THY WILL BE DONE

A PRAYER RESOURCE FOR CELEBRATING THE LITURGIES OF HOLY WEEK
"Thy Will be Done" is a prayer resource for all the faithful of the Diocese of Houma-Thibodaux. In these strange times, we know that we must seek the Lord with our whole hearts, and ever turn our eyes to him in prayer. But our prayer looks very different this Holy Week, and has done for much of Lent as well. This resource seeks to aid Catholics of all walks of life and all depths of faith to pray as best they can as a Diocese and as one Christian people. How can we do that when we are so far apart from one another? Through preparation, prayer, and processing together as a family. Even when our community may be linked only digitally, if each of us puts forth an effort to really prepare our homes and our hearts to welcome Christ this Holy Week, we will see deep and abiding beauty.

PREPARE

1. **Create a Home Altar.**
   Make a place where you and your family can gather. Bring in any statues or religious art you may have, candles, and perhaps some beautiful cloth to cover it. Use a small table, preferably one that you can leave as is for the duration of Holy Week.

2. **Arrange your time for prayer.**
   Turn off any alarms, silence your phone, make sure nothing will distract you from your time with the Lord. This may take some foresight! When do I need to start the laundry so that it doesn’t finish during the Liturgy? When do my children need their naps? Who do I need to notify about my being “offline” during this time?

3. **Make your resources readily available.**
   Have this prayer resource and anything else you feel you need to help you focus in on your prayer ready before the liturgy begins. If you are able, read the readings and/or the reflections ahead of time. The words you find below in bold are your responses to say out loud. This helps to prime your heart, “till the ground”, as it were, in order that the Word of God might be more deeply planted to grow in your heart.
PRAY

1. FOCUS ON THE BEAUTIFUL.
Beauty can be seen in so many aspects of our prayer. Particularly in this time of grief and uncertainty, the beauty of the liturgy can lift our weary spirits. Find even just one thing that you find beautiful about the liturgy, and allow it to steep in your mind and heart as you continue to pray.

2. FOCUS ON ONE ASPECT OF THE PRAYER.
If the liturgy seems overwhelming, that’s ok; these are long, intense prayers! If it all seems to be too much to take in, choose one thing each time you come to pray: a reading (or even just a few lines), a part of the homily, or a section of the Eucharistic Prayer. Perhaps something special to that particular liturgy moves your heart. Hold on to that! Pray with it!

3. RESPOND AS YOU NORMALLY WOULD.
Does it seem strange to respond to a computer screen? Perhaps. But remember that the graces of the Mass are still flowing, are still sanctifying the world, even when the Body of Christ (that is, the people of God) cannot be physically present. So we give our full attention and hearts to participating as much as we can in the distribution of those graces, as our baptismal priesthood calls us to do.

PROCESS

1. READ THE REFLECTIONS.
If you want to, save the reflections for after Mass and use them to guide your further meditation on the liturgy. Do they speak to you in a particular way? What movements do they cause in your heart? Those reflections can be found on pages 9-10 of this resource.

2. DISCUSS WITH YOUR FAMILY. DISCUSS WITH THE LORD.
It’s okay if you and your family are new to discussing Scripture or the liturgy. Start slow. Offer what beauty you saw, or what part of the prayer struck you most. Dive deeper as you feel comfortable. If you desire to go deeper with the Lord, consider spending time journaling about what you read, heard, and felt during the liturgy. Journaling can be a simple exercise, but can have beautiful results.

3. ENCOURAGE SILENCE AFTER THE LITURGY.
Silence is a difficulty in this day-and-age. Even in a time of staying in our homes, there is still much fodder for distraction. Take deliberate time to foster silence after the liturgy. Just 5 minutes can give you the time to absorb the magnitude of what your prayer has provided. Cultivating silence is well worth the effort, and can lead to deeper prayer and deeper understanding of God and his mysteries.
**CHRISM MASS**

**REMEMBER...**
**FOCUS ON THE BEAUTY.**
**FOCUS ON THE PRAYER.**
**RESPOND.**

**Entrance Antiphon**

Jesus Christ has made us a kingdom and priests for his God and Father. To him be glory and power for ever and ever. Amen.

*Those who are able should stand at this time.*

**Entrance Antiphon**

**INTRODUCTORY RITES**

**Sign of the Cross**

Peace be with you.

And with your spirit.

**Penitential Act**

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, (here all strike their breast) 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.

**Kyrie Eleison**

Kyrie eleison. **Kyrie eleison.**

Christe eleison. **Christe eleison.**

Kyrie eleison. **Kyrie eleison.**

**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.

**Collect (Opening Prayer)**

O God, who anointed your Only Begotten Son with the Holy Spirit and made him Christ and Lord, graciously grant that, being made sharers in his consecration, we may bear witness to your Redemption in the world. 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.

*All may be seated.*
Old Testament | Isaiah 61: 1-3a, 6a, 8b-9
The Spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the LORD and a day of vindication by our God, to comfort all who mourn; to place on those who mourn in Zion a diadem instead of ashes, to give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit.

You yourselves shall be named priests of the LORD, ministers of our God shall you be called.

I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; All who see them shall acknowledge them as a race the LORD has blessed.

The Word of the Lord.
Thanks be to God.

Psalm 89
R. For ever I will sing the goodness of the Lord.

“I have found David, my servant; with my holy oil I have anointed him. That my hand may always be with him; and that my arm may make him strong.”

“My faithfulness and my mercy shall be with him; and through my name shall his horn be exalted.

He shall say of me, ‘You are my father, my God, the Rock, my savior!’”

Second Reading | Revelation 1:5-8
Grace to you and peace from Jesus Christ, who is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his Blood, who has made us into a Kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen.

Behold, he is coming amid the clouds, and every eye will see him, even those who pierced him. All the peoples of the earth will lament him. Yes. Amen.

“I am the Alpha and the Omega,” says the Lord God, “the one who is and who was and who is to come, the Almighty.”

The Word of the Lord.
Thanks be to God.

Those who are able should stand at this time.

Gospel Acclamation | Isaiah 61:1
The Spirit of the LORD is upon me; for he has sent me to bring glad tidings to the poor.
**Gospel** | Luke 4: 16-21

Jesus came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

*The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.*

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this Scripture passage is fulfilled in your hearing.”

The Gospel of the Lord.
**Praise to you, Lord Jesus Christ.**

**All may be seated.**

**Homily**

**Blessing of the Oils**

**Universal Prayer**

The oils we have just blessed and consecrated are to be used by priests in caring pastorally for the faithful. Let us pray for our priests on the anniversary of that day when the Lord conferred his priesthood on his Apostles and entrusted it to his Church thereafter.

For the Chief Shepherd of the Diocese of Houma-Thibodaux, Bishop Shelton Fabre, that he may be faithful to the apostolic office entrusted to him, and that day by day he may become a living and more perfect image of Christ, the Priest, the Good Shepherd, the Teacher and the Servant of all, let us pray to the Lord: **Lord, hear our prayer.**

That priests may be more united with the Lord Jesus and more closely conformed to him, denying themselves for the sake of their sacred duties, let us pray to the Lord: **Lord, hear our prayer.**

That priests may be resolved to be faithful stewards of the mysteries of God in the Holy Eucharist and the other liturgical rites and discharge the sacred office of teaching, following Christ the Head and Shepherd, not seeking any gain, but moved only by zeal for souls, let us pray to the Lord: **Lord, hear our prayer.**

That the Lord will pour out his gifts abundantly upon the priests of this diocese and keep them faithful as ministers of Christ, the High Priest, so that they may lead their people to him, who is the source of salvation, let us pray to the Lord: **Lord, hear our prayer.**
For the People of God, that they, along with their priests may be led to eternal life, let us pray to the Lord: **Lord, hear our prayer.**

That the sick, especially those who have contracted the Coronavirus, may be freed from all pain, all infirmity and all sickness, let us pray to the Lord: **Lord, hear our prayer.**

That those who are selflessly caring for the sick during this pandemic will be blessed, enlightened and strengthened by God to fulfill their mission of mercy, let us pray to the Lord: **Lord, hear our prayer.**

Heavenly Father, your Son, the Great High Priest, made of himself a perfect offering to you on our behalf. As we continue to share in his sacrifice, may you receive the prayers we as a priestly people have offered to you this day, through Christ, our Lord. **Amen.**

All may be seated. During the Offertory, it is a noble practice for the faithful to call to mind those prayers, works, joys, and sufferings that are close to their hearts, and to lay them on the altar with the gifts of bread and wine.

**Offertory**

**Offertory Antiphon**

**O Redemptor, sume carmen temet concinentium.**

*English translation:* **O Redeemer, hear the anthem which your people gathered sing.**

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**Prayer Over the Offerings**

May the power of this sacrifice, O Lord, we pray, mercifully wipe away what is old in us and increase in us grace of salvation and newness of life. Through Christ our Lord. **Amen.**

**Preface**

The Lord be with you. **And with your spirit.**

Lift up your hearts. **We lift them up to the Lord.**

Let us give thanks to the Lord our God. **It is right and just.**

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For by the anointing of the Holy Spirit you made your Only Begotten Son High Priest of the new and eternal covenant, and by your wondrous design were pleased to decree that his one Priesthood should continue in the Church. For Christ not only adorns with a royal priesthood the people he has made his own, but with a brother’s kindness he also chooses men to become sharers in his sacred ministry through the laying on of hands. They are to renew in his name the sacrifice of
human redemption, to set before your children the paschal banquet, to lead your holy people in charity, to nourish them with the word and strengthen them with the Sacraments. As they give up their lives for you and for the salvation of their brothers and sisters, they strive to be conformed to the image of Christ himself and offer you a constant witness of faith and love. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

Angus Dei
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.

All who are able are encouraged to kneel at this point in adoration.

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.

All who are able are encouraged to kneel as the Eucharistic Prayer is continued.

Memorial Acclamation
The mystery of faith:
Save us, Savior of the world, for by your cross and resurrection, you have set us free.

Doxology
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.

Those who were kneeling may stand.

Our Father
At the Savior’s command and informed by divine teaching, we dare to say: Our Father...

Communion Antiphon
Justice you love and wickedness you hate: Therefore God has anointed you with the oil of gladness.

Prayer of Spiritual Communion
My Jesus, I believe that you are present in the Most Holy Sacrament. I love you above all things and I desire to receive you in 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.
**Salve Regina**

*English translation:*
Hail, Holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

**Prayer after Communion**
We beseech you, almighty God, that those you renew by your Sacraments may merit to become the pleasing fragrance of Christ. Who lives and reigns for ever and ever.
Amen.

**Dismissal**
And may Almighty God bless you, in the name of the Father, and of the Son, and of the Holy Spirit.
*The faithful here make the sign of the cross.*
Amen.
Go in peace.
Thanks be to God.
You have prepared, you have prayed, and now it’s time to process. As a reminder, here are the three steps of processing the Mass after you have joined in the celebration:

1. **Read the reflections.**
   If you want to, save the reflections for after Mass and use them to guide your further meditation on the liturgy. Do they speak to you in a particular way? What movements do they cause in your heart?

2. **Discuss with your family. Discuss with the Lord.**
   It’s okay if you and your family are new to discussing Scripture or the liturgy. Start slow. Offer what beauty you saw, or what part of the prayer struck you most. Dive deeper as you feel comfortable. If you desire to go deeper with the Lord, consider spending time journaling about what you read, heard, and felt during the liturgy. Journaling can be a simple exercise, but can have beautiful results.

3. **Encourage silence after the liturgy.**
   Silence is a difficulty in this day-and-age. Even in a time of staying in our homes, there is still much fodder for distraction. Take deliberate time to foster silence after the liturgy. Just 5 minutes can give you the time to absorb the magnitude of what your prayer has provided. Cultivating silence is well worth the effort, and can lead to deeper prayer and deeper understanding of God and his mysteries.

**Reflection on the Old Testament Reading | Isaiah 61: 1-3a, 6a, 8b-9**

The Old Testament is a place where we see the roots of our Christianity begin to sink into the soil. The prophets in particular give us the keys to understanding who the coming Messiah is, and what he will do. There is a sense of this unfolding prophecy in Isaiah’s words. The Lord has come upon me so that I might preach the good news to the people, and thus I will place a crown upon their heads, a robe around their shoulders, and anoint them. God’s promise is one that has been established since before time began, and we see its fulfillment in this week. The brokenhearted will rejoice. The captives will be liberated. Those who mourn will be comforted. Men who came forth from the ashes of the earth will be made into kings, priests, and saints in the realm of heaven. We who come forth from the ashes of Ash Wednesday and Lent will share in, and be clothed by, the glory of Christ. This is miraculous; this is the love and mercy of God.

We in this time identify deeply with those brokenhearted. We are those mournful, captive people who cry out for salvation. Though even before the pandemic and its effects on our lives took hold, we were still captive: captive to our own sins, our own failings. It is these too which Jesus comes to pull us from; to help us to turn from our sins and find refuge and delight in him alone.
Reflection on the Second Reading | Revelation 1:5-8

John’s visions in the Book of Revelation give us a glimpse “beyond the veil” of this world and into heaven. There are many different ways in which Christ in his glory is revealed to John in the pages. Today we see Christ coming on the clouds in glory, revealing his glory to all, even those who pierced him, that all might know exactly who he is: Christ who is the beginning and the end, the Alpha and the Omega, God the Almighty, triumphant. But he does not come to simply instill fear in the hearts of the wicked; he comes to draw the faithful to himself in love. He transfigures mankind to be like himself. But such a change cannot happen easily, for we are not a perfect people. Such transfiguration, then, must come through suffering. We are like gold which has been pulled directly from the mine: beautiful underneath, but covered in grime, rock, and unrefined. Thus, as gold in the furnace, Christ proves and purifies us, and as purified sacrificial offerings he takes us to himself (cf. Wisdom 3:6).

We certainly suffer now. We suffer confinement, illness, and even death. But just because we didn’t choose this particular suffering does not mean it cannot make us holy. Through suffering borne well, we are made bright and shining as gold, fit for a king, fit to adorn the brow of Christ. May this particular suffering bring forth saints for our time!

Reflection on the Gospel | Luke 4:16-20

In this Gospel passage, Jesus returns home, returns to where his hidden life took place. He returns to a place that knew him before simply as “the carpenter’s son”. But he returns with the tidings of glory, with the tidings of the elevation of man to come. “Awake, O sleeper!” he calls to the Nazarenes, “Awake, and arise from the dead with me, and I shall give you light!” He has promised, and this week, we shall see him do it (cf. Ezekiel 37). He will accomplish the raising of men both by his elevation on the Cross and his being raised from the tomb. Only the sacrifice of God made man will bring these things to fruition.

Yet the Nazarenes look intently upon him with suspicion, with fear, with confusion. Their gaze brings to mind the words of Isaiah in chapter 53 of his prophecies: Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

In order for us to make our way to sainthood through these trials we currently face as a worldwide family, we must see Christ as he truly is: as the Alpha, the Omega, he who is our redemption! We must bend the knee to him who allowed himself to be brought low, all for the love he bears us.

Now can be a time of discussion with your family, and of furthering your prayer through silence and journaling. As we continue into the celebration of the Sacred Triduum, more resources will be made available to aid you in prayer.