



CELEBRATION *of the* EUCHARIST



Second Sunday of Easter or of Divine Mercy



*In Special Celebration of the Ordination of
Rev. Mr. Peter J. Clem, YA
to the Order of the Diaconate*

April 11, 2021

11:30 AM

PRELUDE

Prelude in G Major, Op. 37, no. 2a

Felix Mendelssohn (1809-1847)

INTRODUCTORY RITES



ENTRANCE HYMN

Jesus Christ Is Risen Today

EASTER HYMN



1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2. Hymns of praise then let us sing Al - le - lu - ia!



Our tri - um - phant ho - ly day, Al - le - lu - ia!
Un - to Christ our heav'n - ly King, Al - le - lu - ia!



Who did once up - on the cross, Al - le - lu - ia!
Who en - dured the cross and grave, Al - le - lu - ia!



Suf - fer to re - deem our loss. Al - le - lu - ia!
Sin - ners to re - deem and save Al - le - lu - ia!



SIGN of the CROSS and GREETING

PRIEST The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit be with you all.

ASSEMBLY **And with your spirit.**

SPRINKLING RITE

I Saw Water

Leo Nestor

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

GLORIA in EXCELSIS

Congregational Mass

Glo-ry to God in the high-est, and on earth peace to peo-ple of good will.
We praise you, we bless you, we a-dore you, we glo-ri-fy you,
we give you thanks for your great glo-ry, Lord God, heav'n-ly King,
O God, al-might-y Fa-ther. Lord Je-sus Christ,

On-ly Be-got-ten Son, Lord God, Lamb of God, Son of the Fa-ther,
 you take a-way the sins of the world, have mer-cy on us;
 you take a-way the sins of the world, re-ceive our prayer;
 you are seat-ed at the right hand of the Fa-ther,
 have mer-cy on us. For you a-lone are the Ho-ly One,
 you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ,
 with the Ho-ly Spir-it, in the glo-ry of God the Fa-ther. A-men.

Slower

COLLECT



LITURGY of the WORD



FIRST READING

Acts of the Apostles 4:32-35

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great

favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

RESPONSORIAL PSALM

Psalm 118:2-4, 13-15, 22-24

Give thanks to the Lord, for he is good, his
love is ev - er - last - - - ting.

Let the house of Israel say,
"His mercy endures forever."
Let the house of Aaron say,
"His mercy endures forever."
Let those who fear the LORD say,
"His mercy endures forever." ❧

I was hard pressed and was
falling,
but the LORD helped me.
My strength and my courage is
the LORD,
and he has been my savior.

The joyful shout of victory
in the tents of the just. ❧

The stone which the builders
rejected
has become the cornerstone.
By the LORD has this been done;
it is wonderful in our eyes.
This is the day the LORD has
made;
let us be glad and rejoice in it.
❧

SECOND READING

1 John 5:1-6

Beloved: Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by

God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God? This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth.

GOSPEL ACCLAMATION

John 20:29

Cantor first time, then all

Al - le-lu - ia, al - le - lu - ia, al - le-lu - ia!

Al - le-lu - ia, al - le - lu - ia, al - le-lu - ia!

*You believe in me, Thomas, because you have seen me, says the Lord;
Blessed are those who have not seen me, but still believe!*

GOSPEL

John 20:19-31

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the

nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and

my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

HOMILY

Rev. Mr. Peter J. Clem, YA

PROFESSION of FAITH

The Apostles' Creed

**I believe in God, the Father Almighty,
Creator of Heaven and earth;**

**and in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
All
bow. born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell; on the third day
he rose again from the dead;
he ascended into heaven, and is seated at the right
hand of God, the Father almighty;
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body and life everlasting. Amen.**

UNIVERSAL PRAYER

The response is, Lord, hear our prayer.

LITURGY *of the* EUCHARIST



PRESENTATION *of the* GIFTS and PREPARATION *of the* ALTAR

There's a Wideness in God's Mercy

ST. HELENA

There's a wideness in God's mercy
like the wideness of the sea;
there's a kindness in his justice,
which is more than liberty.
There is welcome for the sinner,
and more graces for the good;
there is mercy with the Savior;
there is healing in his blood.

There is no place where earth's sorrows
are more felt than up in heaven;
there is no place where earth's failings
have such kindly judgment given.
There is plentiful redemption
in the blood that has been shed;
there is joy for all the members
in the sorrows of the Head.

For the love of God is broader
than the measure of the mind;
and the heart of the Eternal
is most wonderfully kind.
If our love were but more faithful,
we should take him at his word;
and our life would be thanksgiving
for the goodness of the Lord.

Text: Frederick William Faber (1814-1863)

Music: Calvin Hampton (1938-1984)



Once the priest has prepared the gifts of bread and wine, the gifts, altar, and crucifix are honored with incense. Incensation is a sign of our prayer rising up to God. The Celebrant and Concelebrants, as priests, receive an incensation. Finally, the minister incenses the entire assembly, God's holy people. As he bows to them, they bow to the minister and remain standing. When the entire assembly has received the incensation, the Mass continues with all standing for the Prayer over the Offerings.

PRAYER over the OFFERINGS

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

ASSEMBLY **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.**

THE EUCHARISTIC PRAYER

PREFACE DIALOGUE

PRIEST The Lord be with you

ASSEMBLY **And with your spirit.**

PRIEST Lift up your hearts.

ASSEMBLY **We lift them up to the Lord.**

PRIEST Let us give thanks to the Lord, our God.

ASSEMBLY **It is right and just.**

PREFACE

Sanctus

Mass of the Resurrection



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.



Heav-en and earth are full of your glo - ry Ho -



san - na, ho - san - na, ho - san-na in the high - est.



Bless-ed is he who comes in the name of the Lord. Ho -

PRIEST 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.

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

MUSIC *during the* COMMUNION PROCESSION
O Sons and Daughters

O FILII ET FILIAE

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

PRAYER *after* COMMUNION

After eight days,
 the doors being closed,
 Jesus came and said
PEACE
BE TO YOU
 Alleluia · Alleluia

CONCLUDING RITES



SOLEMN BLESSING *and* DISMISSAL

Deacon: Go in peace, al - le - lu - ia, al - le - lu - ia.

Assembly: **Thanks be to God,** al - le - lu - ia, al - le - lu - ia.

RECESSIONAL HYMN

The Strife Is O'er

VICTORY

Refrain



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Verses



1. The strife is o'er the bat - tle done;
2. On the third morn he rose a - gain,
3. O Ris - en Lord, all praise to thee,



Now is the Vic - tor's tri - umph won; O let the
 Glo - rious in maj - es - ty to reign; O let us
 Who from our sin has set us free, That we may

to Refrain



song of praise be sung: Al - le - lu - ia!
 swell the joy - ful strain: Al - le - lu - ia!
 live e - ter - nal - ly! Al - lu - lu - ia!

POSTLUDE

Fugetta sur l'hymne du dimanche de Quasimodo

from *Pièces dan différents styles pour orgue*, vol. 5, Op. 19, no. 3

Alexandre Guilmant

(1837-1911)

MINISTERS *of the* LITURGY



Reverend Lee Roos, VF, *Principal Celebrant*

CONCELEBRANTS

Reverend Jack Peterson, YA
Reverend David Sharland, YA
Reverend Ramon Dominguez, YA
Reverend Mike Kuhn, YA

Reverend Tom Yehl, YA
Reverend Monsignor Anthony Frontiero
Reverend Edouard Guilloux

ASSISTING DEACONS

Rev. Mr. Peter J. Clem, YA
Rev. Mr. Jonathan Fioramonti
Rev. Mr. Logan Parrish

READERS

Mrs. Rose Akpati
Mrs. Lee-Ann Paik

MUSIC MINISTRY

Mr. Larry Gately, *cantor*
Mr. Timothy Lewicki, *Director of Music and organist*

ALTAR SERVERS

Seminarians of the Diocese of Arlington

Mass Coordinator and Ushers of All Saints Parish



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GUIDELINES *for* RECEIVING HOLY 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 (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" (Jn 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 the 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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