

Evening Mass of the Lord's Supper

April 9, 2020

PROCESSIONAL HYMN:

At That First Eucharist



1. At that first Eu - cha - rist be - fore you died,
2. For all your church, O Lord, we in - ter - cede;
3. We pray for those who wan - der from the fold;



O Lord, you prayed that all be one in you;
O make our lack of char - i - ty to cease;
O bring them back, Good Shep - herd of the sheep,



At this our Eu - cha - rist a - gain pre - side,
Draw us the near - er each to each we plead,
Back to the faith which saints be - lieved of old,



And in our hearts your law of love re - new.
By draw - ing all to you, O Prince of Peace.
Back to the Church which still that faith does keep.



Thus may we all one Bread, one Bod - y be;



Through this blest Sac - ra - ment of U - ni - ty.

KYRIE ELEISON:

Healey Willan

GLORIA IN EXCELSIS

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.

LITURGY OF THE WORD

First Reading A Reading from the Book of Exodus 12: 1 – 8, 11 - 14

The LORD said to Moses and Aaron in the land of Egypt,

“This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight.

They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight.

It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the LORD!

But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.”

The Word of the Lord

The Responsorial Psalm

Our bless - ing - cup is a com -
mun - ion with the blood of Christ.

Second Reading A Reading from The First Letter of Saint Paul to the Corinthians 11: 23 – 26

Brothers and sisters:

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

The Word of the Lord

Gospel Acclamation

Praise to you, Lord Je - sus Christ, King of end-less glo - ry!

The Holy Gospel

John 13: 1 – 15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?"

Jesus answered and said to him,

"What I am doing, you do not understand now, but you will understand later."

Peter said to him, "You will never wash my feet."

Jesus answered him, "Unless I wash you, you will have no inheritance with me."

Simon Peter said to him, "Master, then not only my feet, but my hands and head as well."

Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all."

For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you?"

You call me 'teacher' and 'master,' and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet,

you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

The Gospel of the Lord

AT THE MANDATUM:

Motet: *"Ubi Caritas"*

words: "Where charity and love abide"

music: Maurice Durufle (1902-1986)

"Ubi Caritas et Amor"

Taize Community

U - bi ca - ri - tas et a - mor,
u - bi ca - ri - tas De - us i - bi est.

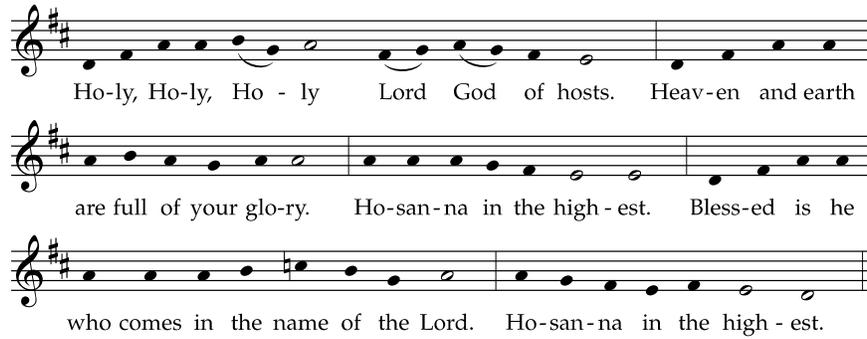
LITURGY OF THE EUCHARIST

Preparation of the Gifts:

The Anthem: (10 AM)

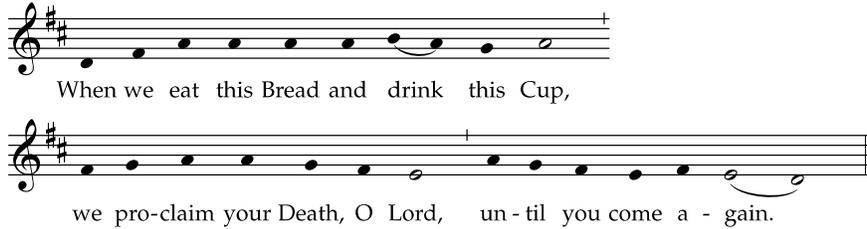
"How Beautiful" words and music: Twila Paris

SANCTUS



Ho-ly, Ho-ly, Ho - ly Lord God of hosts. Heav-en and earth
are full of your glo-ry. Ho-san-na in the high - est. Bless-ed is he
who comes in the name of the Lord. Ho-san-na in the high - est.

MYSTERY OF FAITH



When we eat this Bread and drink this Cup,
we pro-claim your Death, O Lord, un - til you come a - gain.

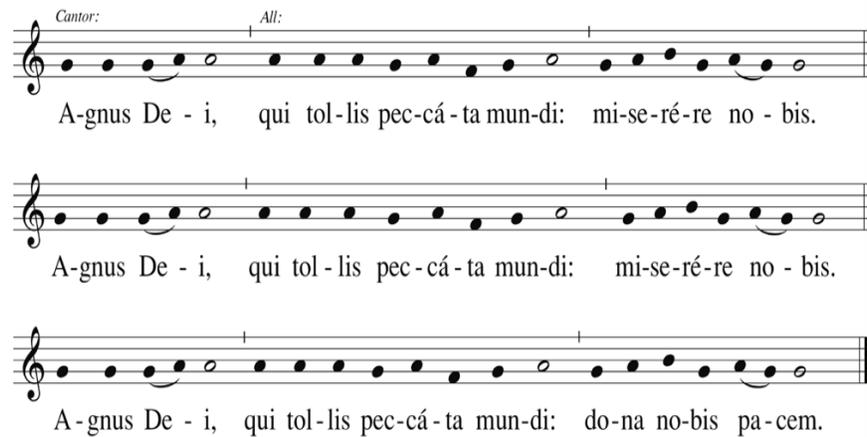
GREAT AMEN

(plainsong)

THE LORD'S PRAYER AND DOXOLOGY

(plainsong)

AGNUS DEI



Cantor: A-gnus De - i, *All:* qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no - bis.
A-gnus De - i, qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no - bis.
A-gnus De - i, qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

Priest: 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.

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

Spiritual Communion

“My Jesus, I believe that You are present in the Most Holy Sacrament of the altar. I love You above all things, and I desire to receive You into 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.”

Motet at the Holy Communion:

"Sweet Sacrament Divine"

words: F. Stanfield (1835-1914), music: DIVINE MYSTERY

Prayer to Saint Michael

*St. Michael the Archangel, defend us in battle,
be our protection against the wickedness and snares of the devil.
May God rebuke him we humbly pray;
and do thou, O Prince of the Heavenly host,
by the power of God, cast into hell Satan
and all the evil spirits who prowl about the world seeking the ruin
of souls. ~Amen.*

At the Stripping of the Altar

"Stay with Me"

Musical notation for the hymn "Stay with Me". The notation is in 4/4 time, with a key signature of one flat (B-flat). The melody is written on a single staff in treble clef. The lyrics are: "Stay with me, re - main here with me, watch and pray, watch and pray." The music features a mix of quarter, eighth, and half notes, with some notes beamed together. The piece concludes with a double bar line.

Celebration of The Lord's Passion Friday, April 10, 2020

LITURGY OF THE WORD

First Reading

**A Reading from the Book
of the prophet Isaiah 52: 13 – 53: 12**

See, my servant shall prosper, he shall be raised high and greatly exalted.

Even as many were amazed at him so marred was his look beyond human semblance and his appearance beyond that of the sons of man so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the arm of the LORD been revealed?

He grew up like a sapling before him, like a shoot from the parched earth;

there was in him no stately bearing to make us look at him,

nor appearance that would attract us to him.

He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted.

But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth;

like a lamb led to the slaughter or a sheep before the shearers,

he was silent and opened not his mouth. Oppressed and condemned, he was taken away,

and who would have thought any more of his destiny?

When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood.

But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin, he shall see his descendants in a long life,

and the will of the LORD shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days;

through his suffering, my servant shall justify many, and their guilt he shall bear.

Therefore I will give him his portion among the great, and he shall divide the spoils with

the mighty, because he surrendered himself to death and was counted among the wicked;

and he shall take away the sins of many, and win pardon for their offenses.

The Word of the Lord

The Responsorial Psalm

“Father, into your hands I commend my spirit.”

Second Reading A Reading from the Letter to the Hebrews 4: 14 – 16; 5: 7 - 9

Brothers and sisters:

Since we have a great high priest who has passed through the heavens,
Jesus, the Son of God, let us hold fast to our confession.

For we do not have a high priest who is unable to sympathize with our weaknesses,
but one who has similarly been tested in every way, yet without sin.

So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud
cries and tears to the one who was able to save him from death,
and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered; and when he was made
perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord

The Holy Gospel

John 18: 1 – 19: 42

Jesus went out with his disciples across the Kidron valley
to where there was a garden, into which he and his disciples entered.

Judas his betrayer also knew the place,
because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards from the chief priests and the Pharisees
and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him,
went out and said to them, "Whom are you looking for?"

They answered him, "Jesus the Nazorean."

He said to them, "I AM."

Judas his betrayer was also with them.

When he said to them, "I AM,"

they turned away and fell to the ground.

So he again asked them, "Whom are you looking for?"

They said, "Jesus the Nazorean."

Jesus answered, "I told you that I AM.

So if you are looking for me, let these men go."

This was to fulfill what he had said,

"I have not lost any of those you gave me."

Then Simon Peter, who had a sword, drew it,

struck the high priest's slave, and cut off his right ear.

The slave's name was Malchus.

Jesus said to Peter, "Put your sword into its scabbard.

Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus,
bound him, and brought him to Annas first.

He was the father-in-law of Caiaphas, who was high priest that year.

It was Caiaphas who had counseled the Jews

that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus.

Now the other disciple was known to the high priest, and he entered the courtyard of the

high priest with Jesus. But Peter stood at the gate outside.
So the other disciple, the acquaintance of the high priest,
went out and spoke to the gatekeeper and brought Peter in.
Then the maid who was the gatekeeper said to Peter,
“You are not one of this man’s disciples, are you?”
He said, “I am not.”
Now the slaves and the guards were standing around a charcoal fire
that they had made, because it was cold, and were warming themselves.
Peter was also standing there keeping warm.
The high priest questioned Jesus about his disciples and about his doctrine.
Jesus answered him, “I have spoken publicly to the world.
I have always taught in a synagogue or in the temple area where all the Jews gather, and
in secret I have said nothing. Why ask me?
Ask those who heard me what I said to them. They know what I said.”
When he had said this, one of the temple guards standing there struck Jesus and said, “Is
this the way you answer the high priest?”
Jesus answered him, “If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?”
Then Annas sent him bound to Caiaphas the high priest.
Now Simon Peter was standing there keeping warm.
And they said to him, “You are not one of his disciples, are you?”
He denied it and said, “I am not.”
One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,
“Didn’t I see you in the garden with him?”
Again Peter denied it. And immediately the cock crowed.
Then they brought Jesus from Caiaphas to the praetorium. It was morning.
And they themselves did not enter the praetorium,
in order not to be defiled so that they could eat the Passover.
So Pilate came out to them and said, “What charge do you bring against this man?”
They answered and said to him, “If he were not a criminal,
we would not have handed him over to you.”
At this, Pilate said to them, “Take him yourselves, and judge him according to your law.”
The Jews answered him, “We do not have the right to execute anyone,”
in order that the word of Jesus might be fulfilled
that he said indicating the kind of death he would die.
So Pilate went back into the praetorium and summoned Jesus and said to him,
“Are you the King of the Jews?”
Jesus answered, “Do you say this on your own or have others told you about me?”
Pilate answered, “I am not a Jew, am I?
Your own nation and the chief priests handed you over to me. What have you done?”

Jesus answered, “My kingdom does not belong to this world. If my kingdom did belong to
this world, my attendants would be fighting to keep me from being handed over to the
Jews. But as it is, my kingdom is not here.”
So Pilate said to him, “Then you are a king?”
Jesus answered, “You say I am a king.
For this I was born and for this I came into the world, to testify to the truth.
Everyone who belongs to the truth listens to my voice.”
Pilate said to him, “What is truth?”

When he had said this, he again went out to the Jews and said to them,
“I find no guilt in him. But you have a custom that I release one prisoner to you at
Passover. Do you want me to release to you the King of the Jews?”
They cried out again, “Not this one but Barabbas!”
Now Barabbas was a revolutionary.
Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns
and placed it on his head, and clothed him in a purple cloak, and they came to him and
said, “Hail, King of the Jews!” And they struck him repeatedly.
Once more Pilate went out and said to them,
“Look, I am bringing him out to you,
so that you may know that I find no guilt in him.”
So Jesus came out, wearing the crown of thorns and the purple cloak.
And he said to them, “Behold, the man!”
When the chief priests and the guards saw him they cried out,
“Crucify him, crucify him!”
Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.”
The Jews answered, “We have a law, and according to that law he ought to die,
because he made himself the Son of God.”
Now when Pilate heard this statement, he became even more afraid,
and went back into the praetorium and said to Jesus, “Where are you from?”
Jesus did not answer him.
So Pilate said to him, “Do you not speak to me?
Do you not know that I have power to release you and I have power to crucify you?”
Jesus answered him, “You would have no power over me
if it had not been given to you from above.
For this reason the one who handed me over to you has the greater sin.”
Consequently, Pilate tried to release him; but the Jews cried out,
“If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes Caesar.”
When Pilate heard these words he brought Jesus out and seated him on the judge’s bench
in the place called Stone Pavement, in Hebrew, Gabbatha.
It was preparation day for Passover, and it was about noon.
And he said to the Jews, “Behold, your king!”
They cried out, “Take him away, take him away! Crucify him!”
Pilate said to them, “Shall I crucify your king?”
The chief priests answered, “We have no king but Caesar.”
Then he handed him over to them to be crucified.
So they took Jesus, and, carrying the cross himself,
he went out to what is called the Place of the Skull, in Hebrew, Golgotha.
There they crucified him, and with him two others,
one on either side, with Jesus in the middle.
Pilate also had an inscription written and put on the cross.
It read, “Jesus the Nazorean, the King of the Jews.”
Now many of the Jews read this inscription,
because the place where Jesus was crucified was near the city;
and it was written in Hebrew, Latin, and Greek.
So the chief priests of the Jews said to Pilate,
“Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews’.”
Pilate answered, “What I have written, I have written.”

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.*

This is what the soldiers did.

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son."

Then he said to the disciple, "Behold, your mother."

And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled,

Jesus said, "I thirst."

There was a vessel filled with common wine.

So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.

When Jesus had taken the wine, he said, "It is finished."

And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down.

So the soldiers came and broke the legs of the first

and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;

he knows that he is speaking the truth, so that you also may come to believe.

For this happened so that the Scripture passage might be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it.

So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried.

So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

The Gospel of the Lord

The Easter Vigil in the Holy Night Saturday, April 11, 2020

LITURGY OF THE WORD

First Reading

A Reading from the Book of Genesis 1: 1 – 2: 2

In the beginning, when God created the heavens and the earth,
the earth was a formless wasteland, and darkness covered the abyss,
while a mighty wind swept over the waters.

Then God said, "Let there be light," and there was light.

God saw how good the light was. God then separated the light from the darkness.

God called the light "day," and the darkness he called "night."

Thus evening came, and morning followed—the first day.

Then God said, "Let there be a dome in the middle of the waters,
to separate one body of water from the other."

And so it happened: God made the dome, and it separated the water above the dome from
the water below it. God called the dome "the sky."

Evening came, and morning followed—the second day.

Then God said, "Let the water under the sky be gathered into a single basin,
so that the dry land may appear."

And so it happened:

the water under the sky was gathered into its basin, and the dry land appeared.

God called the dry land "the earth," and the basin of the water he called "the sea."

God saw how good it was.

Then God said,

"Let the earth bring forth vegetation: every kind of plant that bears seed
and every kind of fruit tree on earth that bears fruit with its seed in it."

And so it happened: the earth brought forth every kind of plant that bears seed and every
kind of fruit tree on earth that bears fruit with its seed in it.

God saw how good it was. Evening came, and morning followed—the third day.

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let
them mark the fixed times, the days and the years,
and serve as luminaries in the dome of the sky, to shed light upon the earth."

And so it happened: God made the two great lights, the greater one to govern the day, and
the lesser one to govern the night; and he made the stars.

God set them in the dome of the sky, to shed light upon the earth,
to govern the day and the night, and to separate the light from the darkness.

God saw how good it was. Evening came, and morning followed—the fourth day.

Then God said, "Let the water teem with an abundance of living creatures,
and on the earth let birds fly beneath the dome of the sky."

And so it happened: God created the great sea monsters and all kinds of swimming
creatures with which the water teems, and all kinds of winged birds.

God saw how good it was, and God blessed them, saying,

"Be fertile, multiply, and fill the water of the seas;
and let the birds multiply on the earth."

Evening came, and morning followed—the fifth day.

Then God said, "Let the earth bring forth all kinds of living creatures:
cattle, creeping things, and wild animals of all kinds."

And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day. Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

The Word of the Lord

Second Reading

A Reading from the Book of Exodus 14: 15 – 15: 1

The LORD said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers." The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left. The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel,

because the LORD was fighting for them against the Egyptians.
Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers."
So Moses stretched out his hand over the sea,
and at dawn the sea flowed back to its normal depth.
The Egyptians were fleeing head on toward the sea,
when the LORD hurled them into its midst.
As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea.
Not a single one of them escaped.
But the Israelites had marched on dry land through the midst of the sea,
with the water like a wall to their right and to their left.
Thus the LORD saved Israel on that day from the power of the Egyptians.
When Israel saw the Egyptians lying dead on the seashore
and beheld the great power that the LORD had shown against the Egyptians,
they feared the LORD and believed in him and in his servant Moses.
Then Moses and the Israelites sang this song to the LORD: I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.

The Word of the Lord

Third Reading A Reading from the Book of Baruch 3: 9 – 15, 32 - -4: 4

Hear, O Israel, the commandments of life: listen, and know prudence!
How is it, Israel, that you are in the land of your foes,
grown old in a foreign land, defiled with the dead,
accounted with those destined for the netherworld?
You have forsaken the fountain of wisdom!
Had you walked in the way of God, you would have dwelt in enduring peace.
Learn where prudence is, where strength, where understanding;
that you may know also where are length of days, and life,
where light of the eyes, and peace.
Who has found the place of wisdom, who has entered into her treasuries?
The One who knows all things knows her; he has probed her by his knowledge--
The One who established the earth for all time, and filled it with four-footed beasts;
he who dismisses the light, and it departs, calls it, and it obeys him trembling;
before whom the stars at their posts shine and rejoice;
when he calls them, they answer, "Here we are!" shining with joy for their Maker.

Such is our God; no other is to be compared to him:
he has traced out the whole way of understanding,
and has given her to Jacob, his servant, to Israel, his beloved son.
Since then she has appeared on earth, and moved among people.
She is the book of the precepts of God, the law that endures forever;
all who cling to her will live, but those will die who forsake her.
Turn, O Jacob, and receive her: walk by her light toward splendor.
Give not your glory to another, your privileges to an alien race.
Blessed are we, O Israel; for what pleases God is known to us!

The Word of the Lord

Epistle **A Reading from the Letter of Saint Paul to the Romans 6: 3 - 11**

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death?

We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin.

If, then, we have died with Christ, we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God.

Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

The Word of the Lord

Spiritual Communion

“My Jesus, I believe that You are present in the Most Holy Sacrament of the altar. I love You above all things, and I desire to receive You into 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.”

Prayer to Saint Michael

*St. Michael the Archangel, defend us in battle,
be our protection against the wickedness and snares of the devil.
May God rebuke him we humbly pray;
and do thou, O Prince of the Heavenly host,
by the power of God, cast into hell Satan
and all the evil spirits who prowl about the world seeking the ruin
of souls.*

~Amen.