

St. Patrick Church
280 N. Grant Ave.
Columbus OH 43215
614-240-5910
office@stpatrikcolumbus.org

Name of Deceased : _____
Name of Person Filling Out Planning Sheet: _____
Family Contact (Name/Phone): _____
Cremation? _____. If yes, will cremains be at Mass? _____

TO THOSE PLANNING THE FUNERAL OF A LOVED ONE

In the Funeral Mass we gather in communion with the whole Church to pray for the repose of the soul of a departed loved one. We pray that he or she may be purified of the effects of sin and so enjoy the vision of God with the saints in heaven. This purpose is expressed in the very first words of the funeral rite: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them." In addition, and inseparably, the funeral is for the consolation of those who mourn. In the midst of pain and grief they have the solace of the community's support, of hearing the Word of God, and of receiving our Lord Jesus Christ in the most holy Sacrament of the Eucharist. During the Mass the eternal reality of Christ's sacrifice on the Cross is made present to them—the sacrifice in which divine love merits for humankind the forgiveness of sins and eternal life with the Father, Son, and Holy Spirit.

The funeral liturgy allows for the use of a number of different Scripture readings and musical selections. These are listed below. Many people find that choosing the readings and music helps them to enter more deeply into the meaning and significance of the funeral Mass. If, however, you would prefer not to make such decisions, you may certainly trust the priest and the director of music to make beautiful and appropriate selections on your behalf.

INTRODUCTORY RITES

The priest will greet the body and the mourners at the entrance to the church.

REQUIEM CHANT ____ Latin ____ English [Choose One]

The Requiem is the prescribed chant to be sung as the body is brought into church for Mass.

*"Grant them eternal rest, O Lord, and let perpetual light shine upon them ...
Hear my prayer; to you shall all flesh come."*

LITURGY OF THE WORD

The following readings from the Sacred Scriptures are those allowed by the Church for the Funeral Mass. Preceding the Gospel, either one or two readings may be chosen. If only one reading is used, it is chosen from the options listed under "Second Reading," below. Please note that a Catholic lay person may read the First (Old Testament) or Second (New Testament) reading. The Holy Gospel is proclaimed only by a Priest or Deacon.

FIRST READING: Old Testament – [Choose one from attached list on page 4]

Reading: _____ [Optional: Reader _____]

RESPONSORIAL PSALM – [Choose One]

- Ps. 22(23) My Shepherd is the Lord, nothing indeed shall I want
- Ps 24(25) To you, O Lord, I lift my soul
- Ps 26(27) The Lord is my light and my salvation
- Ps 102(103) The Lord is kind and merciful

SECOND READING *New Testament (Optional)* [Choose one from attached list on pages 5-6]

Reading: _____ [**Optional:** Reader _____]

GOSPEL: Proclaimed by the priest or deacon. [Choose one from attached list on pages 7, 8, 9]

Reading: _____

LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS (**Optional:** *Two (2) gift bearers may bring up the gifts, the bread and wine for the Consecration). Family members are welcome to do this or the parish will provide*

Gift Bearer _____ Gift Bearer _____

MUSIC DURING PREPARATION OF ALTAR - [Choose One]

- | | |
|---|--|
| <input type="checkbox"/> Lead Kindly Light (107) | <input type="checkbox"/> What Wondrous Love (50) |
| <input type="checkbox"/> My Shepherd Will Supply My Need (108) | <input type="checkbox"/> I Heard the Voice of Jesus (44) |
| <input type="checkbox"/> The King of Love (109) | <input type="checkbox"/> Jerusalem, My Happy Home (102) |
| <input type="checkbox"/> Beautiful Savior (111) | <input type="checkbox"/> For all Saints (153) (<i>Outside of Lent</i>) |
| <input type="checkbox"/> Be Thou My Vision (123) | <input type="checkbox"/> Immaculate Mary (157) |
| <input type="checkbox"/> O God, Our Help in Ages Past (92) | <input type="checkbox"/> Hail, Holy Queen (148) |
| <input type="checkbox"/> Faith of Our Fathers (90) | <input type="checkbox"/> Ave Maria (<i>Instrumental Version</i>) |
| <input type="checkbox"/> Love Divine, All Loves Excelling (93) | <input type="checkbox"/> Ave Maria * (<i>Needs singer</i>) |
| <input type="checkbox"/> The Strife is O'er (64) (<i>Outside of Lent</i>) | |

SANCTUS (Holy, Holy, Holy) : ____ Latin ____ English [Choose One]

AGNUS DEI (Lamb of God): ____ Latin ____ English [Choose One]

COMMUNION HYMN [Choose One]

- Beautiful Savior (111)
- At the Lamb's High Feast (66) *(Easter Season Only)*
- Soul of My Savior (112)
- O Sacrament Most Holy (133)
- Godhead Here in Hiding (105)
- Adoro Te Devote (105)
- I Heard the Voice of Jesus (44)
- The King of Love My Shepherd Is (109)
- Lord, Who at thy First Eucharist (129)
- Jesus My Lord, My God, My All (130)
- Panis Angelicus * *(Needs singer/cantor)*
- All You Who Seek A Comfort Sure (134)

FINAL COMMENDATION

Song of Farewell ____ Latin ____ English [Choose One]

"Receive his/her soul and present him/her to God the most high."

In Paradisum

"May the angels lead you into paradise: at your coming may the martyrs receive you, and may they lead you into the holy city, Jerusalem. May the chorus of angels receive you, and with Lazarus, who once was poor, may you have eternal rest."

PROCESSION TO THE PLACE OF COMMITTAL

FIRST READING

Wisdom 3:1-6, 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 men, indeed they be punished, yet is their
hope full of immortality; Chastised a little, they shall be
greatly blessed, because God tried them
and found them worthy of himself.
As gold in the furnace, he proved them,
and as sacrificial offerings he took them to himself.
Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
Because grace and mercy are with his holy ones,
and his care is with his elect.

Isaiah 25:6a, 7-9

On this mountain the LORD of hosts
will provide for all peoples.
On this mountain he will destroy
the veil that veils all peoples,
The web that is woven over all nations;
he will destroy death forever.
The Lord GOD will wipe away the tears from all faces;
The reproach of his people he will remove
from the whole earth; for the LORD has spoken.
On that day it will be said:
"Behold our God, to whom we looked to save us!
This is the LORD for whom we looked;
let us rejoice and be glad that he has saved us!"

During Easter Time only the following readings may be selected for the First Reading:

Acts 10:34-36, 42-43

Peter proceeded to speak, saying: "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 children of Israel as he
proclaimed peace through Jesus Christ, who is Lord of all,
He commissioned us to preach to the people and testify
that he is the one appointed by God as judge of the living
and the dead. To him all the prophets bear witness, that
everyone who believes in him will receive forgiveness of
sins through his name."

Revelation 14:13

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

Lamentations 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.

Other options:

Job 19:1, 23-27a;
Daniel 12:1-3
Wisdom 3:1-9
Wisdom 4:7-15
2 Maccabees 12:43-46

Revelation 21:1-5a, 6b-7

I, John, saw a new heaven and a new earth. The former
heaven and the former earth had passed away, and the
sea was no more. I also saw the holy city, a new
Jerusalem, coming down out of heaven from God,
prepared as a bride adorned for her husband. I heard a
loud voice from the throne saying, "Behold, God's
dwelling is with the human race. He will dwell with them
and they will be his people and God himself will always
be with them as their God. He will wipe every tear from
their eyes, and there shall be no more death or
mourning, wailing or pain, for the old order has passed
away." The One who sat on the throne said, "Behold, I
make all things new." I am the Alpha and the Omega, the
beginning and the end. To the thirsty I will give a gift
from the spring of life-giving water. The victor will inherit
these gifts, and I shall be his God, and he will be my son."

Other options: Acts 10:34-43; Revelation 20:11-21:1

2. SECOND READING (If, instead of two readings, only one reading is used, it is selected from the options below):

Romans 5:5-11

Brothers and sisters:

Hope does not disappoint,
because the love of God has been poured out into our hearts
through the Holy Spirit who has been given to us.
For Christ, while we were still helpless,
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.

Romans 5:17-21

Brothers and sisters:

If, by the transgression of the one,
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 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 the one man
the many were made sinners,
so through the obedience of the 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.

Romans 6:3-4, 8-9

Brothers and sisters:

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

Romans 8:31b-35, 37-39

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.

1 Corinthians 15:20-23

Brothers and sisters:

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;

2. SECOND READING CONTINUED

1 Corinthians 15:51-57

Brothers and sisters:

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.

2 Corinthians 4:14-5:1

Brothers and sisters:

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.

Philippians 3:20-21

Brothers and sisters:

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.

1 John 3:1-2

Beloved:

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.

Other options:

Romans 6:3-9

Romans 8:14-23

Romans 14:7-9, 10c-12

1 Corinthians 15:20-28

2 Corinthians 5:1, 6-10

1 Thessalonians 4:13-18

2 Timothy 2:8-13

1 John 3:14-16

GOSPEL

Matthew 11:25-30

At that time Jesus answered:

"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."

Luke 23:33, 39-43

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."

Luke 23:44-46, 50, 52-53; 24:1-6a

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."

Luke 24:13-16, 28-35

That very day, the first day of the week,
two of the disciples of Jesus were going
to a village called Emmaus, seven miles from
Jerusalem,

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,
Jesus gave the impression that he was going on
farther.

But they urged him, "Stay with us,
for it is nearly evening and the day is almost over."

So he went in to stay with them.

And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.

With that their eyes were opened and they recognized
him,

but he vanished from their sight.

Then they said to each other,

"Were not our hearts burning within us
while he spoke to us on the way and opened the
Scriptures to us?"

So they set out at once and returned to Jerusalem
where they found gathered together

the Eleven and those with them, who were saying,

"The Lord has truly been raised and has appeared to
Simon!"

Then the two recounted

what had taken place on the way

and how he was made known to them in the breaking
of the bread.

GOSPEL CONTINUED

John 6:37-40

Jesus said to the crowds:

"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."

John 11:32-45

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.

John 6:51-58

Jesus said to the crowds:

"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."

John 11:17-27

When Jesus arrived in Bethany, he found that Lazarus
had already been in the tomb for four days.

Now Bethany was near Jerusalem, only about two miles
away.

Many of the Jews had come to Martha and Mary
to comfort them about their brother.

When Martha heard that Jesus was coming,

she went to meet him;

but Mary sat at home.

Martha said to Jesus,

"Lord, if you had been here,

my brother would not have died.

But even now I know that whatever you ask of God,
God will give you."

Jesus said to her, "Your brother will rise."

Martha said to him, "I know he will rise,

in the resurrection on the last day."

Jesus told her,

"I am the resurrection and the life; whoever believes
in me, even if he dies, will live, and everyone who lives
and believes in me will never die.

Do you believe this?"

She said to him, "Yes, Lord.

I have come to believe that you are the Christ, the Son of
God, the one who is coming into the world."

GOSPEL CONTINUED

John 12:23-26

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.

John 14:1-6

Jesus said to his disciples:

"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."

John 17:24-26

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."

Other options:

Matthew 5:1-12a

Matthew 25:1-13

Matthew 25:31-46

Mark 15:33-39; 16:1-6 (short form, 15:33-39)

Luke 7:11-17

Luke 12:35-40

Luke 23:44-46, 50, 52-53

Luke 24:13-35

John 5:24-29

John 11:21-27

John 12:23-28

John 19:17-18; 25-39

ALTAR SERVERS – Provided by St. Patrick’s.

BEREAVEMENT LUNCHEON - As part of our parish commitment to serve one another, it is our honor to provide a meal for you, your family and friends following the graveside service (or the funeral liturgy if no grave side service). Please inform the parish office if you would like a luncheon. We ask that you estimate the number of persons likely to attend.

CREMATION - Although cremation in the U.S. was formerly associated with opinions that rejected our faith in the resurrection of the body, the Church no longer prohibits it, so long as it is not used as a sign of disrespect for the dead or a denial of the bodily resurrection. If cremation is chosen, it should ordinarily take place following the funeral Mass, and the remains are then entombed or buried in the same dignified way that the body would be. The Church also permits the celebration of the funeral Mass in the presence of the cremated remains. Here again, the remains must always be honored with the same reverence and respect as the residual elements of the human body that was sanctified and recognized through the sacraments.

EULOGY - Please note the *Order of Christian Funerals* does not allow for a eulogy to take place within the celebration of the funeral liturgy. Any eulogy or remarks on behalf of the deceased rightly take place at the Christian Wake Service at the funeral home prior to the funeral or at a luncheon afterward.

MUSIC NOTES - Because the Mass is a sacred prayer and directed towards God, under no circumstances is secular music permitted. It is against the *General Instructions of the Roman Missal* for the use of recorded music at Mass.

PARKING – Parking is permitted in our parish lot on the east side of the church and on the street. St. Patrick’s is surrounded by Columbus State Community College parking lots – which we do not have express permission to use.

READERS - From time to time we are asked if a non-Catholic or a non-Christian may serve as a scripture reader at a Funeral Mass. The *Directory for the Application of Principles and norms on Ecumenism*, issued by the Pontifical Commission for Promoting Christian Unity on June 8, 1993 answers this question. Paragraph 133 of the Directory states “during a Eucharistic celebration in the Catholic church” the readings are to be proclaimed by a Catholic. The Directory goes on, however, to allow that “on exceptional occasions and for a just cause, the Bishop of the diocese may permit a member of another church or ecclesial community to take on the task of reader.”

GUIDELINES FOR RECEIVING HOLY COMMUNION

U.S. CONFERENCE OF CATHOLIC BISHOPS

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. [When it is time for Communion, they may either remain in their seats or, if they wish, they may receive a priestly blessing. If they wish to receive the priest’s blessing, they should approach the sanctuary along with those receiving Communion, kneel down as everyone else does, cross their arms over their chest (their fingers touching their shoulders), and bow their heads.]