
INTRODUCTORY RITES

Entrance Antiphon

Cf. Ps 66 (65): 1-2

***Cry out with joy to God, all the earth;
O sing to the glory of his name.
O render him glorious praise, alleluia..***

The Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, 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.

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:

Priest:

You were sent to heal the contrite of heart. Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You came to call sinners. Christ, have mercy.

The people:

Christ, have mercy.

The Priest:

You are seated at the right hand of the Father to intercede for us. Lord, have mercy.

The people:

Lord, have mercy.

The absolution by the Priest follows:

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

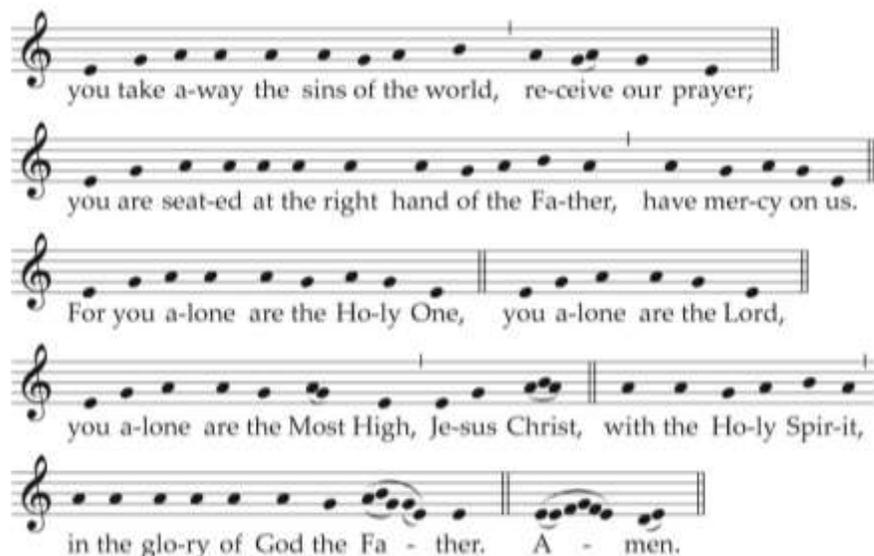
The people reply:

Amen.

Gloria

The Gloria in excelsis (Glory to God in the highest) is said.

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)

The Priest, with hands joined, says:

Let us pray.

And all pray in silence with the Priest for a while.

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

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
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

Acts 2:14, 22-33

It was impossible for Jesus to be held by death.

A reading from the Acts of the Apostles

Then Peter stood up with the Eleven,
raised his voice, and proclaimed:

“You who are Jews, indeed all of you staying in Jerusalem.
Let this be known to you, and listen to my words.
You who are Israelites, hear these words.
Jesus the Nazarene was a man commended to you by God
with mighty deeds, wonders, and signs,
which God worked through him in your midst, as you yourselves know.
This man, delivered up by the set plan and foreknowledge of God,
you killed, using lawless men to crucify him.
But God raised him up, releasing him from the throes of death,
because it was impossible for him to be held by it.
For David says of him:

*I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
Therefore my heart has been glad and my tongue has exulted;
my flesh, too, will dwell in hope,
because you will not abandon my soul to the netherworld,
nor will you suffer your holy one to see corruption.
You have made known to me the paths of life;
you will fill me with joy in your presence.*

“My brothers, one can confidently say to you
about the patriarch David that he died and was buried,
and his tomb is in our midst to this day.
But since he was a prophet and knew that God had sworn an oath to him
that he would set one of his descendants upon his throne,
he foresaw and spoke of the resurrection of the Christ,
that neither was he abandoned to the netherworld
nor did his flesh see corruption.
God raised this Jesus;
of this we are all witnesses.
Exalted at the right hand of God,
he received the promise of the Holy Spirit from the Father
and poured him forth, as you see and hear.”

The word of the Lord. **R. Thanks be to God.**

Responsorial Psalm

Psalm 16:1-2, 5, 7-11

Response: Lord, you will show us the path of life.

Keep me, O God, for in you I take refuge;
I say to the LORD, “My Lord are you.”
O LORD, my allotted portion and my cup,
you it is who hold fast my lot.

Response: Lord, you will show us the path of life.

I bless the LORD who counsels me;
even in the night my heart exhorts me.
I set the LORD ever before me;
with him at my right hand I shall not be disturbed.

Response: Lord, you will show us the path of life.

Therefore, my heart is glad, and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption.

Response: Lord, you will show us the path of life.

You will show me the path to life,
abounding joy in your presence,
the delights at your right hand forever.

Response: Lord, you will show us the path of life.

Second Reading

1 Pt 1:17-21

You were saved with the precious Blood of Christ, as with that of a spotless, unblemished lamb.

A reading from the first Letter of Saint Peter

Beloved:

If you invoke as Father him who judges impartially
according to each one's works,
conduct yourselves with reverence during the time of your sojourning,
realizing that you were ransomed from your futile conduct,
handed on by your ancestors,
not with perishable things like silver or gold
but with the precious blood of Christ
as of a spotless unblemished lamb.

He was known before the foundation of the world
but revealed in the final time for you,
who through him believe in God

who raised him from the dead and gave him glory,
so that your faith and hope are in God.

The word of the Lord. **R. Thanks be to God.**

Gospel Reading

Gospel Acclamation

cf. Lk 24:32

Alleluia, alleluia, alleluia.

*Lord Jesus, open the Scriptures to us;
make our hearts burn while you speak to us.*

Alleluia, alleluia, alleluia.

The Lord be with you.

R. And with your spirit.

A reading from the holy Gospel according to John.

R. Glory to you, O Lord.

Then the Priest proclaims the Gospel.

They recognized Jesus in the breaking of bread.

Lk 24:13-35

That very day, the first day of the week,
two of Jesus' disciples were going
to a village seven miles from Jerusalem called Emmaus,
and they were conversing about all the things that had occurred.
And it happened that while they were conversing and debating,
Jesus himself drew near and walked with them,
but their eyes were prevented from recognizing him.

He asked them,

“What are you discussing as you walk along?”

They stopped, looking downcast.

One of them, named Cleopas, said to him in reply,

“Are you the only visitor to Jerusalem
who does not know of the things
that have taken place there in these days?”

And he replied to them, “What sort of things?”

They said to him,

“The things that happened to Jesus the Nazarene,
who was a prophet mighty in deed and word
before God and all the people,
how our chief priests and rulers both handed him over
to a sentence of death and crucified him.

But we were hoping that he would be the one to redeem Israel;
and besides all this,

it is now the third day since this took place.
Some women from our group, however, have astounded us:
they were at the tomb early in the morning
and did not find his body;
they came back and reported
that they had indeed seen a vision of angels
who announced that he was alive.
Then some of those with us went to the tomb
and found things just as the women had described,
but him they did not see.”

And he said to them, “Oh, how foolish you are!
How slow of heart to believe all that the prophets spoke!
Was it not necessary that the Christ should suffer these things
and enter into his glory?”
Then beginning with Moses and all the prophets,
he interpreted to them what referred to him
in all the Scriptures.

As they approached the village to which they were going,
he gave the impression that he was going on farther.
But they urged him, “Stay with us,
for it is nearly evening and the day is almost over.”
So he went in to stay with them.
And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.
With that their eyes were opened and they recognized him,
but he vanished from their sight.
Then they said to each other,
“Were not our hearts burning within us
while he spoke to us on the way and opened the Scriptures to us?”

So they set out at once and returned to Jerusalem
where they found gathered together
the eleven and those with them who were saying,
“The Lord has truly been raised and has appeared to Simon!”
Then the two recounted
what had taken place on the way
and how he was made known to them in the breaking of bread.

The Gospel of the Lord. **R. Praise to you, Lord Jesus Christ.**

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:

Receive, O Lord, we pray,
these offerings of your exultant Church,
and, as you have given her cause for such great gladness,
grant also that the gifts we bring
may bear fruit in perpetual happiness.
Through Christ our Lord.

The people acclaim:

Amen.



The Preface (Preface I for Easter)

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.

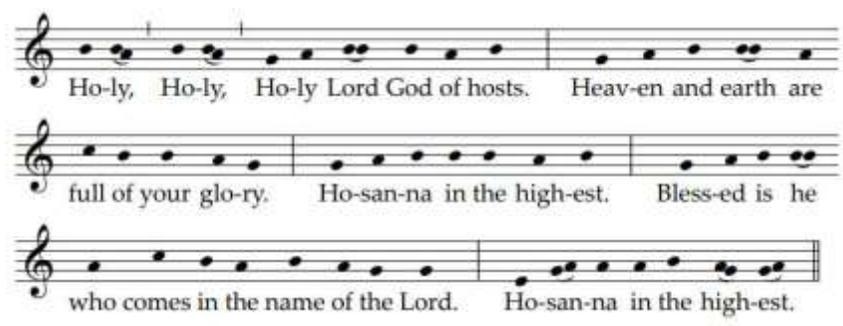
The Priest, with hands extended, continues the Preface.

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

For he is the true Lamb
who has taken away the sins of the world;
by dying, he has destroyed our death,
and by rising restored our life.

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

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



Eucharistic Prayer I (The Roman Canon)
(with text particular to the Octave of Easter)

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.

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,
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,

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.**

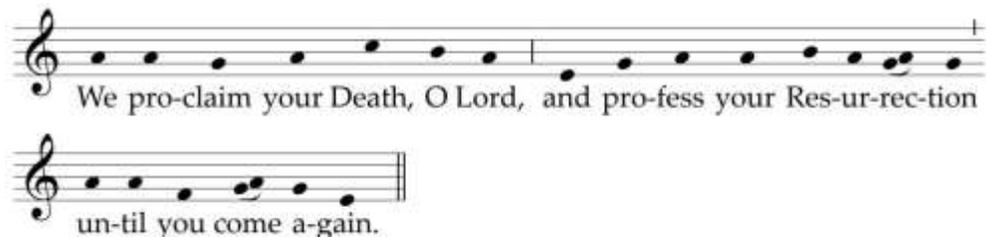
DO THIS IN MEMORY OF ME.

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,

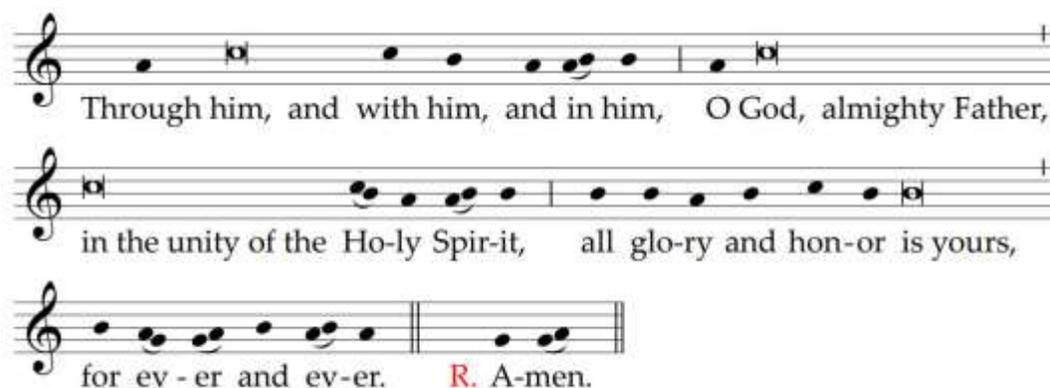
he joins his hands.

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:



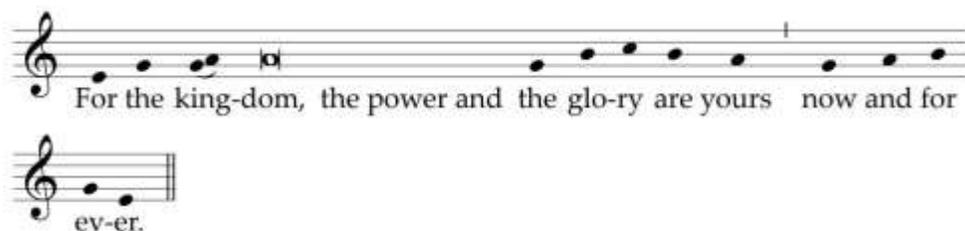
Our Fa-ther, who art in heav-en, hal-low-ed be thy name; thy
king-dom come, thy will be done on earth as it is in heav-en.
Give us this day our dai-ly bread, and for-give us our
tres-pass-es, as we for-give those who tres-pass a-gainst us.
And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil.

With hands extended, the Priest 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 king-dom, the power and the glo-ry are yours now and for
ev-er.

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.

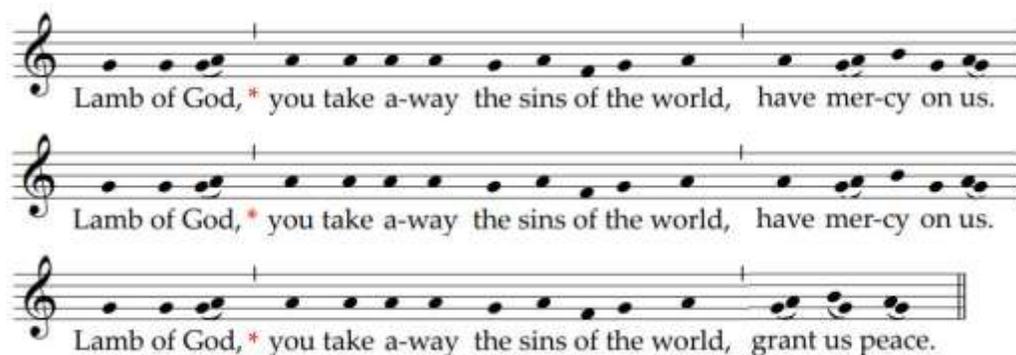
The people reply:

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:



The image shows three staves of musical notation, each with a treble clef and a key signature of one sharp (F#). The notes are simple, mostly quarter and eighth notes, with some rests. The lyrics are written below each staff.

Lamb of God, * you take a-way the sins of the world, have mer-cy on us.

Lamb of God, * you take a-way the sins of the world, have mer-cy on us.

Lamb of God, * you take a-way 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

Lk 24: 35

***The disciples recognized the Lord Jesus
in the breaking of the bread, alleluia.***

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:

Look with kindness upon your people, O Lord,
and grant, we pray,
that those you were pleased to renew by eternal mysteries
may attain in their flesh
the incorruptible glory of the resurrection.
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 blesses the people, saying:

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

The people reply:

Amen.

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

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.
