

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

ENTRANCE ANTIPHON

Si iniquitates observaveris. (Psalm 129 : 3-4)

If you, O Lord, should mark our iniquities Lord, who could stand? But with you is found forgiveness, O God of Israel.

INTRODUCTORY RITES

When the Entrance Chant is concluded, the priest and the faithful sign themselves with the Sign of the Cross, while the priest, facing the people, says:

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

✠ **Amen.**

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

✠ The Lord be with you.

✠ **And with your spirit.**

Then follows the Penitential Act, to which the priest invites the faithful, saying:

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

After a brief pause for, the priest, or a deacon or another minister, says the following or other invocations with Kyrie, eleison (Lord, have mercy):

✠ Lord Jesus, you came to gather the nations into the peace of God's kingdom: Lord, have mercy.

✠ **Lord, have mercy.**

✠ Lord Jesus, you come in word and sacrament to strengthen us in holiness: Christ, have mercy.

✠ **Christ, have mercy.**

✠ Lord Jesus, you will come in glory with salvation for your people: Lord, have mercy.

✠ **Lord, have mercy.**

The absolution by the Priest follows:

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

✠ **Amen.**

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.

COLLECT

The priest, with hands joined, says:

Let us pray.

And all pray in silence with the priest for a while. Then the priest, with hands extended, says the Collect prayer.

May your grace, O Lord, we pray,
at all times go before us and follow after
and make us always determined
to carry out good works.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

℟ Amen.

THE LITURGY OF THE WORD

FIRST READING

Isaiah 25:6-10a

A reading from the Book of the Prophet Isaiah

On this mountain the LORD of hosts
will provide for all peoples
a feast of rich food and choice wines,
juicy, rich food and pure, choice wines.
On this mountain he will destroy
the veil that veils all peoples,
the web that is woven over all nations;
he will destroy death forever.
The Lord GOD will wipe away
the tears from every face;
the reproach of his people he will remove
from the whole earth; for the LORD has spoken.
On that day it will be said:
“Behold our God, to whom we looked to save us!
This is the LORD for whom we looked;
let us rejoice and be glad that he has saved us!”
For the hand of the LORD will rest on this mountain.

The word of the Lord.

✠ Thanks be to God.

RESPONSORIAL PSALM

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

✠ I shall live in the house of the Lord all the days of my life.

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

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

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

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

SECOND READING

Philippians 4: 12-14, 19-20

A reading from the Letter of Saint Paul to the Philippians

Brothers and sisters:

I know how to live in humble circumstances;
I know also how to live with abundance.
In every circumstance and in all things
I have learned the secret of being well fed and of going hungry,
of living in abundance and of being in need.
I can do all things in him who strengthens me.
Still, it was kind of you to share in my distress.

My God will fully supply whatever you need,
in accord with his glorious riches in Christ Jesus.
To our God and Father, glory forever and ever. Amen.

The word of the Lord.

R Thanks be to God.

GOSPEL ACCLAMATION

See Eph 1: 17-18

V Alleluia, alleluia, alleluia.

R Alleluia, alleluia, alleluia.

May the Father of Our Lord Jesus Christ enlighten the eyes of our hearts,
so that we may know what is the hope that belongs to our call.

R Alleluia, alleluia, alleluia.

GOSPEL

Matthew 22 : 1-14

✠ The Lord be with you.

✠ **And with your spirit.**

✠ A reading from the holy Gospel according to Matthew.

✠ **Glory to you, O Lord.**

Jesus again in reply spoke to the chief priests and elders of the people in parables, saying,

“The kingdom of heaven may be likened to a king who gave a wedding feast for his son.

He dispatched his servants to summon the invited guests to the feast, but they refused to come.

A second time he sent other servants, saying, ‘Tell those invited: “Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.”’

Some ignored the invitation and went away, one to his farm, another to his business.

The rest laid hold of his servants, mistreated them, and killed them.

The king was enraged and sent his troops, destroyed those murderers, and burned their city.

Then he said to his servants, ‘The feast is ready, but those who were invited were not worthy to come.

Go out, therefore, into the main roads and invite to the feast whomever you find.’

The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests.

But when the king came in to meet the guests, he saw a man there not dressed in a wedding garment.

The king said to him, ‘My friend, how is it that you came in here without a wedding garment?’

But he was reduced to silence.

Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’

Many are invited, but few are chosen.”

The Gospel of the Lord.

✠ **Praise to you, Lord Jesus Christ.**

Then follows the Homily, which is to be preached by a priest or deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.

THE NICENE 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.

Here all bow:

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

Then they continue:

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.

UNIVERSAL PRAYER

At the end of each petition, the reader says:

✠ We pray to the Lord.

✠ **Lord, hear our prayer.**

THE LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON

Recordare mei, Domine. (Esther 14: 12, 13)

Remember me, O Lord, you rule above all power; and give a well ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Meanwhile, the Priest, 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.

The priest 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.

PRAYER OVER THE OFFERINGS

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

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

R. 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.

Then the priest, with hands extended, says the Prayer over the Offerings.

Accept, O Lord, the prayers of your faithful
with the sacrificial offerings,
that, through these acts of devotedness,
we may pass over to the glory of heaven.
Through Christ our Lord.

R. Amen.

THE PREFACE & SANCTUS

Extending his hands, the priest begins the Preface Dialogue and the people reply:

✠ 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.**

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

THE MEMORIAL ACCLAMATION

The priest 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.**

THE DOXOLOGY & GREAT AMEN

At the end of the Eucharistic Prayer, the priest takes the chalice and the paten with the host and, raising both, he says:

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

And the people reply, acclaiming:

R Amen.

THE COMMUNION RITE

After the chalice and paten have been set down, the priest, says:

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

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

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

With hands extended, the priest alone continues, saying:

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

The people reply:

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

Then the priest, with hands extended, says aloud:

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

R Amen.

The priest, turned towards the people, adds:

V The peace of the Lord be with you always.

R And with your spirit.

Then the priest takes the host, breaks it over the paten, and places a small piece in the chalice. Meanwhile, the following is sung.

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 HOLY COMMUNION

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

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

And together with the people he adds once:

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

ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that you are truly present in the Most Blessed Sacrament. I love You above all things and I desire to possess You within my soul. Since I am unable at this moment to receive You sacramentally, come at least spiritually into my heart. I embrace You as being already there, and unite myself wholly to You. Never permit me to be separated from You. Amen.

COMMUNION ANTIPHON

Aufer a me. (Psalm 119 : 22, 24; 1, 2, 39, 45)

℟ Remove from me all scorn and contempt, for I have kept your commandments; for you law is the object of my meditations.

℣ Blessed are those whose way is blameless, who walk in the law of the Lord! Blessed are those who keep his decrees! With all their hearts they seek him.

℣ Turn away the taunts I dread, for your decrees are good. I shall walk on a spacious plain, for I seek your precepts.

℟ Aufer a me opprobrium et contemptum, quia mandata tua exquisivi, Domine; name et testimonia tua meditatio mea est.

℣ Beati immaculati in via, qui ambulant in lege Domini. Beati, qui scrutantur testimonia eius, in toto corde exquirunt eum.

℣ Amputa opprobrium meum, quod suspicatus sum, quia iudicia tua iucunda. Et ambulabam in latitudine, quia mandata tua exquisivi.

THE CONCLUDING RITES

Standing at the altar or the chair and facing the people, the priest says:

Let us pray.

All pray in silence. Then the priest says the Prayer after Communion.

We entreat your majesty most humbly, O Lord,
that, as you feed us with the nourishment
which comes from the most holy Body and Blood of your Son,
so you may make us sharers of his divine nature.
Who lives and reigns for ever and ever.

℟ Amen.

Then the dismissal takes place. The priest, facing the people, says:

℣ The Lord be with you.

℟ And with your spirit.

The priest concludes with the blessing saying:

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

℟ Amen.

Then the deacon, or the priest himself, facing the people, says:

℣ Go forth, the Mass is ended.

℟ Thanks be to God.

