
INTRODUCTORY RITES

The Mass of the Lord's Supper is celebrated in the evening.

The Entrance Antiphon:

cf. gal 6: 14

***We should glory in the cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.***

After this, the Priest and people sign themselves, while the Priest says:

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.

Penitential Act

The Priest invites the faithful, saying:

Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

**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;**

Then they continue:

**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.

The people reply:

Amen.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

Gloria

The Gloria in excelsis (Glory to God in the highest) is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the Gloria in excelsis of the Easter Vigil.





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-en-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.

Collect (Opening Prayer)

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

Let us pray.

O God, who have called us to participate
in this most sacred Supper,
in which your only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord Jesus Christ, your Son,
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

Ex 12:1-8, 11-14

The law regarding the Passover meal.

A reading from the Book of Exodus

The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year.
Tell the whole community of Israel:
On the tenth of this month every one of your families
must procure for itself a lamb, one apiece for each household.
If a family is too small for a whole lamb,
it shall join the nearest household in procuring one
and shall share in the lamb
in proportion to the number of persons who partake of it.
The lamb must be a year-old male and without blemish.
You may take it from either the sheep or the goats.
You shall keep it until the fourteenth day of this month,
and then, with the whole assembly of Israel present,
it shall be slaughtered during the evening twilight.
They shall take some of its blood
and apply it to the two doorposts and the lintel
of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh
with unleavened bread and bitter herbs.

“This is how you are to eat it:
with your loins girt, sandals on your feet and your staff in hand,
you shall eat like those who are in flight.

It is the Passover of the LORD.

For on this same night I will go through Egypt,
striking down every firstborn of the land, both man and beast,
and executing judgment on all the gods of Egypt—I, the LORD!

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you;
thus, when I strike the land of Egypt,
no destructive blow will come upon you.

“This day shall be a memorial feast for you,
which all your generations shall celebrate
with pilgrimage to the LORD, as a perpetual institution.”

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

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Ps 116:12-13, 15-16bc, 17-18

Response: Our blessing-cup is a communion with the Blood of Christ.

How shall I make a return to the LORD
for all the good he has done for me?
The cup of salvation I will take up,
and I will call upon the name of the LORD.

Response: Our blessing-cup is a communion with the Blood of Christ.

Precious in the eyes of the LORD
is the death of his faithful ones.
I am your servant, the son of your handmaid;
you have loosed my bonds.

Response: Our blessing-cup is a communion with the Blood of Christ.

To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the LORD.
My vows to the LORD I will pay
in the presence of all his people.

Response: Our blessing-cup is a communion with the Blood of Christ.

Second Reading

1 Cor 11:23-26

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord.

A reading from the Letter of Saint Paul to the Corinthians

Brothers and sisters:

I received from the Lord what I also handed on to you,
that the Lord Jesus, on the night he was handed over,
took bread, and, after he had given thanks,
broke it and said, “This is my body that is for you.

Do this in remembrance of me.”

In the same way also the cup, after supper, saying,

“This cup is the new covenant in my blood.

Do this, as often as you drink it, in remembrance of me.”

For as often as you eat this bread and drink the cup,

you proclaim the death of the Lord until he comes.

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

Jn 13:34

Glory and praise to you, Lord Jesus Christ.

*I give you a new commandment, says the Lord:
love one another as I have loved you.*

Glory and praise to you, Lord Jesus Christ.

Meanwhile, the priest, bowing before the altar, says quietly:

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

The priest then proceeds to the ambo. There he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest:

A reading from the holy Gospel according to John

Jn 13:1-15

Jesus loved them to the end.

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper,
fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

He came to Simon Peter, who said to him,
"Master, are you going to wash my feet?"
Jesus answered and said to him,
"What I am doing, you do not understand now, but you will understand later."
Peter said to him, "You will never wash my feet."
Jesus answered him,
"Unless I wash you, you will have no inheritance with me."
Simon Peter said to him,
"Master, then not only my feet, but my hands and head as well."
Jesus said to him,
"Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all."
For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

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

The creed is omitted.

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

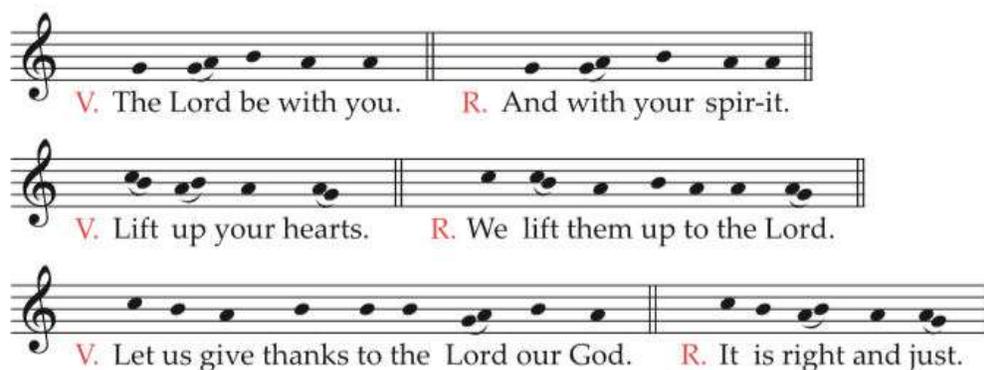
Then the Priest, with hands extended, says the Prayer over the Offerings:

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord.

The people acclaim:

Amen.

The Preface



V. The Lord be with you. R. And with your spir-it.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

The Priest, with hands extended, continues the Preface.

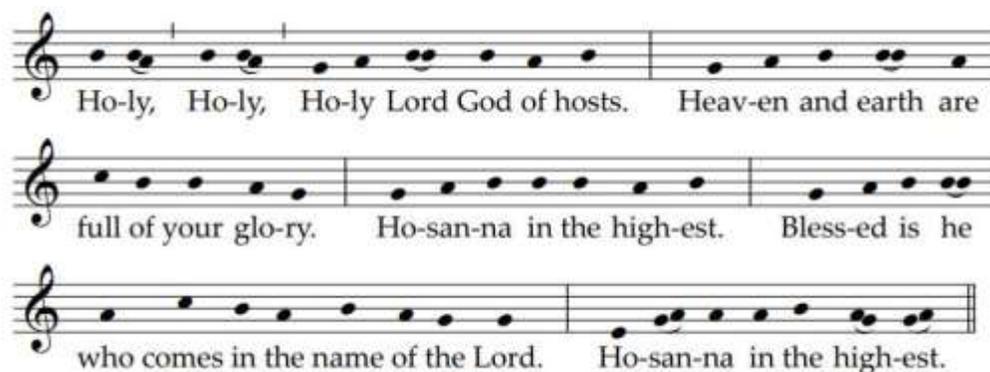
It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.

As we eat his flesh that was sacrificed for us,
we are made strong,
and, as we drink his Blood that was poured out for us,
we are washed clean.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

At the end of the Preface, he joins his hands and concludes the Preface with the people, singing or saying aloud:



Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san-na in the high-est.

Eucharistic Prayer I

The Priest, with hands extended, says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says:

that you accept

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

and bless ✠ these gifts, these offerings, these holy and unblemished sacrifices,

With hands extended, he continues:

which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **Francis** our Pope
and **Ronald** our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Remember, Lord, your servants (**N.** and **N.**)

The Priest joins his hands and prays briefly for those for whom he intends to pray. then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.
For them we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

Celebrating the most sacred day
on which our Lord Jesus Christ
was handed over for our sake,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,

Peter and Paul, Andrew,
James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian
and all your saints; we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
as we observe the day
on which our Lord Jesus Christ
handed on the mysteries of his Body and Blood
for his disciples to celebrate;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

Holding his hands extended over the offerings, he says:

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

He joins his hands.

In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer
for our salvation and the salvation of all,
that is today,

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

he took bread in his holy and venerable hands,

He raises his eyes.

and with eyes raised to heaven
to you, O God, his almighty Father,
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, the Priest continues:

in a similar way, when supper was ended,

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

he took this precious chalice
in his holy and venerable hands,
and once more 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.**

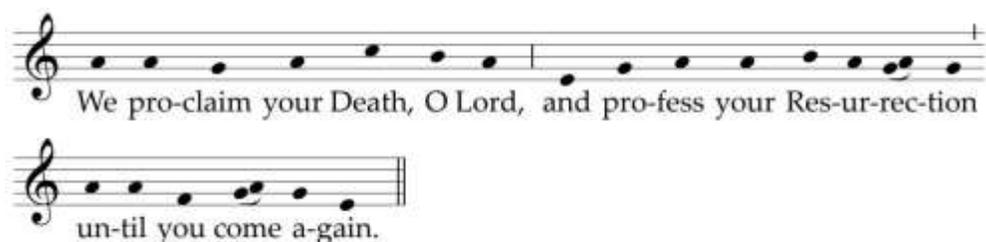
DO THIS IN MEMORY OF ME.

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:



Then the Priest, with hands extended, says:

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,

He stands upright and signs himself with the Sign of the cross, saying:

may be filled with every grace and heavenly blessing.

With hands extended, the Priest says:

Remember also, Lord, your servants (**N.** and **N.**),
who have gone before us with the sign of faith
and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

And, with hands extended he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,

he joins his hands.

through Christ our Lord.

And he continues:

Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

He takes the chalice and the paten with the host and, elevating both, he says:



Through him, and with him, and in him, O God, almighty Father,
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,
for ev - er and ev-er. **R.** A-men.

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:



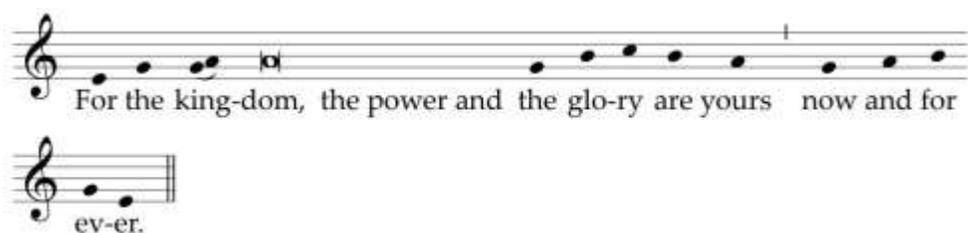
Our Fa-ther, who art in heav-en, hal-losed be thy name; thy
king-dom come, thy will be done on earth as it is in heav-en.
Give us this day our dai-ly bread, and for-give us our
tres-pass-es, as we for-give those who tres-pass a-gainst us.
And lead us not in-to temp-ta-tion, but de-liv-er us from e - vil.

With hands extended, the Priest 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:



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.

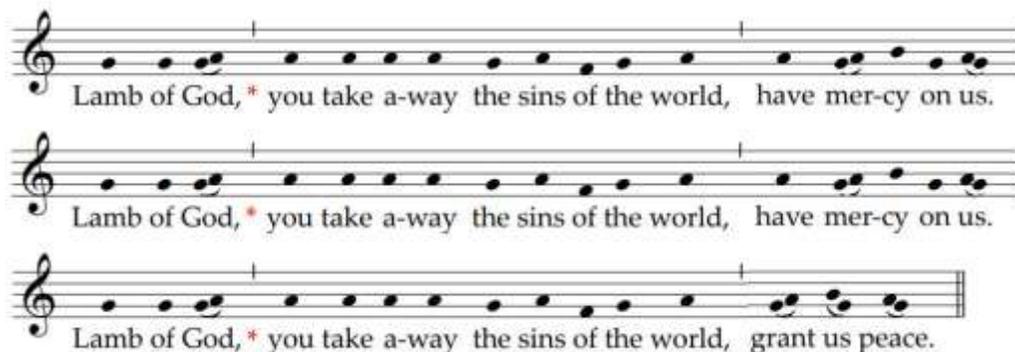
The people reply:

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:



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

1 Cor 11: 24-25

***This is the Body that will be given up for you;
this is the Chalice of the new covenant in my Blood, says the Lord;
do this, whenever you receive it, in memory of me.***

After the distribution of Communion, a ciborium with hosts for Communion on the following day is left on the altar.

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.

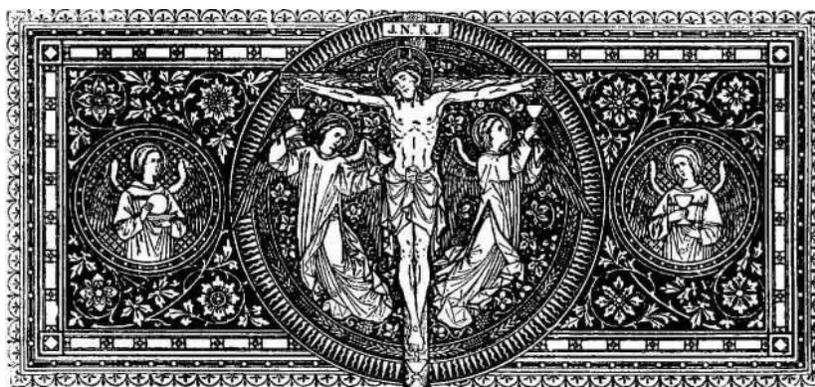
The Prayer After Communion

The Priest, standing at the chair, says the Prayer after Communion.

Grant, almighty God,
that, just as we are renewed
by the Supper of your Son in this present age,
so we may enjoy his banquet for all eternity.
Who lives and reigns for ever and ever.

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.***

The Procession of the Blessed Sacrament is omitted. Since an indulgence is attached to the devout singing of the *Tantum ergo Sacramentum*, this or another eucharistic chant may be sung.

***Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.***

***Genitori, Genitoque
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.***

The priest places the ciborium in the tabernacle and closes the door. After a period of adoration in silence, the priest and ministers genuflect and return to the sacristy.
