**THE ORDER OF MASS**

**THE INTRODUCTORY RITES**

**ENTRANCE HYMN**

"Rejoice, The Lord is King"

DARWALL’S 148TH

** KYRIE **

adapt. Litany of the Saints
After staying in Antioch some time,
Paul left and traveled in orderly sequence
through the Galatian country and Phrygia,
bringing strength to all the disciples.

A Jew named Apollos, a native of Alexandria,
an eloquent speaker, arrived in Ephesus.
He was an authority on the Scriptures.
He had been instructed in the Way of the Lord and,
with ardent spirit, spoke and taught accurately about Jesus,
although he knew only the baptism of John.
He began to speak boldly in the synagogue;
but when Priscilla and Aquila heard him,
they took him aside
and explained to him the Way of God more accurately.
And when he wanted to cross to Achaia,
the brothers encouraged him
and wrote to the disciples there to welcome him.
After his arrival he gave great assistance
to those who had come to believe through grace.
He vigorously refuted the Jews in public,
establishing from the Scriptures that the Christ is Jesus.

The word of the Lord.
Thanks be to God.

Responsorial Psalm
Psalm 47:2-3, 8-9, 10

(8a) God is king of all the earth.
or: Alleluia.
All you peoples, clap your hands;
shout to God with cries of gladness.
For the LORD, the Most High, the awesome,
is the great king over all the earth.

For king of all the earth is God;
sing hymns of praise.
God reigns over the nations,
God sits upon his holy throne.
The princes of the peoples are gathered together
with the people of the God of Abraham.
For God’s are the guardians of the earth;
he is supreme.

*God is king of all the earth.*

**A C C L A M A T I O N  B E F O R E  T H E  G O S P E L**

I came from the Father and have come into the world;
now I am leaving the world and going back to the Father.

**G O S P E L**

Jesus said to his disciples:
“Amen, amen, I say to you,
whatever you ask the Father in my name he will give you.
Until now you have not asked anything in my name;
ask and you will receive, so that your joy may be complete.

“I have told you this in figures of speech.
The hour is coming when I will no longer speak to you in figures
but I will tell you clearly about the Father.
On that day you will ask in my name,
and I do not tell you that I will ask the Father for you.
For the Father himself loves you, because you have loved me
and have come to believe that I came from God.
I came from the Father and have come into the world.
Now I am leaving the world and going back to the Father.”

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**
THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

SANCTUS

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.

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Mystery of Faith

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

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GREAT AMEN

Amen.
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.
“At the Lamb’s High Feast We Sing”

SALZBURG

1. At the Lamb’s high feast we sing, Praise to our victorious King. Who hath washed us in the tide Flowing from his pierced side; Give us his love divine.

2. Where the Paschal blood is poured, Death’s dark umphant go Through the wave that drowns the foe. Praise we Christ, whose blood was shed, Paschal blood for wine. Gives his body for us.

3. Mighty Victim from on high, Hell’s fierce in the fight, Thou has brought us life and light. Now no more can death appall, Paschal bread; Gives his body to us.

4. Easter triumph, Easter joy, These we raise; Ris- en Lord, all. Hymns of glory, songs of praise, Fa ther, Where the Paschal blood is poured, Death’s dark, From sins pow’r do

1. Praise we him whose love divine Give us his love divine.

2. Praise we Christ, whose blood was shed, Paschal blood for wine. Gives his body for us.

3. Now no more can death appall, Paschal bread; Gives his body to us.

4. Hymns of glory, songs of praise, Fa ther, Easter triumph, Easter joy, These we raise; Ris- en Lord, all. Where the Paschal blood is poured, Death’s dark, From sins pow’r do
THE CONCLUDING RITES

RECESSIONAL HYMN

“Be Joyful, Mary, Heavenly Queen”
REGINA CAELI, JUBILA

1. Be joyful Mary, heavenly Queen,
2. The Son you bore by heaven’s grace, Gaudete Maria:
3. The Lord has risen from the dead,

De Maria: Did all our guilt and living seen, Alleluia! Laetare, O Maria.

Did He rose with might and face, Alleluia! Laetare, O Maria.

he has said,
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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