

Guide for the Sixth Sunday of Easter



THE SIXTH SUNDAY OF EASTER Salesian College Preparatory May 17, 2020

OPENING SONG

JOYFUL, JOYFUL, WE ADORE THEE

Joyful Joyful we adore Thee
God of glory, Lord of love;
Hearts unfold like flow'rs before Thee
Op'ning to the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away
Giver of Immortal gladness,
Fill us with the light of day!

All Thy works with joy surround Thee,
Earth and heav'n reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise.
Field and forest, vale and mountain,
Flow'ry meadow, flashing sea
Singing Bird and flowing fountain
Call us to rejoice in Thee.

Thou art giving and forgiving,
Ever blessing, ever blest,
Wellspring of the joy of living,
Ocean depth of happy rest!
Thou our Father, Christ our Brother
All who live in love are Thine;
Teach us how to love each other,
Lift us to the joy divine.

Come, Almighty, to deliver;
Let us all your life receive;
Suddenly return, and never,
Nevermore your temples leave.
Thee we would be always blessing,
Serve you as your hosts above,
Pray, and praise thee without ceasing,
Glory in your perfect love

THE INTRODUCTORY RITES

The Introductory Rites help the faithful come together as one, establish communion and prepare themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.

SIGN OF THE CROSS

All make the Sign of the Cross as the Priest says.

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply: **Amen.**

GREETING

Then the Priest greets the people:

The Lord be with you.

The people reply:

And with your spirit.

PENITENTIAL ACT

The Priest invites the faithful to the Penitential Act.

**Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows, and then All say:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done
and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

**therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The absolution by the Priest follows:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. Amen.**

THE KYRIE

The Lord, have mercy invocations follow:

Priest: **Lord, have mercy.**

Priest: **Christ, have mercy.**

Priest: **Lord, have mercy.**

All: **Lord, have mercy.**

All: **Christ, have mercy.**

All: **Lord, have mercy.**

THE GLORIA

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT

The Priest says:

Let us pray.

Then the Priest says the Collect prayer, at the end of which the people acclaim:

Amen.

The Liturgy of the Word

By hearing the word proclaimed, the faithful again enter into the unending dialogue between God and the covenant people, a dialogue sealed in the sharing of the Eucharistic food and drink. The proclamation of the word is thus integral to the Mass and at its very centre. It is appropriate to have a brief time of quiet after the readings for those present to take the word of God to heart and begin to prepare a prayerful response to what they have heard.

A reading from the Acts of the Apostles.

Philip went down to the city of Samaria and proclaimed the Christ to them. With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed or crippled people were cured. There was great joy in that city.

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

To indicate the end of these readings, the reader acclaims:

The word of the Lord.

All reply: **Thanks be to God.**

All: Let all the earth cry out to God with joy.

**Shout joyfully to God, all the earth,
sing praise to the glory of his name;
proclaim his glorious praise.
Say to God, "How tremendous are your deeds!"**

All: Let all the earth cry out to God with joy.

**"Let all on earth worship and sing praise to you,
sing praise to your name!"
Come and see the works of God,
his tremendous deeds among the children of Adam.**

All: Let all the earth cry out to God with joy.

**He has changed the sea into dry land;
through the river they passed on foot;
therefore let us rejoice in him.
He rules by his might forever.**

All: Let all the earth cry out to God with joy.

**Hear now, all you who fear God, while I declare
what he has done for me.
Blessed be God who refused me not
my prayer or his kindness!**

Second Reading

1 Peter 3:15-18

A reading from the first letter of St. Peter.

Beloved:

Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame. For it is better to suffer for doing good, if that be the will of God, than for doing evil.

For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit.

To indicate the end of these readings, the reader acclaims:

The word of the Lord.

All reply: **Thanks be to God.**

The assembly stands to sing the Gospel Acclamation to welcome the Gospel. They remain standing in honor of the Gospel reading, the high point of the Liturgy of the Word. At the ambo the Priest says:

The Lord be with you. The people reply: **And with your spirit.**

The Priest says:

A reading from the holy Gospel according to St. John.

He makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast. At the same time the people acclaim:

Glory to you, O Lord.

Jesus said to his disciples:

“If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, whom the world cannot accept, because it neither sees nor knows him. But you know him, because he remains with you, and will be in you.

I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you. Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him.”

At the end of the Gospel, the Priest, acclaims:

The Gospel of the Lord. All reply: **Praise to you, Lord Jesus Christ.**

THE HOMILY

At the end of the Homily it is appropriate for there to be a brief silence for recollection.

THE CREED

**I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.**

**I believe in one Lord Jesus Christ, the Only Begotten Son of God,
born of the Father before all ages.**

**God from God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.**

For us men and for our salvation he came down from heaven,

Bow: **and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.**

He ascended into heaven

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

I believe in one, holy, catholic and apostolic Church.

**I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.**

Amen.

THE PRAYER OF THE FAITHFUL

After each petition, all respond: **Lord, hear our prayer.**

The Liturgy of the Eucharist

For Catholics, the Eucharist is the source and summit of the whole Christian life. It is the vital centre of all that the Church is and does, because at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.

PREPARATION OF THE GIFTS

SANCTUARY

Lord, prepare me
To be a Sanctuary
Pure and holy
Tried and True
With thanksgiving I'll be a living
Sanctuary for you

The bread and wine are prepared on the altar. All rise as the Priest says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours may be acceptable to God,
the almighty Father.**

The people reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good and the good of all his holy Church.**

PRAYER OVER THE OFFERINGS

THE EUCHARISTIC PRAYER

The Eucharistic Prayer, the centre and summit of the entire celebration is a memorial proclamation of praise and thanksgiving for God's work of salvation, a proclamation in which the Body and Blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his Sacrifice to the Father.

The Priest says: **The Lord be with you.** *The people reply:* **And with your spirit.**

The Priest: **Lift up your hearts.** *The people:* **We lift them up to the Lord.**

The Priest: **Let us give thanks to the Lord our God.** *The people:* **It is right and just.**

The Priest continues with the Preface.

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet more gloriously when Christ our Passover has been sacrificed.

For, with the old order destroyed, a universe cast down is renewed, and integrity of life is restored to us in Christ

Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

The Priest concludes the Preface with the people singing or saying aloud:

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.

After the singing of the Sanctus the congregation kneels for the remainder of the Eucharistic Prayer. The Priest continues:

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

In a similar way, when supper was ended, he took the chalice, and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

We proclaim your Death, O Lord, and profess your Resurrection, until you come again.

Then the Priest continues:

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body

and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with your blessed Apostles and glorious Martyrs (with Saint N.: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant Francis, our Pope and Michael, our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom.

There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the paten with the host and, raising both, he alone says:

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen.

THE COMMUNION RITE

The eating and drinking together of the Lord's Body and Blood in a Paschal meal is the culmination of the Eucharist. The themes underlying these rites are the mutual love and reconciliation that are both the condition and the fruit of worthy communion and the unity of the many in the One.

THE LORD'S PRAYER

The congregation stands and the Priest says:

**At the Savior's command
and formed by divine teaching, we dare to say:**

Together with the people, he continues:

**Our Father, who art in heaven,
hallowed be thy name; thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread, and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.**

The Priest alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days, that, by the help of your mercy,
we may be always free from sin and safe from all distress,
as we await the blessed hope and the coming of our Savior, Jesus Christ.**

The people conclude the prayer, acclaiming:

**For the kingdom, the power and the glory are yours
now and forever.**

Then the Priest alone says aloud:

**Lord Jesus Christ, who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins, but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign forever and ever.**

The people reply: **Amen.**

SIGN OF PEACE

The Priest adds:

**The peace of the Lord
be with you always.**

The people reply: **And with your spirit.**

The Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a bow or a wave, which is an expression of peace, communion, and charity.

BREAKING OF THE BREAD

During the breaking of the host the following is sung or said:

**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.**

INVITATION TO COMMUNION

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And together with the people he says:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word and my soul shall be healed.**

COMMUNION

*The Priest says: **The Body (Blood) of Christ.** *The communicant replies: **Amen.****

*Since you are not able to physically receive Holy Communion,
we invite you to pray this Act of Spiritual Communion:*

ACT OF SPIRITUAL COMMUNION

***Lord 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.***

COMMUNION SONG

BE STILL AND KNOW THAT I AM GOD

Refrain:

Be Still and Know that I Am
Be Still and Know that I Am
Be Still and Know that I Am God

Verse 1

When the storms surround you
Only the rain has found you
Be Still and Know that I Am God
When the dark is falling
Listen and hear me calling
Be Still and Know that I Am God

Verse 2

I am the voice inside you
The love that always finds you
Be Still and Know that I Am God
I am the light to follow
My peace will still your sorrow
Be Still and Know that I Am God

Verse 3

So do not fear the quiet
My voice is in the silence
Be Still and Know that I Am God

PRAYER AFTER COMMUNION

At the end of the prayer, all respond: Amen.

THE CONCLUDING RITES

The brief Concluding Rite sends the people forth to put into effect in their daily lives the Mystery of Christ's Death and Resurrection and the unity in Christ which they have celebrated. Their mission is to witness to Christ in the world and to bring the Gospel to the poor.

BLESSING

The Priest says:

The Lord be with you.

The people reply: **And with your spirit.**

The Priest blesses the people, saying:

**May almighty God bless you,
the Father, and the Son,
and the Holy Spirit.**

The people reply: **Amen.**

DISMISSAL

Then the Priest says:

Go in peace.

The people reply:

Thanks be to God.



CONCLUDING SONG

A RIGHTFUL PLACE

Refrain:

Let us live our lives so that all might see
That our hearts are restless till they rest in thee.
Let us build your kingdom in truth and grace
So that all might know they have a rightful place.

Verse 1

Beauty ever ancient and new,
Breaking through our deafness so we hear you.
Shattering the darkness of night,
A new dawn is rising to bring your light
To all the world.

Verse 2

To gather in your presence we came
To be one in spirit, in truth and name;
Strengthened by the body of Christ,
Taking up the call now to share your light
With all the world.