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500 YEARS OF CHRISTIANITY IN THE PHILIPPINES

EPISCOPAL COMMISSION ON LITURGY

THE 500 YEARS ANNIVERSARY OF THE CHRISTIANITY IN THE PHILIPPINES



RITE OF THE OPENING OF THE JUBILEE DOOR IN LOCAL CHURCHES

INTRODUCTION

It pertains to each local church to adjust the ritual to meet the local cultural norms and pastoral needs of the local Church.

It is necessary to consider and implement the health protocols prescribed by the CBCP guidelines in the resumption of the celebration of the Mass in the time of pandemic and the IATF protocols.

The day

1. We read from the CBCP Pastoral Letter Celebrating the 500th Year of Christianity in the Philippines. "On April 4, 2021, we enjoin the faithful to celebrate Easter Sunday by recalling the first Eucharist celebrated in our beloved archipelago five hundred years ago, on Easter Sunday of 1521 (March 31). Let it also serve as the occasion for the opening of our Jubilee doors within that whole Octave of Easter. Instead of having the usual adult baptisms that we usually celebrate on Easter Sunday, perhaps we can hold them on the third Sunday of Easter, and let them coincide with the day the Sacrament of Baptism was first celebrated in Cebu (on April 14). Let it serve as an opportunity for us to recall how our ancestors first opened their doors to the strangers who had come all the way from Spain through the Pacific Ocean, in almost the same way the lowly shepherds of Bethlehem welcomed Mary and Joseph, and the Son of God in Mary's womb. Let us celebrate the gift of faith as symbolized by the Cross and the Santo Nino. Let this whole year motivate us to review the history of the beginnings of the Christian faith in our own ecclesiastical jurisdictions, to sift the grain from the chaff, to look back in order to know and understand where we are today as a local Church. But let us look ahead to the future with a firm resolve to share to the rest of the world as gift what we ourselves have received as gift."

THE 500 YEARS ANNIVERSARY OF THE CHRISTIANITY IN THE PHILIPPINES

The place

1. The Jubilee Year will be inaugurated in the cathedral and designated pilgrim Churches of each diocese with the opening of the Jubilee Door at a single celebration of the Liturgy of the Eucharist.

Furthermore, a Eucharistic celebration will take place in other churches and shrines in which the diocesan bishop has designated a Jubilee Door. A delegate of the bishop will preside over these ceremonies, at which one of the prayers below is recited at the main door.

The nature of the celebration

2. The elements that make up the rite of the opening of the Jubilee Door reflect its character and meaning:
 - a. the mystery of God, rich in mercy who unceasingly calls us to salvation, manifested and brought about in Christ, the Father's definitive offer of salvation, continually at work through the gift of the Holy Spirit (Jn 20:22-23);
 - b. the recognition of Christ as the sole door through which we enter salvation (cf. Jn 10:9) and the one way that leads to the Father (Jn 14:6);
 - c. the Church's ongoing pilgrimage toward "Jesus Christ (who) is the same yesterday, today, and forever" (Heb 13:8).

The celebrant

3. The diocesan bishop presides over the entire ceremony. This accords, on the one hand, with the solemn celebration of the Easter Sunday and the Church's ancient tradition, and, on the other, with the extraordinary event of the Jubilee Year. The Mass of Easter Sunday, 4 April 2021 will be observed as a stational Mass (cf. *Caeremoniale Episcoporum*, 120) at which the priests, especially the bishop's closest collaborators, concelebrate with him; the deacons, acolytes, and lectors perform their respective ministries, and the lay faithful are encouraged to attend inasmuch as possible.

The specific symbolism of the opening celebration

4. Within the context of the Eucharistic celebration, the specific gesture that marks the beginning of the Jubilee Year is the opening of the Jubilee Door and the solemn procession of the local church – the bishop, clergy, and people – into the cathedral, the Mother Church of all the faithful, where the Pastor of the diocese exercises his magisterial role, celebrates the sacred mysteries, carries out the liturgical acts of praise and supplication, and guides the ecclesial community. The Jubilee Doors of the pilgrim Churches will then be opened according to the schedule set by the diocese.
5. This liturgy is composed of five parts:
 - a. the statio, either in the church or in another appropriate place,
 - b. the solemn procession,
 - c. the opening of the Jubilee Door and the entrance into the cathedral, (pilgrim church)
 - d. the renewal of Baptismal promises,
 - e. and the celebration of the Eucharist.

The statio

6. The church chosen as the statio should be significant and sufficiently large to accommodate those participating in the introductory rites. It should be neither too far from the cathedral (pilgrim church) nor too close, but rather at a distance conducive to a procession.

Rite of the Opening of the Jubilee Door in Local Churches

7. The constitutive moments of the statio are: the greeting and the initial exhortation, the proclamation of a Gospel passage, and the recitation of the section of the Pastoral Letter of the president of the CBCP to open the Jubilee Year.

The procession

8. The procession represents the Church's pilgrimage, a practice that "has special place in the Jubilee Year, because it represents the journey each of us makes in this life". The procession recalls the fact that our life of faith is a journey that started in baptism and constantly renewed as we face the challenges of life.
9. Due to its ancient and multifaceted role in solemn processions, the Litany of the Saints is also very suitable to this occasion. And all the saints are witnesses to the victory of Christ Jesus as they lived faithfully their baptismal grace and character.
10. The Book of the Gospels plays an important role in this procession. It should be carried by a deacon. It represents both Christ walking among his people and his Word, the light that guides his disciples. This also reminds us of the first evangelizers who arrived at the shores of our land five hundred years ago. Another deacon carries the Easter candle.

The opening of the Jubilee Door and the entrance into the cathedral

11. The procession should proceed through the main door of the cathedral, (pilgrim church) which has particular Christological significance (cf. Jn 10:7,9) and serves as the Jubilee Door, a constant reminder of the meaning of this Jubilee Year. Using the words of 1 John 3:1, the bishop invokes the opening of the Door that leads to God's merciful heart made accessible through the open side of Christ on the cross (cf. Jn 19:34). It is in fact the door that leads to salvation as the antiphon based on John 10:9 makes clear. The entrance should therefore be rendered solemn by:
 - a. decorating the door with leafy branches or other ornamentation specific to the local culture, and with fitting Christological symbols;
 - b. by placing special emphasis on the crossing of the threshold: before proceeding inside the cathedral, the bishop should pause together with the entire procession. During this pause, the door itself should be

opened and the Book of the Gospels, and Easter Candle, should be solemnly displayed, first toward the outside of the cathedral and then toward the inside while the antiphon "I am the door" is sung.

Once the pause at the door is completed, the bishop, bearing the Book of the Gospels, and the Deacon carries the Easter Candle move in procession with the concelebrants toward the altar while the faithful take their places. During this time, an Easter hymn is sung.

Renewal of baptismal vows

14. The sacrament of Baptism is the door through which one enters the community of the Church. The rite of blessing the water and sprinkling the community with it is a living reminder of this sacrament. Indeed, Baptism is "the first sacrament of the New Law, through which those who firmly accept Christ in faith and receive the Spirit of adoption become in name and in fact God's adopted children. Joined with Christ in a death and resurrection like his, they become part of his Body. Filled with the anointing of the Spirit, they become God's holy temple and members of the Church, 'a chosen race, a royal priesthood, a holy nation, God's own people'" (The Book of Blessings, no. 1080).

The dialogical form of the renewal of baptismal vows is appropriate in this celebration. To emphasize the response of the people this can be set into music.

The celebration of the Eucharist

14. The celebration of the Eucharist, "as the action of Christ and of the People of God arrayed hierarchically, is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. For in it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit" (The General Instruction of the Roman Missal, 16). It is precisely for this reason that it stands at the apex of the inaugural celebrations of this

Jubilee Year. In the Eucharist, the Father rushes with mercy to meet everyone who seeks God “with a sincere heart,” continually offering his covenant to mankind and giving us a foretaste of the eternity of his kingdom, where, we pray, “with the whole of creation, freed from the corruption of sin and death,” we may “glorify” the Father for ever (Eucharistic Prayer IV).

Things to prepare

15. The following items should be prepared in the sacristy of the stational church:
 - the liturgical vestments to be worn by the Bishop, the concelebrating priests, the deacons, and the other ministers at Mass;
 - the cope, if the bishop is to wear one during the procession;
 - the processional cross and candles;
 - the Book of the Gospels and Easter Candle;
 - the thurible and incense.

These items should be prepared in the cathedral:

- the basin with water to be blessed and used for the sprinkling rite;
- everything necessary for the celebration of Mass (cf. General Instruction of the Roman Missal, 117-118).

APRIL 4, 2021
SOLEMNITY OF THE
RESURRECTION OF THE LORD
EASTER SUNDAY

CATHEDRAL CHURCHES
DIOCESES OF THE PHILIPPINES



RITE OF THE OPENING OF THE JUBILEE DOOR IN LOCAL CHURCHES

THE RITE OF INTRODUCTION IN THE STATIONAL CHURCH

The Celebrant, concelebrating Priests, and Deacons put on white colored liturgical vestments and make their way to where the people are gathered. Instead of a chasuble the Celebrant may vest in a cope, which he will remove after the procession.

While the Celebrant and the ministers go to the places prepared for them, the Hymn of the Jubilee is sung. This hymn may be accompanied by the organ or other suitable instruments.

The Celebrant turns to the people and says:

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

The people reply:

Amen.

He then greets the people with these words:

**The love of the Father,
the peace of our Lord Jesus Christ,
and the communion of the Holy
Spirit be with you all.**

The people reply:

And with your spirit.

The Celebrant invites the people to bless and praise God:

**Glory to you, Father,
who called us out of darkness into light.**

The people reply:

Your love endures forever.

The Celebrant invites the people to bless and praise God:

**Glory to you, Lord,
strong, majestic, and holy,
worthy of praise, worker of wonders.**

The people reply:

Your love endures forever.

The Celebrant invites the people to bless and praise God:

**Glory to you, Lord;
you who are a tender Father of all;
you are over all, and through all and you live in all.**

The people reply:

Your love endures forever.

EXHORTATION

Celebrant:

Dearest beloved brothers and sisters,
with eyes fixed on the risen Lord Jesus
the great and sure sign of the Father's love for us.
Today the Solemn Feast of Christ's resurrection
we inaugurate the Jubilee year of the 500 years of
Christianity in our country.

In communion with all the Churches in our country,
this celebration marks the solemn beginning of the Jubilee
Year
in our local Church; a prelude to the profound experience
of grace and reconciliation that awaits us this
year. We shall joyfully listen to the Gospel of
Salvation that Christ the Lord,
the Lamb of God who takes away the sins of the world,
continually proclaims throughout the world,
inviting us to rejoice in his love:
a love announced again and again to every creature on earth.

After the exhortation, the Celebrant says the following:

Let us pray.

O God, who bring us to participate
in the mystery of the Passion and Resurrection of Your
Son, grant, we pray,
That, strengthened by the spirit of adoption as your
children, we may always walk in newness of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit, God, forever and ever.

The people reply:

Amen.

GOSPEL*Mt 28:18-20***+ A reading from the Gospel according to Matthew**

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they all saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

The Gospel of the Lord.

After the Gospel there may be a short period of silence. Then a Lector will read an excerpt from the CBCP Pastoral Letter Celebrating the 500th Year of Christianity in the Philippines.

"On April 4, 2021, we enjoin the faithful to celebrate Easter Sunday by recalling the first Eucharist celebrated in our beloved archipelago five hundred years ago, on Easter Sunday of 1521 (March 31). Let it also serve as the occasion for the opening of our Jubilee doors within that whole Octave of Easter. Instead of having the usual adult baptisms that we usually celebrate on Easter Sunday, perhaps we can hold them on the third Sunday of Easter, and let them coincide with the day the Sacrament of Baptism was first celebrated in Cebu (on April 14). Let it serve as an opportunity for us to recall how our ancestors first opened their doors to the strangers who had come all the way from Spain through the Pacific Ocean, in almost the same way the lowly shepherds of Bethlehem welcomed Mary and Joseph, and the Son of God in Mary's womb. Let us celebrate the gift of faith as symbolized by the Cross and the Santo Nino. Let this whole year

motivate us to review the history of the beginnings of the Christian faith in our own ecclesiastical jurisdictions, to sift the grain from the chaff, to look back in order to know and understand where we are today as a local Church. But let us look ahead to the future with a firm resolve to share to the rest of the world as gift what we ourselves have received as gift.”

After this reading is complete, the Deacon or another minister says the following to begin the procession:

**Brothers and sisters,
let us go forth in the name of Christ:
He is the way that leads us
in the year of grace and thanksgiving.**

PROCESSION

The Celebrant places incense in the thurible. The procession to the cathedral (or pilgrim Church) where Mass will be celebrated then begins. The thurifer, carrying the lit thurible, goes first, followed by the Deacon carrying the Easter Candle, followed by another Deacon bearing the Book of the Gospels, then the Celebrant, and behind him, the Priests and other ministers, followed by the lay faithful. During the procession the Litany of the Saints and other appropriate chants may also be sung.

ENTRANCE INTO THE CATHEDRAL

The procession stops at the main door of the cathedral or pilgrim church. Here the Celebrant says:

**Open the gates of justice,
we shall enter and give thanks to the Lord.**

As the door opens, the Celebrant says:

**This is the Lord’s gate:
let us enter through it and obtain mercy and salvation.**

The Deacon gives the Book of the Gospels to the Celebrant. Standing at the threshold, the Celebrant holds up the Book of the Gospels while the antiphon indicated here (or another appropriate antiphon) is sung. While the Book of the Gospels is shown, the Deacon carrying the Easter candle stands directly next to the Celebrant.

Antiphon

**I am the gate, says the Lord,
whoever enters through me, will be saved;
he will enter and go out and find pasture.**

Once the antiphon is finished, the procession begins again and moves toward the altar: The thurible, cross, easter candle go first; the Celebrant proceeds next with the Book of the Gospels, followed by the Priests, the other ministers, and the faithful. In the meantime, the entrance antiphon or another appropriate antiphon is sung.

Entrance Antiphon

**Alleluia, Alleluia, Alleluia,
Lord God, who is your
equal? Strong, majestic, and
holy!
Worthy of praise, worker of wonders (Ex. 15:11)**

Once the Celebrant reaches the altar, he places the Book of the Gospels upon it. Then the Easter Candle is placed near the Ambo of the Word. Then, if he has worn a cope for the procession, he removes it and puts on a chasuble. He then reverences the altar, incenses it, and finally goes to his chair.

GLORIA

The Gloria in excelsis (Glory to God in the highest) is said.

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 Mass follows as usual. The readings are also taken from the Liturgy of the day. After the readings and the homily, the Remembrance of Baptism and Renewal of vows follows .

COLLECT

The Celebrant then sings or says the Collect from the Mass of the day.

Let us pray.

And all pray in silence with the Celebrant for a while. Then the Celebrant with hands extended, says:

O God, who on this day,
through your Only Begotten
Son, have conquered death
and unlocked for us the path to
eternity, grant, we pray, that we who
keep
the solemnity of the Lord's Resurrection
may, through the renewal brought by your
Spirit, rise up in the light of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit, God, for ever and ever.

The people acclaim:

Amen.

The mass follows as usual. The readings are also taken from the Liturgy of the day.

LITURGY OF THE WORD

FIRSTREADING

Acts 10:34. 37-43

A reading from the Acts of the
Apostles

Peter proceeded to speak and
said:

“You know what has happened all over
Judea, beginning in Galilee after the baptism
that John preached,
how God anointed Jesus of
Nazareth with the Holy Spirit
and power.

He went about doing good
and healing all those oppressed by the
devil, for God was with him.

We are witnesses of all that he did
both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third
day and granted that he be
visible,

not to all the people, but to us,

the witnesses chosen by God in advance,
who ate and drank with him after he rose from the dead.

He commissioned us to preach to the
people and testify that he is the one
appointed by God

as judge of the living and the dead.

To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

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

The Word of the Lord.

All reply:

Thanks be to God.

RESPONSORIAL PSALM

Psalm 118:1-2.16-17.22-23

R. This is the day the Lord has made; let us rejoice and be glad.

Give thanks to the LORD, for he is good, for his mercy endures forever. Let the house of Israel say, "His mercy endures forever."

R. This is the day the Lord has made; let us rejoice and be glad.

"The right hand of the LORD has struck with power; the right hand of the LORD is exalted. I shall not die, but live, and declare the works of the LORD."

R. This is the day the Lord has made; let us rejoice and be glad.

The stone which the builders rejected has become the cornerstone.

By the LORD has this been done; it is wonderful in our eyes.

R. This is the day the Lord has made; let us rejoice and be glad.

SECOND READING

Colossians 3:1-4

A reading from the letter of Saint Paul to the Colossians

Brothers and sisters:
 If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God.
 Think of what is above, not of what is on earth.
 For you have died, and your life is hidden with Christ in God. When Christ your life appears,
 then you too will appear with him in glory.

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

The Word of the Lord.

All reply:

Thanks be to God.

Or:

SECOND READING

1Corinthians5:6-8

**A reading from the first letter of Saint Paul
to the Corinthians**

Brothers and sisters:
Do you not know that a little yeast leavens all the
dough?

Clear out the old yeast,
so that you may become a fresh batch of
dough, inasmuch as you are
unleavened.

For our paschal lamb, Christ, has been sacrificed.
Therefore, let us celebrate the feast,
not with the old yeast, the yeast of malice and
wickedness, but with the unleavened bread of
sincerity and truth.

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

The Word of the Lord.

All reply:

Thanks be to God.

SEQUENCE VICTIMAE PASCHALILAUDES

Christians, to the Paschal Victim

Offer your thankful praises!

A Lamb the sheep

redeems; Christ, who

only is sinless,

Reconciles sinners to the Father.

Death and life have contended in that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring

What you saw,

wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’

resurrection; bright angels

attesting,

The shroud and napkin resting.

Yes, Christ my hope is arisen;

to Galilee he goes before you.”

Christ indeed from death is risen, our new life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

GOSPEL ACCLAMATION

cf. 1 Corinthians 5:7-8

R. Alleluia, alleluia.

**Christ, our paschal lamb, has been sacrificed;
let us then feast with joy in the Lord.**

R. Alleluia, alleluia

GOSPEL

John20:1-9

V. The Lord be with you.

R. And with your spirit.

V. A reading from the holy Gospel according to John

R. Glory to you, O Lord.

On the first day of the week,
Mary of Magdala came to the tomb early in the
morning, while it was still dark,
and saw the stone removed from the tomb.

So she ran and went to Simon Peter
and to the other disciple whom Jesus loved, and told
them, "They have taken the Lord from the tomb,
and we don't know where they put him."

So Peter and the other disciple went out and came to the
tomb.

They both ran, but the other disciple ran faster than Peter
and arrived at the tomb first;

he bent down and saw the burial cloths
there, but did not go in.

When Simon Peter arrived after him,
he went into the tomb and saw the burial cloths
there, and the cloth that had covered his
head,

not with the burial cloths but rolled up in a separate
place. Then the other disciple also went in,
the one who had arrived at the tomb first,
and he saw and believed.

For they did not yet understand the
Scripture that he had to rise from the

dead.

At the end of the Gospel, the Deacon, or the Celebrant, acclaims:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

HOMILY

After the readings and the homily, the Remembrance of baptism and Renewal of vows follows.

THE RENEWAL OF BAPTISMAL PROMISES

A container with blessed water is brought to the Celebrant. The Celebrant then invites everyone to pray in these or similar words:

We have been renewed by our following of the Lord in His passion, death and resurrection. We have been restored to grace by the work of redemption of Jesus in the waters of baptism. Let us ask the Lord to strengthen us in faith and make us His true witnesses. We thank the Lord for the gift of faith in our country among our people. We look back with gratitude for the gift of faith planted in our shores 500 years ago. We pray that this grows in us until we become what we shall be in the Lord's glory.

Dear brethren (brothers and sisters), through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Celebrant: Do you renounce Satan?

All: I do.

Celebrant: And all his works?

All: I do.

Celebrant: And all his empty show?

All: I do.

Or:

Celebrant: Do you renounce sin,
so as to live in the freedom of the children of God?

All: I do.

Celebrant: Do you renounce the lure of evil,
so that sin may have no mastery over you?

All: I do.

Celebrant: Do you renounce Satan,
the author and prince of sin?

All: I do.

Then the Celebrant continues:

Celebrant: Do you believe in God,
the Father almighty,
Creator of heaven and earth?

All: I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our
Lord, who was born of the Virgin Mary,
suffered death and was
buried, rose again from the
dead
and is seated at the right hand of the Father?

All: I do.

Celebrant: Do you believe in the Holy
Spirit, the holy Catholic
Church,
the communion of
saints, the forgiveness
of sins,
the resurrection of the body,
and life everlasting?

All: I do.

And the Celebrant concludes:

And may almighty God,
the Father of our Lord Jesus Christ,
who has given us new birth by water and the Holy
Spirit and bestowed on us forgiveness of our sins,
keep us by his grace,
in Christ Jesus our
Lord, for eternal life.

All reply:

Amen.

The Celebrant sprinkles the people with the blessed water, while all sing:

Antiphon

I saw the water flowing from the Temple,
From its right-hand side, alleluia:
and all to whom this water came were saved
and shall say: Alleluia, alleluia.

Another chant that is baptismal in character may also be sung.

The Celebrant takes the aspergillum and first sprinkles himself, then the concelebrants, then the ministers, and finally the people, walking through the nave of the cathedral (or pilgrim church).

PRAYER OF THE FAITHFUL

Celebrant:

**Christ Jesus, the source of our
hope, has been raised from the
dead. With thankful praise,
let us offer these petitions as we say:**

R. Lord, hear our prayer.

**For all of us who have been raised up with Christ in
baptism, that we may rejoice in God's merciful love,
Let us pray to the Lord:**

R. Lord, hear our prayer.

**For this assembly and our people
that we rejoice in God's triumph over sin and death,
in the Sacrament of Baptism, and in the
Christian faith planted in the shores of our country
500 years ago
Let us pray to the Lord:**

R. Lord, hear our prayer.

**For all of us that this Jubilee Year
may be a year of grace and renewal in faith
Let us pray to the Lord:**

R. Lord, hear our prayer.

**For all who serve in public office,
that they rejoice in God's call for justice and peace,
Let us pray to the Lord:**

R. Lord, hear our prayer.

**For those who suffer in body, mind, or
spirit, that they rejoice in God's
deliverance,
Let us pray to the Lord:**

R. Lord, hear our prayer.

**For this assembly,
That we rejoice in God's triumph over sin and Death,
Let us pray to the Lord:**

R. Lord, hear our prayer.

**For those who have died,
that they rejoice in God's gift of eternal life,
Let us pray to the Lord:**

R. Lord, hear our prayer.

Celebrant:

**Most merciful God,
Your loving plan of salvation finds its glorious fulfillment
in the resurrection of your Son, Jesus Christ.
Extend that saving power
Throughout our lives and our
world, This Easter day and every
day,
Both now and forever.**

The people reply:

Amen.

LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR AND THE GIFTS

When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Celebrant, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

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.

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

If, however, the Offertory Chant is not sung, the Celebrant may speak these words aloud; at the end, the people may acclaim:

Blessed be God forever.

The Deacon, or the Celebrant, 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 Celebrant then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

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.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Celebrant may speak these words aloud; at the end, the people may acclaim:

Blessed be God forever.

After this, the Celebrant, 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.**

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Celebrant and the people.

Then the Celebrant, 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, brethren (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 Celebrant, with hands extended, says:

Exultant with paschal gladness, O
Lord, we offer the sacrifice
by which your Church
is wondrously reborn and
nourished. Through Christ our
Lord.

The people acclaim:

Amen.

PREFACE I OF EASTER*The Paschal Mystery***V. The Lord be with you.****R. And with your spirit.****V. Lift up your hearts.****R. We lift them up to the Lord.****V. Let us give thanks to the Lord our God.****R. It is right and just.**

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

For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life.

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:

SANCTUS

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 II

The Celebrant, with hands extended, says:

Celebrant alone

You are indeed Holy, O
 Lord, the fount of all
 holiness.

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

Celebrant with concelebrants

Make holy, therefore, these gifts, we pray,
 by sending down your Spirit upon them like the
 dewfall,

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

**so that they may become for us
 the Body and + Blood of our Lord, Jesus Christ.**

He joins his hands.

In the formulas that follow, the words of the Lord should be pronounced clearly and
 distinctly, as the nature of these words requires.

**At the time he was betrayed
and entered willingly into his Passion,**

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

**he took bread and, giving thanks, broke
it, 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, once more giving thanks,
he gave it 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 Celebrant, with hands extended, says:

Celebrant with concelebrants

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.

Celebrant or one concelebrant

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **Francis** our Pope
and **N.** our Bishop,
and all the clergy.

Celebrant or one concelebrant

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.

He joins his hands.

through your Son, Jesus Christ.

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

Celebrant with concelebrants

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.

COMMUNION RITE

After the chalice and paten have been set down, the Celebrant, 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.

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.

With hands extended, the Celebrant alone continues, saying:

The people conclude the prayer, acclaiming:

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

SIGN OF PEACE

Then the Celebrant, 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 forever and ever.

The people reply:

Amen.

The Celebrant, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then, if appropriate, the Deacon, or the Celebrant, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Celebrant gives the sign of peace to a Deacon or minister.

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.**

BREAKING OF THE BREAD

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.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

PRIVATE PREPARATION

Then the Celebrant, 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.**

Or:

**May the receiving of your Body and
Blood, Lord Jesus Christ,
not bring me to judgment and
condemnation, but through your loving
mercy
be for me protection in mind and
body and a healing remedy.**

COMMUNION

The Celebrant 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 once:

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

The Celebrant, 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.

After this, he takes the paten or ciborium and approaches the communicants. The Celebrant raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

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

When the distribution of Communion is over, the Celebrant or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Celebrant 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 Celebrant 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.

PRAYER AFTER COMMUNION

Then, standing at the chair and facing the people, with hands joined, the Celebrant says:

Let us pray.

All pray in silence with the Celebrant for a while, unless silence has just been observed. Then the Celebrant, with hands extended, says:

Look upon your Church, O
God, with unfailing love
and favor,
so that, renewed by the paschal mysteries,
she may come to the glory of the
resurrection. Through Christ our Lord.

The people acclaim:

Amen.

ANNOUNCEMENT OF JUBILEE CHURCHES AND HOMAGE TO THE BLESSED VIRGIN MARY

Celebrant:

Dear brothers and sisters,
with grateful hearts we are all invited to
celebrate the 500 years of Christianity in our country.
The gift of indulgence granted by His Holiness Pope
Francis will accompany us during this year of grace.
We have designated pilgrim churches in our
Archdiocese/Diocese wherein the Jubilee Door will be opened
for gaining the plenary indulgence throughout the Jubilee
Year.

The chancellor or a senior priest of the Archdiocese/Diocese announces the
designated pilgrim churches.

After the announcement of the designated pilgrim churches the Celebrant continues:

From the heart of the Trinity,
from the depths of the mystery of God,
the great river of mercy wells up and overflows unceasingly.
It is a spring that will never run dry,
no matter how many people draw from it.

We now turn our thoughts to Mary, the Mother of
Mercy. May her merciful gaze be upon us throughout this
Holy Year, so that all of us may rediscover the joy of
God's tenderness.

The Salve Regina is sung.

PLENARY INDULGENCE**Deacon:**

**My dear people of God,
in the spirit of gratitude to God the Giver of all
graces on the occasion of the Opening of the
Jubilee Year
of the 500 years of Christianity
by the grace of God and the mandate of the Supreme Pontiff,
His Excellency, N.,
will grant a Plenary
Indulgence in the usual form
of the Church, to all here
present,
and all who are devoutly taking part in the
celebration who are truly sorry for their sins,
who have gone to confession
and have received holy
communion. Pray therefore to
God for the welfare of our Most
Holy Father Francis,
the Pope by Divine Providence,
and for our Holy Mother the
Church and strive, by holiness of
life,
to walk in full communion with it.**

THE CONCLUDING RITES

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

The Lord be with you.

The people reply:

And with your spirit.

The Deacon or, in his absence, the Celebrant himself, says the invitation:

Bow down for the blessing.

Then the Celebrant, with hands extended over the people, says the blessing:

**May blessed Mary ever virgin,
Saint Michael the Archangel,
Saint John the Baptist,
the Apostle Peter and Paul,
and all the saints assist you with their merits and prayers.**

The people reply:

Amen.

Celebrant:

**May the almighty and merciful
Lord forgive you from all sins.**

The people reply:

Amen.

Celebrant:

**May he help you persevere in fruitful penance,
good example and sincere charity.**

The people reply:

Amen.

Celebrant:

**May Jesus Christ the
Savior, lead you to
everlasting life.**

The people reply:

Amen.

The Celebrant blesses the people, saying:

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.

DISMISSAL

To dismiss the people the Deacon sings or says:

Go in peace and announce the Good News to all!

The people reply:

Thanks be to God.

Then the Celebrant venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

