

Palm Sunday

Liturgical Colour: Red. Year: A(II).

Mass Today

Commemoration of the Lord's Entrance into Jerusalem

When the Simple Entrance is chosen, the Mass begins in the normal way, and the Entrance Antiphon encapsulates the solemnity of today's Mass.

The Introductory Rites

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Antiphon is sung:

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

Six days before the Passover,
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:

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

○ 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!

Sign of the Cross

All make the Sign of the Cross as the Priest says:

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

The people reply:

Amen.

Greeting

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

Or: Grace to you and peace
from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

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;**

**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.

Amen.

Either:

V. Lord, have mercy.

R. **Lord, have mercy.**

V. Christ, have mercy.

R. **Christ, have mercy.**

Or:

V. Kyrie, éléison.

R. **Kyrie, éléison.**

V. Christe, éléison.

R. **Christe, éléison.**

V. Lord, have mercy.

R. **Lord, have mercy.**

V. Kyrie, éléison.

R. **Kyrie, éléison.**

Collect

Let us pray.

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

Who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Amen.

The Liturgy of the Word

All sit.

Layout options

You can choose how you want the readings to be laid out. **Tap here to find out more.**

‘I hid not my face from disgrace, and I know that I shall not be put to shame.’

The Lord GOD has given me
the tongue of those who are taught,
that I may know how to sustain with a word him who is weary.
Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious;
I turned not backwards.
I gave my back to those who strike,
and my cheeks to those who pull out the beard;
I hid not my face from disgrace and spitting.
But the Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like a flint,
and I know that I shall not be put to shame.

The word of the Lord.

All reply:

Thanks be to God.

Responsorial PsalmPs 22(21):8-9. 17-18a. 19-20. 23-24.

℟ 2a

My God, my God, why have you forsaken me?

All who see me deride me;
they curl their lips, they toss their heads:

‘He trusted in the LORD, let him save him;
let him release him, for in him he delights.’

My God, my God, why have you forsaken me?

For dogs have surrounded me;
a band of the wicked besets me.
They tear holes in my hands and my feet;
I can count every one of my bones.

My God, my God, why have you forsaken me?

They divide my clothing among them,
they cast lots for my robe.
But you, O LORD, do not stay afar off;
my strength, make haste to help me!

My God, my God, why have you forsaken me?

I will tell of your name to my kin,
and praise you in the midst of the assembly;
‘You who fear the LORD, give him praise;
all descendants of Jacob, give him glory;
revere him, all you descendants of Israel.’

My God, my God, why have you forsaken me?

Second reading

Philippians 2:6-11 •

‘He humbled himself, therefore God has highly exalted him.’

Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore

God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, 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.

The word of the Lord.

Thanks be to God.

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.

Gospel Acclamation

Philippians 2:8-9

Praise to you, O Christ, King of eternal glory.
Christ became for us obedient to the point of death,
even death on a cross.
Therefore God has highly exalted him
and bestowed on him the name that is above every name.
Praise to you, O Christ, King of eternal glory.

The Deacon, or the Priest, says:

The Passion of our Lord Jesus Christ according to Matthew.

Matthew 26:14-27:66

The Passion of our Lord Jesus Christ according to Matthew.

Key: N. Narrator. ✠ Christ. S. Speaker or speakers other than Christ.

N. At that time: One of the Twelve, whose name was Judas Iscariot, went to the chief priests and said,

S. What will you give me if I deliver him over to you?

N. And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.

Now on the first day of Unleavened Bread the disciples came to Jesus, saying,

S. Where would you have us prepare for you to eat the Passover?

N. He said,

✠ Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'

N. And the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at table with the Twelve. And as they were eating, he said,

✠ Truly, I say to you, one of you will betray me.

N. And they were very sorrowful and began to say to him one after another,

S. Is it I, Lord?

.. . .

N. Peter said to him,

S. Even if I must die with you, I will not deny you!

N. And all the disciples said the same.

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

✠ Sit here, while I go over there and pray.

N. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them,

✠ My soul is very sorrowful, even to death; remain here, and watch with me.

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

✠ My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.

N. And he came to the disciples and found them sleeping. And he said to Peter,

✠ So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.

N. Again, for the second time, he went away and prayed,

✠ My Father, if this cannot pass unless I drink it, your will be done.

N. And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again. Then he came to the disciples and said to them,

✠ Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.

N. While he was still speaking, behold, some one of the Twelve and

N. While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; seize him.' And he came up to Jesus at once and said,

S. Greetings, Rabbi!

N. And he kissed him. Jesus said to him,

✠ Friend, do what you came to do.

N. Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him,

✠ Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?

N. At that hour Jesus said to the crowds,

✠ Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled.

N. Then all the disciples left him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

S. This man said, 'I am able to destroy the temple of God and to

S. This man said, I am able to destroy the temple of God, and to rebuild it in three days.'

N. And the high priest stood up and said,

S. Have you no answer to make? What is it that these men testify against you?

N. But Jesus remained silent. And the high priest said to him,

S. I adjure you by the living God, tell us if you are the Christ, the Son of God.

N. Jesus said to him,

✠ You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.

N. Then the high priest tore his robes and said,

S. He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgement?

N. They answered,

S. He deserves death.

N. Then they spat in his face and struck him. And some slapped him, saying,

S. Prophecy to us, you Christ! Who is it that struck you?

N. Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said,

S. You also were with Jesus the Galilean.

N. But he denied it before them all, saying,

S. I do not know what you mean.

N. And when he went out to the entrance, another servant girl saw him, and she said to the bystanders,

S. This man was with Jesus of Nazareth.

S. THIS MAN WAS WITH JESUS OF NAZARETH.

N. And again he denied it with an oath:

S. I do not know the man.

N. After a little while the bystanders came up and said to Peter,

S. Certainly you too are one of them, for your accent betrays you.

N. Then he began to invoke a curse on himself and to swear,

S. I do not know the man.

N. And immediately the cock crowed. And Peter remembered the saying of Jesus, 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. And they bound him and led him away and delivered him over to Pilate the governor.

Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, saying,

S. I have sinned by betraying innocent blood.

N. They said,

S. What is that to us? See to it yourself.

N. And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

S. It is not lawful to put them into the treasury, since it is blood money.

N. So they took counsel and bought with them the potter's field as a burial place for strangers. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, 'And they took the thirty pieces of

by the prophet Jeremiah, saying, And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me.'

Now Jesus stood before the governor, and the governor asked him,

S. Are you the King of the Jews?

N. Jesus said,

✠ You have said so.

N. But when he was accused by the chief priests and elders, he gave no answer. Then Pilate said to him,

S. Do you not hear how many things they testify against you?

N. But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them,

S. Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?

N. For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgement seat, his wife sent word to him,

S. Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.

N. Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them,

S. Which of the two do you want me to release for you?

N. And they said

N. And they said,

S. Barabbas.

N. Pilate said to them,

S. Then what shall I do with Jesus who is called Christ?

N. They all said,

S. Let him be crucified!

N. And he said,

S. Why? What evil has he done?

N. But they shouted all the more,

S. Let him be crucified!

N. So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying,

S. I am innocent of this man's blood; see to it yourselves.

N. And all the people answered,

S. His blood be on us and on our children!

N. Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying,

S. Hail, King of the Jews!

N. And they spat on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the

robe and put his own clothes on him and led him away to crucify

robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying,

S. You who would destroy the Temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.

N. So also the chief priests, with the scribes and elders, mocked him, saying,

S. He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'

N. And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying,

✠ Eli, Eli, lema sabachthani?

N. that is, 'My God, my God, why have you forsaken me?' And some of the bystanders, hearing it, said,

S. This man is calling Elijah.

N. And one of them at once ran and took a sponge, filled it with

... and one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said,

S. Wait, let us see whether Elijah will come to save him.

N. And Jesus cried out again with a loud voice and yielded up his spirit.

All kneel for a period of silence.

N. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said,

S. Truly this was the Son of God!

N. There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, among whom 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 also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

S. Sir, we remember how that impostor said, while he was still alive,

‘After three days I will rise.’ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead’, and the last fraud will be worse than the first.

N. Pilate said to them,

S. You have a guard of soldiers. Go, make it as secure as you can.

N. So they went and made the tomb secure by sealing the stone and setting a guard.

OR: _____

Matthew 27:11-54

The Passion of our Lord Jesus Christ according to Matthew.

At that time: Jesus stood before Pontius Pilate, the governor, and the governor asked him, ‘Are you the King of the Jews?’ Jesus said, ‘You have said so.’ But when he was accused by the chief priests and elders, he gave no answer. Then Pilate said to him, ‘Do you not hear how many things they testify against you?’ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, ‘Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?’ For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgement seat, his wife sent word to him, ‘Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.’ Now the chief priests and the

elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what shall I do with Jesus who is called Christ?' They all said, 'Let him be crucified!' And he said, 'Why? What evil has he done?' But they shouted all the more, 'Let him be crucified!'

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' And all the people answered, 'His blood be on us and on our children!' Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, 'Hail, King of the Jews!' And they spat on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging 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, come down from the cross.' So also the chief priests, with the scribes and

elders, mocked him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, "I am the Son of God." ' And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' And some of the bystanders, hearing it, said, 'This man is calling Elijah.' And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' And Jesus cried out again with a loud voice and yielded up his spirit.

All kneel for a period of silence.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, 'Truly this was the Son of God!'

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

The Homily

At the end of the Homily it is appropriate for there to be a brief silence for recollection.

The congregation then stands.

The Creed

The Nicene ("Niceno-Constantinopolitan") Creed

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God,
Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation he came down from
heaven,**

At the words that follow, up to and including 'and became man', all bow.
**and by the Holy Spirit was incarnate of the Virgin
Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven**

and is seated at the right hand of the Father.

**He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

The Offertory

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.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

Then the Deacon, or 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 continues, either quietly or aloud:

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.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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.

The people rise as the Priest says aloud:

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

The people 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

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.

Amen.

THE EUCHARISTIC PRAYER

Extending his hands, the Priest 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 continues with the Preface.

Preface

The Passion of the Lord

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:

The Priest 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.**

After this the congregation kneels for the remainder of the Eucharistic Prayer.

Eucharistic Prayer II

The Priest alone recites:

❖ Principal celebrant

You are indeed Holy, O Lord,

the fount of all holiness.

❖ **All concelebrants**

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

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

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

In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Either:

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

Or:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

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

❖ One of the concelebrants

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

In Masses for the Dead, the following may be added:

Remember your servant **N.**,
whom you have called **(today)**
from this world to yourself.
Grant that he **(she)** who was united with your Son in a death like
his,
may also be one with him in his Resurrection.

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

At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the paten with the host and, raising both, he alone says:

**** Principal or all celebrants**

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

Amen.

The Communion Rite

The Lord's Prayer

The congregation stands and the Priest says:

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

Together with the people, he 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.**

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 Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

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

Then the Priest alone 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.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

Breaking of the Bread

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.

During the breaking of the host the following is sung or said:

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

After the Lamb of God, the people kneel.

Invitation to Communion

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.

Or:

May the receiving of your Body and Blood, Lord Jesus Christ,
not bring me to judgement and condemnation, but through your
loving mercy
be for me protection in mind and body, and a healing remedy.

*The Priest genuflects, takes the host and, holding it slightly raised above the paten
or above the chalice 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 once:

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

Communion

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 consuming the Sacrament, the Communion song begins. Its purpose is to express the communicants' spiritual unity through the unity of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Communion Antiphon

Mt 26: 42

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

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a profound bow or some other suitable act of reverence in honour of Christ's presence in the Sacrament. They receive Holy Communion either kneeling or standing, according to local custom. The Priest says:

The Body of Christ.

The communicant replies:

Amen.

When Communion is ministered under both kinds the minister of the Chalice

raises it slightly and shows it to each of the communicants, saying:

The Blood of Christ.

The communicant replies:

Amen.

If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion at this time.

While he carries out the purification of the vessels, the Priest (or Deacon) prays the following prayer inaudibly:

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.

After the distribution of Communion, 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.

Prayer after Communion

Let us pray.

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

so by his resurrection
you may lead us to where you call.
Through Christ our Lord.

Amen.

The Concluding Rites

Any brief announcements to the people may be made here.

Blessing

The Lord be with you.
And with your spirit.

Bow down for the blessing.

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.

Amen.

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.

Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: 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.

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