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 Christ there is no East or West,
   But one great fellow.

2. In him shall true hearts ever, where Their high communion find; His service is the
   But one great fellow.

3. Join hands then, brothers in the faith, What - e'er your race may be! Who serves my Father
   All Christly souls are

4. In Christ now meet both East and West, In Christ now meet both East and West,
   Through out the whole wide earth.

1. ship of love Through - out 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 Through - out the whole wide earth.

KYRIE

adapt. Litany of the Saints

K - y - r i - e e - l e - i - s - o n. K - y - r i - e e - l e - i - s - o n.

K - y - r i - e e - l e - i - s - o n. K - y - r i - e e - l e - i - s - o n.

K - y - r i - e e - l e - i - s - o n. K - y - r i - e e - l e - i - s - o n.
Brothers and sisters:
Every high priest is taken from among men
and made their representative before God,
to offer gifts and sacrifices for sins.
He is able to deal patiently with the ignorant and erring,
for he himself is beset by weakness
and so, for this reason, must make sin offerings for himself
as well as for the people.
No one takes this honor upon himself
but only when called by God,
just as Aaron was.
In the same way,
it was not Christ who glorified himself in becoming high priest,
but rather the one who said to him:
You are my Son:
this day I have begotten you;
just as he says in another place,
You are a priest forever
according to the order of Melchizedek.
In the days when he was in the Flesh,
he offered prayers and supplications with loud cries and tears
to the one who was able to save him from death,
and he was heard because of his reverence.
Son though he was, he learned obedience from what he suffered;
and when he was made perfect,
he became the source of eternal salvation for all who obey him.

The word of the Lord.
Thanks be to God.
The disciples of John and of the Pharisees were accustomed to fast.
People came to Jesus and objected,
“Why do the disciples of John and the disciples of the Pharisees fast,
but your disciples do not fast?”
Jesus answered them,
“Can the wedding guests fast while the bridegroom is with them?
As long as they have the bridegroom with them they cannot fast.
But the days will come when the bridegroom is taken away from them,
and then they will fast on that day.
No one sews a piece of unshrunk cloth on an old cloak.
If he does, its fullness pulls away,
the new from the old, and the tear gets worse.
Likewise, no one pours new wine into old wineskins.
Otherwise, the wine will burst the skins,
and both the wine and the skins are ruined.
Rather, new wine is poured into fresh wineskins.”

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

The Preparation of the Gifts

Sanctus

Heritage Mass
Owen Alstott

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Mystery of Faith

Heritage Mass
Owen Alstott

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Great Amen

Heritage Mass
Owen Alstott

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**THE COMMUNION RITE**

**THE LORD’S PRAYER**

**AGNUS DEI**

Heritage Mass  
Owen Alstott

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.

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**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.
“Father, We Thank Thee”
RENDEZ À DIEU

1. Father we thank thee, who hast planted Thy holy name within our hearts. Knowledge and faith and life im-
2. Watch o'er thy Church, O Lord, in mercy, Save it from evil, guard it still; Perfect it in thy love, u-

1. mortal Jesus, thy Son, to us imparts.
2. nite it, Cleansed and conformed unto thy will.

1. Thou, Lord, didst make all for thy pleasure, Didst give man food for all his days, Giving in Christ the Bread e-
2. As grain, once scattered on the hill-sides, Was in this broken bread made one, So from all lands thy Church be-

1. eternal; Thine is the pow'r, be thine the praise.
2. gath-er'd Into thy kingdom by thy Son.
“Lord of All Hopefulness”

1. Lord of all hope-fulness, Lord of all joy,
   Whose trust, ev-er child-like, no cares could de-stroy:

2. Lord of all ea-gerness, Lord of all faith,
   Whose strong hands were skilled at the plane and the lathe:

3. Lord of all kind-li-ness, Lord of all grace,
   Your hands swift to wel-come, your arms to em-brace:

4. Lord of all gen-tle-ness, Lord of all calm,
   Whose voice is con-tent-ment, whose pres-ence is balm:

Be there at our wak-ing, and give us, we pray,
   Your bliss in our hearts, Lord, at the break of the day.

Be there at our la-bors, and give us, we pray,
   Your strength in our hearts, Lord, at the noon of the day.

Be there at our hom-ing, and give us, we pray,
   Your love in our hearts, Lord, at the eve of the day.

Be there at our sleep-ing, and give us, we pray,
   Your peace in our hearts, Lord, at the end of the day.
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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