

Entrance Processional: **Tune: Leoni** *adapt. by Thomas Olivers (1725-99) from the singing of Meyer Lyon (1751-1797) of the London Great Synagogue; based on the Hebrew Yigdal*

Laudate hymn number: 712 The God of Abraham praise (*Thomas Olivers (1725-99)*)

Sunday 28 February 2021

Liturgical Colour: Violet.

Mass Today

The Introductory Rites

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Antiphon is sung:

Entrance Antiphon

Cf. Ps 26: 8-9

Of you my heart has spoken, Seek his face.
It is your face, O Lord, that I seek;
hide not your face from me.

Or:

Cf. Ps 24: 6, 2, 22

Remember your compassion, O Lord,
and your merciful love, for they are from of old.
Let not our enemies exult over us.
Redeem us, O God of Israel, from all our distress.

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

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

Or: Grace to you and peace
from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

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

All recite together the formula of general confession:

**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.

Either:

V. Lord, have mercy.

R. **Lord, have mercy.**

V. Christ, have mercy.

R. **Christ, have mercy.**

V. Lord, have mercy.

R. **Lord, have mercy.**

Or:

V. Kyrie, eléison.

R. **Kyrie, eléison.**

V. Christe, eléison.

R. **Christe, eléison.**

V. Kyrie, eléison.

R. **Kyrie, eléison.**

Collect

Let us pray.

O God, who have commanded us
to listen to your beloved Son,
be pleased, we pray,
to nourish us inwardly by your word,
that, with spiritual sight made pure,
we may rejoice to behold your glory.
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.

Amen.

The Liturgy of the Word

All sit.

First reading

Genesis 22:1-2,9-13,15-18 ·

The sacrifice of Abraham, our father in faith

God put Abraham to the test. ‘Abraham, Abraham’ he called. ‘Here I am’ he replied. ‘Take your son,’ God said ‘your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.’

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven. ‘Abraham, Abraham’ he said. ‘I am here’ he replied. ‘Do not raise your hand against the boy’ the angel said. ‘Do not harm him, for now I know you fear God. You have not refused me your son, your only son.’ Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt-offering in place of his son.

The angel of the Lord called Abraham a second time from heaven. ‘I swear by my own self – it is the Lord who speaks – because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.’

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 115(116):10,15-19

I will walk in the presence of the Lord in the land of the living.

I trusted, even when I said:

‘I am sorely afflicted,’

O precious in the eyes of the Lord

is the death of his faithful.

I will walk in the presence of the Lord in the land of the living.

Your servant, Lord, your servant am I;

you have loosened my bonds.

A thanksgiving sacrifice I make;
I will call on the Lord's name.

I will walk in the presence of the Lord in the land of the living.

My vows to the Lord I will fulfil
before all his people,
in the courts of the house of the Lord,
in your midst, O Jerusalem.

I will walk in the presence of the Lord in the land of the living.

Second reading

Romans 8:31-34 ·

God did not spare his own Son

With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us – he rose from the dead, and there at God's right hand he stands and pleads for us.

The word of the Lord.

Thanks be to God.

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.

Gospel Acclamation

Mt17:5

Glory and praise to you, O Christ!
From the bright cloud the Father's voice was heard:
'This is my Son, the Beloved. Listen to him.'
Glory and praise to you, O Christ!

At the ambo the Deacon, or the Priest, says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to **N**.

Glory to you, O Lord.

Gospel

Mark 9:2-10

This is my Son, the Beloved

Jesus took with him Peter and James and John and led them up a high mountain where they could be alone by themselves. There in their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleacher could make them. Elijah appeared to them with Moses; and they were talking with Jesus. Then Peter spoke to Jesus: 'Rabbi,' he said 'it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' He did not know what to say; they were so frightened. And a cloud came, covering them in shadow; and there came a voice from the cloud, 'This is my Son, the Beloved. Listen to him.' Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

As they came down from the mountain he warned them to tell no one what they had seen, until after the Son of Man had risen from the dead. They observed the warning faithfully, though among themselves they discussed what 'rising from the dead' could mean.

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

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

The congregation then stands.

The Creed

The Apostles' Creed

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
At the words that follow, up to and including 'the Virgin Mary', all bow.
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I 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. Amen.**

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

Offertory: **Tune: Kingsfold** *English trad.melody, arr. by R. Vaughan Williams (1872-1958)*

Laudate hymn number: 664 O praise our great and gracious Lord (*Harriet Auber (1773-1862)*)

The Liturgy of the Eucharist

The Offertory

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.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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

May this sacrifice, O Lord, we pray,
cleanse us of our faults
and sanctify your faithful in body and mind
for the celebration of the paschal festivities.
Through Christ our Lord.

Amen.

THE EUCHARISTIC PRAYER

Extending his hands, the Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

Preface

The Transfiguration of the Lord

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

For after he had told the disciples of his coming Death,
on the holy mountain he manifested to them his glory,
to show, even by the testimony of the law and the prophets,

that the Passion leads to the glory of the Resurrection.

And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty
without end we 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 this the congregation kneels for the remainder of the Eucharistic Prayer.

Eucharistic Prayer III

The Priest alone says:

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

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:

Either:

**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, 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 **N.** our Pope and **N.** 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 honour is yours,
for ever and ever.

Amen.

The Communion Rite

The Lord's Prayer

The congregation stands and the Priest says:

At the Saviour'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 Saviour, 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 for ever and ever.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

*And all offer one another the customary sign of peace: a handclasp or handshake,
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.**

After the Lamb of God, the people kneel.

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 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.**

While the Priest is consuming the Sacrament, the Communion song begins. Its purpose is to express the communicants' spiritual unity through the unity of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Communion Antiphon

Mt 17: 5

This is my beloved Son, with whom I am well pleased;
listen to him.

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament. They receive Holy Communion standing. The Priest says:

The Body of Christ.

Amen.

The Blood of Christ.

Amen.

Act of Spiritual Communion

If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion such as the following:

My Jesus, I believe that you are present in the Most Blessed Sacrament.

I love you above all things,
and I desire to receive you into my soul.

Since I cannot now receive you sacramentally,
come at least spiritually into my heart.

I embrace you as if you were already there,
and I unite myself wholly to you.

Never permit me to be separated from you.

Amen.

St Alphonsus Liguori

or

At your feet, O my Jesus,

I prostrate myself and I offer you repentance of my contrite heart,
which is humbled in its nothingness and in your holy presence.

I adore you in the Sacrament of your love, the ineffable Eucharist.

I desire to receive you into the poor dwelling that my heart offers you.

While waiting for the happiness of sacramental communion, I wish to possess you
in spirit.

Come to me, O my Jesus, since I, for my part, am coming to you!

May your love embrace my whole being in life and in death.

I believe in you,

I hope in you,

I love you.

Amen.

Raphael, Cardinal Merry del Val

After the distribution of Communion, 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.

Holy Communion: Tune: **Adoro te devote** from a *Paris Processional* (1697)
Laudate hymn number: 660 Godhead here in hiding (ascrib.to *St Thomas Aquinas*
(1227-74))

Prayer after Communion

Let us pray.

As we receive these glorious mysteries,
we make thanksgiving to you, O Lord,
for allowing us while still on earth
to be partakers even now of the things of heaven.
Through Christ our Lord.

Amen.

The Concluding Rites

*Any brief announcements to the people follow here. Then the dismissal takes place.
Sometimes this takes a more elaborate form than that given below.*

Blessing

The Lord be with you.

And with your spirit.

Bless your faithful, we pray, O Lord,
with a blessing that endures for ever,
and keep them faithful
to the Gospel of your Only Begotten Son,
so that they may always desire and at last attain
that glory whose beauty he showed in his own Body,
to the amazement of his Apostles.
Through Christ our Lord.

Amen.

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

Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: Go forth, the Mass is ended.

Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your life.

Or: Go in peace.

The people reply:

Thanks be to God.

*Copyright © 1996-2021 Universalis Publishing Limited: see www.universalis.com.
Scripture readings from the Jerusalem Bible are published and copyright © 1966,
1967 and 1968 by Darton, Longman & Todd, Ltd and Doubleday, a division of
Random House, Inc, and used by permission of the publishers. Text of the Psalms:
Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All
rights reserved.*

Recessional: **Tune: St Denio** *Welsh hymn melody*

Laudate hymn number: 725 Immortal, invisible (*W. Chalmers Smith (1825-1908)*)