THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

“In Christ There Is No East or West”
ST. PETER

1. In Christ there is no East or West, In
2. In him shall true hearts ev'rywhere Their
3. Join hands then, brothers in the faith, What -
4. In Christ now meet both East and West, In -

1. high communion find; But one great fellow -
2. e'er your race may be! Who serves my Fa ther
3. him meet South and North, All Christ ly souls are

1. ship of love Throughout the whole wide earth.
2. golden cord Close - bind ing all man kind.
3. as a son Is surely kin to me.
4. one in him Throughout the whole wide earth.

KYRIE

adapt. Litany of the Saints

Cantor: All:

Cantor: All:
Chri - ste e - le - i - son. Chri - ste e - le - i - son.

Cantor: All:
Beloved:
I have experienced much joy and encouragement from your love,
because the hearts of the holy ones
have been refreshed by you, brother.
Therefore, although I have the full right in Christ
to order you to do what is proper,
I rather urge you out of love,
being as I am, Paul, an old man,
and now also a prisoner for Christ Jesus.
I urge you on behalf of my child Onesimus,
whose father I have become in my imprisonment,
who was once useless to you but is now useful to both you and me.
I am sending him, that is, my own heart, back to you.
I should have liked to retain him for myself,
so that he might serve me on your behalf
in my imprisonment for the Gospel,
but I did not want to do anything without your consent,
so that the good you do might not be forced but voluntary.
Perhaps this is why he was away from you for a while,
that you might have him back forever,
no longer as a slave but more than a slave, a brother,
beloved especially to me, but even more so to you,
as a man and in the Lord.
So if you regard me as a partner, welcome him as you would me.
And if he has done you any injustice
or owes you anything, charge it to me.
I, Paul, write this in my own hand: I will pay.
May I not tell you that you owe me your very self.
Yes, brother, may I profit from you in the Lord.
Refresh my heart in Christ.

The word of the Lord.

Thanks be to God.
Gospel

Asked by the Pharisees when the Kingdom of God would come, Jesus said in reply, “The coming of the Kingdom of God cannot be observed, and no one will announce, ‘Look, here it is,’ or, ‘There it is.’ For behold, the Kingdom of God is among you.”

Then he said to his disciples, “The days will come when you will long to see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, ‘Look, there he is,’ or ‘Look, here he is.’ Do not go off, do not run in pursuit. For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first he must suffer greatly and be rejected by this generation.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

RESPONSORIAL PSALM

Psalm 146:7, 8a, 9bc-10

Blessed is he whose help is the God of Jacob.

The LORD secures justice for the oppressed, gives food to the hungry. The LORD sets captives free.

The LORD gives sight to the blind. The LORD raises up those who were bowed down; the LORD loves the just. The LORD protects strangers.

The fatherless and the widow he sustains, but the way of the wicked he thwarts. The LORD shall reign forever; your God, O Zion, through all generations. Alleluia.

ACCLAMATION BEFORE THE GOSPEL

A. Gregory Murray, OSB

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THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

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MYSTERY OF FAITH

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GREAT AMEN

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THE COMMUNION RITE

THE LORD’S PRAYER

AGNUS DEI

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, Grant us peace.

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COMMUNION

The reception of Holy Communion is the most sacred act for Catholics. We believe that we are then receiving the Body and Blood of Christ. Catholics who are properly prepared should approach the ministers of Holy Communion. We ask non-Catholics not to receive. They are encouraged, however, to come forward with arms crossed over their heart to receive a blessing.

AN ACT OF SPIRITUAL COMMUNION

My Jesus,
I believe that You are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart.
I embrace You as if You were already there and unite myself wholly to You.
Never permit me to be separated from You.
Amen.
1. Where charity and love prevail,
2. With grateful joy and holy fear
3. Forgive we now each other's faults
4. Let strife among us be unknown,
5. Let us recall that in our midst
6. No race nor creed can love exclude,

1. There God is ever found; Brought here together
2. His charity we learn; Let us with heart and
3. As we our faults confess; And let us love each
4. Let all contention cease; Be his the glory
5. Dwells God's begotten Son; As members of his
6. If honored be God's name; Our brotherhood em-

1. by Christ's love, By love are we thus bound.
2. mind and soul Now love him in return.
3. other well In Christian holiness.
4. that we seek, Be ours his holy peace.
5. body joined, We are in him made one.
6. brac es all Whose Father is the same.

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The Concluding Rites

Recessional Hymn

“Jerusalem, My Happy Home”

LAND OF REST

1. Jerusalem, my happy home, When
   shall I come to thee? When shall my sorrows

2. O happy harbor of the saints, O
   sweet and pleasant soil! In you no sorrow

3. Your gardens and your gallant walks Con-
   tinnually are green; There grow such sweet and

4. There, trees evermore bear fruit And
   evermore do spring; There, evermore the

5. Jerusalem, Jerusalem, God
   grant that I may see Your endless joy, and
   have an end? Your joys when shall I see?

   may be found, No grief, no care, no toil.

   pleasant flow'rs As nowhere else are seen.

   angels sit And evermore do sing.

   of the same Par-tak-er ever be!
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 (Code of Canon Law, 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” (John 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 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.

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His Eminence, Timothy Cardinal Dolan, Archbishop of New York
Rev. Msgr. Robert T. Ritchie, Rector
Rev. Andrew King, Master of Ceremonies
Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty
Jennifer Pascual, DMA, Director of Music and Organist
Daniel Brondel, Associate Director of Music and Organist
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