

# Guide for the Sunday Eucharist

## SALESIAN COLLEGE PREPARATORY Salesian Residence Chapel

### Palm Sunday of the Lord's Passion April 5, 2020

*Welcome to the live stream of the Sunday Mass from Salesian College Preparatory. We invite you to participate as fully as you can – pray the prayers, make the responses, reflect on the readings, and sing the songs. During this time of separation, we are united in our worship of God. Let us pray that God will bless our world with healing and renewal.*

#### OPENING SONG

##### LIFT HIGH THE CROSS

*(Refrain)*

Lift high the cross,  
The love of Christ proclaim  
'Till all the world adore his sacred name.

Come, Christians, follow where the Master trod,  
our King victorious, Christ the Son of God.

Led on their way by this triumphant sign,  
the hosts of God in conquering ranks combine.

O Lord, once lifted on the glorious tree,  
your death has brought us life eternally.

So shall our song of triumph ever be:  
praise to the Crucified for victory!

# THE INTRODUCTORY RITES

*The Introductory Rites help the faithful come together as one, establish communion and prepare themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.*

## 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

*Then the Priest greets the people:*

**The Lord be with you.**

*The people reply:* **And with your spirit.**

## PENITENTIAL ACT

*The Priest invites the faithful to the Penitential Act.*

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

*A brief pause for silence follows, and then All say:*

**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.**

## **THE KYRIE**

*The Lord, have mercy invocations follow:*

<i>Priest:</i> Lord, have mercy.	<i>All:</i> Lord, have mercy.
<i>Priest:</i> Christ, have mercy.	<i>All:</i> Christ, have mercy.
<i>Priest:</i> Lord, have mercy.	<i>All:</i> Lord, have mercy.

## **THE COLLECT**

*The Priest says:*

**Let us pray.**

*And all pray in silence with the Priest for a while. Then the Priest says the Collect prayer, at the end of which the people acclaim:*

**Amen.**

# **The Liturgy of the Word**

*By hearing the word proclaimed in worship, the faithful again enter into the unending dialogue between God and the covenant people, a dialogue sealed in the sharing of the Eucharistic food and drink. The proclamation of the word is thus integral to the Mass and at its very centre. It is appropriate to have a brief time of quiet after the readings for those present to take the word of God to heart and begin to prepare a prayerful response to what they have heard.*

## **First Reading**

**Isaiah 50:4-7**

**A reading from the book of the prophet Isaiah.**

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

**Morning after morning he opens my ear that I may hear;  
and I have not rebelled, have not turned back.  
I gave my back to those who beat me,  
my cheeks to those who plucked my beard;  
my face I did not shield from buffets and spitting.**

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

*To indicate the end of these readings, the reader acclaims:*

**The word of the Lord.**

**All reply: Thanks be to God.**

## **Psalm**

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

*After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response.*

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

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

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

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

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

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

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

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

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

## **Second Reading**

**Philippians 2:6-11**

**A reading from the letter of St. Paul to the Philippians.**

**Christ Jesus, though he was in the form of God,  
did not regard equality with God  
something to be grasped.  
Rather, he emptied himself, taking the form of a slave,  
coming in human likeness;  
and found human in appearance, he humbled himself,  
becoming obedient to the point of death,  
even death on a cross.  
Because of this, God greatly exalted him  
and bestowed on him the name  
which is above every name, that at the name of Jesus  
every knee should bend,  
of those in heaven and on earth and under the earth,  
and every tongue confess that  
Jesus Christ is Lord,  
to the glory of God the Father.**

*To indicate the end of these readings, the reader acclaims:*

**The word of the Lord.**

**All reply: Thanks be to God.**

*The assembly stands to sing the Gospel Acclamation to welcome the Gospel. They remain standing in honor of the Gospel reading, the high point of the Liturgy of the Word. At the ambo the Priest says:*

**The Lord be with you.**      The people reply: **And with your spirit.**

*The Priest says:*

**A reading from the holy Gospel according to St. John.**

*He makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast. At the same time the people acclaim:*

**Glory to you, O Lord.**

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

**On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, “Where do you want us to prepare for you to eat the Passover?” He said, “Go into the city to a certain man and tell him, ‘The teacher says, “My appointed time draws near; in your house I shall celebrate the Passover with my disciples.”’” The disciples then did as Jesus had ordered, and prepared the Passover.**

**When it was evening, he reclined at table with the Twelve. And while they were eating, he said, “Amen, I say to you, one of you will betray me.” Deeply distressed at this, they began to say to him one after another, “Surely it is not I, Lord?” He said in reply, “He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.” Then Judas, his betrayer, said in reply, “Surely it is not I, Rabbi?” He answered, “You have said so.”**

**While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father." Then, after singing a hymn, they went out to the Mount of Olives.**

**Then Jesus said to them, "This night all of you will have your faith in me shaken, for it is written: I will strike the shepherd, and the sheep of the flock will be dispersed; but after I have been raised up, I shall go before you to Galilee." Peter said to him in reply, "Though all may have their faith in you shaken, mine will never be." Jesus said to him, "Amen, I say to you, this very night before the cock crows, you will deny me three times." Peter said to him, "Even though I should have to die with you, I will not deny you." And all the disciples spoke likewise.**

**Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak." Withdrawing a second time, he prayed again, "My Father, if it is not possible that this cup pass without my drinking it, your will be done!" Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be**

handed over to sinners. Get up, let us go. Look, my betrayer is at hand.”

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

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

**Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'”**

**Then the high priest tore his robes and said, “He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?” They said in reply, “He deserves to die!” Then they spat in his face and struck him, while some slapped him, saying, “Prophecy for us, Christ: who is it that struck you?”**

**Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, “You too were with Jesus the Galilean.” But he denied it in front of everyone, saying, “I do not know what you are talking about!” As he went out to the gate, another girl saw him and said to those who were there, “This man was with Jesus the Nazorean.” Again he denied it with an oath, “I do not know the man!” A little later the bystanders came over and said to Peter, “Surely you too are one of them; even your speech gives you away.” At that he began to curse and to swear, “I do not know the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly.**

**When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.**

**Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned in betraying innocent blood.” They said, “What is that to us? Look to it yourself.” Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, “It is not lawful to deposit this in the temple treasury, for it is the price of blood.” After consultation, they used it to buy the potter’s field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had**

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

Now Jesus stood before the governor, and he questioned him, "Are you the king of the Jews?" Jesus said, "You say so." And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they are testifying against you?" But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, "Which one do you want me to release to you, Barabbas, or Jesus called Christ?" For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him." The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Christ?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a

**crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.**

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



**And when they came to a place called Golgotha—which means Place of the Skull—, they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.**

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

him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.” But Jesus cried out again in a loud voice, and gave up his spirit.

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

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

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

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

**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**

**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,**

*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

*After each petition, all respond:*

**Lord, hear our prayer.**

*The Priest concludes the Prayer with a collect. When the Liturgy of the Word has been completed, the people sit.*

## The Liturgy of the Eucharist

*For Catholics, the Eucharist is the source and summit of the whole Christian life. It is the vital centre of all that the Church is and does, because at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.*

### WERE YOU THERE WHEN THEY CRUCIFIED MY LORD

**Were you there when they crucified my Lord?**

**Were you there when they crucified my Lord?**

**Oh, sometimes it causes me to tremble,  
tremble, tremble.**

**Were you there when they crucified my Lord?**

**Were you there when they nailed him to the tree?**

**Were you there when they nailed him to the tree?**

**Oh, sometimes it causes me to tremble,  
tremble, tremble.**

**Were you there when they nailed him to the tree?**

**Were you there when they laid him in the tomb?**

**Were you there when they laid him in the tomb?**

**Oh, sometimes it causes me to tremble,  
tremble, tremble.**

**Were you there when they laid him in the tomb?**

*The bread and wine are prepared on the altar. All rise as the Priest says:*

**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.**

## **THE EUCHARISTIC PRAYER**

*The Eucharistic Prayer, the centre and summit of the entire celebration is a memorial proclamation of praise and thanksgiving for God's work of salvation, a proclamation in which the Body and Blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his Sacrifice to the Father.*

**The Priest says: The Lord be with you.**

*The people reply: And with your spirit.*

*The Priest: Lift up your hearts.*

*The people: We lift them up to the  
Lord.*

**The Priest: Let us give thanks  
to the Lord our God.**

*The people: It is right and just.*

*The Priest continues with the Preface.*

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

**For, though innocent, he suffered  
willingly for sinners and accepted  
unjust condemnation to save the guilty.**

**His Death has washed away our sins,  
and his Resurrection has purchased our  
justification.**

**And so, with all the Angels, we praise  
you, as in joyful celebration we acclaim:**

*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 the singing of the Sanctus the congregation kneels for the remainder of the Eucharistic Prayer.*

*The Priest continues:*

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread 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, giving you thanks, he said the blessing, and gave the chalice 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:*

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

*Then the Priest continues:*

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with your blessed Apostles and glorious Martyrs (with Saint N.: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant Francis, our Pope and Michael, our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you:

in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom.

There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

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

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

Amen.

## THE COMMUNION RITE

*The eating and drinking together of the Lord's Body and Blood in a Paschal meal is the culmination of the Eucharist. The themes underlying these rites are the mutual love and reconciliation that are both the condition and the fruit of worthy communion and the unity of the many in the One.*

## THE LORD'S PRAYER

*The congregation stands and the Priest says:*

**At the Savior'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 Savior, 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 forever 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 Priest, adds:*

**Let us offer each other the sign of peace.**

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

## **BREAKING OF THE BREAD**

*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.**

## **INVITATION TO COMMUNION**

*After his private prayers of preparation 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 says:*

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

## **COMMUNION**

*After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honor of Christ's presence in the Sacrament. They receive Holy Communion standing.*

*The Priest says:*

**The Body (Blood) of Christ.**

*The communicant replies:*

**Amen.**



***Since you cannot physically receive Holy Communion,  
pray this Act of Spiritual Communion:***

## ACT OF SPIRITUAL COMMUNION

***Lord 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.***

## COMMUNION SONG

### LORD I NEED YOU

*by Matt Maher*

Lord, I come, I confess  
Bowing here I find my rest  
Without You I fall apart  
You're the One that guides my  
heart

So teach my song to rise to You  
When temptation comes my way  
When I cannot stand I'll fall on  
You  
Jesus, You're my hope and stay

Lord, I need You, oh, I need You  
Every hour I need You  
My one defense, my  
righteousness  
Oh God, how I need You

Lord, I need You, oh, I need You  
Every hour I need You  
My one defense, my  
righteousness  
Oh God, how I need You

Where sin runs deep  
Your grace is more  
Where grace is found  
is where You are  
Where You are, Lord, I am free  
Holiness is Christ in me

You're my one defense, my  
righteousness  
Oh God, how I need You  
My one defense, my  
righteousness  
Oh God, how I need You

Lord, I need You, oh, I need You  
Every hour I need You  
My one defense, my  
righteousness  
Oh God, how I need You

## PRAYER AFTER COMMUNION

*At the end of the prayer, all respond: Amen.*

## THE CONCLUDING RITES

*The brief Concluding Rite sends the people forth to put into effect in their daily lives the Mystery of Christ's Death and Resurrection and the unity in Christ which they have celebrated. Their mission is to witness to Christ in the world and to bring the Gospel to the poor.*

### BLESSING

*The Priest 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.**

### DISMISSAL

*Then the Priest 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.**

## CONCLUDING SONG

Only This I Want

by Dan Schutte

Only this I want:  
But to know the Lord,  
And to bear his cross  
So to wear the crown he wore.

All but this is loss, worthless refuse to me,  
For to gain the Lord is to gain all I need.

I will run the race; I will fight the good fight,  
So to win the prize of the kingdom of my Lord

Let your heart be glad, always glad in the Lord,  
So to shine like stars in the darkness of the night.



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