ's undying presence among the Christian community, of his victory over sin and death, and of our share in that victory by virtue of our baptism and membership in the Church. The Easter Candle recalls the Easter Vigil, the liturgy which takes place during the night before Easter Sunday and at which the new Easter Candle is blessed. At the Easter Vigil the Church awaits the Lord's resurrection, the kindling of new light for the living and the dead.

Holy Water

Water that has been blessed reminds us of the saving waters of baptism. In the rite of reception of the body at the church at the beginning of the funeral liturgy, the use of holy water calls to mind the deceased person's baptism and initiation into the community of faith.

The Pall

The pall is the large white cloth placed over the body when it is received at the church door. The pall is a reminder of the white garment of all who are baptized; it is an ancient sign of baptism's power to cleanse one of sin.

Responsorial Psalm

CANTOR, THEN ALL:

PSALM 23



The Lord is my shep-herd; there is noth-ing I shall want.

CANTOR:

The Lord is my shepherd, I shall not want.
In verdant pastures He gives me repose.
Beside restful waters He leads me; He refreshes my soul.

ALL: **The Lord is my shepherd; there is nothing I shall want.**

CANTOR:

He guides me in right paths for His name's sake.
Even though I walk in the dark valley I fear no evil.
For you are at my side with Your rod and Your staff, that give me courage.

ALL: **The Lord is my shepherd; there is nothing I shall want.**

CANTOR:

You spread a table before me, in the sight of my foes.
You anoint my head with oil, my cup overflows.

ALL: **The Lord is my shepherd; there is nothing I shall want.**

CANTOR:

Only goodness and kindness follow me, all the days of my life,
and I shall dwell in the house of the Lord, for years to come.

ALL: **The Lord is my shepherd; there is nothing I shall want.**

Second Reading

From the Book of Romans

8:31b-35, 37-39

AT THE END OF THE READING:

Reader: The word of the Lord.

All: **Thanks be to God.**

Gospel Acclamation

THE CONGREGATION STANDS WHEN THE PRIEST STANDS.

CANTOR, THEN ALL:

VI.F
A 
L-le-lu-ia, alle-lu-ia, alle-lu-ia. ij.

CANTOR:

Blessed are you, Father, Lord of heaven and earth; You have revealed to the childlike the mysteries of the Kingdom.

ALL: **Alleluia, alleluia, alleluia.**

Gospel

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: A reading from the Holy Gospel According to Matthew.
[5:1-12a]

All: **Glory to you, O Lord.**

AT THE END OF THE READING:

Priest: The Gospel of the Lord.

All: **Praise to you, Lord Jesus Christ.**

THE CONGREGATION IS SEATED.

Homily

FINAL COMMENDATION

Song of Farewell



1. Saints of God, O come to aid her;
2. May Who called thee now re-ceive thee,
3. Saints of God, O come to aid her;



An-gels, go her soul to meet. First re-ceive and
He Who Shep-herd is and Lamb, And may all the
An-gels, go her soul to meet. First re-ceive and



then pre-sent her For the Lord of Lords to see.
An-gels lead thee To the breast of A - bra-ham.
then pre-sent her For the Lord of Lords to see.

THE PRIEST THEN COMMENDS THE DECEASED TO THE MERCY OF GOD.

Procession

PLEASE JOIN IN THE PROCESSION, FOLLOWING THE PRIEST.

CANTOR:

In paradisum deducant te Angeli;
in tuo adventu suscipiant te
martyres, et perducant te in
civitatem sanctam Ierusalem.

*May the angels take you into
paradise: may the martyrs come to
welcome you on your way, and lead
you into the holy city, Jerusalem.*

Chorus angelorum te suscipiat, et
cum Lazaro quondam paupere
aeternam habeas requiem.

*May the choir of angels welcome
you, and with Lazarus who once
was poor, may you have everlasting
rest.*

Ego sum resurrectio et vita:
qui credit in me,
etiam si mortuus fuerit, vivet:
et omnis qui vivit et credit in me,
non morietur in aeternum.

*I am the resurrection and life.
He who believes in me,
even though he is dead, shall live;
and whoever lives and believes in
me shall never die.*

Agnus Dei
(Deus Genitor Alme)

A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.

A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.

A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

Lamb of God, you take away the sins of the world: have mercy on us. [2x]
Lamb of God, you take away the sins of the world: grant us peace.

THE CONGREGATION KNEELS.

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

PLEASE SEE BACK COVER FOR THE GUIDELINES FOR THE RECEPTION OF COMMUNION.

Communion Antiphon

CANTOR:

May light eternal shine upon them, O Lord, with your saints forever, for you are merciful.

VERSES FROM PSALM 130 MAY ALSO BE SUNG.

Hymn

Immaculate Mary

Vatican II Hymnal p 259

Prayer After Communion

THE CONGREGATION STANDS WHEN THE PRIEST SAYS, "LET US PRAY."

AT THE END OF THE PRAYER, ALL RESPOND: AMEN.

Universal Prayer

THE CONGREGATION STANDS AT THE INVITATION OF THE PRIEST.

AFTER EACH INTENTION, ALL RESPOND: "LORD, HEAR OUR PRAYER."

AFTER THE LAST INTENTION AND RESPONSE, THE PRIEST WILL ASK GOD TO RECEIVE ALL OF THESE INTENTIONS. AT THE END OF THE PRAYER, ALL RESPOND "AMEN" AND ARE SEATED.

LITURGY OF THE EUCHARIST

Offertory Song

Ave Maria

Franz Peter Schubert (1797-1828)

<p>Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.</p>	<p><i>Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.</i></p>
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THE CONGREGATION STANDS WHEN THE PRIEST SAYS, "PRAY BRETHREN."

Priest: Pray, brethren, that our sacrifice may be acceptable to God, the Almighty Father.

All; **May the Lord accept the sacrifice at your hands, for the praise and glory of his name for our good and the good of all his holy Church.**

Prayer Over the Offerings

AT THE END OF THE PRAYER, ALL RESPOND: "AMEN."

THE EUCHARISTIC PRAYER

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: Lift up your hearts.

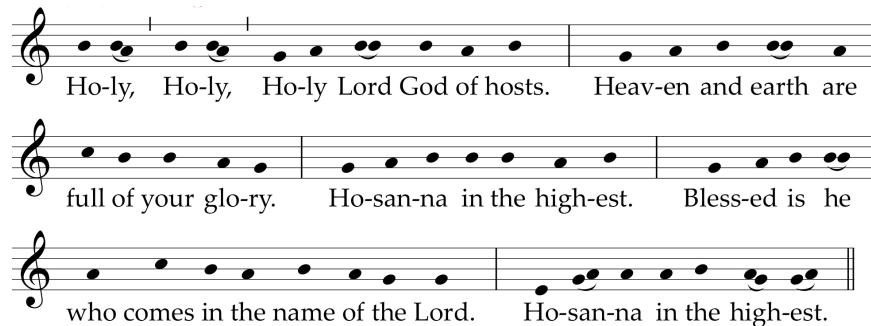
All: **We lift them up to the Lord.**

Priest: Let us give thanks to the Lord our God.

All: **It is right and just.**

THE PRIEST CONTINUES WITH THE FIRST PART OF THE EUCHARISTIC PRAYER, THE PREFACE. THEN ALL SING:

Sanctus



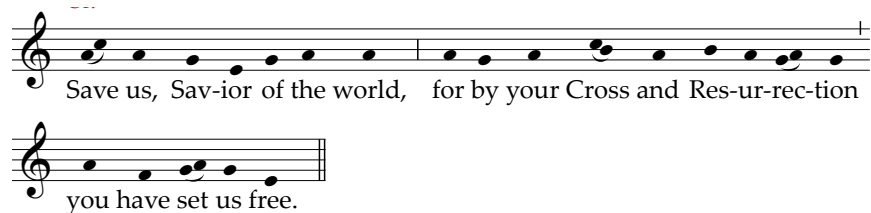
Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san-na in the high-est.

THE CONGREGATION KNEELS.

Memorial Acclamation (after the consecration)

Priest: The mystery of faith.

All:



Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion
you have set us free.

Doxology

Priest: Through him, with him, in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

All: **Amen.**

THE CONGREGATION STANDS.

COMMUNION RITE

The Lord's Prayer

Priest: At the Savior's command and formed by divine teaching, we dare to say.

All: **Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

All: **For the kingdom, the power and the glory are yours now and forever.**

Priest: Lord Jesus Christ, who said to your Apostles: peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

All: **Amen.**

Priest: The peace of the Lord be with you always.

All: **And with your spirit.**

Priest: Let us offer each other the sign of peace.

WE ARE INVITED TO EXCHANGE A SIGN OF PEACE WITH OUR NEIGHBOR.