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.
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.
REMEMBER...

FOCUS ON THE BEAUTY.
FOCUS ON THE PRAYER.
RESPOND.

Entrance Antiphon
Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest!

Processional Responsory
As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. Waving their branches of palm, they cried: Hosanna in the highest.

When the people heard that Jesus was coming to Jerusalem, they went out to meet him. Waving their branches of palm, they cried: Hosanna in the highest.

SoloMn entrance
Entrance Antiphon
Blessing of Palms

Gospel | Matthew 21:1-11
When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, ‘The master has need of them.’ Then he will send them at once.” This happened so that what had been spoken through the prophet might be fulfilled: Say to daughter Zion, “Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden.” The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying: “Hosanna to the Son of David; blessed is the he who comes in the name of the Lord; hosanna in the highest.” And when he entered Jerusalem the whole city was shaken and asked, “Who is this?” And the crowds replied, “This is Jesus the prophet, from Nazareth in Galilee.”

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.
Procesión a la Santuario
Procesional Responsory
Penitential Act
Collect (Opening Prayer)

All may be seated.

Old Testament | Isaiah 50:4-7
The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

The Word of the Lord.
Thanks be to God.

Psalm 130
R. My God, my God, why have you abandoned me?

All who see me scoff at me; they mock me with parted lips, they wag their heads: “He relied on the LORD; let him deliver him, let him rescue him, if he loves him.”

Indeed, many dogs surround me, a pack of evildoers closes in upon me; they have pierced my hands and my feet; I can count all my bones.

They divide my garments among them, and for my vesture they cast lots. But you, O LORD, be not far from me; O my help, hasten to aid me.

I will proclaim your name to my brethren; in the midst of the assembly I will praise you: “You who fear the LORD, praise him; all you descendants of Jacob, give glory to him; revere him, all you descendants of Israel!”

Epistle | Philippians 2:6-11
Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.
Thanks be to God.

Those who are able should stand at this time.

Gospel Acclamation | Philippians 2:8-9
Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name.
**Gospel | Matthew 27:11-54**

Now Jesus stood before the governor, Pontius Pilate, and he questioned him, “Are you the king of the Jews?” Jesus said, “You say so.” And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, “Do you not hear how many things they are testifying against you?” But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, “Which one do you want me to release to you, Barabbas, or Jesus called Christ?” For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, “Have nothing to do with that righteous man. I suffered much in a dream today because of him.” The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, “Which of the two do you want me to release to you?” They answered, “Barabbas!” Pilate said to them, “Then what shall I do with Jesus called Christ?” They all said, “Let him be crucified!” But he said, “Why? What evil has he done?” They only shouted the louder, “Let him be crucified!” When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man’s blood. Look to it yourselves.” And the whole people said in reply, “His blood be upon us and upon our children.” Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

And when they came to a place called Golgotha—which means Place of the Skull — they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of
Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.

From noon onward, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, ‘Wait, let us see if Elijah comes to save him.” But Jesus cried out again in a loud voice, and gave up his spirit.

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

All may be seated.

**Homily Universal Prayer**

That in these trying times we may find strength through faith in the Lord, and once we are strengthened, reach out to those who are overwhelmed or weary, we pray to the Lord: **Lord, hear our prayer.**

That in the midst of the challenges we face, we will be moved to join together in solidarity of heart and mind, we pray to the Lord: **Lord, hear our prayer.**

For the health care professionals who are giving more than ever of themselves at this time, that they may be enlightened in their task and experience the help and favor of God for their self-giving, we pray to the Lord: **Lord, hear our prayer.**

That our government officials may be endowed with the wisdom to help us move beyond the current crisis, we pray to the Lord: **Lord, hear our prayer.**

That we may learn to endure our difficulties with the same obedience and fidelity to the Father by means of which Jesus endured his passion, we pray to the Lord: **Lord, hear our prayer.**

That the sick may experience healing and the dying may find comfort during this health crisis, we pray to the Lord: **Lord, hear our prayer.**

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 Antiphon

My heart expected reproach and misery, and I looked for one who would grieve together with me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Offertory Antiphon

Those who are able should stand at this time.

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father.

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

Through the Passion of your Only Begotten Son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of your mercy. 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, through Christ our Lord. For, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification. And so, with all the Angels, we praise you, as in joyful celebration we 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.

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
Father, if this chalice cannot pass without my drinking it, your will be done.

Prayer after Communion
Nourished with these sacred gifts, we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection you may lead us to where you call. Through Christ our Lord. Amen.

Prayer over the People
Look, we pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. 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.

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.

Remember...
Reflect.
Discuss.
Be Silent.
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.

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**Reflection on the Old Testament Reading | Isaiah 50:4-7**

Isaiah 50:4-9 is one of four “Servant Songs or Poems” found in Isaiah 40-55, although the word ‘servant’ is not used in these verses. As in Isaiah 49:1-6 (another Servant Song) the servant is given a mission to announce a divine message. In Isaiah 50:4-9, the words he is to speak are words of comfort for the weary. Yet that word is not his own word; he receives it from the Lord. Even so, the servant’s words of encouragement to the weary meet with opposition from some, and he suffers physically for delivering this message. The servant’s suffering this harm at the hands of his enemies might have called his authority into question. But the servant maintains with certitude that God will support him. Christianity has seen Jesus in his suffering as the perfect model of a divine servant who suffers, yet is approved by God.

The pandemic and the difficult changes it has brought to our lives may make us weary, and render us in need of a word of encouragement. Even so, we can find strength and encouragement in our weariness in seeing the way Jesus suffers yet endures his passion. And like the servant in today’s Old Testament reading, maybe we can be the ones to give an encouraging word to someone who is growing weary of the situation we all face.
**Reflection on the Epistle | Philippians 2:6-11**

After encouraging the Philippians to be “of one mind,” “humble” and “selfless,” Paul holds up Jesus as the prime example of one who embraces these virtues. In his obedience to the Father’s will Christ is of one mind with the Father. In order to accomplish his Father’s will he humbly assumed the lowliest form of human existence, that of a slave, and accepted human mortality. His selflessness is to be seen in the fact that he “emptied” himself, that is, accepted powerlessness. Although Jesus’ adopting of these virtues in his life subjected him to the deep pains of human existence, God the Father accepted his sacrifice of humility and exalted him to the highest of heights. At his name every knee, even those of rulers and the heavenly powers of which Paul sometimes speaks, shall bend. Paul’s lesson here is that if we embrace the same virtues we will be united to the one to whom God has given universal Lordship.

The difficulties we face in the midst of this pandemic can cause us to turn in on ourselves and to think only of ourselves and not others. It is not a selfless act to hoard products and cause shortages at the store. But if we are to survive the difficulties we face, our best chance is by looking outside of ourselves and helping each other, particularly the poor and the vulnerable. This is a time for us to think not only of our own welfare, but of the welfare of all. That may mean we have to “empty” ourselves as Jesus did, and put up with not having all the things that we want, even the feeling of complete security in our material goods. This is the time when we can test what our Christianity is truly made of! This is the time we can become saints!

**Reflection on the Gospel | Matthew 27:11-54**

All four Gospels in the New Testament have a Passion Narrative, whose story line is very similar. Yet there are some unique features in each of the Passion Narratives. In Matthew’s telling, during the Last Supper, when Jesus pronounces the words over the cup he declares he will not again drink of the fruit of the vine until he drinks it “with you new in the Kingdom of my Father.” The words “with you” reinforce Matthew’s image of Jesus as “God-with-us” (1:23) or, as the risen Lord who is with his Church always, even until the end of the age (28:20). In addition, Jesus faces his passion, difficult as it may be, with perfect obedience to his Father’s will. While the Passion of Christ, his derision and torture, his lack of Godly might shown on the cross might seem to be weakness on his part, by facing his passion as he does, Christ shows himself to be King, Messiah, Son of Man, and Son of God.

The pandemic is causing different kinds of suffering for us: prevention of engagement in usual activities, loss of work, isolation, coping with illness, etc. If we feel fear, let us remember even Jesus experienced fear in Gethsemane. Despite the fearsomeness of his passion, Jesus trusted in the Father’s ability to guide him through it. As we face this pandemic it is our faith that points us to the power of God that overcomes all evils, even death. Even as God led Jesus through his passion, we can trust that God can lead us through our own crisis. And Matthew’s story of Jesus’ passion also reminds us that the Lord who emerged victorious over suffering is with his Church as it faces its own trials.

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.