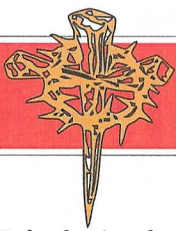


PALM SUNDAY

OF THE PASSION OF THE LORD



The People's Mass
2017 - Cycle A



Palm Sunday of the Passion of the Lord

Today begins the celebration of the Great Week – Holy Week – which will reach its high point in the final three days, the crown of the Church’s liturgical year.

Today’s Mass is dominated by reading of the Passion – that is the Gospel narrative of the Lord’s capture, sufferings and death. The passion, death and resurrection of the Lord are a constant reminder that if we wish to share in the glory of the risen Saviour, we must first work to resemble him in humility, meekness and self-denial.

THE COMMEMORATION OF THE LORD’S ENTRANCE INTO JERUSALEM

First Form: The Procession

The congregation assembles at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.

The Priest, accompanied by other ministers, approach the place where the people are gathered. Meanwhile, the following antiphon or another appropriate chant is sung.

Antiphon Mt 21:9

**Hosanna to the Son of David;
blessed is he who comes in the name
of the Lord, the King of Israel.
Hosanna in the highest**

Or:

**Hosanna filio David: benedictus qui
venit in nomine Domini.
Rex Israel: Hosanna in excelsis**

The Priest greets the people in these or similar words:

Dear brethren (brothers and sisters), since the beginning of Lent until now we have prepared our hearts by penance and charitable works. Today we gather together to herald with the whole Church the beginning of the celebration of our Lord’s Paschal Mystery, that is to say, of his Passion and Resurrection. For it was to accomplish this mystery

that he entered his own city of Jerusalem. Therefore, with all faith and devotion, let us commemorate the Lord’s entry into the city for our salvation, following in his footsteps, so that, being made by his grace partakers of the Cross, we may have a share also in his Resurrection and in his life.

After the address, the Priest says one of the following prayers.

Let us pray.
Almighty ever-living God, sanctify ✠ these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever. Amen.

Or:

Increase the faith of those who place their hope in you, O God, and graciously hear the prayers of those who call on you, that we, who today hold high these branches to hail Christ in his triumph, may bear fruit for you by good works accomplished in him. Who lives and reigns for ever and ever. Amen.

He sprinkles the branches with holy water.

GOSPEL (Mt 21:1-11)

The Lord be with you.
And with your spirit.

A reading from the holy Gospel according to Matthew.

Glory to you, O Lord.

Blessings on him who comes in the name of the Lord!

When they were near Jerusalem and had come in sight of Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, ‘Go to the village facing you, and you will immediately find a tethered donkey and a colt with her. Untie them and bring them to me. If anyone says anything to you, you are to say, “The Master needs them and will send them back directly.”’ This took place to fulfil the prophecy:

Say to the daughter of Zion:
Look, your king comes to you;
he is humble, he rides on a donkey
and on a colt, the foal of a beast
of burden.

So the disciples went out and did as Jesus had told them. They brought the donkey and the colt, then they laid their cloaks on their backs and he sat on them. Great crowds of people spread their cloaks on the road, while others were cutting

branches from the trees and spreading them in his path. The crowds who went in front of him and those who followed were all shouting:

‘Hosanna to the Son of David!
Blessings on him who comes in the
name of the Lord!
Hosanna in the highest heavens!’

And when he entered Jerusalem, the whole city was in turmoil. ‘Who is this?’ people asked, and the crowds answered, ‘This is the prophet Jesus from Nazareth in Galilee.’

The Gospel of the Lord.
Thanks be to God.

PROCESSION

After the Gospel, an invitation may be given in these or similar words.

Dear brethren (brothers and sisters), like the crowds who acclaimed Jesus in Jerusalem, let us go forth in peace.

The Procession to the church where Mass will be celebrated then sets off in the usual way.

As the Procession moves forward, the following or other suitable chants in honour of Christ the King are sung by the choir and people.

Antiphon 1

**The children of the Hebrews, carrying
olive branches,
went to meet the Lord, crying out
and saying:
Hosanna in the highest.**

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 23

1. The Lord’s is the earth and its fullness, the world, and those who dwell in it. It is he who set it on the seas; on the rivers he made it firm.

2. Who shall climb the mountain of the Lord?
The clean of hands and pure of heart, whose soul is not set on vain things, † who has not sworn deceitful words.
3. Blessings from the Lord shall he receive,
and right reward from the God who saves him.
Such are the people who seek him, who seek the face of the God of Jacob.
4. O gates, lift high your heads; † grow higher, ancient doors.
Let him enter, the king of glory!
Who is this king of glory?
The Lord, the mighty, the valiant; the Lord, the valiant in war.
5. O gates, lift high your heads; † grow higher, ancient doors.
Let him enter, the king of glory!
Who is this king of glory?
He, the Lord of hosts,
he is the king of glory.

Antiphon 2

The children of the Hebrews spread their garments on the road, crying out and saying: Hosanna to the Son of David;
blessed is he who comes in the name of the Lord.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 46

1. All peoples, clap your hands.
Cry to God with shouts of joy!
For the Lord, the Most high, is awesome,
the great king over all the earth.
2. He humbles peoples under us
and nations under our feet.
Our heritage he chose for us,

- the pride of Jacob whom he loves.
God goes up with shouts of joy.
The Lord goes up with trumpet blast.
3. Sing praise for God; sing praise!
Sing praise to our king; sing praise!
God is king of all earth.
Sing praise with all your skill.
 4. God reigns over the nations.
God sits upon his holy throne.
The princes of the peoples are assembled
with the people of the God of Abraham. †
The rulers of the earth belong to God,
who is greatly exalted.

Hymn to Christ the King

Chorus:

Glory and honour and praise be to you,
Christ, King and Redeemer,
to whom young children cried out loving
Hosannas with joy.

All repeat: Glory and honour ...

Chorus:

Israel's King are you, King David's
magnificent offspring;
you are the ruler who come blest in the
name of the Lord.

All repeat: Glory and honour ...

Chorus:

Heavenly hosts on high unite in singing
your praises;
men and women on earth and all
creation join in.

All repeat: Glory and honour ...

Chorus:

Bearing branches of palm, Hebrews came
crowding to greet you;
see how with prayers and hymns we
come to pay you our vows.

All repeat: Glory and honour ...

Chorus:

They offered gifts of praise to you, so
near to your Passion;
see how we sing this song now to you
reigning on high.

All repeat: Glory and honour ...

Chorus:

Those you were pleased to accept; now
accept our gifts of devotion,
good and merciful King, lover of all that
is good.

All repeat: Glory and honour ...

As the procession enters the church, there is sung

Second Form: The Solemn Entrance

When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass.

Holding branches in their hands, the faithful gather either outside, in front of the church door, or inside the church itself.

Third Form: The Simple Entrance

If the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.

While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (see below) or another chant on the same theme is sung. The Mass continues in the usual way.

Entrance Antiphon

Cf. Jn 12:1, 12-13; Ps 23:9-10

Six days before the Passover,
when the Lord came into the city
of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:
***Hosanna in the highest!**
Blessed are you, who have come in your
abundant mercy!

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!
Who is this king of glory?
He, the Lord of hosts,
he is the king of glory.

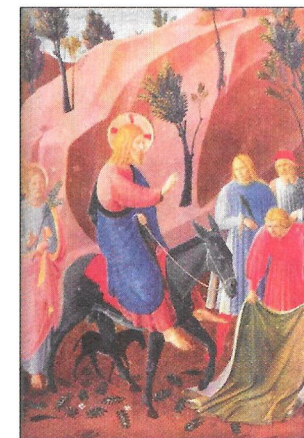
the following responsory or another chant, which should speak of the Lord's entrance.

R. As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. *Waving their branches of palm, they cried: Hosanna in the Highest.

V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. *Waving their branches.

The Priest goes to the chair, says the Collect of the Mass, and then continues the Mass in the usual way.

***Hosanna in the highest!**
Blessed are you, who have come in your
abundant mercy!



Collect

Almighty ever-living God,
 who as an example of humility for the
 human race to follow
 caused our Saviour to take flesh and
 submit to the Cross,
 graciously grant that we may heed his
 lesson of patient suffering
 and so merit a share in his Resurrection.
 Who lives and reigns with you in the
 unity of the Holy Spirit,
 one God, for ever and ever.

THE LITURGY OF THE WORD

FIRST READING Is 50:4-7

A reading from the prophet Isaiah.
I did not cover my face against insult – I know I shall not be shamed.

The Lord has given me
 a disciple's tongue.
 So that I may know how to reply to
 the wearied,
 he provides me with speech.
 Each morning he wakes me to hear,
 to listen like a disciple.
 The Lord has opened my ear.
 For my part, I made no resistance,
 neither did I turn away.
 I offered my back to those who
 struck me,
 my cheeks to those who tore at my beard;
 I did not cover my face
 against insult and spittle.
 The Lord comes to my help,
 so that I am untouched by the insults.
 So, too, I set my face like flint;
 I know I shall not be shamed.

The word of the Lord.
Thanks be to God

RESPONSORIAL PSALM
Ps 21:8-9. 17-20. 23-24

- R** My God, my God,
 why have you forsaken me?
1. All who see me deride me.
 They curl their lips,
 they toss their heads.
 'He trusted in the Lord,
 let him save him:
 let him release him if this is his
 friend.' **R**
 2. Many dogs have surrounded me,
 a band of the wicked beset me.
 They tear holes in my hands and
 my feet,
 I can count every one of my bones. **R**
 3. They divide my clothing among them.
 They cast lots for my robe.
 O Lord, do not leave me alone,
 my strength, make haste to
 help me! **R**
 4. I will tell of your name to
 my brethren
 and praise you where they
 are assembled.
 'You who fear the Lord give
 him praise;
 all sons of Jacob, give him glory.
 Revere him, Israel's sons.' **R**

SECOND READING Ph 2:6-11

A reading from the letter of St Paul to the
 Philippians.
He humbled himself, but God raised him high.
 His state was divine,
 yet Christ Jesus did not cling
 to his equality with God
 but emptied himself
 to assume the condition of a slave,
 and became as men are;
 and being as all men are,
 he was humbler yet,

even to accepting death,
 death on a cross.
 But God raised him high
 and gave him the name
 which is above all other names
 so that all beings
 in the heavens, on earth and in
 the underworld,
 should bend the knee at the name
 of Jesus
 and that every tongue should acclaim
 Jesus Christ as Lord,
 to the glory of God the Father.
 The word of the Lord.
Thanks be to God

GOSPEL ACCLAMATION Ph 2:8-9

**Praise to you, O Christ, King of
 eternal glory!
 Christ was humbler yet,
 even to accepting death,
 death on a cross.
 But God raised him high
 and gave him the name which is above
 all names.
 Praise to you, O Christ, King of
 eternal glory.**

GOSPEL (Mt 26:14-27:66)

(For Shorter Form, read between ♦ ♦).
**[N. Narrator; J. Jesus; O. other single speaker;
 C. the 'crowd' – bold types]**
 The passion of our Lord Jesus Christ
 according to Matthew.
N. One of the Twelve, the man called
 Judas Iscariot, went to the chief priests
 and said:
O. What are you prepared to give me if I
 hand him over to you?
N. They paid him thirty silver pieces, and
 from that moment he looked for an
 opportunity to betray him.
 Now on the first day of Unleavened
 Bread the disciples came to Jesus to
 say,

- C.** Where do you want us to make the
 preparations for you to eat the
 passover?
N. He replied:
J. Go to so-and-so in the city and say to
 him, 'The Master says: My time is near.
 It is at your house that I am keeping
 Passover with my disciples'.
N. The disciples did what Jesus told them
 and prepared the Passover. When the
 evening came he was at table with the
 twelve disciples. And while they were
 eating he said:
J. I tell you solemnly, one of you is
 about to betray me.
N. They were greatly distressed and
 started asking him in turn,
O. Not I, Lord, surely?
N. He answered:
J. Someone who has dipped his hand
 into the dish with me, will betray me.
 The Son of Man is going to his fate, as
 the scriptures say he will, but alas for
 that man by whom the Son of Man is
 betrayed! Better for that man if he had
 never been born!
N. Judas, who was to betray him, asked
 in his turn,
O. Not I, Rabbi, surely?
N. Jesus answered:
J. They are your own words.
N. Now as they were eating, Jesus took
 some bread, and when he had said
 the blessing he broke it and gave it to
 the disciples and said:
J. Take it and eat; this is my body.
N. Then he took a cup, and when he had
 returned thanks he gave it to them
 saying:
J. Drink all of you from this, for this is

my blood, the blood of the covenant, which is to be poured out for many for the forgiveness of sins. From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the kingdom of my Father.

N. After psalms had been sung they left for the Mount of Olives. Then Jesus said to them,

J. You will all lose faith in me this night, for the scripture says: I shall strike the shepherd and the sheep of the flock will be scattered. But after my resurrection I shall go before you to Galilee.

N. At this, Peter said:

O. Though all lose faith in you, I will never lose faith.

N. Jesus answered him,

J. I tell you solemnly, this very night, before the cock crows, you will have disowned me three times.

N. Peter said to him,

O. Even if I have to die with you, I will never disown you.

N. And all the disciples said the same.

Then Jesus came with them to a small estate called Gethsemane; and he said to his disciples,

J. Stay here while I go over there to pray.

N. He took Peter and the two sons of Zebedee with him. And sadness came over him, and great distress. Then he said to them:

J. My soul is sorrowful to the point of death. Wait here and keep awake with me.

N. And going on a little further he fell on his face and prayed:

J. My Father, if it is possible let this cup

pass me by. Nevertheless, let it be as you, not I, would have it.

N. He came back to the disciples and found them sleeping, and he said to Peter:

J. So you had not the strength to keep awake with me one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

N. Again, a second time, he went away and prayed:

J. My father, if this cup cannot pass by without my drinking it, your will be done!

N. And he came again back and found them sleeping, their eyes were so heavy. Leaving them there, he went away again and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them,

J. You can sleep on now and take your rest. Now the hour has come when the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is already close at hand.

N. He was still speaking when Judas, one of the Twelve, appeared, and with him a large number of men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a sign with them. He had said:

O. 'The one I kiss, he is the man. Take him in charge.'

N. So he went straight up to Jesus and said:

O. Greetings, Rabbi,

N. and kissed him. Jesus said to him,

J. My friend, do what you are here for.

N. Then they came forward, seized Jesus and took him in charge. At that, one of the followers of Jesus grasped his sword and drew it; he struck out at the high priest's servant, and cut off his ear. Jesus then said:

J. Put your sword back, for all who draw the sword will die by the sword. Or do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures be fulfilled that say this is the way it must be?

N. It was at this time that Jesus said to the crowds:

J. Am I a brigand, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid hands on me.

N. Now all this happened to fulfil the prophecies in scripture. Then all the disciples deserted him and ran away.

The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed him at a distance, and when he reached the high priest's palace, he went in and sat down with the attendants to see what the end would be.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death-sentence. But they could not find any, though several lying witnesses came forward. Eventually two stepped forward and made a statement,

O. This man said: 'I have power to destroy the Temple of God and in three days build it up.'

N. The high priest then stood up and said to him:

O. Have you no answer to that? What is this evidence these men are bringing against you?

N. But Jesus was silent. And the high priest said to him:

O. I put you on oath by the living God to tell us if you are the Christ, the Son of God.

N. Jesus answered:

J. The words are your own. Moreover, I tell you that from this time onward you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.

N. At this, the high priest tore his clothes and said:

O. He has blasphemed. What need of witnesses have we now? There! You have just heard the blasphemy. What is your opinion?

N. They answered:

C. He deserves to die.

N. Then they spat in his face and hit him with their fists; others said as they struck him:

C. Play the prophet, Christ! Who hit you then?

N. Meanwhile Peter was sitting outside in the courtyard, and a servant-girl came up to him and said:

O. You too were with Jesus the Galilean.

N. But he denied it in front of them all, saying:

O. I do not know what you are talking about.

N. When he went out to the gateway another servant-girl saw him and said to the people there:

O. This man was with Jesus the Nazarene.
N. And again, with an oath, he denied it,
O. I do not know the man.
N. A little later the bystanders came up and said to Peter:
C. **You are one of them for sure! Why, your accent gives you away.**
N. Then he started calling down curses on himself and swearing:
O. I do not know the man.
N. At that moment the cock crew, and Peter remembered what Jesus had said, 'Before the cock crows you will have disowned me three times.' And he went outside and wept bitterly.
 When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. They had him bound, and led him away to hand him over to Pilate, the governor. When he found that Jesus had been condemned, Judas his betrayer was filled with remorse and took the thirty pieces of silver back to the chief priests and elders, saying:
O. I have sinned. I have betrayed innocent blood.
N. They replied:
C. **What is that to us? That is your concern.**
N. And flinging down the silver pieces in the sanctuary he made off, and went and hanged himself. The chief priests picked up the silver pieces and said:
C. **It is against the Law to put this into the treasury; it is blood money.**
N. So they discussed the matter and bought the potter's field with it as a graveyard for foreigners, and this is why the field is called the Field of

Blood today. The words of the prophet Jeremiah were then fulfilled: And they took the thirty silver pieces, the sum at which the precious One was priced by children of Israel, and they gave them for the potter's field, just as the Lord directed me.

✦ Jesus, then, was brought before the governor, and the governor put to him this question:

O. Are you the king of the Jews?
N. Jesus replied:
J. It is you who say it.
N. But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him:
O. Do you not hear how many charges they have brought against you?
N. But to the governor's complete amazement, he offered no reply to any of the charges.
 At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them,
O. Which do you want me to release for you: Barabbas or Jesus who is called Christ?
N. For Pilate knew it was out of jealousy that they had handed him over. Now as he was seated in the chair of judgement, his wife sent him a message,
O. Have nothing to do with that man; I have been upset all day by a dream I had about him.
N. The chief priests and the elders, however, had persuaded the crowd to

demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them:

O. Which of the two do you want me to release for you?
N. They said:
C. **Barabbas.**
N. Pilate said to them:
O. What am I to do with Jesus who is called Christ?
N. They all said:
C. **Let him be crucified!**
N. Pilate asked:
O. Why? What harm has he done?
N. But they shouted all the louder,
C. **Let him be crucified!**
N. Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said:
O. I am innocent of this man's blood. It is your concern.
N. And the people, to a man, shouted back:
C. **His blood be on us and on our children!**
N. Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified.
 The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort round him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying:
C. **Hail, king of the Jews!**

N. And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him. Above his head was placed the charge against him; it read: 'This is Jesus, the King of the Jews'. At the same time two robbers were crucified with him, one on the right and one on the left.

The passers-by jeered at him; they shook their heads and said:

C. **So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!**
N. The chief priests with the scribes and elders mocked him in the same way, saying:
C. **He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He put his trust in God; now let God rescue him if he wants him. For he did say, 'I am the son of God'.**
N. Even the robbers who were crucified with him taunted him in the same way.

From the sixth hour there was darkness

over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice:

- J.** Eli, Eli, lama sabachthani?
N. That is: 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said:
C. **The man is calling on Elijah,**
N. and one of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it him to drink. The rest of them said:
C. **Wait! See if Elijah will come to save him.**
N. But Jesus, again crying out in a loud voice, yielded up his spirit.

(All kneel and pause a moment.)

- N.** At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people.

Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said:

- C.** **In truth this was a son of God.**
N. And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.
When it was evening, there came a

rich man of Arimathaea called Joseph, who had himself become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered it to be handed over. So Joseph took the body, wrapped it in a clean shroud and put it in his own new tomb which he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

Next day, that is, when Preparation Day was over, the chief priests and the Pharisees went in a body to Pilate and said to him,

- C.** **Your Excellency, we recall that this impostor said, while he was still alive, 'After three days I shall rise again'. Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, 'He has risen from the dead'. This last piece of fraud would be worse than what went before.**
N. Pilate said to them:
O. You may have your guards. Go and make all as secure as you know how.
N. So they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

Profession of Faith (Nicene 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,

At the words that follow, up to and including and became man, all bow.

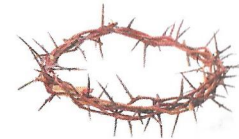
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.

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 priest introduces the Prayer of the Faithful.



THE LITURGY OF THE EUCHARIST

Prayer over the Offerings

Through the Passion of your Only
Begotten Son, O Lord,
may our reconciliation with you be near
at hand,
so that, though we do not merit it by our
own deeds,
yet by this sacrifice made once for all,
we may feel already the effects of your
mercy.
Through Christ our Lord.

The Eucharistic Prayer II

Preface: The Passion of the Lord.

The Lord be with you.
And with your spirit.
Lift up your hearts.
We lift them up to the Lord.
Let us give thanks to the Lord our God.
It is right and just.
It is truly right and just, our duty and
our salvation,
always and everywhere to give
you thanks,
Lord, holy Father, almighty and
eternal God,
through Christ our Lord.
For, though innocent, he suffered
willingly for sinners
and accepted unjust condemnation to
save the guilty.
His Death has washed away our sins,
and his Resurrection has purchased our
justification.
And so, with all the Angels,
we praise you, as in joyful celebration
we acclaim:
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.

You are indeed Holy, O Lord,
the fount of all holiness.

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them
like the dewfall,
so that they may become for us
the Body and \times Blood of our Lord
Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks,
broke it,
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, once more giving thanks,
he gave it 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.

The mystery of faith.

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

Therefore, as we celebrate
the memorial of his Death
and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice
of salvation,
giving thanks that you have held
us worthy

to be in your presence and minister
to you.

Humbly we pray
that, partaking of the Body and Blood
of Christ,
we may be gathered into one
by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.**
our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope
of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary,
Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

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

THE COMMUNION RITE

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

**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.**

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 Saviour,
Jesus Christ.

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

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 for ever and ever.
Amen.

The peace of the Lord be with you always.
And with your spirit.

*The priest may invite the people to exchange a
sign of peace and Christian fellowship. As the
priest breaks the consecrated 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.**

*Showing the Eucharist to the people, the priest
says:*

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.

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

Communion Antiphon Mt 26:42

**Father, if this chalice cannot pass
without my drinking it,
your will be done.**

Prayer after Communion

Nourished with these sacred gifts,
we humbly beseech you, O Lord,
that, just as through the death of
your Son
you have brought us to hope for what
we believe,
so by his Resurrection
you may lead us to where you call.
Through Christ our Lord.

THE CONCLUDING RITES

Prayer over the People

Look, we pray, O Lord, on this
your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the
hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and ever.