
INTRODUCTORY RITES

Entrance Antiphon

Cf. Is 66: 10-11

***Rejoice, Jerusalem, and all who love her.
Be joyful, all who were in mourning;
exult and be satisfied at her consoling breast.***

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

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

The people reply:

Amen.

Then the Priest, extending his hands, greets the people, saying:

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

Or:

The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

The Priest invites the faithful, saying:

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

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

Priest:

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

The people reply:

Lord, have mercy.

The Priest:

You came to call sinners. Christ, have mercy.

The people:

Christ, have mercy.

The Priest:

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

The people:

Lord, have mercy.

The absolution by the Priest follows:

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

The people reply:

Amen.

Gloria

The Gloria in excelsis (Glory to God in the highest) is not said during Lent.

Collect (Opening Prayer)

The Priest, with hands joined, says:

Let us pray.

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

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

O God, who through your Word
reconcile the human race to yourself in a wonderful way,
grant, we pray,
that with prompt devotion and eager faith
the Christian people may hasten
toward the solemn celebrations to come.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The people acclaim:

Amen.

THE LITURGY OF THE WORD

First Reading

1 Sm 16:1b, 6-7, 10-13a

David is anointed as king of Israel.

A reading from the first Book of Samuel

The LORD said to Samuel:

“Fill your horn with oil, and be on your way.
I am sending you to Jesse of Bethlehem,
for I have chosen my king from among his sons.”

As Jesse and his sons came to the sacrifice,
Samuel looked at Eliab and thought,
“Surely the LORD’s anointed is here before him.”

But the LORD said to Samuel:

“Do not judge from his appearance or from his lofty stature,
because I have rejected him.
Not as man sees does God see,
because man sees the appearance
but the LORD looks into the heart.”

In the same way Jesse presented seven sons before Samuel,
but Samuel said to Jesse,
“The LORD has not chosen any one of these.”

Then Samuel asked Jesse,
“Are these all the sons you have?”

Jesse replied,
“There is still the youngest, who is tending the sheep.”

Samuel said to Jesse,
“Send for him;
we will not begin the sacrificial banquet until he arrives here.”

Jesse sent and had the young man brought to them.
He was ruddy, a youth handsome to behold
and making a splendid appearance.

The LORD said,
“There—anoint him, for this is the one!”

Then Samuel, with the horn of oil in hand,
anointed David in the presence of his brothers;
and from that day on, the spirit of the LORD rushed upon David.

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

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Ps 23: 1-3a, 3b-4, 5, 6

Response: The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul.

Response: The Lord is my shepherd; there is nothing I shall want.

He guides me in right paths for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff that give me courage.

Response: The Lord is my shepherd; there is nothing I shall want.

You spread the table before me
in the sight of my foes;
you anoint my head with oil;
my cup overflows.

Response: The Lord is my shepherd; there is nothing I shall want.

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the LORD
for years to come.

Response: The Lord is my shepherd; there is nothing I shall want.



Second Reading

Arise from the dead, and Christ will give you light.

A reading from the Letter of Saint Paul to the Ephesians

Brothers and sisters:

You were once darkness,
but now you are light in the Lord.

Live as children of light,
for light produces every kind of goodness
and righteousness and truth.

Try to learn what is pleasing to the Lord.

Take no part in the fruitless works of darkness;
rather expose them, for it is shameful even to mention
the things done by them in secret;
but everything exposed by the light becomes visible,
for everything that becomes visible is light.

Therefore, it says:
“Awake, O sleeper,
and arise from the dead,
and Christ will give you light.”

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

The word of the Lord.

All reply:

Thanks be to God.

Gospel Reading

Gospel Acclamation

Glory and praise to you, Lord Jesus Christ.

I am the light of the world, says the Lord;
whoever follows me will have the light of life.
the Priest, bowing before the altar, says quietly:

Glory and praise to you, Lord Jesus Christ.

The Priest, bowing before the altar, says quietly:

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

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

The Lord be with you.

The people reply:

And with your spirit.

The Priest:

A reading from the holy Gospel according to John.

And, at the same time, he makes the Sign of the Cross
on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Priest proclaims the Gospel.

A reading from the holy Gospel according to John

Jn 9:1-41 or 9:1, 6-9, 13-17, 34-38

The man who was blind went off and washed himself and came back able to see.

As Jesus passed by he saw a man blind from birth.

His disciples asked him,
“Rabbi, who sinned, this man or his parents,
that he was born blind?”

Jesus answered,
“Neither he nor his parents sinned;
it is so that the works of God might be made visible through him.

We have to do the works of the one who sent me while it is day.

Night is coming when no one can work.

While I am in the world, I am the light of the world.”

When he had said this, he spat on the ground
and made clay with the saliva,
and smeared the clay on his eyes,
and said to him,

“Go wash in the Pool of Siloam”—which means Sent—.

So he went and washed, and came back able to see.

His neighbors and those who had seen him earlier as a beggar said,
“Isn’t this the one who used to sit and beg?”

Some said, “It is,”
but others said, “No, he just looks like him.”

He said, “I am.”

So they said to him, “How were your eyes opened?”

He replied,

“The man called Jesus made clay and anointed my eyes
and told me, ‘Go to Siloam and wash.’

So I went there and washed and was able to see.”

And they said to him, “Where is he?”

He said, “I don’t know.”

They brought the one who was once blind to the Pharisees.

Now Jesus had made clay and opened his eyes on a sabbath.

So then the Pharisees also asked him how he was able to see.

He said to them,

“He put clay on my eyes, and I washed, and now I can see.”

So some of the Pharisees said,

“This man is not from God,
because he does not keep the sabbath.”

But others said,

“How can a sinful man do such signs?”

And there was a division among them.

So they said to the blind man again,

“What do you have to say about him,
since he opened your eyes?”

He said, “He is a prophet.”

Now the Jews did not believe

that he had been blind and gained his sight
until they summoned the parents of the one who had gained his sight.

They asked them,

“Is this your son, who you say was born blind?

How does he now see?”

His parents answered and said,

“We know that this is our son and that he was born blind.

We do not know how he sees now,

nor do we know who opened his eyes.

Ask him, he is of age;

he can speak for himself.”

His parents said this because they were afraid of the Jews,
for the Jews had already agreed
that if anyone acknowledged him as the Christ,
he would be expelled from the synagogue.

For this reason his parents said,
“He is of age; question him.”

So a second time they called the man who had been blind
and said to him, “Give God the praise!

We know that this man is a sinner.”

He replied,
“If he is a sinner, I do not know.
One thing I do know is that I was blind and now I see.”

So they said to him,
“What did he do to you?
How did he open your eyes?”

He answered them,
“I told you already and you did not listen.
Why do you want to hear it again?
Do you want to become his disciples, too?”

They ridiculed him and said,
“You are that man’s disciple;
we are disciples of Moses!
We know that God spoke to Moses,
but we do not know where this one is from.”

The man answered and said to them,
“This is what is so amazing,
that you do not know where he is from, yet he opened my eyes.
We know that God does not listen to sinners,
but if one is devout and does his will, he listens to him.
It is unheard of that anyone ever opened the eyes of a person born blind.
If this man were not from God,
he would not be able to do anything.”

They answered and said to him,
“You were born totally in sin,
and are you trying to teach us?”

Then they threw him out.

When Jesus heard that they had thrown him out,
he found him and said, “Do you believe in the Son of Man?”

He answered and said,
“Who is he, sir, that I may believe in him?”

Jesus said to him,
“You have seen him,
the one speaking with you is he.”

He said,
“I do believe, Lord,” and he worshiped him.

Then Jesus said,
“I came into this world for judgment,
so that those who do not see might see,
and those who do see might become blind.”

Some of the Pharisees who were with him heard this
and said to him, “Surely we are not also blind, are we?”

Jesus said to them,
“If you were blind, you would have no sin;
but now you are saying, ‘We see,’ so your sin remains.

At the end of the Gospel, the Priest acclaim:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

Through the words of the Gospel
may our sins be wiped away.

Homily



Creed

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

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.**

**God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.**

**For us men and for our salvation
he came down from heaven,**

At the words that follow up to and including “and became man,” all bow.

**and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.**

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

**He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

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

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

Intercessions/Universal Prayer/Prayer of the Faithful

The people's response to each intercession is

Lord, hear our prayer.

THE LITURGY OF THE EUCHARIST

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

the people acclaim:

Blessed be God for ever.

Then he places the paten with the bread on the corporal.

The Priest pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

The people acclaim:

Blessed be God for ever.

Then he places the chalice on the corporal.

After this, the Priest, bowing profoundly, says quietly:

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

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

The people rise and reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Prayer over the Offerings

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

We place before you with joy these offerings,
which bring eternal remedy, O Lord,
praying that we may both faithfully revere them
and present them to you, as is fitting,
for the salvation of all the world.
Through Christ our Lord.

The people acclaim:

Amen.



The Preface

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

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

For you have given your children a sacred time
for the renewing and purifying of their hearts,
that, freed from disordered affections,
they may so deal with the things of this passing world
as to hold rather to the things that eternally endure.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

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

**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.**

Eucharistic Prayer III

The Priest, with hands extended, says:

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.

He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

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

that they may become the Body and + Blood
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.
For on the night he was betrayed

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

he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

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

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

He bows slightly.

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

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he says:

The mystery of faith.

And the people continue, acclaiming:

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

Then the Priest, with hands extended, says:

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.) and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing 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 **Ronald** 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

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good.

He takes the chalice and the paten with the host and, raising both, he 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.

The people acclaim:

Amen.

The Communion Rites

After the chalice and paten have been set down, the Priest, with hands joined, says:

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

He extends his hands and, together with the people, continues:

**Our 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.**

With hands extended, the Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

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

Then the Priest, with hands extended, says aloud:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then he takes the Host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

Meanwhile the following is sung or said:

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.

Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds:

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

The Priest, facing the altar, says quietly:

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

Communion Antiphon

Cf. Jn 9: 11, 38

***The Lord anointed my eyes: I went, I washed,
I saw and I believed in God.***

The Priest purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

The Prayer After Communion

Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

Then the Priest, with hands extended, says the Prayer after Communion:

O God, who enlighten everyone who comes into this world,
illuminate our hearts, we pray,
with the splendor of your grace,
that we may always ponder
what is worthy and pleasing to your majesty
and love you in all sincerity.
Through Christ our Lord.

The people acclaim:

Amen.

The Concluding Rites

If they are necessary, any brief announcements to the people follow here.

In the Diocese of Harrisburg: The Prayer for the Intercession of Saint Michael:

***Saint Michael the Archangel,
defend us in battle.
Be our defense against the wickedness and snares of the Devil.
May God rebuke him, we humbly pray,
and do thou,
O Prince of the heavenly hosts,
by the power of God,
thrust into hell Satan,
and all the evil spirits,
who prowl about the world
seeking the ruin of souls. Amen.***

During this period of the closing of the churches: An Act of Spiritual Communion

***My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there and unite myself wholly to You.
Never permit me to be separated from You. Amen.***

Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest says the invitation:

Bow down for the blessing.

Then the Priest, with hands outstretched over the people, says:

Look upon those who call to you, O Lord,
and sustain the weak;
give life by your unfailing light
to those who walk in the shadow of death,
and bring those rescued by your mercy from every evil
to reach the highest good.
Through Christ our Lord.

The people reply:

Amen.

After the prayer, the Priest adds:

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.

The people reply:

Amen.

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

Go in peace, glorifying the Lord by your life.

The people reply:

Thanks be to God.
