

PARISH NEWSLETTER



Canon Willie Fitzmaurice P.P. 061 397231 / 086 2423 728

Email: croomchurch@eircom.net

Croom and Banogue Parish Website: <https://www.croomparish.com/>

Diocesan Web Page: www.limerickdiocese.org

Link for Live Church Services:

Croom Parish - ChurchCamLive.ie

Banogue Parish - ChurchCamLive.ie

Croom Church Eircode: V35 R972

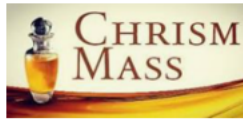
Banogue Church Eircode: V35 WN59

Croom Hospital Mass Sunday 8 a.m. Thursday 11 a.m. Followed by Holy Hour.

Public Welcome

Last Sundays Offertory Collection: Banogue €425

Croom €1,100



Chrism Mass

You are warmly invited to attend this year's Chrism Mass which will be celebrated in St John's Cathedral on next Wednesday 27th March at 7.30PM. This is a wonderful occasion when the Bishop concelebrates with all the Priests in the Diocese in the presence of many lay people that have come from the various parishes; also with various groups and organisations. During the Mass the Bishop blesses the Holy Oils which will be used in the sacraments throughout the Diocese during the coming year. All are welcome to attend.

Holy Week Ceremonies

Holy Thursday - Mass of The Lord's Supper Banogue 6.00PM, Croom 7.00PM

Good Friday - Celebration of The Lord's Passion Croom 3.00PM, Banogue 6.00PM

Stations of the Cross Croom 7.00PM

Easter Saturday

Confessions: Croom 11.30AM to 12.30PM

Easter Vigil Ceremony: Croom 7.30PM

Easter Sunday

Down Mass: Anhid Cemetery 6.45AM

Easter Masses: Banogue 10.00AM, Croom 11.30AM

Reflection for Holy Week

He was not crucified alone, and he is not crucified alone today.

We're all part of Jesus, he has no body now but ours
he suffers today in his people, and he suffers in you.

He was not crucified alone, and he is not crucified alone today.

Are you ill? He suffers in your illness.

Are you lonely? He suffers in your loneliness.

Are you homeless? He suffers in your homelessness.

Have you been neglected? He suffers in your neglect.

Have you been abused? He suffers in your abuse.

Have you been despairing? He suffers in your despair.

Are you victimised by greed? He suffers with you.

He has nobody now on earth but yours.

He was consoled by the look of Mary – his mother,
by the touch of Veronica – his consoler,
by the helping hand of Simon – his cross-carrier,
by the quiet presence of John – his friend.

You are Jesus.

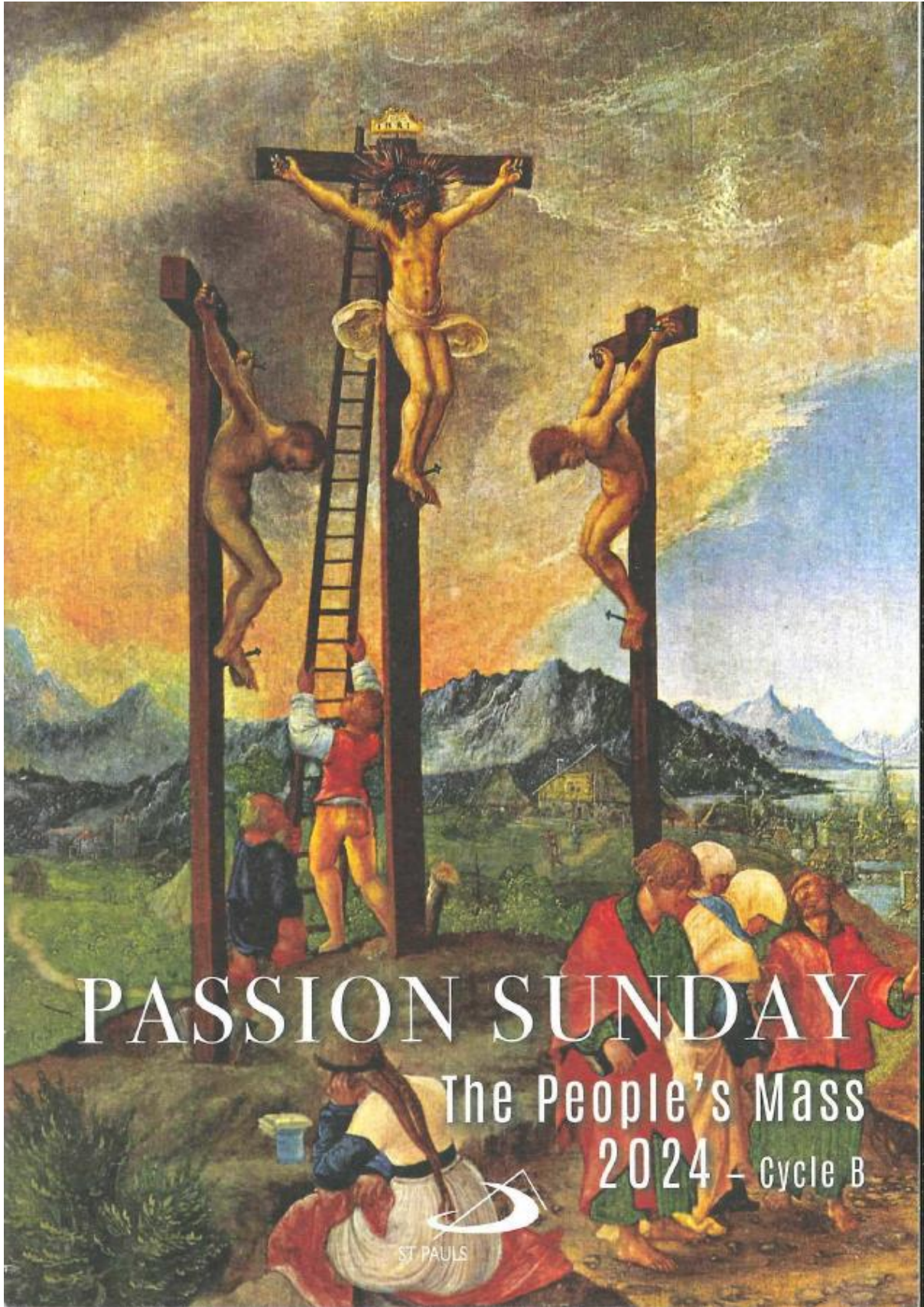
And you are Mary, Veronica, Simon, John,
his helpers on the way of the Cross.

You are the body of Christ.

He was not crucified alone, and he is not crucified alone today.



Summer time begins on Sunday 31st March



PASSION SUNDAY

The People's Mass

2024 - Cycle B



PALM SUNDAY of the Passion of the Lord



Today begins the celebration of the Great Week – Holy Week – which will reach its high point in the final three days, the crown of the Church's liturgical year.

Today's Mass is dominated by reading of the Passion – that is the Gospel narrative of the Lord's capture, sufferings and death. The passion, death and resurrection of the Lord are a constant reminder that if we wish to share in the glory of the risen Saviour, we must first work to resemble him in humility, meekness and self-denial.

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

First Form: The Procession

The congregation assembles 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.

The Priest, accompanied by other ministers, approach the place where the people are gathered. Meanwhile, the following antiphon or another appropriate chant is sung.

Antiphon Mk 21:9
Hosanna to the Son of David;
blesed is he who comes in the name of the
Lord, the King of Israel.
Hosanna in the highest

Or:
Hosanna filio David: benedictus qui venit in
nomine Domini.

Rex Israel: Hosanna in excelsis

The Priest greets the people 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.

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.
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.
Amen.

He sprinkles the branches with holy water.

1

GOSPEL

The Lord be with you.
And with your spirit.

A reading from the holy Gospel according to Mark.

Glory to you, O Lord.

Blessings on him who comes in the name of the Lord.

When they were approaching Jerusalem, in sight of Bethphage and Bethany, close by the Mount of Olives, Jesus sent two of his disciples and said to them, 'Go off to the village facing you, and as soon as you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone says to you, "What are you doing?" say, "The Master needs it and will send it back here directly.'" They went off and found a colt tethered near a door in the open street. As they untied it, some men standing there said, 'What are you doing, untying that colt?' They gave the answer Jesus had told them, and the men let them go. Then they took the colt to Jesus and threw their cloaks on its back, and he sat on it. Many people spread their cloaks on the road, others greenery which they had cut in the fields. And those who went in front and those who followed were all shouting, 'Hosanna! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Hosanna in the highest heavens!'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.



2

PROCESSION

After the Gospel, an invitation may be given 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 the name of Christ. Amen.

The Procession to the church where Mass will be celebrated then sets off in the usual way.

As the Procession moves forward, the following or other suitable chants in honour 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 the following Psalm.

Psalm 23

- The Lord's is the earth and its fullness, the world, and those who dwell in it. It is he who set it on the seas; on the rivers he made it firm. (Ant.)
- Who shall climb the mountain of the Lord? The clean of hands and pure of heart, whose soul is not set on vain things, who has not sworn deceitful words. (Ant.)
- Blessings from the Lord shall he receive, and right reward from the God who saves him. Such are the people who seek him, who seek the face of the God of Jacob. (Ant.)
- O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is this king of glory? The Lord, the mighty, the valiant; the Lord, the valiant in war. (Ant.)

Easter Triduum

- 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. (Ant.)

Antiphon 2

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

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 46

- All peoples, clap your hands. Cry to God with shouts of joy! For the Lord, the Most high, is awesome, the great King over all the earth. (Ant.)
- He humbles peoples under us and nations under our feet. Our heritage he chose for us, the pride of Jacob whom he loves. God goes up with shouts of joy. The Lord goes up with trumpet blast. (Ant.)
- Sing praise for God; sing praise! Sing praise to our king; sing praise! God is king of all earth. Sing praise with all your skill. (Ant.)
- God reigns over the nations. God sits upon his holy throne. The princes of the peoples are assembled with the people of the God of Abraham. The rulers of the earth belong to God, who is greatly exalted. (Ant.)

Hymn to Christ the King

Chorus:

Glory and honour and praise be to you,
Christ, King and Redeemer,
to whom young children cried out loving
Hosannas with joy.

Chorus:

Israel's King are you, King David's magnificent offspring; you are the ruler who come blest in the name of the Lord.

All repeat: Glory and honour ...

Chorus:

Heavenly hosts on high unite in singing your praises; men and women on earth and all creation join in.

All repeat: Glory and honour ...

Chorus:

Bearing branches of palm, Hebrews came crowding to greet you; see how with prayers and hymns we come to pay you our vows.

All repeat: Glory and honour ...

Chorus:

They offered gifts of praise to you, so near to your Passion; see how we sing this song now to you reigning on high.

All repeat: Glory and honour ...

Chorus:

Those you were pleased to accept; now accept our gifts of devotion, good and merciful King, lover of all that is good.

All repeat: Glory and honour ...

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

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.

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

Waving their branches ...

The Priest goes to the chair, says the Collect of the Mass, and then continues the Mass in the usual way.

3

Palm Sunday of the Passion of the Lord

Second Form: The Solemn Entrance

If the procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church before the principal Mass.

The faithful, holding branches in their hands, gather either outside, in front of the church door, or inside the church. While the priest approaches the appointed place, the antiphon Hosanna (see page 1) or another appropriate song is sung. The blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place (see page 2).

After the Gospel, the priests process solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory As the Lord entered (see page 3) or another appropriate song is sung. The Mass begins with the Collect (see below).

Third Form: The Simple Entrance

If 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 (see below) or another chant on the same theme is sung. The Mass continues in the usual way.

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!

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!

THE MASS

Collect

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.

THE LITURGY OF THE WORD

FIRST READING Is 50:4-7

A reading from the prophet Isaiah. I did not cover my face against insult - I know I shall not be shamed.

The Lord has given me a disciple's tongue.

So that I may know how to reply to the wearied, he provides me with speech.

Each morning he wakes me to hear, to listen like a disciple.

The Lord has opened my ear. For my part, I made no resistance, neither did I turn away.

I offered my back to those who struck me, my cheeks to those who tore at my beard;

I did not cover my face against insult and spittle.

The Lord comes to my help, so that I am untouched by the insults.

So, too, I set my face like flint; I know I shall not be shamed.

The word of the Lord. Thanks be to God

RESPONSORIAL PSALM Ps 21:8-9 17-20.23-24

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

1. 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 if this is his friend.' R

2. Many dogs have surrounded me, a band of the wicked beset me.

They tear holes in my hands and my feet, I can count every one of my bones. R

3. They divide my clothing among them. They cast lots for my robe.

O Lord, do not leave me alone, my strength, make haste to help me! R

4. I will tell of your name to my brethren and praise you where they are assembled.

'You who fear the Lord give him praise; all sons of Jacob, give him glory.

Revere him, Israel's sons.' R

SECOND READING Ph 2:6-11

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

He humbled himself, but God raised him high:

His state was divine, yet Christ Jesus did not cling to his equality with God

but emptied himself and became as men are; and being as all men are,

he was humbler yet, even to accepting death, death on a cross.

But God raised him high and gave him the name which is above all other names

so that all beings in the heavens, on earth and in the underworld,

should bend the knee at the name of Jesus and that every tongue should acclaim

Jesus Christ as Lord, to the glory of God the Father.

The word of the Lord.

Thanks be to God

GOSPEL ACCLAMATION Ph 2:8-9

Praise to you, O Christ, King of eternal glory!

Christ was humbler yet,

even to accepting death, death on a cross.

But God raised him high and gave him the name which is above all names.

Praise to you, O Christ, King of eternal glory.

GOSPEL Mk 14:1-15:47

For Shorter Form, read between * and †

N, Narrator; J, Jesus; O, other individual voices; C, the crowd - bold types.

The passion of our Lord Jesus Christ according to Mark.

N. It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said,

C. **It must not be during the festivities, or there will be a disturbance among the people.**

N. Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C. **Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor;**

N. and they were angry with her. But Jesus said,

J. Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always, and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do; she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N. Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur.

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C. **Where do you want us to go and make the preparations for you to eat the Passover?**

N. So he sent two of his disciples, saying to them,

J. Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, 'The Master says: Where is my dining room in which I can eat the passover with my disciples?' He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.

N. The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

J. I tell you solemnly, one of you is about to betray me, one of you eating with me.

N. They were distressed and asked him, one after another,

O. Not I, surely?

N. He said to them,

J. It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

N. And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them, saying,

J. Take it; this is my body.

N. Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

J. This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N. After psalms had been sung they left for the Mount of Olives. And Jesus said to them,

J. You will all lose faith, for the scripture says, "I shall strike the shepherd and the sheep will be scattered." However after my resurrection I shall go before you to Galilee.

N. Peter said,

O. Even if all lose faith, I will not.

N. And Jesus said to him,

J. I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N. But he repeated still more earnestly,

O. If I have to die with you, I will never disown you.

N. And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

J. Stay here while I pray.

N. Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

J. My soul is sorrowful to the point of death. Wait here, and keep awake.

N. And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said,

J. Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N. He came back and found them sleeping, and he said to Peter,

J. Simon, are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

N. Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

J. You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N. Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said,

O. The one I kiss, he is the man. Take him in charge, and see he is well guarded when you lead him away.

N. So when the traitor came, he went straight up to Jesus and said,

O. Rabbi!

N. and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear. Then Jesus spoke,

J. Am I a brigand that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N. And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death-sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C. **We heard him say, "I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands".**

N. But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

O. Have you no answer to that? What is this evidence these men are bringing against you?

N. But he was silent and made no answer at all. The high priest put a second question to him,

O. Are you the Christ, the Son of the Blessed One?

N. Jesus said,

J. I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.

N. The high priest tore his robes, and said,

O. What need of witnesses have we now? You heard the blasphemy. What is your finding?

- N. And they all gave their verdict: he deserved to die. Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting.
- C. Play the prophet!**
- N. And the attendants rained blows on him.
- While Peter was down below in the courtyard, one of the high priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,
- O. You too were with Jesus, the man from Nazareth.
- N. But he denied it, saying,
- O. I do not know. I do not understand what you are talking about.
- N. And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,
- O. This fellow is one of them.
- N. But he again denied it. A little later the bystanders themselves said to Peter,
- C. You are one of them for sure! Why, you are a Galilean.**
- N. But he started calling curses on himself and swearing,
- O. I do not know the man you speak of.
- N. At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.
- †First thing in the morning, the chief priests together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.
- Pilate questioned him,
- O. Are you the king of the Jews?
- N. He answered,
- J. It is you who say it.

- N. And the chief priests brought many accusations against him. Pilate questioned him again,
- O. Have you no reply at all? See how many accusations they are bringing against you!
- N. But to Pilate's amazement, Jesus made no further reply.
- At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowd went up and began to ask Pilate the customary favour, Pilate answered them,
- O. Do you want me to release for you the king of the Jews?
- N. For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again,
- O. But in that case, what am I to do with the man you call king of the Jews?
- N. They shouted back,
- C. Crucify him!**
- N. Pilate asked them,
- O. Why? What harm has he done?
- N. But they shouted all the louder,
- C. Crucify him!**
- N. So Pilate, anxious to placate the crowd, released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be crucified.
- The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,
- C. Hail, king of the Jews!**

- N. They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.
- They led him out to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.
- They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The King of the Jews.' And they crucified two robbers with him, one on his right and one on his left.
- The passers-by jeered at him; they shook their heads and said,
- C. Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!**
- N. The chief priests and the scribes mocked him among themselves in the same way. They said,
- C. He saved others, he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.**
- N. Even those who were crucified with him taunted him.
- When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,
- J. Eloi, Eloi, lama sabachthani?
- N. This means 'My God, my God, why have you deserted me?' When some of those who stood by heard this they said,

- C. Listen, he is calling on Elijah.**
- N. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink saying,
- O. Wait and see if Elijah will come to take him down.
- N. But Jesus gave a loud cry and breathed his last.
- All kneel and pause a moment.*
- N. And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said,
- O. In truth this man was a son of God. †
- N. There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.
- It was now evening, and since it was Preparation Day (that is, the vigil of the sabbath), there came Joseph of Arimathea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who brought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.

Homily

Profession of Faith

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 priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

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 II

Preface: The Passion of the Lord.

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

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, 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.

You are indeed Holy, O Lord,

the fount of all holiness.

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.

The mystery of faith.

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.

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.

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 coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.

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

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

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.

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

The peace of the Lord be with you always.
And with your spirit.

The priest may invite the people to exchange a sign of peace and Christian fellowship. As the priest breaks the consecrated 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.**

Showing the Eucharist to the people, the priest says:

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.

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

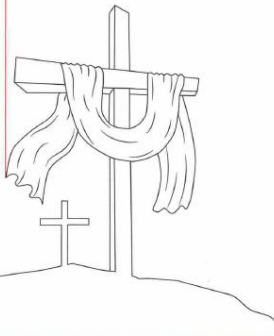
Communion Antiphon *Mt 26:42*
**Father, if this chalice cannot pass without
my drinking it,
your will be done.**

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.

THE CONCLUDING RITES

The Lord be with you.
And with your spirit.

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.



Hymns

1. O King of Might and Splendour *V.H. No. 10*

1. O King of might and splendour,
Creator most adored;
This sacrifice we tender;
To thee as sov'reign Lord.
May these our gifts be pleasing
Unto thy majesty,
Mankind from sin releasing,
Who have offended thee.
2. Thy body thou hast given,
Thy blood thou hast out-poured
That sin might be forgiven,
O Jesus, loving Lord,
As now with love most tender
Thy death celebrate,
Our lives in self-surrender
To thee we consecrate.

2. Hail Redeemer King Divine *V.H. No. 86*

1. Hail! Redeemer, King divine!
Priest and lamb, the throne is thine,
King whose reign shall never cease,
Prince of everlasting peace.
*Angels, saints and nations sing:
Praised be Jesus Christ, our King:
Lord of life, earth, sky and sea,
King of love on Calvary.*
2. Eucharistic King, what love
Draws thee daily from above,
Clad in signs of bread and wine,
Feed us, lead us, keep us thine.
3. King whose name creation thrills,
Rule our minds, our hearts, our wills,
Till in peace each nation rings,
with thy praises, King of Kings.

3. Keep in Mind *A.A. p. 65*

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.
He is our saving Lord, he is joy for all ages.*
1. If we die with the Lord, we shall live with
the Lord.
2. If we endure with the Lord, we shall reign with
the Lord.
3. In him all our sorrow, in him all our joy,

4. In him hope of glory, in him all our love.

5. In him our redemption, in him all our grace.
6. In him our salvation, in him all our peace.

4. Priestly People *A.A. p. 64*

*Priestly people, Kingly people, Holy people,
God's chosen people, sing praise to the Lord.*
1. We sing to you, O Christ beloved Son of the
Father,
We give you praise, O Wisdom ever lasting
and Word of God.
2. We sing to you, O Son born of Mary the Virgin.
We give you praise, our brother born to heal
us, our saving Lord.
3. We sing to you, O brightness of splendour
and glory.
We give you praise, O morning star announc-
ing the coming day.
4. We sing to you, O light bringing men out
of darkness.
We give you praise, O guiding light who shows
us the way to heav'n.

5. I Am the Bread of Life *Hosanna! No. 65*

1. I am the Bread of Life.
You who come to me shall not hunger,
And who believe in me shall not thirst.
No one can come to me
unless the Father beckon,
And I will raise you up, (2)
and I will raise you up on the last day.
2. The bread that I will give
is my flesh for the life of the world,
and if you eat of this bread,
you shall live for ever, you shall live for ever.
3. Unless you eat
of the flesh of the Son of Man,
and drink of his blood, and drink of his blood,
you shall not have life within you.
4. I am the Resurrection, I am the life.
If you believe in me,
even though you die,
you shall live for ever.



ST PAUL'S is an activity of the Priest and Brothers of the Society
of St Paul who promote the Gospel through the media of social
communication. Directed by St Paul Maguire RSM, Maynooth,
Co. Kildare. Tel. 01-8523333

Printer: Canon Farnell, Archbishop of Dublin. Concorat cum originali. Rev. Damien McSheehy. Excerpt from the
English translation of the Roman Missal © 2010, International Commission on English in the Liturgy Commission (ICEL).
All rights reserved. American version of the text © Canon, Longman & Co. Ltd, and Glendale & Co., Inc.
Reproduction of this book is prohibited.

‘My God, my God, why have you forsaken me?’ In the Bible, the word ‘forsake’ is powerful. We hear it at moments of extreme pain: love that fails, or is rejected or betrayed; children who are rejected and aborted; situations of repudiation, the lot of widows and orphans; broken marriages, forms of social exclusion, injustice and oppression; the solitude of sickness. In a word, in the drastic severing of the bonds that unite us to others. There, this word is spoken: ‘abandonment’. Christ brought all of this to the cross; upon his shoulders, he bore the sins of the world. And at the supreme moment, Jesus, the only-begotten, beloved Son of the Father, experienced a situation utterly alien to his very being: abandonment, the distance of God.

– Pope Francis