THE ORDER OF MASS
THE INTRODUCTORY RITES

ENTRANCE HYMN

"Immaculate Mary"
LOURDES HYMN

1. Immaculate Mary, your praises we sing;
   You reign now in splendor with Jesus our King.

2. Predestined for Christ by eternal decree;
   God willed you both virgin and mother to be.

3. To you by an angel the Lord God made known
   The grace of the Spirit, the gift of the Son.

4. Most blest of all women, you heard and believed,
   Most blest in the fruit of your womb then conceived.

5. The angels rejoiced when you brought forth God's Son;
   Your joy is the joy of all ages to come.

6. Your child is the Savior, all hope lies in him:
   He gives us new life and redeems us from sin.

7. In glory for ever now close to your Son,
   All ages will praise you for all God has done.

Ave, ave, ave, Maria! Ave, ave, Maria!

KYRIE

adapt. Litany of the Saints

Cantor:  
All:

Kyri-e ele-i-son.  
Kyri-e ele-i-son.

Cantor:  
All:

Christ-e ele-i-son.  
Christ-e ele-i-son.

Cantor:  
All:

Kyri-e ele-i-son.  
Kyri-e ele-i-son.
After Adam had eaten of the tree,  
the LORD God called to him and asked him, “Where are you?”  
He answered, “I heard you in the garden;  
but I was afraid, because I was naked,  
so I hid myself.”  
Then he asked, “Who told you that you were naked?  
You have eaten, then,  
from the tree of which I had forbidden you to eat!”  
The man replied, “The woman whom you put here with me—  
she gave me fruit from the tree, and so I ate it.”  
The LORD God then asked the woman,  
“Why did you do such a thing?”  
The woman answered, “The serpent tricked me into it, so I ate it.”  
Then the LORD God said to the serpent:  
“Because you have done this, you shall be banned  
from all the animals  
and from all the wild creatures;  
On your belly shall you crawl,  
and dirt shall you eat  
all the days of your life.  
I will put enmity between you and the woman,  
and between your offspring and hers;  
He will strike at your head,  
while you strike at his heel.”  
The man called his wife Eve,  
because she became the mother of all the living.

After Jesus had been taken up to heaven,  
the Apostles returned to Jerusalem  
from the mount called Olivet, which is near Jerusalem,  
a sabbath day’s journey away.  
When they entered the city  
they went to the upper room where they were staying,  
Peter and John and James and Andrew,  
Philip and Thomas, Bartholomew and Matthew,  
James son of Alpheaus, Simon the Zealot,  
and Judas son of James.
All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

The word of the Lord. 

Thanks be to God.

RESPONSORIAL PSALM 

Psalm 87:1-2, 3 and 5, 6-7

R (3) Glorious things are told of you, O city of God.

His foundation upon the holy mountains, the LORD loves: 
The gates of Zion, more than any dwelling of Jacob. R

Glorious things are said of you, O city of God! And of Zion they shall say: “One and all were born in her; And he who has established her is the Most High LORD.” R

They shall note, when the peoples are enrolled: “This man was born there.” And all shall sing, in their festive dance: “My home is within you.” R

ACCLAMATION BEFORE THE GOSPEL

Fr. Maracotte, OSB

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

O happy Virgin, you gave birth to the Lord. O blessed mother of the Church, you warm our hearts with the Spirit of your Son Jesus Christ.
Standing by the cross of Jesus were his mother
and his mother’s sister, Mary the wife of Clopas,
and Mary of Magdala.
When Jesus saw his mother and the disciple there whom he loved,
he said to his mother, “Woman, behold, your son.”
Then he said to the disciple,
“Behold, your mother.”
And from that hour the disciple took her into his home.
After this, aware that everything was now finished,
in order that the Scripture might be fulfilled,
Jesus said, “I thirst.”
There was a vessel filled with common wine.
So they put a sponge soaked in wine on a sprig of hyssop
and put it up to his mouth.
When Jesus had taken the wine, he said,
“It is finished.”
And bowing his head, he handed over the spirit.

Now since it was preparation day,
in order that the bodies might not remain on the cross on the sabbath,
for the sabbath day of that week was a solemn one,
the Jews asked Pilate that their legs be broken
and they be taken down.
So the soldiers came and broke the legs of the first
and then of the other one who was crucified with Jesus.
But when they came to Jesus and saw that he was already dead,
they did not break his legs,
but one soldier thrust his lance into his side,
and immediately Blood and water flowed out.

The Gospel of the Lord.

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

**The Preparation of the Gifts**

**Sanctus**

*Roman Missal*

\[\text{Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.}\]

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**Mystery of Faith**

*Roman Missal*

\[\text{When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.}\]

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**Great Amen**

*Roman Missal*

\[\text{Amen.}\]
THE COMMUNION RITE

THE LORD’S PRAYER

AGNUS DEI

Roman Missal

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.
"My Soul Rejoices"
Owen Alstott

My soul rejoices in God my savior.

My spirit finds its joy in God, the living God.

1. My soul proclaims your mighty deeds. My spirit sings the greatness of your name.
2. Your mercy flows throughout the land, and every generation knows your love.
3. You cast the mighty from their thrones and raise the poor and lowly to new life.
4. You fill the hungry with good things. With empty hands you send the rich away.
5. Just as you promised Abraham, you come to free your people, Israel.

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THE CONCLUDING RITES

RECESSIONAL HYMN

“Hail, Holy Queen Enthroned Above”

SALVE REGINA CAELITUM

1. Hail, holy Queen enthroned above,
2. O gate of life, we honor thee,
3. O Mary, hasten with thine aid,
4. And when our life on earth is done,

Triumphant, all ye cherubim;
Sing with us, ye seraphim.
Heav’n and earth resound the hymn:
Salve, salve, salve, Regina!

Vss. 2-4: Tr. by Melvin L. Farrell, © 1955, World Library Publications, a division of GIA Publications, Inc. All rights reserved.
**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
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