

April 05

PALM SUNDAY OF THE PASSION OF THE LORD

On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the principal Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people.

It is desirable that, where neither the Procession nor the Solemn Entrance can take place, there be a sacred celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.

The Commemoration of the Lord's Entrance into Jerusalem

FIRST FORM: THE PROCESSION

At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.

Wearing the red sacred vestments as for Mass, the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered. Instead of the chasuble, the Priest may wear a cope, which he leaves aside when the procession is over, and puts on a chasuble.

Meanwhile, the following antiphon or another appropriate chant is sung.

**Hosanna to the Son of David; blessed is he who comes
in the name of the Lord,
the King of Israel.
Hosanna in the highest.**

Mt 21:9

After this, the Priest and people sign themselves, while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit. Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:

Dear brethren (brothers and sisters),
since the beginning of Lent until now
we have prepared our hearts by penance
and charitable works.

Today we gather together
to herald with the whole Church
the beginning of the celebration
of our Lord's Paschal Mystery,
that is to say, of his Passion and Resurrection.
For it was to accomplish this mystery
that he entered his own city of Jerusalem.
Therefore, with all faith and devotion,
let us commemorate
the Lord's entry into the city for our salvation,
following in his footsteps,
so that, being made by his grace partakers of the Cross,
we may have a share also in his Resurrection and in his life.

After the address, the Priest says one of the following prayers with hands extended.

Let us pray.
Almighty ever-living God,
sanctify ✠ these branches with your blessing,
that we, who follow Christ the King in exultation,
may reach the eternal Jerusalem through him.
Who lives and reigns for ever and ever.
R. Amen.

Or:

Increase the faith of those who place their hope
in you, O God,
and graciously hear the prayers of those
who call on you,
that we, who today hold high these branches
to hail Christ in his triumph,
may bear fruit for you by good works
accomplished in him.
Who lives and reigns for ever and ever.
R. Amen.

He sprinkles the branches with holy water without saying anything.

Then a Deacon or, if there is no Deacon, a Priest, proclaims in the usual way the Gospel concerning the Lord's entrance according to one of the four Gospels. If appropriate, incense may be used.

Blessed is he who comes in the name of the Lord.

WHEN JESUS AND the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." This happened so that what had been spoken through the prophet might be fulfilled:

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

The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying:

"Hosanna to the Son of David;/ blessed is he who comes in the name of the Lord;/ hosanna in the highest."

And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee." The Gospel of the Lord.

After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:

Dear brethren (brothers and sisters),
like the crowds who acclaimed Jesus in Jerusalem,
let us go forth in peace.

Or:

Let us go forth in peace.

In this latter case, all respond:

In the name of Christ. Amen.

The Procession to the church where Mass will be celebrated then sets off in the usual way. If incense is used, the thurifer goes first, carrying a thurible with burning incense, then an acolyte or another minister, carrying a cross decorated with palm branches according to local custom, between two ministers with lighted candles. Then follow the Deacon carrying the Book of the Gospels, the Priest with the ministers, and, after them, all the faithful carrying branches.

As the Procession moves forward, the following or other suitable chants in honor of Christ the King are sung by the choir and people.

Antiphon 1

The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:

Hosanna in the highest.

If appropriate, this antiphon is repeated between the strophes of Psalm 24 (23).

Antiphon 2

The children of the Hebrews spread their garments on the road, crying out and saying: Hosanna to the Son of David; blessed is he who comes in the name of the Lord.

If appropriate, this antiphon is repeated between the strophes of Psalm 47 (46).

A hymn in honor of Christ the King, such as “Glory and Honor,” is sung during the procession.

As the procession enters the church, there is sung the following responsory or another chant, which should speak of the Lord’s entrance.

RM As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life.

*Waving their branches of palm, they cried:
Hosanna in the highest.

VM When the people heard that Jesus was coming to Jerusalem, they went out to meet him.

*Waving their branches....

When the Priest arrives at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he puts aside the cope, if he has worn one, and puts on the chasuble. Omitting the other Introductory Rites of the Mass and, if appropriate, the Kyrie (Lord, have mercy), he says the Collect of the Mass, and then continues the Mass in the usual way.

SECOND FORM: THE SOLEMN ENTRANCE

When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass.

Holding branches in their hands, the faithful gather either outside, in front of the church door, or inside the church itself. The Priest and ministers and a representative group of the faithful go to a suitable place in the church outside the sanctuary, where at least the greater part of the faithful can see the rite.

While the Priest approaches the appointed place, the antiphon Hosanna or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord’s entrance into Jerusalem take place as above. After the Gospel, the Priest processes solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory As the Lord entered or another appropriate chant is sung.

Arriving at the altar, the Priest venerates it. He then goes to the chair and, omitting the Introductory Rites of the Mass and, if appropriate, the Kyrie (Lord,

have mercy), he says the Collect of the Mass, and then continues the Mass in the usual way.

THIRD FORM: THE SIMPLE ENTRANCE

At all other Masses of this Sunday at which the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.

While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way.

At other Masses, in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.

ENTRANCE ANTIPHON

Cf. Jn 12:1, 12-13; Ps 24 (23):9-10

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

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

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!
Who is this king of glory?
He, the Lord of hosts, he is the king of glory.

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

After the Procession or Solemn Entrance the Priest begins the Mass with the Collect.

MASS

“In the palm procession our heart feels a joy mixed with sadness at sight of the Master's seemingly ephemeral triumph, prelude of suffering and death” (Archbishop Luis Martínez). Today's Mass recognizes that Jesus' full glory and kingship would only come about when he was lifted up. Our greatest sorrow and shame is our great relief—the cross. Jesus' experience of being loved and hated, of being welcomed and

then rejected, provides us strength to endure the caprices and injustices of our own life.

COLLECT

Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Savior to take flesh and submit to the Cross,
graciously grant that we may heed his lesson
of patient suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity
of the Holy Spirit,
one God, for ever and ever.

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

A reading from the Book of the Prophet Isaiah

50:4-7

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.
The word of the Lord.

PSALM 22

R/ (2a) 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.” **R/**

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. **R/**

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. **R/**

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!” *R.*

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

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

2:6-11

CHRI**S**T 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.
The word of the Lord.

VERSE BEFORE THE GOSPEL

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

The narrative of the Lord’s Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.

Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

The Passion of our Lord

Jesus Christ according to Matthew

26:14–27:66

[The shorter form (27:11-54) is indicated by brackets]

✠: Christ; N: Narrator; V: Voice; C: Crowd.

NSOne of the Twelve, who was called Judas Iscariot, went to the chief priests and said,

VS“What are you willing to give me if I hand him over to you?”

NSThey 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,

VS“Where do you want us to prepare for you to eat the Passover?”

NSHe 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.” ’”

NS 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.”

NS Deeply distressed at this, they began to say to him one after another,

VS “Surely it is not I, Lord?”

NS 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.”

NS Then Judas, his betrayer, said in reply,

VS “Surely it is not I, Rabbi?”

NS He answered,

✘ “You have said so.”

NS 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.”

NS 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.”

NS 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.”

NS Peter said to him in reply,

VS“Though all may have their faith in you shaken, mine will never be.”

NSJesus said to him,

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

NSPeter said to him,

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

NSAnd 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.”

NSHe 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.”

NSHe 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.”

NSWhen 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.”

NSWithdrawing 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!”

NSThen 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.”

NSWhile 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,

VS“The man I shall kiss is the one; arrest him.”

NSImmediately he went over to Jesus and said,

VS“Hail, Rabbi!”

NSand he kissed him. Jesus answered him,

✘ “Friend, do what you have come for.”

NSThen 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?”

NSAt 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.”

NSThen 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,

CS“This man said, ‘I can destroy the temple of God and within three days rebuild it.’”

NSThe high priest rose and addressed him,

VS“Have you no answer? What are these men testifying against you?”

NSBut Jesus was silent. Then the high priest said to him,

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

NSJesus 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.’”

NSThen the high priest tore his robes and said,

VS“He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?”

NSThey said in reply,

CS“He deserves to die!”

NSThen they spat in his face and struck him, while some slapped him, saying,

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

NSNow Peter was sitting outside in the courtyard. One of the maids came over to him and said,

VS“You too were with Jesus the Galilean.”

NSBut he denied it in front of everyone, saying,

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

NSAs he went out to the gate, another girl saw him and said to those who were there,

VS“This man was with Jesus the Nazorean.”

NSAgain he denied it with an oath,

VS“I do not know the man!”

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

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

NSAt that he began to curse and to swear,

VS“I do not know the man.”

NSAnd 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,

VS“I have sinned in betraying innocent blood.”

NSThey said,

CS“What is that to us? Look to it yourself.”

NSFlinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said,

CS“It is not lawful to deposit this in the temple treasury, for it is the price of blood.”

NSAfter 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, who questioned him,

VS“Are you the king of the Jews?”

NSJesus said,

✘ “You say so.”

NSAnd when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him,

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

NSBut 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,

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

NSFor 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,

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

NSThey answered,

CS“Barabbas!”

NSPilate said to them,

VS“Then what shall I do with Jesus called Christ?”

NSThey all said,

CS“Let him be crucified!”

NSBut he said,

VS“Why? What evil has he done?”

NSThey only shouted the louder,

CS“Let him be crucified!”

NSWhen 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,

VS“I am innocent of this man’s blood. Look to it yourselves.”

NSAnd the whole people said in reply,

CS“His blood be upon us and upon our children.”

NSThen 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,

CS“Hail, King of the Jews!”

NSThey 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,

CS“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!”

NSLikewise the chief priests with the scribes and elders mocked him and said,

CS“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.’”

NSThe 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?”*

NSwhich means,

✘ *“My God, my God, why have you forsaken me?”*

NSSome of the bystanders who heard it said,

CS“This one is calling for Elijah.”

NSImmediately 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,

CS“Wait, let us see if Elijah comes to save him.”

NSBut Jesus cried out again in a loud voice, and gave up his spirit.

(Here all kneel and pause for a short time.)

NSAnd 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,

CS“Truly, this was the Son of God!”]

[End of the short form: The Gospel of the Lord.]

NSThere 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,

CS“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.”

NSPilate said to them,

VS“The guard is yours; go, secure it as best you can.”

NSSo they went and secured the tomb by fixing a seal to the stone and setting the guard.

The Gospel of the Lord.

After the narrative of the Passion, a brief homily should take place, if appropriate. A period of silence may also be observed.

CREDO

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.

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: Holy...

COMMUNION ANTIPHON

Mt 26:42

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

PRAYER AFTER COMMUNION

Nourished with these sacred gifts,
we humbly beseech you, O Lord,
that, just as through the Death of your Son

you have brought us to hope for what we believe,
so by his Resurrection
you may lead us to where you call.
Through Christ our Lord.

PRAYER OVER THE PEOPLE

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.