

Palm Sunday of the Lord's Passion



April 5, 2020

Liturgy of the Hours: Of the Feast

Reflection on the Gospel

Palm Sunday is a commemoration of highs and lows, exaltation and tragedy. We enter the church bearing palms singing Hosanna, and only minutes later we cry in unison, "Let him be crucified." The liturgical juxtaposition is certainly intended and representative of fickle humanity, not only during the events of Holy Week but, quite regularly, down into our modern era. Profound themes of betrayal, trust, friendship, power, and humility are present in the gospel reading from Matthew. The example of Jesus inspires us to be true to God's will in our own lives. We are called to remain faithful to God, ever trusting in his wisdom and providential care.

—Living Liturgy™, *Palm Sunday of the Lord's Passion 2020*

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

FIRST FORM: THE PROCESSION

The congregation assembles in a secondary church or chapel or in some other suitable place distinct from the church to which the procession will move. The faithful carry palm branches.

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.

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.
All: Amen.

Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:

Dear brethren (brothers and sisters),
 since the beginning of Lent until now
 we have prepared our hearts by penance and charitable works.
 Today we gather together to herald with the whole Church
 the beginning of the celebration
 of our Lord's Paschal Mystery,
 that is to say, of his Passion and Resurrection.
 For it was to accomplish this mystery
 that he entered his own city of Jerusalem.
 Therefore, with all faith and devotion,
 let us commemorate
 the Lord's entry into the city for our salvation,
 following in his footsteps,
 so that, being made by his grace partakers of the Cross,
 we may have a share also in his Resurrection and in his life.

Let us pray.

A Almighty ever-living God,
 sanctify † these branches with your blessing,
 that we, who follow Christ the King in exultation,
 may reach the eternal Jerusalem through him.
 Who lives and reigns for ever and ever. **All: Amen.**

B Increase the faith of those who place their hope in you, O God,
 and graciously hear the prayers of those who call on you,
 that we, who today hold high these branches
 to hail Christ in his triumph,
 may bear fruit for you by good works accomplished in him.
 Who lives and reigns for ever and ever. **All: Amen.**

THE READING OF THE GOSPEL

GOSPEL (L 37-A) (Matthew 21:1-11)

† **A reading from the holy Gospel according to Matthew**
All: Glory to you, O Lord.

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

**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 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. All: Praise to you, Lord Jesus Christ.

To begin the procession, an invitation may be given in these or similar words:

∇. Let us go forth in peace.

℞. In the name of Christ. Amen.

PROCESSION WITH THE BLESSED BRANCHES

SECOND FORM: THE SOLEMN ENTRANCE

The commemoration of the Lord's entrance may be celebrated before the principal Mass with the solemn entrance, which takes place within the church.

THIRD FORM: THE SIMPLE ENTRANCE

The Lord's entrance is commemorated with the following simple entrance.

ENTRANCE ANTIPHON (Cf. John 12:1, 12-13; Psalm 24[23]:9-10)

Six days before the Passover,
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:

*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads;

grow higher, ancient doors.

Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts, he is the king of glory.

*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

COLLECT

Almighty ever-living God,

who as an example of humility for the human race to follow

caused our Savior to take flesh and submit to the Cross,

graciously grant that we may heed his lesson of patient suffering

and so merit a share in his Resurrection.

Who lives and reigns with you in the unity of the Holy Spirit,

one God, for ever and ever. **All: Amen.**

READING I (L 38-ABC) (Isaiah 50:4-7)

A reading from the Book of the Prophet Isaiah

*My face I did not shield from buffets and spitting knowing that
I shall not be put to shame.*

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. **All:** Thanks be to God.

RESPONSORIAL PSALM 22

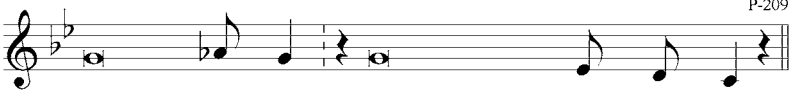
My God, my God, why have you a-ban-doned me?

Text: Refrain, *Lectionary for Mass*, © 1969, 1981, 1997, ICEL

Music: *The Collegeville Psalter*, © 2017, Paul Inwood.

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or:



My God, my God, why have you a - ban - doned me?

Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 22:8-9, 17-18, 19-20, 23-24

R7. (2a) 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.” **R7.**

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. **R7.**

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. **R7.**

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!” **R7.**

READING II (Philippians 2:6-11)

A reading from the Letter of Saint Paul to the Philippians

Christ humbled himself. Because of this God greatly exalted him.

**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. All: Thanks be to God.

* The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. The crimes during the Passion of Christ cannot be attributed indiscriminately to all Jews of that time,

nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the Apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

GOSPEL (Matthew 26:14—27:66) or Shorter Form []

(Matthew 27:11-54)

VERSE BEFORE THE GOSPEL (Philippians 2:8-9)

✠ Praise to you, Lord Jesus Christ, King of endless glory!

R. Praise to you, Lord Jesus Christ, King of endless glory!

✠ 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. **R.**

The symbols in the following passion narrative represent:

- C. Narrator;
- ✠ Christ;
- S. speakers other than Christ;
- SS. groups of speakers.

The Passion of our Lord Jesus Christ according to Matthew

The Passion of our Lord Jesus Christ.

- C. **One of the Twelve, who was called Judas Iscariot,
went to the chief priests and said,**
- S. **“What are you willing to give me
if I hand him over to you?”**
- C. **They paid him thirty pieces of silver,
and from that time on he looked for an
opportunity to hand him over.**

**On the first day of the Feast of Unleavened Bread,
the disciples approached Jesus and said,**

- SS. **“Where do you want us to prepare
for you to eat the Passover?”**
- C. **He said,**
- ✠ **“Go into the city to a certain man and tell him,
‘The teacher says, “My appointed time draws near;
in your house I shall celebrate the Passover with
my disciples.”’”**

- C. The disciples then did as Jesus had ordered,
and prepared the Passover.

When it was evening,
he reclined at table with the Twelve.

And while they were eating, he said,

- ✠ “Amen, I say to you, one of you will betray me.”

- C. Deeply distressed at this,
they began to say to him one after another,

- S. “Surely it is not I, Lord?”

- C. He said in reply,

- ✠ “He who has dipped his hand into the dish with me
is the one who will betray me.

The Son of Man indeed goes, as it is written of him,
but woe to that man by whom the Son of Man is
betrayed.

It would be better for that man if he had never been
born.”

- C. Then Judas, his betrayer, said in reply,

- S. “Surely it is not I, Rabbi?”

- C. He answered,

- ✠ “You have said so.”

- C. While they were eating,
Jesus took bread, said the blessing,
broke it, and giving it to his disciples said,

- ✠ “Take and eat; this is my body.”

- C. Then he took a cup, gave thanks, and gave it to them,
saying,

- ✠ “Drink from it, all of you,
for this is my blood of the covenant,
which will be shed on behalf of many
for the forgiveness of sins.

I tell you, from now on I shall not drink this fruit of
the vine
until the day when I drink it with you new
in the kingdom of my Father.”

- C. Then, after singing a hymn,
they went out to the Mount of Olives.

Then Jesus said to them,

- ✠ “This night all of you will have your faith in me
shaken,
for it is written:

*I will strike the shepherd,
and the sheep of the flock will be dispersed;*
but after I have been raised up,
I shall go before you to Galilee.”

- C. Peter said to him in reply,

- S. “Though all may have their faith in you shaken,
mine will never be.”

- C. Jesus said to him,

- ✠ “Amen, I say to you,
this very night before the cock crows,
you will deny me three times.”

- C. Peter said to him,

- S. “Even though I should have to die with you,
I will not deny you.”

- C. And all the disciples spoke likewise.

Then Jesus came with them to a place called
Gethsemane,

and he said to his disciples,

- ✠ “Sit here while I go over there and pray.”

- C. He took along Peter and the two sons of Zebedee,
and began to feel sorrow and distress.

Then he said to them,

- ✠ “My soul is sorrowful even to death.
Remain here and keep watch with me.”

- C. He advanced a little and fell prostrate in prayer,
saying,

- ✠ “My Father, if it is possible,
let this cup pass from me;
yet, not as I will, but as you will.”

C. When he returned to his disciples he found them asleep.

He said to Peter,

✠ “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.”

C. Withdrawing a second time, he prayed again,

✠ “My Father, if it is not possible that this cup pass without my drinking it, your will be done!”

C. Then he returned once more and found them asleep, for they could not keep their eyes open.

He left them and withdrew again and prayed a third time,

saying the same thing again.

Then he returned to his disciples and said to them,

✠ “Are you still sleeping and taking your rest?

Behold, the hour is at hand

when the Son of Man is to be handed over to sinners.

Get up, let us go.

Look, my betrayer is at hand.”

C. While he was still speaking,

Judas, one of the Twelve, arrived,

accompanied by a large crowd, with swords and clubs,

who had come from the chief priests and the elders of the people.

His betrayer had arranged a sign with them, saying,

S. “The man I shall kiss is the one; arrest him.”

C. Immediately he went over to Jesus and said,

S. “Hail, Rabbi!”

C. and he kissed him.

Jesus answered him,

✠ “Friend, do what you have come for.”

- C.** Then stepping forward they laid hands on Jesus and arrested him.

And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear.

Then Jesus said to him,

- ✠ “Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?”

- C.** At that hour Jesus said to the crowds,

- ✠ “Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled.”

- C.** Then all the disciples left him and fled.

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome.

The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated,

- SS. “This man said, ‘I can destroy the temple of God and within three days rebuild it.’”
- C. The high priest rose and addressed him,
S. “Have you no answer?
What are these men testifying against you?”
- C. But Jesus was silent.
Then the high priest said to him,
S. “I order you to tell us under oath before the living God whether you are the Christ, the Son of God.”
- C. Jesus said to him in reply,
✠ “You have said so.
But I tell you:
From now on you will see ‘the Son of Man seated at the right hand of the Power’ and ‘coming on the clouds of heaven.’”
- C. Then the high priest tore his robes and said,
S. “He has blasphemed!
What further need have we of witnesses?
You have now heard the blasphemy;
what is your opinion?”
- C. They said in reply,
SS. “He deserves to die!”
- C. Then they spat in his face and struck him, while some slapped him, saying,
SS. “Prophesy for us, Christ: who is it that struck you?”
- C. Now Peter was sitting outside in the courtyard. One of the maids came over to him and said,
S. “You too were with Jesus the Galilean.”
- C. But he denied it in front of everyone, saying,
S. “I do not know what you are talking about!”
- C. As he went out to the gate, another girl saw him and said to those who were there,
S. “This man was with Jesus the Nazorean.”
- C. Again he denied it with an oath,
S. “I do not know the man!”

C. A little later the bystanders came over and said to Peter,

SS. “Surely you too are one of them; even your speech gives you away.”

C. At that he began to curse and to swear,

S. “I do not know the man.”

C. And immediately a cock crowed.

Then Peter remembered the word that Jesus had spoken:

“Before the cock crows you will deny me three times.”

He went out and began to weep bitterly.

When it was morning,

all the chief priests and the elders of the people took counsel against Jesus to put him to death.

They bound him, led him away,

and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned,

deeply regretted what he had done.

He returned the thirty pieces of silver

to the chief priests and elders, saying,

S. “I have sinned in betraying innocent blood.”

C. They said,

SS. “What is that to us?

Look to it yourself.”

C. Flinging the money into the temple,

he departed and went off and hanged himself.

The chief priests gathered up the money, but said,

SS. “It is not lawful to deposit this in the temple treasury,

for it is the price of blood.”

C. After consultation, they used it to buy the potter’s field

as a burial place for foreigners.

That is why that field even today is called the Field of Blood.

Then was fulfilled what had been said through Jeremiah the prophet,

And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me.

Now [Jesus stood before the governor,* and he questioned him,

S. "Are you the king of the Jews?"

C. Jesus said,

✠ "You say so."

C. And when he was accused by the chief priests and elders,

he made no answer.

Then Pilate said to him,

S. "Do you not hear how many things they are testifying against you?"

C. 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,

S. "Which one do you want me to release to you, Barabbas, or Jesus called Christ?"

C. For he knew that it was out of envy that they had handed him over.

* Pontius Pilate added in short form.

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,

S. “Which of the two do you want me to release to
you?”

C. They answered,

SS. “Barabbas!”

C. Pilate said to them,

S. “Then what shall I do with Jesus called Christ?”

C. They all said,

SS. “Let him be crucified!”

C. But he said,

S. “Why? What evil has he done?”

C. They only shouted the louder,

SS. “Let him be crucified!”

C. 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,

S. “I am innocent of this man’s blood.
Look to it yourselves.”

C. And the whole people said in reply,

SS. “His blood be upon us and upon our children.”

C. 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,

SS. “Hail, King of the Jews!”

C. 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,

SS. “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!”

C. Likewise the chief priests with the scribes and elders mocked him and said,

SS. “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.’”

C. 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?”

C. which means,

✠ “My God, my God, why have you forsaken me?”

C. Some of the bystanders who heard it said,

SS. “This one is calling for Elijah.”

C. 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,

SS. “Wait, let us see if Elijah comes to save him.”

C. 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,

SS. “Truly, this was the Son of God!”]

C. There were many women there, looking on from a
distance,
who had followed Jesus from Galilee, ministering
to him.

Among them were Mary Magdalene and Mary the
mother of James and Joseph,
and the mother of the sons of Zebedee.

When it was evening,
there came a rich man from Arimathea named
Joseph,
who was himself a disciple of Jesus.

He went to Pilate and asked for the body of Jesus;
then Pilate ordered it to be handed over.

Taking the body, Joseph wrapped it in clean linen
and laid it in his new tomb that he had hewn in
the rock.

Then he rolled a huge stone across the entrance to
the tomb and departed.

But Mary Magdalene and the other Mary
remained sitting there, facing the tomb.

The next day, the one following the day of preparation,
the chief priests and the Pharisees
gathered before Pilate and said,

SS. “Sir, we remember that this impostor while still
alive said,

‘After three days I will be raised up.’

Give orders, then, that the grave be secured until the
third day,
lest his disciples come and steal him and say to
the people,

‘He has been raised from the dead.’

This last imposture would be worse than the first.”

C. Pilate said to them,

**S. “The guard is yours;
go, secure it as best you can.”**

C. So they went and secured the tomb

by fixing a seal to the stone and setting the guard.

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

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. **All: Amen.**

COMMUNION ANTIPHON (Matthew 26:42)

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. **All: 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. **All: Amen.**

Monday, April 6

MONDAY OF HOLY WEEK

ENTRANCE ANTIPHON (Cf. Psalm 35[34]:1-2; 140[139]:8)

Contend, O Lord, with my contenders;
fight those who fight me.
Take up your buckler and shield;
arise in my defense, Lord, my mighty help.

COLLECT

Grant, we pray, almighty God,
that, though in our weakness we fail,
we may be revived through the Passion of your Only Begotten Son.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. *All: Amen.*

READING I (L 257) (Isaiah 42:1-7)

RESPONSORIAL PSALM 27:1, 2, 3, 13-14

R₇. (1a) The Lord is my light and my salvation.

The LORD is my light and my salvation;
whom should I fear?

The LORD is my life's refuge;
of whom should I be afraid? **R₇.**

When evildoers come at me
to devour my flesh,
My foes and my enemies
themselves stumble and fall. **R₇.**

Though an army encamp against me,
my heart will not fear;

Though war be waged upon me,
even then will I trust. **R₇.**

I believe that I shall see the bounty of the LORD
in the land of the living.

Wait for the LORD with courage;
be stouthearted, and wait for the LORD. **R₇.**

GOSPEL (John 12:1-11)

VERSE BEFORE THE GOSPEL

℣. Praise and honor to you, Lord Jesus Christ!

℟. **Praise and honor to you, Lord Jesus Christ!**

℣. Hail to you, our King;

you alone are compassionate with our faults. **℟.**

PRAYER OVER THE OFFERINGS

Look graciously, O Lord,
upon the sacred mysteries we celebrate here,
and may what you have mercifully provided
to cancel the judgment we incurred
bear for us fruit in eternal life.
Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (Cf. Psalm 102[101]:3)

Do not hide your face from me in the day of my distress.
Turn your ear towards me; on the day when I call, speedily
answer me.

PRAYER AFTER COMMUNION

Visit your people, O Lord, we pray,
and with ever-watchful love
look upon the hearts dedicated to you by means of these sacred
mysteries,
so that under your protection
we may keep safe this remedy of eternal salvation,
which by your mercy we have received.
Through Christ our Lord. **All: Amen.**

Tuesday, April 7

TUESDAY OF HOLY WEEK

ENTRANCE ANTIPHON (Cf. Psalm 27[26]:12)

Do not leave me to the will of my foes, O Lord,
for false witnesses rise up against me
and they breathe out violence.

COLLECT

Almighty ever-living God,
grant us so to celebrate
the mysteries of the Lord's Passion

that we may merit to receive your pardon.
 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. **All: Amen.**

READING I (L 258) (Isaiah 49:1-6)

RESPONSORIAL PSALM 71:1-2, 3-4a, 5ab-6ab, 15 and 17

R. (See 15ab) **I will sing of your salvation.**

In you, O LORD, I take refuge;
 let me never be put to shame.

In your justice rescue me, and deliver me;
 incline your ear to me, and save me. **R.**

Be my rock of refuge,
 a stronghold to give me safety,
 for you are my rock and my fortress.

O my God, rescue me from the hand of the wicked. **R.**

For you are my hope, O Lord;
 my trust, O God, from my youth.

On you I depend from birth;
 from my mother's womb you are my strength. **R.**

My mouth shall declare your justice,
 day by day your salvation.

O God, you have taught me from my youth,
 and till the present I proclaim your wondrous deeds. **R.**

GOSPEL (John 13:21-33, 36-38)

VERSE BEFORE THE GOSPEL

V. Glory to you, Word of God, Lord Jesus Christ!

R. **Glory to you, Word of God, Lord Jesus Christ!**

V. Hail to you, our King, obedient to the Father;
 you were led to your crucifixion like a gentle lamb to
 the slaughter. **R.**

PRAYER OVER THE OFFERINGS

Look favorably, O Lord, we pray,
 on these offerings of your family,
 and to those you make partakers of these sacred gifts
 grant a share in their fullness.

Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (Romans 8:32)

God did not spare his own Son,
but handed him over for us all.

PRAYER AFTER COMMUNION

Nourished by your saving gifts,
we beseech your mercy, Lord,
that by this same Sacrament,
with which you have fed us in the present age
you may make us partakers of life eternal.
Through Christ our Lord. *All: Amen.*

Wednesday, April 8

WEDNESDAY OF HOLY WEEK

ENTRANCE ANTIPHON (Cf. Philippians 2:10, 8, 11)

At the name of Jesus, every knee should bend,
of those in heaven and on the earth and under the earth,
for the Lord became obedient to death, death on a cross:
therefore Jesus Christ is Lord, to the glory of God the
Father.

COLLECT

O God, who willed your Son to submit for our sake
to the yoke of the Cross,
so that you might drive from us the power of the enemy,
grant us, your servants, to attain the grace of the resurrection.
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. *All: Amen.*

READING I (L 259) (Isaiah 50:4-9a)

RESPONSORIAL PSALM 69:8-10, 21-22, 31 and 33-34

R. (14c) **Lord, in your great love, answer me.**

For your sake I bear insult,
and shame covers my face.
I have become an outcast to my brothers,
a stranger to my mother's sons,
because zeal for your house consumes me,

and the insults of those who blaspheme you fall
upon me. **R7.**

Insult has broken my heart, and I am weak,
I looked for sympathy, but there was none;
for consolers, not one could I find.

Rather they put gall in my food,
and in my thirst they gave me vinegar to drink. **R7.**

I will praise the name of God in song,
and I will glorify him with thanksgiving:
“See, you lowly ones, and be glad;
you who seek God, may your hearts revive!
For the LORD hears the poor,
and his own who are in bonds he spurns not.” **R7.**

GOSPEL (Matthew 26:14-25)

VERSE BEFORE THE GOSPEL

A

V. Glory and praise to you, Lord Jesus Christ!

R7. Glory and praise to you, Lord Jesus Christ!

V. Hail to you, our King;
you alone are compassionate with our errors. **R7.**

Or:

B

V. Glory and praise to you, Lord Jesus Christ!

R7. Glory and praise to you, Lord Jesus Christ!

V. Hail to you, our King, obedient to the Father;
you were led to your crucifixion like a gentle lamb to
the slaughter. **R7.**

PRAYER OVER THE OFFERINGS

Receive, O Lord, we pray, the offerings made here,
and graciously grant
that, celebrating your Son's Passion in mystery,
we may experience the grace of its effects.
Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (Matthew 20:28)

The Son of Man did not come to be served but to serve
and to give his life as a ransom for many.

PRAYER AFTER COMMUNION

Endow us, almighty God, with the firm conviction that through your Son's Death in time, to which the revered mysteries bear witness, we may be assured of perpetual life. Through Christ our Lord. **All: Amen.**

THE SACRED PASCHAL TRIDUUM

The divine love we celebrate these days is so immeasurable that it reconciles all to itself in a supreme act of self-giving. It is so immense that the divine Son's arms open wide to embrace the world from the ignominy of a cross of human making. It is so impartial that sinners and outcasts, the poor and desperate, those alienated and forgotten all can receive without cost, without judgment, without losing dignity. Divine love is nothing less than the inner Life of the Trinity.

—Living Liturgy™, Easter Triduum 2020

Holy Thursday solemnly inaugurates “the triduum during which the Lord died, was buried and rose again” (St. Augustine). To these days Jesus referred when he prophesied: “Destroy this temple and in three days I will raise it up again” (John 2:14).

Thursday of the Lord's Supper (Holy Thursday)

AT THE EVENING MASS

April 9, 2020



Liturgy of the Hours: Of the Feast

Reflection on the Gospel

As we begin to commemorate these sacred days, we call to mind the essential element of Christian identity, which is service. Perhaps more than prayer, liturgy, or other identifiable markers of our faith, we are called to imitate Jesus in service to others. As master, Jesus was not

content to be served, but to serve. So let us, too, look for opportunities to be of service to our family, neighbors, friends, fellow parishioners, and any others who may need our help.

—Living Liturgy™, *Holy Thursday Evening Mass of the Lord's Supper 2020*

ENTRANCE ANTIPHON (Cf. Galatians 6:14)

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

COLLECT

O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. 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. **All: Amen.**

READING I (L 39-ABC) (Exodus 12:1-8, 11-14)

A reading from the Book of Exodus

The law regarding the Passover meal.

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!**

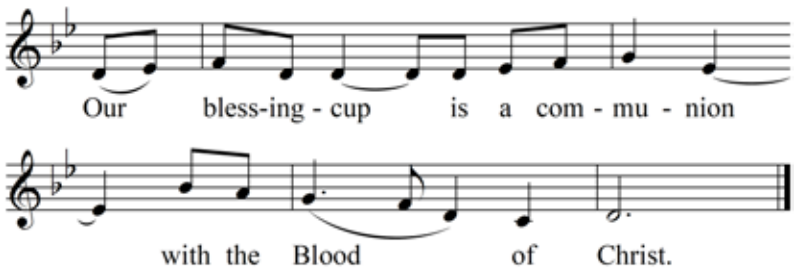
But the blood will mark the houses where you are.

**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. All: Thanks be to God.

RESPONSORIAL PSALM 116



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or:



Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 116:12-13, 15-16bc, 17-18

R₁. (*See 1 Corinthians 10:16*) **Our blessing-cup is a communion with the Blood of Christ.**

How shall I make a return to the LORD
 for all the good he has done for me?
 The cup of salvation I will take up,
 and I will call upon the name of the LORD. **R₁.**

Precious in the eyes of the LORD
 is the death of his faithful ones.
 I am your servant, the son of your handmaid;
 you have loosed my bonds. **R₁.**

To you will I offer sacrifice of thanksgiving,
 and I will call upon the name of the LORD.
 My vows to the LORD I will pay
 in the presence of all his people. **R₁.**

READING II (1 Corinthians 11:23-26)

A reading from the first Letter of Saint Paul to the Corinthians

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord.

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. All: Thanks be to God.

GOSPEL (John 13:1-15)

VERSE BEFORE THE GOSPEL (John 13:34)

℣. Praise to you, Lord Jesus Christ, King of endless glory!

℟. Praise to you, Lord Jesus Christ, King of endless glory!

**℣. I give you a new commandment, says the Lord:
love one another as I have loved you. ℟.**

✠ A reading from the holy Gospel according to John

All: Glory to you, O Lord.

Jesus loved them to the end.

**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
Iscaiot, 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. **All:** Praise to you, Lord Jesus Christ.

170 April 9

WASHING OF FEET

Antiphons or other appropriate songs are sung.

PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (1 Corinthians 11:24-25)

This is the Body that will be given up for you;
this is the Chalice of the new covenant in my Blood,
says the Lord;
do this, whenever you receive it, in memory of me.

PRAYER AFTER COMMUNION

Grant, almighty God,
that, just as we are renewed
by the Supper of your Son in this present age,
so we may enjoy his banquet for all eternity.
Who lives and reigns for ever and ever. **All: Amen.**

TRANSFER OF THE MOST BLESSED SACRAMENT

Friday of the Passion of the Lord (Good Friday)

April 10, 2020



Liturgy of the Hours: Of the Feast

Reflection on the Gospel

Jesus' own example in the face of hatred, violence, false accusation, and ultimately death is to be true to himself without responding in kind. It can be a challenge to follow that model in our own lives when the inclination is to strike back when struck or to fight fire with fire. But in

a world beaten down by injustice, cruelty, systems of oppression, and general inequity, our faith is in a higher power. In God's kingdom the oppressed in this world will reign and the oppressors will be brought low. Confident of this outcome, we align ourselves with Jesus, with the poor, and with the oppressed.

—Living Liturgy™, *Friday of the Passion of the Lord (Good Friday) 2020*

THE CELEBRATION OF THE PASSION OF THE LORD

PRAYER (Let us pray *is not said*)

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever. **All: Amen.**

Or:

O God, who by the Passion of Christ your Son, our Lord,
abolished the death inherited from ancient sin
by every succeeding generation,
grant that just as, being conformed to him,
we have borne by the law of nature
the image of the man of earth,
so by the sanctification of grace
we may bear the image of the Man of heaven.
Through Christ our Lord. **All: Amen.**

FIRST PART: LITURGY OF THE WORD

READING I (L 40-ABC) (Isaiah 52:13—53:12)

A reading from the Book of the Prophet Isaiah

He himself was wounded for our sins.

(Fourth oracle of the Servant of the Lord.)

**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. **All:** Thanks be to God.

RESPONSORIAL PSALM 31

Fa-ther, in-to your hands I com-mend my spir-it.

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or:

Fath-er, into your hands I com-mend my spir-it.

Music: Bartholomew Sayles, O.S.B., and Cecile Gerten, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 31:2, 6, 12-13, 15-16, 17, 25

R⁷. (Luke 23:46) Father, into your hands I commend my spirit.

In you, O LORD, I take refuge;
let me never be put to shame.

In your justice rescue me.

Into your hands I commend my spirit;
you will redeem me, O LORD, O faithful God. **R⁷.**

For all my foes I am an object of reproach,
a laughingstock to my neighbors, and a dread to my
friends;

they who see me abroad flee from me.

I am forgotten like the unremembered dead;

I am like a dish that is broken. **R⁷.**

But my trust is in you, O LORD;

I say, "You are my God.

In your hands is my destiny; rescue me
from the clutches of my enemies and my
persecutors." **R⁷.**

Let your face shine upon your servant;
save me in your kindness.

Take courage and be stouthearted,
all you who hope in the LORD. **R⁷.**

READING II (Hebrews 4:14-16; 5:7-9)

A reading from the Letter to the Hebrews

Jesus learned obedience and became the source of salvation for all who obey him.

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. All: Thanks be to God.

* See statement on page 145–146.

GOSPEL (John 18:1—19:42)

VERSE BEFORE THE GOSPEL (Philippians 2:8-9)

℣. Praise to you, Lord Jesus Christ, King of endless glory!

℟. Praise to you, Lord Jesus Christ, King of endless glory!

**℣. 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
other name. ℟.**

The symbols in the following passion narrative represent:

- C. Narrator;
- ✝ Christ;
- S. speakers other than Christ;
- SS. groups of speakers.

The Passion of our Lord Jesus Christ according to John

The Passion of our Lord Jesus Christ.

**C. 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?”**

C. **They answered him,**

SS. **“Jesus the Nazorean.”**

C. **He said to them,**

✠ **“I AM.”**

C. **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?”**

C. **They said,**

SS. **“Jesus the Nazorean.”**

C. **Jesus answered,**

✠ **“I told you that I AM.**

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

C. **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?”

C. **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,

S. "You are not one of this man's disciples, are you?"

C. He said,

S. "I am not."

C. 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."

C. When he had said this,
one of the temple guards standing there struck
Jesus and said,

S. "Is this the way you answer the high priest?"

C. Jesus answered him,

† “If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?”

C. Then Annas sent him bound to Caiaphas the high
priest.

Now Simon Peter was standing there keeping warm.
And they said to him,

SS. “You are not one of his disciples, are you?”

C. He denied it and said,

S. “I am not.”

C. One of the slaves of the high priest,
a relative of the one whose ear Peter had cut off,
said,

S. “Didn’t I see you in the garden with him?”

C. 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,

S. “What charge do you bring against this man?”

C. They answered and said to him,

SS. “If he were not a criminal,
we would not have handed him over to you.”

C. At this, Pilate said to them,

S. “Take him yourselves, and judge him according
to your law.”

C. The Jews answered him,

SS. “We do not have the right to execute anyone,”

C. 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,

S. "Are you the King of the Jews?"

C. Jesus answered,

✝ "Do you say this on your own
or have others told you about me?"

C. Pilate answered,

S. "I am not a Jew, am I?"

Your own nation and the chief priests handed you
over to me.

What have you done?"

C. 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."

C. So Pilate said to him,

S. "Then you are a king?"

C. 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."

C. Pilate said to him,

S. "What is truth?"

C. When he had said this,

he again went out to the Jews and said to them,

S. "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?"

C. They cried out again,

SS. "Not this one but Barabbas!"

C. 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,**

SS. “Hail, King of the Jews!”

C. And they struck him repeatedly.

Once more Pilate went out and said to them,

**S. “Look, I am bringing him out to you,
so that you may know that I find no guilt in him.”**

**C. So Jesus came out,
wearing the crown of thorns and the purple cloak.
And Pilate said to them,**

S. “Behold, the man!”

**C. When the chief priests and the guards saw him they
cried out,**

SS. “Crucify him, crucify him!”

C. Pilate said to them,

**S. “Take him yourselves and crucify him.
I find no guilt in him.”**

C. The Jews answered,

**SS. “We have a law, and according to that law he ought
to die,**

because he made himself the Son of God.”

**C. Now when Pilate heard this statement,
he became even more afraid,
and went back into the praetorium and said to
Jesus,**

S. “Where are you from?”

**C. Jesus did not answer him.
So Pilate said to him,**

**S. “Do you not speak to me?
Do you not know that I have power to release you
and I have power to crucify you?”**

C. 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.”
- C. Consequently, Pilate tried to release him; but the
Jews cried out,
- SS. “If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes Caesar.”
- C. 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,
- S. “Behold, your king!”
- C. They cried out,
- SS. “Take him away, take him away! Crucify him!”
- C. Pilate said to them,
- S. “Shall I crucify your king?”
- C. The chief priests answered,
- SS. “We have no king but Caesar.”
- C. 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,

SS. “Do not write ‘The King of the Jews,’
but that he said, ‘I am the King of the Jews.’”

C. Pilate answered,

S. “What I have written, I have written.”

C. 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,

SS. “Let’s not tear it, but cast lots for it to see whose it
will be,”

C. 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.”

C. Then he said to the disciple,

✠ “Behold, your mother.”

C. 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.”

C. 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.”

C. And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

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. All: Praise to you, Lord Jesus Christ.

THE SOLEMN INTERCESSIONS

I. FOR HOLY CHURCH

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
who in Christ revealed your glory to all the nations,
watch over the works of your mercy,
that your Church, spread throughout all the world,
may persevere with steadfast faith in confessing your name.
Through Christ our Lord. **All: Amen.**

II. FOR THE POPE

Let us pray also for our most Holy Father Pope **N.**, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
 by whose decree all things are founded,
 look with favor on our prayers
 and in your kindness protect the Pope chosen for us,
 that, under him, the Christian people,
 governed by you their maker,
 may grow in merit by reason of their faith.
 Through Christ our Lord. **All: Amen.**

III. FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

Let us pray also for our Bishop N.,*
 for all Bishops, Priests, and Deacons of the Church
 and for the whole of the faithful people.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
 by whose Spirit the whole body of the Church
 is sanctified and governed,
 hear our humble prayer for your ministers,
 that, by the gift of your grace,
 all may serve you faithfully.
 Through Christ our Lord. **All: Amen.**

IV. FOR CATECHUMENS

Let us pray also for (our) catechumens,
 that our God and Lord
 may open wide the ears of their inmost hearts
 and unlock the gates of his mercy,
 that, having received forgiveness of all their sins
 through the waters of rebirth,
 they, too, may be one with Christ Jesus our Lord.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
 who make your Church ever fruitful with new offspring,
 increase the faith and understanding of (our) catechumens,
 that, reborn in the font of Baptism,
 they may be added to the number of your adopted children.
 Through Christ our Lord. **All: Amen.**

V. FOR THE UNITY OF CHRISTIANS

Let us pray also for all our brothers and sisters who believe in Christ,
 that our God and Lord may be pleased,

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops,
 as noted in the *General Instruction of the Roman Missal*, no. 149.

as they live the truth,
to gather them together and keep them in his one Church.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
who gather what is scattered
and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated
may be joined together by integrity of faith
and united in the bond of charity.
Through Christ our Lord. **All: Amen.**

VI. FOR THE JEWISH PEOPLE

Let us pray also for the Jewish people,
to whom the Lord our God spoke first,
that he may grant them to advance in love of his name
and in faithfulness to his covenant.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
graciously hear the prayers of your Church,
that the people you first made your own
may attain the fullness of redemption.
Through Christ our Lord. **All: Amen.**

VII. FOR THOSE WHO DO NOT BELIEVE IN CHRIST

Let us pray also for those who do not believe in Christ,
that, enlightened by the Holy Spirit,
they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
grant to those who do not confess Christ
that, by walking before you with a sincere heart,
they may find the truth
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord. **All: Amen.**

VIII. FOR THOSE WHO DO NOT BELIEVE IN GOD

Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
 who created all people
 to seek you always by desiring you
 and, by finding you, come to rest,
 grant, we pray,
 that, despite every harmful obstacle,
 all may recognize the signs of your fatherly love
 and the witness of the good works
 done by those who believe in you,
 and so in gladness confess you,
 the one true God and Father of our human race.
 Through Christ our Lord. **All: Amen.**

IX. FOR THOSE IN PUBLIC OFFICE

Let us pray also for those in public office,
 that our God and Lord
 may direct their minds and hearts according to his will
 for the true peace and freedom of all.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
 in whose hand lies every human heart
 and the rights of peoples,
 look with favor, we pray,
 on those who govern with authority over us,
 that throughout the whole world,
 the prosperity of peoples,
 the assurance of peace,
 and freedom of religion
 may through your gift be made secure.
 Through Christ our Lord. **All: Amen.**

X. FOR THOSE IN TRIBULATION

Let us pray, dearly beloved,
 to God the Father almighty,
 that he may cleanse the world of all errors,
 banish disease, drive out hunger,
 unlock prisons, loosen fetters,
 granting to travelers safety, to pilgrims return,
 health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest sings or says:

Almighty ever-living God,
 comfort of mourners, strength of all who toil,
 may the prayers of those who cry out in any tribulation
 come before you,

that all may rejoice,
 because in their hour of need
 your mercy was at hand.
 Through Christ our Lord. **All: Amen.**

SECOND PART: THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

The Cross is shown to the congregation in one of two ways:

First Form: through the gradual uncovering with a veil in the sanctuary

Second Form: by means of a procession through the church

In either form, either of the following is chanted three times:

A ∇. Ecce lignum Crucis.
 in quo salus mundi pependit.
All respond: Venite adoremus.

B ∇. Behold the wood of the Cross.
 on which hung the salvation of the world.
All respond: Come, let us adore.

THE ADORATION OF THE HOLY CROSS

The Priest, clergy, and faithful approach to venerate the cross in a kind of procession.

CHANTS TO BE SUNG DURING THE ADORATION OF THE HOLY CROSS

Ant. We adore your Cross, O Lord,
 we praise and glorify your holy Resurrection,
 for behold, because of the wood of a tree
 joy has come to the whole world.

May God have mercy on us and bless us;
 may he let his face shed its light upon us
 and have mercy on us.

Cf. Psalm 67[66]:2

And the antiphon is repeated: We adore . . .

Antiphon

We wor-ship you, Lord, we ven-er-ate your cross,
 we praise your res-ur-rec - tion. Through the cross, you

Ps 66:2

brought joy to the world. May God be gra-cious and
 bless us; and let his face shed its light up-on us.

REPROACHES I

1 and 2

My peo - ple, what have I done to you? How have I of-fend -
 ed you? An - swer me! I led you out of E-gypt, from slav-
 ery to free - dom, but you led your Sav - ior to the cross.

1 and 2

My peo - ple ... An - swer me! Ho - ly is God! Ho - ly and strong!
 Ho - ly im - mor - tal One, have mer - cy on us!

1 and 2

For for - ty years I led you safe-ly through the des - ert.
 I fed you with man-na from heav - en and brought you to
 a land of plen - ty; but you led your Sav - ior to the cross.

1 **1 and 2**

Ho - ly ... have mer - cy on us! What more could I have

done for you? I plant - ed you as my fair - est vine,
 but you yield - ed on - ly bit - ter - ness when I was thirst - y
 you gave me vin - e - gar to drink, and you pierced your Sav - ior's
 side with a lance. Ho - ly ... have mer - cy on us!

THE REPROACHES

I

1 and 2 My people, what have I done to you?

Or how have I grieved you? Answer me!

1 Because I led you out of the land of Egypt,
 you have prepared a Cross for your Savior.

1 Hagios o Theos,

2 Holy is God,

1 Hagios Ischyros,

2 Holy and Mighty,

1 Hagios Athanatos, eleison himas.

2 Holy and Immortal One, have mercy on us.

1 and 2 Because I led you out through the desert forty years
 and fed you with manna and brought you into a land of plenty,
 you have prepared a Cross for your Savior.

1 Hagios o Theos,

2 Holy is God,

1 Hagios Ischyros,

2 Holy and Mighty,

1 Hagios Athanatos, eleison himas.

2 Holy and Immortal One, have mercy on us.

1 and 2 What more should I have done for you and have not done?

Indeed, I planted you as my most beautiful chosen vine

and you have turned very bitter for me,

for in my thirst you gave me vinegar to drink

and with a lance you pierced your Savior's side.

- 1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

II

Cantors: I scourged Egypt for your sake with its firstborn sons,
and you scourged me and handed me over.

1 and 2 repeat: My people, what have I done to you?
Or how have I grieved you? Answer me!

Cantors: I led you out from Egypt as Pharaoh lay sunk in the Red Sea,
and you handed me over to the chief priests.

1 and 2 repeat: My people . . .

Cantors: I opened up the sea before you,
and you opened my side with a lance.

1 and 2 repeat: My people . . .

Cantors: I went before you in a pillar of cloud,
and you led me into Pilate's palace.

1 and 2 repeat: My people . . .

Cantors: I fed you with manna in the desert,
and on me you rained blows and lashes.

1 and 2 repeat: My people . . .

Cantors: I gave you saving water from the rock to drink,
and for drink you gave me gall and vinegar.

1 and 2 repeat: My people . . .

Cantors: I struck down for you the kings of the Canaanites,
and you struck my head with a reed.

1 and 2 repeat: My people . . .

Cantors: I put in your hand a royal scepter,
and you put on my head a crown of thorns.

1 and 2 repeat: My people . . .

Cantors: I exalted you with great power,
and you hung me on the scaffold of the Cross.

1 and 2 repeat: My people . . .

The hymn **Crux fidelis** (**Faithful Cross**) or other suitable chants are sung.

THIRD PART: HOLY COMMUNION

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

The Priest, with hands extended says, and all present continue:

**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 continues alone:

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.

He joins his hands. The people conclude the prayer, acclaiming:

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

Then the Priest, with hands joined, says quietly:

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, 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.**

PRAYER AFTER COMMUNION

Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord. **All: Amen.**

PRAYER OVER THE PEOPLE

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honored the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord. **All: Amen.**

After genuflecting to the Cross, all depart in silence. The altar is stripped;
the cross remains, however, with two or four candles.

HOLY SATURDAY

The Easter Vigil in the Holy Night

April 11, 2020

Liturgy of the Hours: Of the Feast

Reflection on the Gospel

Women, Mary Magdalene and the other Mary, were the recipients of the first risen appearance, according to Matthew. They are told to relate the good news to the others—that Jesus is risen and they will see him in Galilee. Here it is not Peter or the Beloved Disciple, or the other disciples, who witness Jesus first. Mary Magdalene and the other Mary have that distinction. Jesus chooses those whom he wills. And we, too, are witness to his presence in the world. The mission of the women is our mission: proclaim the good news to others.

—Living Liturgy™, *At the Easter Vigil in the Holy Night of Easter 2020*



FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then he greets the assembled people in the usual way and briefly instructs them about the night vigil in these or similar words:

Dear brethren (brothers and sisters),
on this most sacred night,
in which our Lord Jesus Christ
passed over from death to life,
the Church calls upon her sons and daughters,
scattered throughout the world,
to come together to watch and pray.
If we keep the memorial
of the Lord's paschal solemnity in this way,
listening to his word and celebrating his mysteries,
then we shall have the sure hope

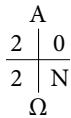
of sharing his triumph over death
and living with him in God.

Let us pray.

O God, who through your Son
bestowed upon the faithful the fire of your glory,
sanctify ✠ this new fire, we pray,
and grant that,
by these paschal celebrations,
we may be so inflamed with heavenly desires,
that with minds made pure
we may attain festivities of unending splendor.
Through Christ our Lord. **All: Amen.**

PREPARATION OF THE CANDLE

- (1) CHRIST YESTERDAY AND TODAY (he cuts a vertical line);
- (2) THE BEGINNING AND THE END (he cuts a horizontal line);
- (3) THE ALPHA (he cuts the letter Alpha above the vertical line);
- (4) AND THE OMEGA (he cuts the letter Omega below the vertical line).
- (5) ALL TIME BELONGS TO HIM (he cuts the first numeral of the current year in the upper left corner of the cross);
- (6) AND ALL THE AGES (he cuts the second numeral of the current year in the upper right corner of the cross).
- (7) TO HIM BE GLORY AND POWER (he cuts the third numeral of the current year in the lower left corner of the cross);
- (8) THROUGH EVERY AGE AND FOR EVER. AMEN. (he cuts the fourth numeral of the current year in the lower right corner of the cross).



- | | |
|---------------------------|-------|
| (1) BY HIS HOLY | 1 |
| (2) AND GLORIOUS WOUNDS, | |
| (3) MAY CHRIST THE LORD | 4 2 5 |
| (4) GUARD US | |
| (5) AND PROTECT US. AMEN. | 3 |

May the light of Christ rising in glory
dispel the darkness of our hearts and minds.

PROCESSION

- | | | |
|--------------------------------|-----------|--------------------------|
| ℣. The Light of Christ. | <i>or</i> | ℣. Lumen Christi. |
| ℟. Thanks be to God. | | ℟. Deo Gratias. |
| ℣. The Light of Christ. | <i>or</i> | ℣. Lumen Christi. |
| ℟. Thanks be to God. | | ℟. Deo Gratias. |

∇. The Light of Christ. *or* ∇. Lumen Christi.

℟. Thanks be to God. ℟. Deo Gratias.

THE EASTER PROCLAMATION (EXSULTET)

Longer Form of the Easter Proclamation

[Shorter Form]

[Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.]

(Therefore, dearest friends,
standing in the awesome glory of this holy light,
invoke with me, I ask you,
the mercy of God almighty,
that he, who has been pleased to number me,
though unworthy, among the Levites,
may pour into me his light unshadowed,
that I may sing this candle's perfect praises).

[(∇. The Lord be with you. **Sung only by an ordained minister.*

℟. **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,
with ardent love of mind and heart
and with devoted service of our voice,
to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father,
and, pouring out his own dear Blood,
wiped clean the record of our ancient sinfulness.

These then are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt
and made them pass dry-shod through the Red Sea.

This is the night
that with a pillar of fire
banished the darkness of sin.

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,
leading them to grace
and joining them to his holy ones.

This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.]

Our birth would have been no gain,
had we not been redeemed.

[O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
that earned so great, so glorious a Redeemer!]

O truly blessed night,
worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night
of which it is written:

The night shall be as bright as day,
dazzling is the night for me,
and full of gladness.

[The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,]
drives out hatred, fosters concord, and brings down the
mighty.

[**On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants' hands,
an evening sacrifice of praise,
this gift from your most holy Church.]

But now we know the praises of this pillar,
which glowing fire ignites for God's honor,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,
drawn out by mother bees
to build a torch so precious.

[O truly blessed night,
when things of heaven are wed to those of earth,
and divine to the human.] [**]

[Therefore, O Lord,
we pray you that this candle,
hallowed to the honor of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever. **All: Amen.**]

SECOND PART: THE LITURGY OF THE WORD

Dear brethren (brothers and sisters),
 now that we have begun our solemn Vigil,
 let us listen with quiet hearts to the Word of God.
 Let us meditate on how God in times past saved his people
 and in these, the last days, has sent us his Son as our Redeemer.
 Let us pray that our God may complete this paschal work of salvation
 by the fullness of redemption.

READING I (L 41-ABC) (Genesis 1:1—2:2) or Shorter Form []
 (Genesis 1:1, 26-31a)

A reading from the Book of Genesis

God looked at everything he had made, and he found it very good.

**[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.

RESPONSORIAL PSALM 104 or 33

Lord, send out your Spir - it, and re -
new the face of the earth.

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OR:



Lord, send out your Spir-it, and renew the face of the earth.

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A Psalm 104:1-2, 5-6, 10, 12, 13-14, 24, 35

R⁷. (30) Lord, send out your Spirit, and renew the face of the earth.

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!

You are clothed with majesty and glory,
robed in light as with a cloak. **R⁷.**

You fixed the earth upon its foundation,
not to be moved forever;
with the ocean, as with a garment, you covered it;
above the mountains the waters stood. **R⁷.**

You send forth springs into the watercourses
that wind among the mountains.

Beside them the birds of heaven dwell;
from among the branches they send forth their song. **R⁷.**

You water the mountains from your palace;
the earth is replete with the fruit of your works.

You raise grass for the cattle,
and vegetation for man's use,
producing bread from the earth. **R⁷.**

How manifold are your works, O LORD!

In wisdom you have wrought them all—
the earth is full of your creatures.

Bless the LORD, O my soul! **R⁷.**

Or:



The earth is full of the good-ness of the Lord.

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or:

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The earth is full of the goodness of the Lord.

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B Psalm 33:4-5, 6-7, 12-13, 20 and 22

R7. (5b) The earth is full of the goodness of the Lord.

Upright is the word of the LORD,
and all his works are trustworthy.

He loves justice and right;
of the kindness of the LORD the earth is full. **R7.**

By the word of the LORD the heavens were made;
by the breath of his mouth all their host.

He gathers the waters of the sea as in a flask;
in cellars he confines the deep. **R7.**

Blessed the nation whose God is the LORD,
the people he has chosen for his own inheritance.

From heaven the LORD looks down;
he sees all mankind. **R7.**

Our soul waits for the LORD,
who is our help and our shield.

May your kindness, O LORD, be upon us
who have put our hope in you. **R7.**

PRAYER

Let us pray.

Almighty ever-living God,
who are wonderful in the ordering of all your works,
may those you have redeemed understand
that there exists nothing more marvelous
than the world's creation in the beginning
except that, at the end of the ages,
Christ our Passover has been sacrificed.
Who lives and reigns for ever and ever. **All: Amen.**

Or:

On the creation of man:

O God, who wonderfully created human nature
and still more wonderfully redeemed it,
grant us, we pray,
to set our minds against the enticements of sin,
that we may merit to attain eternal joys.
Through Christ our Lord. **All: Amen.**

READING II (Genesis 22:1-18) or Shorter Form []
(Genesis 22:1-2, 9a, 10-13, 15-18)

A reading from the Book of Genesis

The sacrifice of Abraham, our father in faith.

[God put Abraham to the test.

He called to him, “Abraham!”

“Here I am,” he replied.

Then God said:

**“Take your son Isaac, your only one, whom you love,
and go to the land of Moriah.**

**There you shall offer him up as a holocaust
on a height that I will point out to you.”]**

**Early the next morning Abraham saddled his donkey,
took with him his son Isaac and two of his servants
as well,**

**and with the wood that he had cut for the holocaust,
set out for the place of which God had told him.**

On the third day Abraham got sight of the place from afar.

Then he said to his servants:

**“Both of you stay here with the donkey,
while the boy and I go on over yonder.**

We will worship and then come back to you.”

**Thereupon Abraham took the wood for the holocaust
and laid it on his son Isaac’s shoulders,
while he himself carried the fire and the knife.**

**As the two walked on together, Isaac spoke to his father
Abraham:**

“Father!” Isaac said.

“Yes, son,” he replied.

Isaac continued, "Here are the fire and the wood,
but where is the sheep for the holocaust?"

"Son," Abraham answered,

"God himself will provide the sheep for the holocaust."

Then the two continued going forward.

[When they came to the place of which God had told him,
Abraham built an altar there and arranged the wood
on it.]

Next he tied up his son Isaac,

and put him on top of the wood on the altar.

[Then he reached out and took the knife to slaughter
his son.

But the LORD's messenger called to him from heaven,

"Abraham, Abraham!"

"Here I am!" he answered.

"Do not lay your hand on the boy," said the messenger.

"Do not do the least thing to him.

I know now how devoted you are to God,

since you did not withhold from me your own
beloved son."

As Abraham looked about,

he spied a ram caught by its horns in the thicket.

So he went and took the ram

and offered it up as a holocaust in place of his son.]

Abraham named the site Yahweh-yireh;

hence people now say, "On the mountain the LORD
will see."

[Again the LORD's messenger called to Abraham from
heaven and said:

"I swear by myself, declares the LORD,

that because you acted as you did

in not withholding from me your beloved son,

I will bless you abundantly

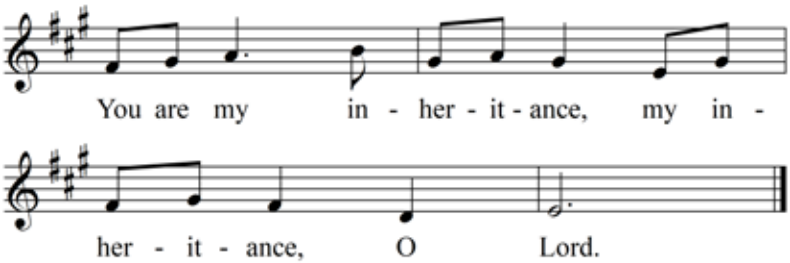
and make your descendants as countless

as the stars of the sky and the sands of the seashore;

**your descendants shall take possession
of the gates of their enemies,
and in your descendants all the nations of the earth
shall find blessing—
all this because you obeyed my command.”]**

The word of the Lord.

RESPONSORIAL PSALM 16



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Psalm 16:5, 8, 9-10, 11

R7. (1) You are my inheritance, O Lord.

O LORD, my allotted portion and my cup,
you it is who hold fast my lot.

I set the LORD ever before me;

with him at my right hand I shall not be disturbed. **R7.**

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;

because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo
corruption. **R7.**

You will show me the path to life,

fullness of joys in your presence,

the delights at your right hand forever. **R7.**

PRAYER

Let us pray.

O God, supreme Father of the faithful,
who increase the children of your promise
by pouring out the grace of adoption
throughout the whole world
and who through the Paschal Mystery
make your servant Abraham father of nations,
as once you swore,
grant, we pray,
that your peoples may enter worthily
into the grace to which you call them.
Through Christ our Lord. **All: Amen.**

READING III (Exodus 14:15—15:1)

A reading from the Book of Exodus

The Israelites marched on dry land through the midst of the sea.

**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.

RESPONSORIAL PSALM (Exodus 15)

Let us sing to the Lord; he has
 cov - ered him - self in glo - ry.

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OR:

Let us sing to the Lord; he has covered him-self in glo-ry.

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Exodus 15:1-2, 3-4, 5-6, 17-18

R7. (1b) Let us sing to the Lord; he has covered himself in glory.

I will sing to the LORD, for he is gloriously triumphant;
horse and chariot he has cast into the sea.

My strength and my courage is the LORD,
and he has been my savior.

He is my God, I praise him;
the God of my father, I extol him. **R7.**

The LORD is a warrior,
LORD is his name!

Pharaoh's chariots and army he hurled into the sea;
the elite of his officers were submerged in the
Red Sea. **R7.**

The flood waters covered them,
they sank into the depths like a stone.

Your right hand, O LORD, magnificent in power,
your right hand, O LORD, has shattered the enemy. **R7.**

You brought in the people you redeemed
and planted them on the mountain of your inheritance—
the place where you made your seat, O LORD,
the sanctuary, LORD, which your hands established.

The LORD shall reign forever and ever. **R7.**

PRAYER

Let us pray.

O God, whose ancient wonders
remain undimmed in splendor even in our day,
for what you once bestowed on a single people,
freeing them from Pharaoh's persecution
by the power of your right hand,
now you bring about as the salvation of the nations
through the waters of rebirth,
grant, we pray, that the whole world
may become children of Abraham
and inherit the dignity of Israel's birthright.
Through Christ our Lord. **All: Amen.**

Or:

O God, who by the light of the New Testament
have unlocked the meaning
of wonders worked in former times,
so that the Red Sea prefigures the sacred font
and the nation delivered from slavery
foreshadows the Christian people,
grant, we pray, that all nations,
obtaining the privilege of Israel by merit of faith,
may be reborn by partaking of your Spirit.
Through Christ our Lord. **All: Amen.**

READING IV (Isaiah 54:5-14)

A reading from the Book of the Prophet Isaiah

With enduring love, the Lord your redeemer takes pity on you.

**The One who has become your husband is your Maker;
his name is the LORD of hosts;
your redeemer is the Holy One of Israel,
called God of all the earth.**

**The LORD calls you back,
like a wife forsaken and grieved in spirit,
a wife married in youth and then cast off,
says your God.**

**For a brief moment I abandoned you,
but with great tenderness I will take you back.**

**In an outburst of wrath, for a moment
I hid my face from you;
but with enduring love I take pity on you,
says the LORD, your redeemer.**

**This is for me like the days of Noah,
when I swore that the waters of Noah
should never again deluge the earth;
so I have sworn not to be angry with you,
or to rebuke you.**

**Though the mountains leave their place
and the hills be shaken,
my love shall never leave you
nor my covenant of peace be shaken,
says the LORD, who has mercy on you.**

O afflicted one, storm-battered and unconsoled,
 I lay your pavements in carnelians,
 and your foundations in sapphires;
 I will make your battlements of rubies,
 your gates of carbuncles,
 and all your walls of precious stones.
 All your children shall be taught by the LORD,
 and great shall be the peace of your children.
 In justice shall you be established,
 far from the fear of oppression,
 where destruction cannot come near you.

The word of the Lord.

RESPONSORIAL PSALM 30



I will praise you, Lord, for you have
 res - cued me, you have res - cued me.

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or:



I will praise you, Lord, for you have res - cued me.

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Psalm 30:2, 4, 5-6, 11-12, 13

R7. (2a) I will praise you, Lord, for you have rescued me.

I will extol you, O LORD, for you drew me clear
 and did not let my enemies rejoice over me.
 O LORD, you brought me up from the netherworld;
 you preserved me from among those going down into
 the pit. **R7.**

(continued)

Sing praise to the LORD, you his faithful ones,
and give thanks to his holy name.

For his anger lasts but a moment;
a lifetime, his good will.

At nightfall, weeping enters in,
but with the dawn, rejoicing. **R7.**

Hear, O LORD, and have pity on me;
O LORD, be my helper.

You changed my mourning into dancing;
O LORD, my God, forever will I give you thanks. **R7.**

PRAYER

Let us pray.

Almighty ever-living God,
surpass, for the honor of your name,
what you pledged to the Patriarchs by reason of their faith,
and through sacred adoption increase the children of your promise,
so that what the Saints of old never doubted would come to pass
your Church may now see in great part fulfilled.
Through Christ our Lord. **All: Amen.**

READING V (Isaiah 55:1-11)

A reading from the Book of the Prophet Isaiah

Come to me that you may have life. I will renew with you an everlasting covenant.

Thus says the LORD:

**All you who are thirsty,
come to the water!**

**You who have no money,
come, receive grain and eat;
come, without paying and without cost,
drink wine and milk!**

**Why spend your money for what is not bread,
your wages for what fails to satisfy?**

**Heed me, and you shall eat well,
you shall delight in rich fare.**

**Come to me heedfully,
listen, that you may have life.**

**I will renew with you the everlasting covenant,
the benefits assured to David.
As I made him a witness to the peoples,
a leader and commander of nations,
so shall you summon a nation you knew not,
and nations that knew you not shall run to you,
because of the LORD, your God,
the Holy One of Israel, who has glorified you.**

**Seek the LORD while he may be found,
call him while he is near.**

**Let the scoundrel forsake his way,
and the wicked man his thoughts;
let him turn to the LORD for mercy;
to our God, who is generous in forgiving.**

**For my thoughts are not your thoughts,
nor are your ways my ways, says the LORD.
As high as the heavens are above the earth,
so high are my ways above your ways
and my thoughts above your thoughts.**

**For just as from the heavens
the rain and snow come down
and do not return there
till they have watered the earth,
making it fertile and fruitful,
giving seed to the one who sows
and bread to the one who eats,
so shall my word be
that goes forth from my mouth;
my word shall not return to me void,
but shall do my will,
achieving the end for which I sent it.**

The word of the Lord.

RESPONSORIAL PSALM (Isaiah 12)

You will draw wa - ter joy - ful - ly
from the springs of sal - va - tion.

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or:

You will draw water joy-ful-ly from the springs of sal-va-tion.

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Isaiah 12:2-3, 4, 5-6

R7. (3) You will draw water joyfully from the springs of salvation.

God indeed is my savior;

I am confident and unafraid.

My strength and my courage is the LORD,
and he has been my savior.

With joy you will draw water
at the fountain of salvation. **R7.**

Give thanks to the LORD, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name. **R7.**

Sing praise to the LORD for his glorious achievement;
let this be known throughout all the earth.

Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel! **R7.**

PRAYER

Let us pray.

Almighty ever-living God,
 sole hope of the world,
 who by the preaching of your Prophets
 unveiled the mysteries of this present age,
 graciously increase the longing of your people,
 for only at the prompting of your grace
 do the faithful progress in any kind of virtue.
 Through Christ our Lord. *All: Amen.*

READING VI (Baruch 3:9-15, 32—4:4)

A reading from the Book of the Prophet Baruch

Walk toward the splendor of the Lord.

**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 treasures?

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.

RESPONSORIAL PSALM 19



Lord, you have the words of ev-er-last-ing life.

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OR:



Lord, you have the words of ever-last-ing life.

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Psalm 19:8, 9, 10, 11

R7. (John 6:68c) Lord, you have the words of everlasting life.

The law of the LORD is perfect,
refreshing the soul;
the decree of the LORD is trustworthy,
giving wisdom to the simple. **R7.**

The precepts of the LORD are right,
rejoicing the heart;
the command of the LORD is clear,
enlightening the eye. **R7.**

The fear of the LORD is pure,
enduring forever;
the ordinances of the LORD are true,
all of them just. **R7.**

They are more precious than gold,
than a heap of purest gold;
sweeter also than syrup
or honey from the comb. **R7.**

PRAYER

Let us pray.

O God, who constantly increase your Church
by your call to the nations,
graciously grant
to those you wash clean in the waters of Baptism
the assurance of your unfailing protection.
Through Christ our Lord. **All: Amen.**

READING VII (Ezekiel 36:16-17a, 18-28)

A reading from the Book of the Prophet Ezekiel

I shall sprinkle clean water upon you and I shall give you a new heart.

The word of the LORD came to me, saying:

**Son of man, when the house of Israel lived in their land,
they defiled it by their conduct and deeds.**

Therefore I poured out my fury upon them

**because of the blood that they poured out on the
ground,**

and because they defiled it with idols.

I scattered them among the nations,
dispersing them over foreign lands;
according to their conduct and deeds I judged them.
But when they came among the nations wherever they
came,
they served to profane my holy name,
because it was said of them: "These are the people of
the LORD,
yet they had to leave their land."

So I have relented because of my holy name
which the house of Israel profaned
among the nations where they came.

Therefore say to the house of Israel: Thus says the
Lord GOD:

Not for your sakes do I act, house of Israel,
but for the sake of my holy name,
which you profaned among the nations to which you
came.

I will prove the holiness of my great name, profaned
among the nations,
in whose midst you have profaned it.

Thus the nations shall know that I am the LORD, says the
Lord GOD,

when in their sight I prove my holiness through you.

For I will take you away from among the nations,
gather you from all the foreign lands,
and bring you back to your own land.

I will sprinkle clean water upon you
to cleanse you from all your impurities,
and from all your idols I will cleanse you.

I will give you a new heart and place a new spirit within
you,
taking from your bodies your stony hearts
and giving you natural hearts.

**I will put my spirit within you and make you live by my statutes,
careful to observe my decrees.**

**You shall live in the land I gave your fathers;
you shall be my people, and I will be your God.**

The word of the Lord.

RESPONSORIAL PSALM

A *When baptism is celebrated*

Like a deer that longs for run - ning
streams, my soul longs for you, my God.

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or:

Like a deer that longs for run - ning streams,
my soul longs for you, my God.

Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalms 42:3, 5; 43:3, 4

***R.* (42:2) Like a deer that longs for running streams,
my soul longs for you, my God.**

Athirst is my soul for God, the living God.

When shall I go and behold the face of God? *R.*

I went with the throng

and led them in procession to the house of God,
amid loud cries of joy and thanksgiving,

with the multitude keeping festival. *R.*

(continued)

Send forth your light and your fidelity;
 they shall lead me on
 and bring me to your holy mountain,
 to your dwelling-place. **R7.**

Then will I go in to the altar of God,
 the God of my gladness and joy;
 then will I give you thanks upon the harp,
 O God, my God! **R7.**

B *When baptism is not celebrated*

The image shows two staves of musical notation in treble clef. The first staff contains the melody for the words 'You will draw wa - ter joy - ful - ly'. The second staff continues the melody for 'from the springs of sal - va - tion.' The notes are simple, mostly quarter and eighth notes, with some rests and ties.

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or:

The image shows a single staff of musical notation in treble clef with a key signature of one sharp (F#). The melody is more complex than the first version, featuring eighth and sixteenth notes. The words 'You will draw water joy-ful-ly from the springs of sal-va-tion.' are written below the staff. The number 'P-220' is printed in the upper right corner.

Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Isaiah 12:2-3, 4bcd, 5-6

R7. (3) You will draw water joyfully from the springs of salvation.

God indeed is my savior;
 I am confident and unafraid.
 My strength and my courage is the LORD,
 and he has been my savior.
 With joy you will draw water
 at the fountain of salvation. **R7.**

Give thanks to the LORD, acclaim his name;
 among the nations make known his deeds,
 proclaim how exalted is his name. **R7.**

Sing praise to the LORD for his glorious achievement;
 let this be known throughout all the earth.
 Shout with exultation, O city of Zion,
 for great in your midst
 is the Holy One of Israel! **R7.**

C *When baptism is not celebrated*



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or:



Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 51:12-13, 14-15, 18-19

R7. (12a) Create a clean heart in me, O God.

A clean heart create for me, O God,
 and a steadfast spirit renew within me.
 Cast me not out from your presence,
 and your Holy Spirit take not from me. **R7.**

Give me back the joy of your salvation,
 and a willing spirit sustain in me.
 I will teach transgressors your ways,
 and sinners shall return to you. **R7.**

For you are not pleased with sacrifices;
 should I offer a holocaust, you would not accept it.
 My sacrifice, O God, is a contrite spirit;
 a heart contrite and humbled, O God, you will not
 spurn. **R7.**

PRAYER

Let us pray.

O God of unchanging power and eternal light,
look with favor on the wondrous mystery of the whole Church
and serenely accomplish the work of human salvation,
which you planned from all eternity;
may the whole world know and see
that what was cast down is raised up,
what had become old is made new,
and all things are restored to integrity through Christ,
just as by him they came into being.
Who lives and reigns for ever and ever. **All: Amen.**

Or:

O God, who by the pages of both Testaments
instruct and prepare us to celebrate the Paschal Mystery,
grant that we may comprehend your mercy,
so that the gifts we receive from you this night
may confirm our hope of the gifts to come.
Through Christ our Lord. **All: Amen.**

GLORIA (See page 4).

COLLECT

O God, who make this most sacred night radiant
with the glory of the Lord's Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.
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. **All: Amen.**

EPISTLE (Romans 6:3-11)

A reading from the Letter of Saint Paul to the Romans

Christ, raised from the dead, dies no more.

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.

The Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it.

RESPONSORIAL PSALM 118



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Psalm 118:1-2, 16-17, 22-23

R7. Alleluia, alleluia, alleluia.

Give thanks to the LORD, for he is good,
for his mercy endures forever.

Let the house of Israel say,
“His mercy endures forever.” **R7.**

(continued)

The right hand of the LORD has struck with power;
the right hand of the LORD is exalted.

I shall not die, but live,
and declare the works of the LORD. **R7.**

The stone which the builders rejected
has become the cornerstone.

By the LORD has this been done;
it is wonderful in our eyes. **R7.**

GOSPEL A (Matthew 28:1-10)

✠ **A reading from the holy Gospel according to Matthew**
All: Glory to you, O Lord.

He has been raised from the dead and is going before you to Galilee.

**After the sabbath, as the first day of the week was dawning,
Mary Magdalene and the other Mary came to see the
tomb.**

**And behold, there was a great earthquake;
for an angel of the Lord descended from heaven,
approached, rolled back the stone, and sat upon it.**

**His appearance was like lightning
and his clothing was white as snow.**

**The guards were shaken with fear of him
and became like dead men.**

**Then the angel said to the women in reply,
“Do not be afraid!**

**I know that you are seeking Jesus the crucified.
He is not here, for he has been raised just as he said.**

Come and see the place where he lay.

**Then go quickly and tell his disciples,
‘He has been raised from the dead,
and he is going before you to Galilee;
there you will see him.’**

Behold, I have told you.”

**Then they went away quickly from the tomb,
fearful yet overjoyed,
and ran to announce this to his disciples.**

And behold, Jesus met them on their way and greeted them.

They approached, embraced his feet, and did him homage.

Then Jesus said to them, “Do not be afraid.

**Go tell my brothers to go to Galilee,
and there they will see me.”**

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

THIRD PART: BAPTISMAL LITURGY

If there are candidates to be baptized:

Dearly beloved,
with one heart and one soul, let us by our prayers
come to the aid of these our brothers and sisters in their blessed hope,
so that, as they approach the font of rebirth,
the almighty Father may bestow on them
all his merciful help.

If the font is to be blessed, but there is no one to be baptized:

Dearly beloved,
let us humbly invoke upon this font
the grace of God the almighty Father,
that those who from it are born anew
may be numbered among the children of adoption in Christ.

The Litany is sung by two cantors, with all standing (because it is Easter Time) and responding.

THE LITANY OF THE SAINTS

If there are candidates to be baptized, the Priest says the following prayer:

Almighty ever-living God,
be present by the mysteries of your great love
and send forth the spirit of adoption
to create the new peoples
brought to birth for you in the font of Baptism,
so that what is to be carried out by our humble service
may be brought to fulfillment by your mighty power.
Through Christ our Lord. **All: Amen.**

BLESSING OF BAPTISMAL WATER

O God, who by invisible power
accomplish a wondrous effect
through sacramental signs

and who in many ways have prepared water, your creation,
to show forth the grace of Baptism;

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the same element of water
would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,
set free from slavery to Pharaoh,
would prefigure the people of the baptized;

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
“Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the Holy Spirit,”
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn children
through water and the Holy Spirit.

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,
so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **All: Amen.**

CELEBRATION OF BAPTISM

RENUNCIATION OF SIN AND PROFESSION OF FAITH

The celebrant in a series of questions to which the candidates and the parents and godparents reply **I DO**, asks the candidates and parents and godparents to renounce sin and profess their faith.

BAPTISM OF ADULTS

Celebrant: Is it your will to be baptized in the faith of the Church,
which we have all professed with you?

Candidate: It is.

He baptizes the candidate, saying:

N., I baptize you in the name of the Father,

He immerses the candidate or pours water upon him.

and of the Son,

He immerses the candidate or pours water upon him a second time.

and of the Holy Spirit.

He immerses the candidate or pours water upon him a third time. He asks the same question and performs the same action for each candidate.

After each baptism it is appropriate for the people to sing a short acclamation:

This is the fountain of life,

water made holy by the suffering of Christ, washing all the world.

You who are washed in this water have hope of heaven's kingdom.

BAPTISM OF CHILDREN

Celebrant: Is it your will that **N.** should be baptized in the faith of the
Church, which we have all professed with you?

Parents and godparents: It is.

He baptizes the child, saying:

N., I baptize you in the name of the Father,

He immerses the child or pours water upon it.

and of the Son,

He immerses the child or pours water upon it a second time.

and of the Holy Spirit.

He immerses the child or pours water upon it a third time. He asks the same question and performs the same action for each child.

After each baptism it is appropriate for the people to sing a short acclamation:

This is the fountain of life,

water made holy by the suffering of Christ, washing all the world.

You who are washed in this water have hope of heaven's kingdom.

ANOINTING WITH CHRISM

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as members of his body, sharing everlasting life. **All: Amen.**

CLOTHING WITH THE WHITE GARMENT

(N., N.,) you have become a new creation, and have clothed yourselves in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

All: Amen.

CELEBRATION OF CONFIRMATION*

If the bishop has conferred baptism, he should now also confer confirmation. If the bishop is not present, the priest who conferred baptism and received the candidates into full communion is authorized to confirm. The infants who were baptized during this celebration are not confirmed. However, the newly baptized children who have gone through the RCIA process are confirmed.

INVITATION

My dear friends, let us pray to God our Father, that he will pour out the Holy Spirit on these candidates for confirmation to strengthen them with his gifts and anoint them to be more like Christ, the Son of God.

LAYING ON OF HANDS

Almighty God, Father of our Lord Jesus Christ, who brought these your servants to new birth by water and the Holy Spirit, freeing them from sin:
send upon them, O Lord, the Holy Spirit, the Paraclete;
give them the spirit of wisdom and understanding,
the spirit of counsel and fortitude,
the spirit of knowledge and piety;
fill them with the spirit of the fear of the Lord.
Through Christ our Lord. **All: Amen.**

ANOINTING WITH CHRISM

N., be sealed with the Gift of the Holy Spirit.

Newly confirmed: Amen.

The minister of the sacrament adds: Peace be with you.

Newly confirmed: And with your Spirit.

*From the RCIA, nos. 232–235.

THE BLESSING OF WATER

If no one is to be baptized and the font is not to be blessed, the priest blesses the water with the following prayer:

Dear brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled upon us
as a memorial of our Baptism.
May he graciously renew us,
that we may remain faithful to the Spirit
whom we have received.

And after a brief pause in silence, he proclaims the following prayer,
with hands extended:

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters,
who at Easter have received their Baptism.
Through Christ our Lord. **All: Amen.**

THE RENEWAL OF BAPTISMAL PROMISES

Dear brethren (brothers and sisters), through the Paschal Mystery
we have been buried with Christ in Baptism,
so that we may walk with him in newness of life.
And so, now that our Lenten observance is concluded,
let us renew the promises of Holy Baptism,

by which we once renounced Satan and his works
and promised to serve God in the holy Catholic Church.

And so I ask you:

A **Priest:** Do you renounce Satan? **All: I do.**
Priest: And all his works? **All: I do.**
Priest: And all his empty show? **All: I do.**

Or:

B **Priest:** Do you renounce sin,
 so as to live in the freedom of the children of God?
All: I do.
Priest: Do you renounce the lure of evil,
 so that sin may have no mastery over you?
All: I do.
Priest: Do you renounce Satan,
 the author and prince of sin?
All: I do.

Then the priest continues:

Priest: Do you believe in God,
 the Father almighty,
 Creator of heaven and earth?
All: I do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord,
 who was born of the Virgin Mary,
 suffered death and was buried,
 rose again from the dead,
 and is seated at the right hand of the Father?
All: I do.

Priest: Do you believe in the Holy Spirit,
 the holy Catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and life everlasting?
All: I do.

And may almighty God, the Father of our Lord Jesus Christ,
who has given us new birth by water and the Holy Spirit
and bestowed on us forgiveness of our sins,
keep us by his grace,
in Christ Jesus our Lord,
for eternal life. **All: Amen.**

The Priest sprinkles the people with the blessed water, while all sing:

Ant. I saw water flowing from the Temple,
from its right-hand side, alleluia;
and all to whom this water came were saved
and shall say: Alleluia, alleluia.

PRAYER OF THE FAITHFUL

FOURTH PART: THE LITURGY OF THE EUCHARIST

PRAYER OVER THE OFFERINGS

Accept, we ask, O Lord,
the prayers of your people
with the sacrificial offerings,
that what has begun in the paschal mysteries
may, by the working of your power,
bring us to the healing of eternity.
Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (1 Corinthians 5:7-8)

Christ our Passover has been sacrificed;
therefore let us keep the feast
with the unleavened bread of purity and truth, alleluia.

PRAYER AFTER COMMUNION

Pour out on us, O Lord, the Spirit of your love,
and in your kindness make those you have nourished
by this paschal Sacrament
one in mind and heart.
Through Christ our Lord. **All: Amen.**

DISMISSAL

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself
sings or says:

Go forth, the Mass is ended, alleluia, alleluia.

Or:

Go in peace, alleluia, alleluia.

All reply: Thanks be to God, alleluia, alleluia.



This practice is observed throughout the Octave of Easter.

Easter Sunday

THE RESURRECTION OF THE LORD

MASS DURING THE DAY

April 12, 2020



Liturgy of the Hours: Of the Solemnity

Reflection on the Gospel

Much as it may sound surprising to us, the resurrection of Jesus seemed to be a surprise to his disciples. Mary of Magdala's first reaction is logical: the body was stolen. Peter and the Beloved Disciple see for themselves that the tomb is empty, but only one believes. They did not understand the Scripture. We are reminded that we live by faith and we seek understanding. Easter gives us our north star, the guiding light by which we live our lives. On this Easter morning, may we be open to the unexpected ways that God may work in our lives.

—Living Liturgy™, *Easter Sunday of the Resurrection 2020*

ENTRANCE ANTIPHON (Cf. Psalm 139[138]:18, 5-6)

I have risen, and I am with you still, alleluia.

You have laid your hand upon me, alleluia.

Too wonderful for me, this knowledge, alleluia, alleluia.

Or:

(Luke 24:34; cf. Revelation 1:6)

The Lord is truly risen, alleluia.

To him be glory and power

for all the ages of eternity, alleluia, alleluia.

COLLECT

O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection

may, through the renewal brought by your Spirit,
rise up in the light of life.

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. **All: Amen.**

READING I (L 42) (Acts of the Apostles 10:34a, 37-43)

A reading from the Acts of the Apostles

We ate and drank with him after he rose from the dead.

Peter proceeded to speak and said:

**“You know what has happened all over Judea,
beginning in Galilee after the baptism
that John preached,
how God anointed Jesus of Nazareth
with the Holy Spirit and power.**

**He went about doing good
and healing all those oppressed by the devil,
for God was with him.**

**We are witnesses of all that he did
both in the country of the Jews and in Jerusalem.**

They put him to death by hanging him on a tree.

**This man God raised on the third day and granted that
he be visible,
not to all the people, but to us,
the witnesses chosen by God in advance,
who ate and drank with him after he rose from the
dead.**

**He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.**

**To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his name.”**

The word of the Lord. All: Thanks be to God.

RESPONSORIAL PSALM 118

This is the day the Lord has made;
let us re - joice and be glad.

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or:

Refrain I P-223

This is the day the Lord has made; let us re - joice and be glad.

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Refrain II P-222

Al - le - lu - ia, al - le - lu - iā, al - le - lu - ia.

Psalm 118:1-2, 16-17, 22-23

R₇. (24) This is the day the Lord has made; let us rejoice and be glad. or: R₇. Alleluia.

Give thanks to the LORD, for he is good,
for his mercy endures forever.

Let the house of Israel say,

“His mercy endures forever.” **R₇.**

“The right hand of the LORD has struck with power;
the right hand of the LORD is exalted.

I shall not die, but live,

and declare the works of the LORD.” **R₇.**

The stone which the builders rejected
has become the cornerstone.

By the LORD has this been done;
it is wonderful in our eyes. **R₇.**

READING II

A (Colossians 3:1-4)

A reading from the Letter of Saint Paul to the Colossians

Seek what is above, where Christ is.

Brothers and sisters:

If then you were raised with Christ, seek what is above,
where Christ is seated at the right hand of God.

Think of what is above, not of what is on earth.

For you have died, and your life is hidden with Christ
in God.

When Christ your life appears,
then you too will appear with him in glory.

The word of the Lord. **All:** Thanks be to God.

Or:

B (1 Corinthians 5:6b-8)

A reading from the first Letter of Saint Paul to the
Corinthians

*Clear out the old yeast, so that you may become a fresh batch
of dough.*

Brothers and sisters:

Do you not know that a little yeast leavens all the dough?

Clear out the old yeast,

so that you may become a fresh batch of dough,
inasmuch as you are unleavened.

For our paschal lamb, Christ, has been sacrificed.

Therefore, let us celebrate the feast,

not with the old yeast, the yeast of malice and
wickedness,

but with the unleavened bread of sincerity and truth.

The word of the Lord. **All:** Thanks be to God.

SEQUENCE

Victimae paschali laudes

Christians, to the Paschal Victim

Offer your thankful praises!

A Lamb the sheep redeems;

Christ, who only is sinless,

Reconciles sinners to the Father.

Death and life have contended in that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring

What you saw, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yes, Christ my hope is arisen;

To Galilee he goes before you.”

Christ indeed from death is risen, our new life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

GOSPEL

(John 20:1-9) or (Matthew 28:1-10) or afternoon (Luke 24:13-35)

ALLELUIA (See 1 Corinthians 5:7b-8a)

℣. Alleluia, alleluia. **℟.** Alleluia, alleluia.

℣. Christ, our paschal lamb, has been sacrificed;

let us then feast with joy in the Lord. **℟.**

✠ A reading from the holy Gospel according to John

All: Glory to you, O Lord.

He had to rise from the dead.

On the first day of the week,

**Mary of Magdala came to the tomb early in the
morning,**

while it was still dark,

and saw the stone removed from the tomb.

So she ran and went to Simon Peter

**and to the other disciple whom Jesus loved, and
told them,**

**“They have taken the Lord from the tomb,
and we don’t know where they put him.”**

So Peter and the other disciple went out and came to the tomb.

They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in.

When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place.

Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed.

For they did not yet understand the Scripture that he had to rise from the dead.

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

RENEWAL OF BAPTISMAL PROMISES

The renewal of baptismal promises may take place at all Masses today.

The form followed is the same as at the Easter Vigil, page 231.

PRAYER OVER THE OFFERINGS

Exultant with paschal gladness, O Lord,
we offer the sacrifice
by which your Church
is wondrously reborn and nourished.
Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (1 Corinthians 5:7-8)

Christ our Passover has been sacrificed, alleluia;
therefore let us keep the feast with the unleavened bread
of purity and truth, alleluia, alleluia.

PRAYER AFTER COMMUNION

Look upon your Church, O God,
with unfailing love and favor,
so that, renewed by the paschal mysteries,
she may come to the glory of the resurrection.
Through Christ our Lord. **All: Amen.**

DISMISSAL (See page 233)