

---

## INTRODUCTORY RITES

On this day the church recalls the entrance of Christ the Lord into Jerusalem to accomplish his paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses.

The priest greets the people in the usual way.

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

The people reply:

**Amen.**

Then the Priest, extending his hands, greets the people, saying:

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

or:

The Lord be with you.

The people reply:

**And with your spirit.**

---

A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day:

**Dear 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 the following prayer with hands extended.

**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.**

He sprinkles the branches with holy water without saying anything.

Then the Priest proclaims in the usual way the Gospel concerning the Lord's entrance.

The Priest:

A reading from the holy Gospel according to Matthew.

And, at the same time, he makes the Sign of the Cross  
on the book and on his forehead, lips, and breast.

The people acclaim:

**Glory to you, O Lord.**

Then the Priest proclaims the Gospel.

**Year A**

Mt 21: 1-11

*"Blessed is he who comes in the name of the Lord"*

When Jesus and the disciples drew near Jerusalem  
and came to Bethphage on the Mount of Olives,  
Jesus sent two disciples, saying to them,  
"Go into the village opposite you,  
and immediately you will find an ass tethered,  
and a colt with her.

Untie them and bring them here to me.  
And if anyone should say anything to you, reply,  
'The master has need of them.'  
Then he will send them at once."

This happened so that what had been spoken through the prophet  
might be fulfilled:

*Say to daughter Zion,  
"Behold, your king comes to you,  
meek and riding on an ass,  
and on a colt, the foal of a beast of burden."*

The disciples went and did as Jesus had ordered them.

They brought the ass and the colt and laid their cloaks over them,  
and he sat upon them.

The very large crowd spread their cloaks on the road,  
while others cut branches from the trees  
and strewed them on the road.

The crowds preceding him and those following  
kept crying out and saying:

"Hosanna to the Son of David;

blessed is the he who comes in the name of the Lord;  
hosanna in the highest.”  
And when he entered Jerusalem  
the whole city was shaken and asked, “Who is this?”  
And the crowds replied,  
“This is Jesus the prophet, from Nazareth in Galilee.”

At the end of the Gospel, the Priest acclaims:

The Gospel of the Lord.

All reply:

**Praise to you, Lord Jesus Christ.**

Then he kisses the book, saying quietly:

Through the words of the Gospel  
may our sins be wiped away.

The priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the entrance antiphon, and continues the Mass in the usual way.

Entrance Antiphon

cf. Jn 12: 1, 12-13; ps 24 (23): 9-10

***Give me justice, O God,  
and plead my cause against a nation that is faithless.  
From the deceitful and cunning rescue me,  
for you, O God, are my strength.***

***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.  
\*Hosanna in the highest!***

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

After the procession or Solemn entrance, the priest begins the Mass with the collect.

---

### Collect (Opening Prayer)

Then the Priest, with hands extended, says the Collect prayer:

Almighty ever-living God,  
who as an example of humility for the human race to follow  
caused our Savior 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 people acclaim:

**Amen.**

---

## THE LITURGY OF THE WORD

### First Reading

Is. 50:4-7

*My face I did not shield from buffets and spitting knowing that I shall not be put to shame.*

### A reading from the Book of the Prophet Isaiah

The Lord GOD has given me  
a well-trained tongue,  
that I might know how to speak to the weary  
a word that will rouse them.

Morning after morning  
he opens my ear that I may hear;  
and I have not rebelled,  
have not turned back.

I gave my back to those who beat me,  
my cheeks to those who plucked my beard;  
my face I did not shield  
from buffets and spitting.

The Lord GOD is my help,  
therefore I am not disgraced;  
I have set my face like flint  
knowing that I shall not be put to shame.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

**Thanks be to God.**

---

## Responsorial Psalm

Ps 22:8-9, 17-18, 19-20, 23-24

**Response: My God, my God, why have you abandoned me?**

All who see me scoff at me;  
they mock me with parted lips, they wag their heads:  
“He relied on the LORD; let him deliver him,  
let him rescue him, if he loves him.”

**Response: My God, my God, why have you abandoned me?**

Indeed, many dogs surround me,  
a pack of evildoers closes in upon me;  
They have pierced my hands and my feet;  
I can count all my bones.

**Response: My God, my God, why have you abandoned me?**

They divide my garments among them,  
and for my vesture they cast lots.  
But you, O LORD, be not far from me;  
O my help, hasten to aid me.

**Response: My God, my God, why have you abandoned me?**

I will proclaim your name to my brethren;  
in the midst of the assembly I will praise you:  
“You who fear the LORD, praise him;  
all you descendants of Jacob, give glory to him;  
revere him, all you descendants of Israel!”

**Response: My God, my God, why have you abandoned me?**

---

## Second Reading

Phil 2:6-11

*Christ humbled himself. Because of this God greatly exalted him.*

### A reading from the Letter of Saint Paul to the Philippians

Christ Jesus, though he was in the form of God,  
did not regard equality with God  
something to be grasped.

Rather, he emptied himself,  
taking the form of a slave,  
coming in human likeness;  
and found human in appearance,  
he humbled himself,  
becoming obedient to the point of death,  
even death on a cross.

Because of this, God greatly exalted him  
and bestowed on him the name  
which is above every name,  
that at the name of Jesus  
every knee should bend,  
of those in heaven and on earth and under the earth,  
and every tongue confess that  
Jesus Christ is Lord,  
to the glory of God the Father.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

**Thanks be to God.**

---

## Gospel Reading

Gospel Acclamation

Phil 2:8-9

**Glory and praise to you, Lord Jesus Christ.**

*Christ became obedient to the point of death,  
even death on a cross.  
Because of this God greatly exalted him  
and bestowed on him the name which is above every name.*

**Glory and praise to you, Lord Jesus Christ.**

The Priest:

The Passion of our Lord Jesus Christ according to Matthew

Then the Priest proclaims the Gospel.

**A reading from the holy Gospel according to Matthew**

Mt 26:14–27:66

*The passion of our Lord Jesus Christ.*

One of the Twelve, who was called Judas Iscariot,  
went to the chief priests and said,  
“What are you willing to give me  
if I hand him over to you?”  
They paid him thirty pieces of silver,  
and from that time on he looked for an opportunity  
to hand him over.

On the first day of the Feast of Unleavened Bread,  
the disciples approached Jesus and said,  
“Where do you want us to prepare

for you to eat the Passover?”

He said,

“Go into the city to a certain man and tell him,  
“The teacher says, “My appointed time draws near;  
in your house I shall celebrate the Passover with my disciples.””

The disciples then did as Jesus had ordered,  
and prepared the Passover.

When it was evening,

he reclined at table with the Twelve.

And while they were eating, he said,

“Amen, I say to you, one of you will betray me.”

Deeply distressed at this,

they began to say to him one after another,

“Surely it is not I, Lord?”

He said in reply,

“He who has dipped his hand into the dish with me  
is the one who will betray me.

The Son of Man indeed goes, as it is written of him,

but woe to that man by whom the Son of Man is betrayed.

It would be better for that man if he had never been born.”

Then Judas, his betrayer, said in reply,

“Surely it is not I, Rabbi?”

He answered, “You have said so.”

While they were eating,

Jesus took bread, said the blessing,  
broke it, and giving it to his disciples said,  
“Take and eat; this is my body.”

Then he took a cup, gave thanks, and gave it to them, saying,

“Drink from it, all of you,  
for this is my blood of the covenant,  
which will be shed on behalf of many  
for the forgiveness of sins.

I tell you, from now on I shall not drink this fruit of the vine  
until the day when I drink it with you new  
in the kingdom of my Father.”

Then, after singing a hymn,

they went out to the Mount of Olives.

Then Jesus said to them,

“This night all of you will have your faith in me shaken,  
for it is written:

I will strike the shepherd,  
and the sheep of the flock will be dispersed;

but after I have been raised up,  
I shall go before you to Galilee.”

Peter said to him in reply,  
“Though all may have their faith in you shaken,  
mine will never be.”

Jesus said to him,  
“Amen, I say to you,  
this very night before the cock crows,  
you will deny me three times.”

Peter said to him,  
“Even though I should have to die with you,  
I will not deny you.”

And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane,  
and he said to his disciples,

“Sit here while I go over there and pray.”

He took along Peter and the two sons of Zebedee,  
and began to feel sorrow and distress.

Then he said to them,  
“My soul is sorrowful even to death.

Remain here and keep watch with me.”

He advanced a little and fell prostrate in prayer, saying,

“My Father, if it is possible,  
let this cup pass from me;  
yet, not as I will, but as you will.”

When he returned to his disciples he found them asleep.

He said to Peter,

“So you could not keep watch with me for one hour?

Watch and pray that you may not undergo the test.

The spirit is willing, but the flesh is weak.”

Withdrawing a second time, he prayed again,

“My Father, if it is not possible that this cup pass  
without my drinking it, your will be done!”

Then he returned once more and found them asleep,  
for they could not keep their eyes open.

He left them and withdrew again and prayed a third time,  
saying the same thing again.

Then he returned to his disciples and said to them,

“Are you still sleeping and taking your rest?

Behold, the hour is at hand

when the Son of Man is to be handed over to sinners.

Get up, let us go.

Look, my betrayer is at hand.”

While he was still speaking,

Judas, one of the Twelve, arrived,  
accompanied by a large crowd, with swords and clubs,  
who had come from the chief priests and the elders of the people.



His betrayer had arranged a sign with them, saying,  
“The man I shall kiss is the one; arrest him.”  
Immediately he went over to Jesus and said,  
“Hail, Rabbi!” and he kissed him.  
Jesus answered him,  
“Friend, do what you have come for.”  
Then stepping forward they laid hands on Jesus and arrested him.  
And behold, one of those who accompanied Jesus  
put his hand to his sword, drew it,  
and struck the high priest’s servant, cutting off his ear.  
Then Jesus said to him,  
“Put your sword back into its sheath,  
for all who take the sword will perish by the sword.  
Do you think that I cannot call upon my Father  
and he will not provide me at this moment  
with more than twelve legions of angels?  
But then how would the Scriptures be fulfilled  
which say that it must come to pass in this way?”  
At that hour Jesus said to the crowds,  
“Have you come out as against a robber,  
with swords and clubs to seize me?  
Day after day I sat teaching in the temple area,  
yet you did not arrest me.  
But all this has come to pass  
that the writings of the prophets may be fulfilled.”  
Then all the disciples left him and fled.

Those who had arrested Jesus led him away  
to Caiaphas the high priest,  
where the scribes and the elders were assembled.  
Peter was following him at a distance  
as far as the high priest’s courtyard,  
and going inside he sat down with the servants to see the outcome.  
The chief priests and the entire Sanhedrin  
kept trying to obtain false testimony against Jesus  
in order to put him to death,  
but they found none,  
though many false witnesses came forward.  
Finally two came forward who stated,  
“This man said, ‘I can destroy the temple of God  
and within three days rebuild it.’”  
The high priest rose and addressed him,  
“Have you no answer?  
What are these men testifying against you?”  
But Jesus was silent.  
Then the high priest said to him,

“I order you to tell us under oath before the living God  
whether you are the Christ, the Son of God.”

Jesus said to him in reply,

“You have said so.

But I tell you:

From now on you will see ‘the Son of Man  
seated at the right hand of the Power’  
and ‘coming on the clouds of heaven.’”

Then the high priest tore his robes and said,

“He has blasphemed!

What further need have we of witnesses?

You have now heard the blasphemy;  
what is your opinion?”

They said in reply,

“He deserves to die!”

Then they spat in his face and struck him,

while some slapped him, saying,

“Prophesy for us, Christ: who is it that struck you?”

Now Peter was sitting outside in the courtyard.

One of the maids came over to him and said,

“You too were with Jesus the Galilean.”

But he denied it in front of everyone, saying,

“I do not know what you are talking about!”

As he went out to the gate, another girl saw him

and said to those who were there,

“This man was with Jesus the Nazorean.”

Again he denied it with an oath,

“I do not know the man!”

A little later the bystanders came over and said to Peter,

“Surely you too are one of them;  
even your speech gives you away.”

At that he began to curse and to swear,

“I do not know the man.”

And immediately a cock crowed.

Then Peter remembered the word that Jesus had spoken:

“Before the cock crows you will deny me three times.”

He went out and began to weep bitterly.

When it was morning,

all the chief priests and the elders of the people  
took counsel against Jesus to put him to death.

They bound him, led him away,

and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned,  
deeply regretted what he had done.

He returned the thirty pieces of silver

to the chief priests and elders, saying,  
“I have sinned in betraying innocent blood.”

They said,

“What is that to us?

Look to it yourself.”

Flinging the money into the temple,  
he departed and went off and hanged himself.

The chief priests gathered up the money, but said,  
“It is not lawful to deposit this in the temple treasury,  
for it is the price of blood.”

After consultation, they used it to buy the potter’s field  
as a burial place for foreigners.

That is why that field even today is called the Field of Blood.

Then was fulfilled what had been said through Jeremiah the prophet,

*And they took the thirty pieces of silver,  
the value of a man with a price on his head,  
a price set by some of the Israelites,  
and they paid it out for the potter’s field  
just as the Lord had commanded me.*

Now Jesus stood before the governor, and he questioned him,

“Are you the king of the Jews?”

Jesus said, “You say so.”

And when he was accused by the chief priests and elders,  
he made no answer.

Then Pilate said to him,

“Do you not hear how many things they are testifying against you?”

But he did not answer him one word,  
so that the governor was greatly amazed.

Now on the occasion of the feast

the governor was accustomed to release to the crowd  
one prisoner whom they wished.

And at that time they had a notorious prisoner called Barabbas.

So when they had assembled, Pilate said to them,

“Which one do you want me to release to you,  
Barabbas, or Jesus called Christ?”

For he knew that it was out of envy  
that they had handed him over.

While he was still seated on the bench,  
his wife sent him a message,

“Have nothing to do with that righteous man.

I suffered much in a dream today because of him.”

The chief priests and the elders persuaded the crowds  
to ask for Barabbas but to destroy Jesus.

The governor said to them in reply,

“Which of the two do you want me to release to you?”

They answered, “Barabbas!”  
Pilate said to them,  
“Then what shall I do with Jesus called Christ?”  
They all said,  
“Let him be crucified!”  
But he said,  
“Why? What evil has he done?”  
They only shouted the louder,  
“Let him be crucified!”  
When Pilate saw that he was not succeeding at all,  
but that a riot was breaking out instead,  
he took water and washed his hands in the sight of the crowd,  
saying, “I am innocent of this man’s blood.  
Look to it yourselves.”  
And the whole people said in reply,  
“His blood be upon us and upon our children.”  
Then he released Barabbas to them,  
but after he had Jesus scourged,  
he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium  
and gathered the whole cohort around him.  
They stripped off his clothes  
and threw a scarlet military cloak about him.  
Weaving a crown out of thorns, they placed it on his head,  
and a reed in his right hand.  
And kneeling before him, they mocked him, saying,  
“Hail, King of the Jews!”  
They spat upon him and took the reed  
and kept striking him on the head.  
And when they had mocked him,  
they stripped him of the cloak,  
dressed him in his own clothes,  
and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon;  
this man they pressed into service  
to carry his cross.

And when they came to a place called Golgotha  
—which means Place of the Skull —,  
they gave Jesus wine to drink mixed with gall.  
But when he had tasted it, he refused to drink.  
After they had crucified him,  
they divided his garments by casting lots;  
then they sat down and kept watch over him there.  
And they placed over his head the written charge against him:

This is Jesus, the King of the Jews.  
Two revolutionaries were crucified with him,  
one on his right and the other on his left.  
Those passing by reviled him, shaking their heads and saying,  
“You who would destroy the temple and rebuild it in three days,  
save yourself, if you are the Son of God,  
and come down from the cross!”  
Likewise the chief priests with the scribes and elders mocked him and said,  
“He saved others; he cannot save himself.  
So he is the king of Israel!  
Let him come down from the cross now,  
and we will believe in him.  
He trusted in God;  
let him deliver him now if he wants him.  
For he said, ‘I am the Son of God.’”  
The revolutionaries who were crucified with him  
also kept abusing him in the same way.

From noon onward, darkness came over the whole land  
until three in the afternoon.  
And about three o’clock Jesus cried out in a loud voice,  
“Eli, Eli, lema sabachthani?”  
which means, “My God, my God, why have you forsaken me?”  
Some of the bystanders who heard it said,  
“This one is calling for Elijah.”  
Immediately one of them ran to get a sponge;  
he soaked it in wine, and putting it on a reed,  
gave it to him to drink.  
But the rest said,  
“Wait, let us see if Elijah comes to save him.”  
But Jesus cried out again in a loud voice,  
and gave up his spirit.

**Here all kneel and pause for a short time.**

And behold, the veil of the sanctuary  
was torn in two from top to bottom.  
The earth quaked, rocks were split, tombs were opened,  
and the bodies of many saints who had fallen asleep were raised.  
And coming forth from their tombs after his resurrection,  
they entered the holy city and appeared to many.  
The centurion and the men with him who were keeping watch over Jesus  
feared greatly when they saw the earthquake  
and all that was happening, and they said,  
“Truly, this was the Son of God!”  
There were many women there, looking on from a distance,  
who had followed Jesus from Galilee, ministering to him.

Among them were Mary Magdalene and Mary the mother of James and Joseph,  
and the mother of the sons of Zebedee.

When it was evening,  
there came a rich man from Arimathea named Joseph,  
who was himself a disciple of Jesus.  
He went to Pilate and asked for the body of Jesus;  
then Pilate ordered it to be handed over.  
Taking the body, Joseph wrapped it in clean linen  
and laid it in his new tomb that he had hewn in the rock.  
Then he rolled a huge stone across the entrance to the tomb  
and departed.  
But Mary Magdalene and the other Mary  
remained sitting there, facing the tomb.

The next day, the one following the day of preparation,  
the chief priests and the Pharisees  
gathered before Pilate and said,  
“Sir, we remember that this impostor while still alive said,  
‘After three days I will be raised up.’  
Give orders, then, that the grave be secured until the third day,  
lest his disciples come and steal him and say to the people,  
‘He has been raised from the dead.’  
This last imposture would be worse than the first.”  
Pilate said to them,  
“The guard is yours;  
go, secure it as best you can.”  
So they went and secured the tomb  
by fixing a seal to the stone and setting the guard.

**At the end of the Gospel, the Priest acclaim:**

The Gospel of the Lord.

**All reply:**

**Praise to you, Lord Jesus Christ.**

**Then he kisses the book, saying quietly:**

Through the words of the Gospel  
may our sins be wiped away.

---

**Homily**

---

**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.**

---

## Intercessions/Universal Prayer/Prayer of the Faithful

The people's response to each intercession is

**Lord, hear our prayer.**

---

## THE LITURGY OF THE EUCHARIST

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

the people acclaim:

**Blessed be God for ever.**

Then he places the paten with the bread on the corporal.

The Priest pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine  
may we come to share in the divinity of Christ  
who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

The people acclaim:

**Blessed be God for ever.**

Then he places the chalice on the corporal.

After this, the Priest, bowing profoundly, says quietly:

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.



Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

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

The people rise and 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

Then the Priest, with hands extended, says the 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 people acclaim:

**Amen.**

---



## **The Preface**

Extending his hands, he says:

The Lord be with you.

The people reply:

**And with your spirit.**

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

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

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

**It is right and just.**

The Priest, with hands extended, continues the Preface.

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:

At the end of the Preface he joins his hands and 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.**

---

## **Eucharistic Prayer III**

The Priest, with hands extended, says:

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.

He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we humbly implore you:  
by the same Spirit graciously make holy  
these gifts we have brought to you for consecration,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become the Body and + Blood  
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.  
For on the night he was betrayed

He takes the bread and, holding it slightly raised above the altar, continues:

he himself took bread,  
and, giving you thanks, he said the blessing,  
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:

he took the chalice,  
and, giving you thanks, he said the blessing,  
and gave the chalice to his disciples, saying:

He bows slightly.

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.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he says:

The mystery of faith.

And the people continue, acclaiming:

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

Then the Priest, with hands extended, says:

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.) 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 **Ronald** 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

**He joins his hands.**

through Christ our Lord,  
through whom you bestow on the world all that is good.

**He takes the chalice and the paten with the host and, raising both, he 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.

**The people acclaim:**

**Amen.**

---

## The Communion Rites

After the chalice and paten have been set down, the Priest, with hands joined, says:

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

He extends his hands and, together with the people, 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.**

With hands extended, 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.

He joins his hands.

The people conclude the prayer, acclaiming:

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

Then the Priest, with hands extended, 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.

He joins his hands.

Who live and reign for ever and ever.

The people reply:

**Amen.**

The Priest, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

**And with your spirit.**

---

Then he takes the Host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

May this mingling of the Body and Blood  
of our Lord Jesus Christ  
bring eternal life to us who receive it.

Meanwhile 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.**

Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,  
who, by the will of the Father  
and the work of the Holy Spirit,  
through your Death gave life to the world,  
free me by this, your most holy Body and Blood,  
from all my sins and from every evil;  
keep me always faithful to your commandments,  
and never let me be parted from you.

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, 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 adds:

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

---

The Priest, facing the altar, says quietly:

May the Body of Christ  
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ  
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

Communion Antiphon

Mt 26: 42

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

The Priest purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,  
may we possess in purity of heart,  
that what has been given to us in time  
may be our healing for eternity.

Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

---



## The Prayer After Communion

Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

Then the Priest, with hands extended, says the 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 people acclaim:

**Amen.**

---

## The Concluding Rites

If they are necessary, any brief announcements to the people follow here.

*In the Diocese of Harrisburg: The Prayer for the Intercession of Saint Michael:*

***Saint Michael the Archangel,  
defend us in battle.  
Be our defense against the wickedness and snares of the Devil.  
May God rebuke him, we humbly pray,  
and do thou,  
O Prince of the heavenly hosts,  
by the power of God,  
thrust into hell Satan,  
and all the evil spirits,  
who prowl about the world  
seeking the ruin of souls. Amen.***

*During this period of the closing of the churches: 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.***

---

Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

The Lord be with you.

The people reply:

**And with your spirit.**

The Priest says the invitation:

Bow down for the blessing.

Then the Priest, with hands outstretched over the people, says:

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.

The people reply:

**Amen.**

After the prayer, the Priest adds:

And may the blessing of almighty God,  
the Father, and the Son, + and the Holy Spirit,  
come down on you  
and remain with you for ever.

The people reply:

**Amen.**

Then the Priest, with hands joined and facing the people, says:

Go in peace, glorifying the Lord by your life.

The people reply:

**Thanks be to God.**

---

---