

Guide for the Third Sunday of Easter



THE THIRD SUNDAY OF EASTER Salesian College Preparatory April 26, 2020

OPENING SONG

Open My Eyes Lord

By Jesse Manibusan

Open my eyes Lord Help me to see Your face
Open my eyes Lord, Help me to see.

Open my ears Lord, Help me to hear Your voice
Open my ears Lord, Help me to hear

Open my heart Lord, Help me to love like You
Open my heart Lord, Help me to Love

THE INTRODUCTORY RITES

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

SIGN OF THE CROSS

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

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

The people reply: **Amen.**

GREETING

Then the Priest greets the people:

The Lord be with you.

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

PENITENTIAL ACT

The Priest invites the faithful to the Penitential Act.

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

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

**I confess to almighty God and to you, my brothers and sisters,
that I have greatly sinned, in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

through my fault, through my fault, through my most grievous fault;

**therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,
and you, my brothers and sisters, to pray for me to the Lord our God.**

The absolution by the Priest follows:

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

THE KYRIE

The Lord, have mercy invocations follow:

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

THE GLORIA

**Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.**

**For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.**

THE COLLECT

The Priest says:

Let us pray.

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

Amen.

The Liturgy of the Word

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

First Reading

Acts of the Apostles 2:14, 22-33

A reading from the Acts of the Apostles.

Then Peter stood up with the Eleven, raised his voice, and proclaimed: “You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazarene was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him: I saw the Lord ever before me, with him at my right hand I shall not be disturbed. Therefore my heart has been glad and my tongue has exulted; my flesh, too, will dwell in hope, because you will not abandon my soul to the netherworld, nor will you suffer your holy one to see corruption. You have made known to me the paths of life; you will fill me with joy in your presence.

“My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption.

God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear.”

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

The word of the Lord.

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

Psalm

16:1-2, 5, 7-8, 9-10, 11

All: Lord, you will show us the path of life.

**Keep me, O God, for in you I take refuge;
I say to the LORD, “My Lord are you.”
O LORD, my allotted portion and my cup,
you it is who hold fast my lot.**

All: Lord, you will show us the path of life.

**I bless the LORD who counsels me;
even in the night my heart exhorts me.
I set the LORD ever before me;
with him at my right hand I shall not be disturbed.**

All: Lord, you will show us the path of life.

**Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption.**

All: Lord, you will show us the path of life.

**You will show me the path to life,
abounding joy in your presence,
the delights at your right hand forever.**

A reading from the first letter of St. Peter.

Beloved:

If you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb.

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

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

The word of the Lord.

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

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

The Lord be with you.

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

The Priest says:

A reading from the holy Gospel according to St. Luke.

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

Glory to you, O Lord.

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?” And he replied to them, “What sort of things?”

They said to him, “The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see.”

And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?”

Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes

were opened and they recognized him, but he vanished from their sight.

Then they said to each other, “Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?”

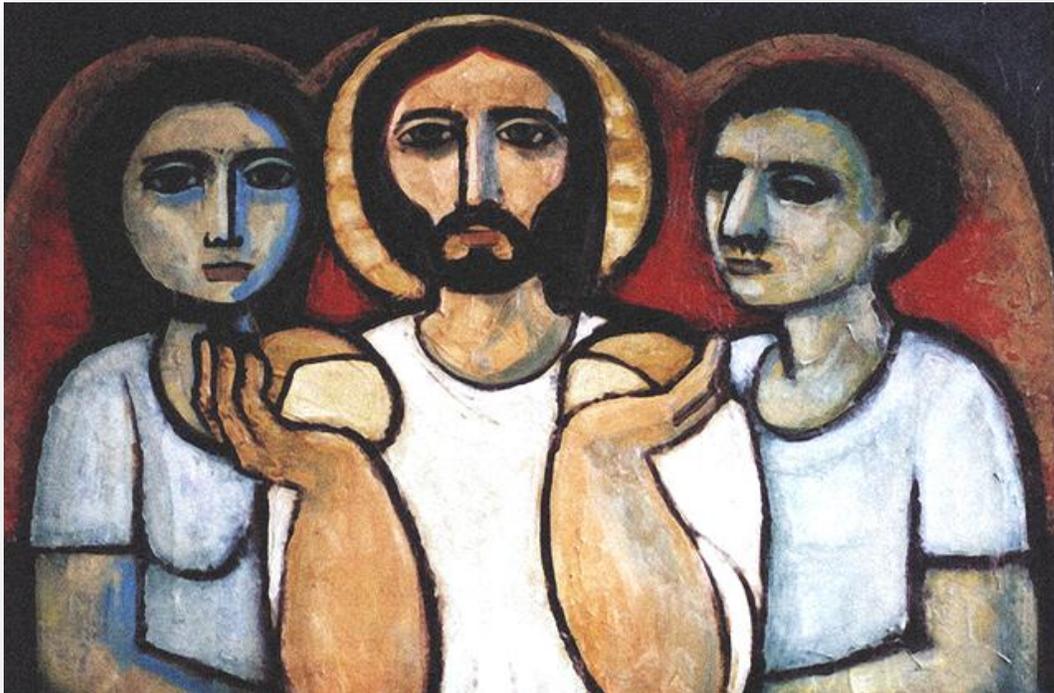
So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

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

The Gospel of the Lord. All reply: Praise to you, Lord Jesus Christ.

THE HOMILY

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



THE CREED

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

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

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

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

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

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

He ascended into heaven

and is seated at the right hand of the Father.

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

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

I believe in one, holy, catholic and apostolic Church.

**I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.**

Amen.

THE PRAYER OF THE FAITHFUL

After each petition, all respond: **Lord, hear our prayer.**

The Liturgy of the Eucharist

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

PREPARATION OF THE GIFTS

Sanctuary

**Lord, prepare me
To be a Sanctuary
Pure and holy
Tried and True
With thanksgiving
I'll be a living
Sanctuary for you**

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

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

The people reply:

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

PRAYER OVER THE OFFERINGS

THE EUCHARISTIC PRAYER

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

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

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

The Priest: **Lift up your hearts.**

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

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

The people: **It is right and just.**

The Priest continues with the Preface.

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet more gloriously when Christ our Passover has been sacrificed.

He never ceases to offer himself for us, but defends us and ever pleads our cause before you: he is the sacrificial Victim who dies no more, the Lamb, once slain, who lives for ever.

Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

The Priest concludes the Preface with the people singing or saying aloud:

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

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

After the singing of the Sanctus the congregation kneels for the remainder of the Eucharistic Prayer. The Priest continues:

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

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

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

In a similar way, when supper was ended, he took the chalice, and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

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

Then the Priest continues:

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

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body

and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

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

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

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

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

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

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

THE COMMUNION RITE

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

THE LORD'S PRAYER

The congregation stands and the Priest says:

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

Together with the people, he continues:

**Our Father, who art in heaven,
hallowed be thy name; thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread, and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.**

The Priest alone continues, saying:

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

The people conclude the prayer, acclaiming:

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

Then the Priest alone says aloud:

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

The people reply: **Amen.**

SIGN OF PEACE

The Priest adds:

**The peace of the Lord
be with you always.**

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

The Priest, adds:

Let us offer each other the sign of peace.

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

BREAKING OF THE BREAD

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

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

INVITATION TO COMMUNION

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

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

And together with the people he says:

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

COMMUNION

The Priest says: The Body (Blood) of Christ. The communicant replies: Amen.

***Since you are not able to physically receive Holy Communion,
we invite you to pray this Act of Spiritual Communion:***

ACT OF SPIRITUAL COMMUNION

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

COMMUNION SONG

REVELATION SONG

By Kari Jobe, Gateway Worship

Worthy is the Lamb who was slain
Holy, holy is He
Sing a new song
to Him who sits on
Heaven's mercy seat

Worthy is the Lamb who was slain
Holy, holy is He
Sing a new song
to Him who sits on
Heaven's mercy seat

Holy, holy, holy
is the Lord God Almighty
Who was and is and is to come
With all creation I sing
praise to the King of kings
You are my everything
and I will adore You

Holy, holy, holy
is the Lord God Almighty
Who was and is and is to come
With all creation I sing praise to
the King of kings
You are my everything
and I will adore You

Filled with wonder
awestruck wonder
At the mention of Your name
Jesus Your name is power,
breath and living water
Such a marvelous mystery

Oh, You're worthy, mystery
You are worthy

PRAYER AFTER COMMUNION

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



THE CONCLUDING RITES

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

BLESSING

The Priest says:

The Lord be with you.

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

The Priest blesses the people, saying:

**May almighty God bless you,
the Father, and the Son,
and the Holy Spirit.**

The people reply: **Amen.**

DISMISSAL

Then the Priest says:

Go in peace.

The people reply:

Thanks be to God.

CONCLUDING SONG

CHRIST THE LORD IS RISEN TODAY

Christ the Lord is Risen Today, Alleluia!
Earth and Heaven in chorus say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Love's redeeming work is done, Alleluia!
Fought the fight, the battle won, Alleluia!
Death in vain forbids him rise, Alleluia!
Christ has opened paradise, Alleluia!

Lives again our glorious King, Alleluia!
Where, O death, is now thy sting? Alleluia!
Once He died our souls to save, Alleluia!
Where's thy victory, boasting grave? Alleluia!

