THE ORDER OF MASS

THE INTRODUCTORY RITES

ENTRANCE HYMN

“O Worship the King”

HANOVER

O gratefully sing his pow'r and his love;
Whose robe is the light, whose canopy space;
Almighty, thy pow'r hath found ed of old,
It breathes in the air, it shines in the light;
In thee do we trust, nor find thee to fail;
While angels delight to hymn thee above,

Our Shield and Defender, the Ancient of Days,
His chariots of wrath the deep thunderclouds form,
Hath rooted it fast by a changeless decree,
It streams from the hills, it descends to the plain,
Thy mercies, how tender, how firm to the end!
Thy ransomed creation, though feeble their lays,

Pavilioned in splendor, and girded with praise.
And dark is his path on the wings of the storm.
And 'round it hath cast, like a mantle, the sea.
And sweetly distills, in the dew and the rain.
Our Maker, Defender, Redeemer, and Friend.
With true adoration shall sing to thy praise.

KYRIE

adapt. Litany of the Saints
Brothers and sisters:
As God is faithful, our word to you is not “yes” and “no.”
For the Son of God, Jesus Christ, who was proclaimed to you by us,
   Silvanus and Timothy and me,
was not “yes” and “no,” but “yes” has been in him.
For however many are the promises of God, their Yes is in him;
   therefore, the Amen from us also goes through him to God for glory.
But the one who gives us security with you in Christ
   and who anointed us is God;
he has also put his seal upon us
   and given the Spirit in our hearts as a first installment.

The word of the Lord.

Thanks be to God.

Lord, let your face shine on me.

Wonderful are your decrees;
   therefore I observe them.

The revelation of your words sheds light,
   gives understanding to the simple.

I gasp with open mouth
   in my yearning for your commands.

Turn to me in pity
   as you turn to those who love your name.

Steady my footsteps according to your promise,
   and let no iniquity rule over me.

Let your countenance shine upon your servant,
   and teach me your statutes.
Let your light shine before others that they may see your good deeds and glorify your heavenly Father.

G O S P E L

Matthew 5:13-16

Jesus said to his disciples:
“You are the salt of the earth.
But if salt loses its taste, with what can it be seasoned?
It is no longer good for anything but to be thrown out and trampled underfoot.
You are the light of the world.
A city set on a mountain cannot be hidden.
Nor do they light a lamp and then put it under a bushel basket;
   it is set on a lampstand,
   where it gives light to all in the house.
Just so, your light must shine before others,
   that they may see your good deeds
   and glorify your heavenly Father.”

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.
The Liturgy of the Eucharist

The Preparation of the Gifts

Sanctus

Missa Simplex
Richard Proulx
adapt. Michael O’Connor

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Mystery of Faith

Missa Simplex
Richard Proulx
adapt. Michael O’Connor

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

Great Amen

Missa Simplex
Richard Proulx
adapt. Michael O’Connor

Amen, amen, amen.

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The Communion Rite

The Lord’s Prayer

Agnus Dei

Missa Simplex
Richard Proulx
adapt. Michael O’Connor

An Act of Spiritual 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.

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. Jesus, my Lord, my God, my All,
2. Had I but Mary's sinless heart
3. Thy Body, Soul, and Godhead, all,

How can I love thee as I ought?
To love thee with, my dearest King,
O mystery of love divine.

And how reverence this wondrous gift,
Oh, with what bursts of fervent praise
I cannot compass all I have,

So far surpassing hope or thought?
Thy goodness, Jesus would I sing.
For all thou hast and art are mine.

Sweet Sacrament, we thee adore;
Oh, make us love thee more and more.

Oh, make us love thee more and more.
**THE CONCLUDING RITES**

**RECESSIONAL HYMN**

"I Sing the Mighty Power of God"

**ELLACOMBE**

1. I sing the mighty pow'r of God, That made the
   mountains rise; That spread the flowing seas abroad,
   full at his command, And all the stars obey.

2. I sing the goodness of the Lord, That filled the
   earth with food; He formed the creatures with his word,
   vey the ground I tread, Or gaze upon the sky!

3. There's not a plant or flow'r below, But makes thy
   glories known; And clouds arise, and tempests blow,
   where that man can be, Thou, God are present there.
GUIDELINES FOR THE RECEIPTION 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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