

# Give Us This Day

APRIL 2020

DAILY PRAYER DAY'S CATHOLIC



## Canticle of Zechariah (Benedictus)

Luke 1:68-79

Blessed be the Lord, the God of Israel;  
he has come to his people and set them free.

He has raised up for us a mighty savior,  
born of the house of his servant David.

Through his holy prophets he promised of old  
that he would save us from our enemies,  
from the hands of all who hate us.

He promised to show mercy to our fathers  
and to remember his holy covenant.

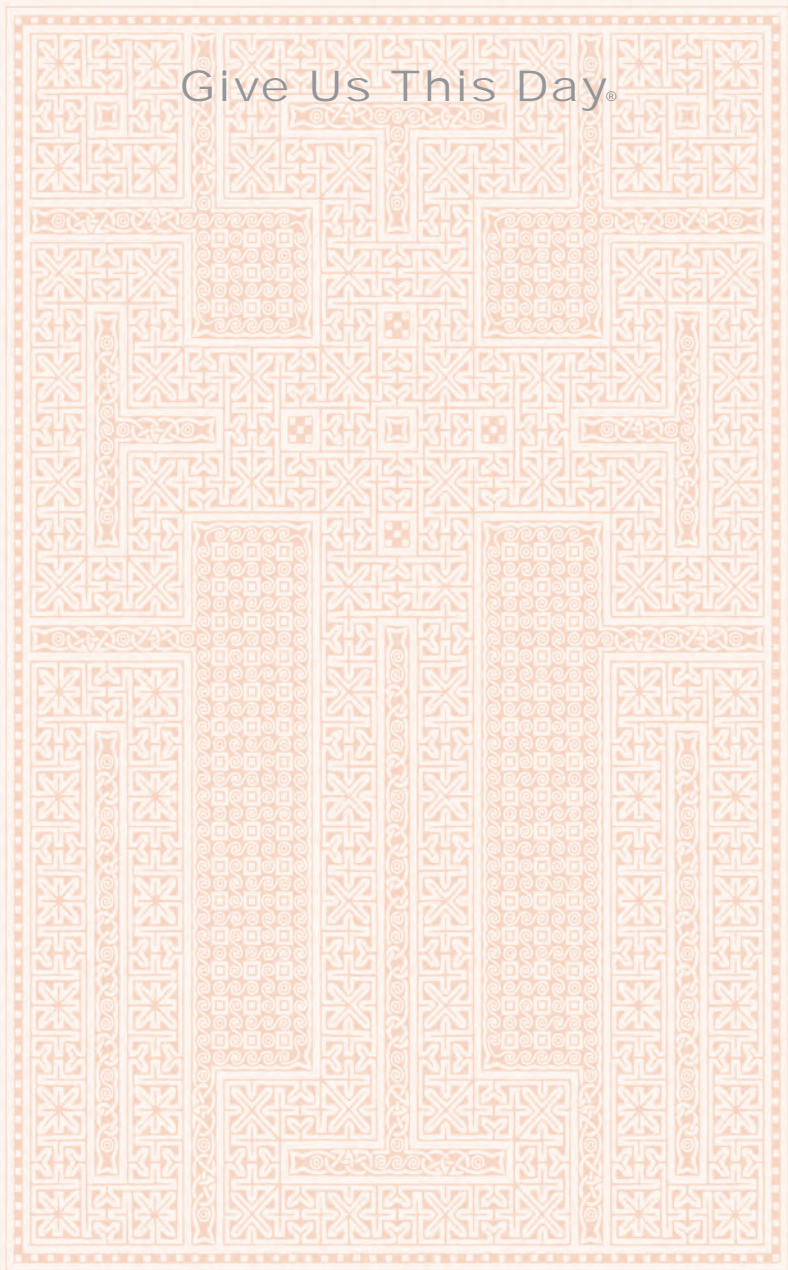
This was the oath he swore to our father Abraham:  
to set us free from the hands of our enemies,  
free to worship him without fear,  
holy and righteous in his sight  
all the days of our life.

You, my child, shall be called the prophet  
of the Most High;  
for you will go before the Lord to prepare his way,  
to give his people knowledge of salvation  
by the forgiveness of their sins.

In the tender compassion of our God  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness  
and the shadow of death,  
and to guide our feet into the way of peace.

Glory to the Father, and to the Son,  
and to the Holy Spirit,  
as it was in the beginning, is now,  
and will be for ever. Amen.

Give Us This Day®



Sunday

Monday

Tuesday

April 2020

<p><b>5 Sixth Week of Lent</b> R</p> <p><i>Palm Sunday</i></p> <p>↘ Brian Doyle</p> <p><i>Within the Word:</i> Jesus: Servant and Savior ↘ Abbot Primate Gregory Polan</p>	<p><b>6</b> V</p> <p>✝ Ven. Marie Madeleine d'Houët ↘ Jessica Coblentz</p>	<p><b>7</b> V</p> <p>✝ Martyrs of the Rwandan Genocide ↘ St. Angela of Foligno</p>
<p><b>12 Octave of Easter</b> W</p> <p><i>Easter Sunday</i></p> <p>↘ Barbara Brown Taylor</p> <p><i>Within the Word:</i> The Experience of Resurrection ↘ Micah Kiel</p>	<p><b>13</b> W</p> <p>✝ Rachel Carson ↘ Michael Jordan Laskey</p>	<p><b>14</b> W</p> <p>✝ Bp. James Walsh ↘ Carolyn Woo</p>
<p><b>19 Second Week of Easter</b> W</p> <p><i>Divine Mercy Sunday</i></p> <p>↘ St. John Paul II</p> <p><i>Within the Word:</i> To Breathe Together ↘ Sr. Barbara Reid</p>	<p><b>20</b> W</p> <p>✝ St. Agnes of Montepulciano ↘ Br. Guy Consolmagno</p>	<p><b>21</b> W</p> <p><i>[St. Anselm]</i></p> <p>✝ Käthe Kollwitz ↘ St. John Chrysostom</p>
<p><b>26 Third Week of Easter</b> W</p> <p>↘ Mary Stommes</p> <p><i>Within the Word:</i> The Stain of Persecution ↘ Fr. George Smiga</p>	<p><b>27</b> W</p> <p>✝ Bp. Juan Gerardi ↘ Julian of Norwich</p>	<p><b>28</b> W</p> <p><i>[St. Peter Chanel; St. Louis Grignion de Montfort]</i></p> <p>✝ Bd. Pauline von Mallinckrodt ↘ Fr. Joseph Donders</p>

## Key

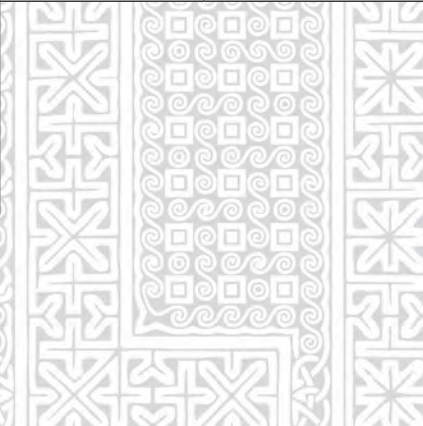
✝ *Blessed Among Us* by Robert Ellsberg

↘ *Reflection/Within the Word* Author

[ ] *Optional Memorial*

Vestment colors:

R Red V Violet W White

Wednesday	Thursday	Friday	Saturday
<div>1</div> <div>V</div> <div>                     † Sts. Agape, Chionia, and Irene                      ☞ Kathy Coffey                 </div>	<div>2</div> <div>V</div> <div> <i>[St. Francis of Paola]</i>                      † St. Francis of Paola                      ☞ Msgr. John McIlhon                 </div>	<div>3</div> <div>V</div> <div>                     † St. Lodovico Pavoni                      ☞ Sr. Mary McGlone                 </div>	<div>4</div> <div>V</div> <div> <i>[St. Isidore]</i>                      † St. Benedict the Black                      ☞ Fr. Gueric DeBona                 </div>
<div>8</div> <div>V</div> <div>                     † Egeria                      ☞ Rita Ferrone                 </div>	<div>9</div> <div>W</div> <div> <i>Holy Thursday</i>                      ☞ Fr. Jerome Kodell                 </div>	<div>10</div> <div>R</div> <div> <i>Good Friday</i>                      ☞ Caryll Houselander                 </div>	<div>11</div> <div>W</div> <div> <i>Easter Vigil</i>                      ☞ Fr. Daniel Groody                 </div>
<i>Triduum: A Time Apart</i> ☞ Kathleen Norris			
<div>15</div> <div>W</div> <div>                     † Anna Dengel                      ☞ St. Augustine                 </div>	<div>16</div> <div>W</div> <div>                     † St. Bernadette Soubirous                      ☞ Daniella Zsupan-Jerome                 </div>	<div>17</div> <div>W</div> <div>                     † Max Josef Metzger                      ☞ Richard Reece                 </div>	<div>18</div> <div>W</div> <div>                     † Ven. Cornelia Connelly                      ☞ Chiara Lubich                 </div>
<div>22</div> <div>W</div> <div>                     † Fr. Engelbert Mveng                      ☞ Sr. Margaret Michaud                 </div>	<div>23</div> <div>W</div> <div> <i>[St. George; St. Adalbert]</i>                      † Cesar Chavez                      ☞ Fr. James Wallace                 </div>	<div>24</div> <div>W</div> <div> <i>[St. Fidelis of Sigmaringen]</i>                      † St. Benedict Menni                      ☞ Diana Gaillardetz                 </div>	<div>25</div> <div>R</div> <div> <i>St. Mark</i>                      † St. Mark                      ☞ St. Gregory the Great                 </div>
<div>29</div> <div>W</div> <div> <i>St. Catherine of Siena</i>                      † St. Catherine of Siena                      ☞ Vinita Hampton Wright                 </div>	<div>30</div> <div>W</div> <div> <i>[St. Pius V]</i>                      † Fr. Daniel Berrigan                      ☞ Bob Hurd                 </div>		



# Give Us **ThisDay**<sup>®</sup>

DAILY PRAYER FOR TODAY'S CATHOLIC

Peter Dwyer, *Publisher* ♦ Mary Stommes, *Editor*

Ælred Senna, OSB, *Associate Editor*

Catherine Donovan, *Associate Publisher*

Robert Ellsberg, "*Blessed Among Us*" *Author*

Irene Nowell, OSB, *Liturgical Editor, Morning and Evening*

Susan Barber, OSB, *Intercessions*

## *Editorial Advisors*

James Martin, SJ ♦ Irene Nowell, OSB

Carolyn Y. Woo ♦ Timothy Radcliffe, OP

Kathleen Norris ♦ Ronald Rolheiser, OMI

[www.giveusthisday.org](http://www.giveusthisday.org)

*Give Us This Day*, Liturgical Press

PO Box 7500, Collegeville, MN 56321-7500

Customer Service: 888-259-8470, [GiveUsThisDay@cambeywest.com](mailto:GiveUsThisDay@cambeywest.com)

© 2020 by the Order of Saint Benedict, Collegeville, Minnesota.

Printed in the United States of America.

*Give Us This Day*<sup>®</sup> (ISSN 2159-2136, print; 2166-0654, large print; 2159-2128, online) is published monthly by Liturgical Press, an apostolate of Saint John's Abbey, 2950 Saint John's Road, Collegeville, Minnesota. Rev. John Klassen, OSB, *Abbot*. For complete publication information see page 453.

Published with the approval of the Committee on Divine Worship, United States Conference of Catholic Bishops.

## CONTENTS

April 2020 ♦ Volume 10, Issue 4

<i>An Easter Pilgrimage</i> Paula Huston .....	5
<i>Teach Us to Pray: Eucharistic Adoration</i> Fr. James Martin .....	7
<i>The Apostles' Creed: Words to Live By</i> Sr. Genevieve Glen .....	8
Prayers and Blessings .....	10
Prayer at Night .....	14
Daily Prayer .....	16
Order of Mass .....	405
Liturgy of the Word (with Holy Communion) .....	437
Hymns .....	440
Guide to <i>Lectio Divina</i> .....	448
<i>About the Cover</i> Br. Ælred Senna .....	452

# *An Easter Pilgrimage*

**Paula Huston**

Most of what I knew about the Holy Land had come straight out of Lutheran Sunday school: flannel-board Hebrew shepherds in striped bathrobes and sandals, Hurlbut's lavishly illustrated *Story of the Bible*, with its images of white sheep on green hills, white clouds in blue skies, quaint boats rocking beside reedy shorelines. Even as an adult, I clung to the image of Israel as a kind of uninhabited parkland, empty except for Jesus and his simple followers.

But now I was here, and nothing looked like I imagined it would.

All around me, modern Jerusalem washed up against the 400-year-old Turkish battlements of the Old City like a furious tide: air brakes, horns, diesel fumes. Exhausted from the long flight and intensive grilling at the airport in Tel Aviv—I was a foreign woman, traveling alone, automatically suspect—I stood with my pack at my feet, shocked at the size of the crowds pouring out of the Damascus Gate and trying to adjust my expectations.

By 8:00 the next morning, I was already at the Holy Sepulchre. It was the holiest week of the year, and I stood watching as old Greek peasant women in their black head scarves and long skirts hobbled toward the massive open doors of the Crusader-built church. Behind them came priests and nuns of all ethnicities: hooded Armenians, shrouded Abyssinians, diminutive Sri Lankans swathed in black. The huge courtyard kept filling up and emptying as the pilgrim river flowed in beneath the arches.

Then the bells began to toll: deep, harsh, earthshaking bells that slammed into my chest and set my nerves to jangling. I staggered inside the huge stone building while the bells went on and on, and people came surging in around me. There, with loud cries, they fell down on their hands and knees to kiss the great beige slab of stone. Glistening with holy water, it is the place where legend says Christ's lacerated body lay to be anointed. I found myself crouching too, putting out a shivering hand to touch the wet surface. Then I joined the massive throng pressed together in front of the Chapel of the Angel.

Kneeling for a few moments in the Tomb itself proved too much for me. I couldn't sleep or eat or stop weeping for several days. My idyllic illusions about Jesus had been torn away, and I didn't know where to turn next. But as it turned out, my Holy Week breakdown was actually a gift. Without that difficult pilgrimage, I might never have realized that my childish faith was not robust enough to carry me through what lay ahead. I needed to become a grown-up Christian.

Thus, the beauty of this long Lenten journey that has the power to bring us face-to-face with ourselves—not as we wish we were, but as we really are. And thus the beauty of Easter week, which moves us from the euphoria of Palm Sunday through the terror of Golgotha to the bar of sunlight falling through the entrance of the wide-open Tomb.

To the masses of lilies, the alleluias of wonder and joy.

*Paula Huston is a Camaldolese Benedictine oblate and the author of two novels and seven works of spiritual nonfiction. Her most recent book is One Ordinary Sunday: A Meditation on the Mystery of the Mass.*



# *Teach Us to Pray*

## **Eucharistic Adoration**

**Fr. James Martin**

The Mass of the Lord's Supper on Holy Thursday is a beautiful liturgy, rich with ancient symbols. At the end of Mass, the tabernacle remains empty, and the priest processes with the Blessed Sacrament from the main church to a place of "repose." Afterward, Catholics are encouraged to participate in what is called "Eucharistic Adoration."

In this popular devotional practice, we place ourselves before the consecrated Host that becomes Christ's body during the Mass. We not only "adore," which is appropriate in the presence of Christ; we also pray before it. Is there a "right" way to pray before the Blessed Sacrament? There are any number of formal prayers, and it is certainly fitting to pray with Scripture. But it is also appropriate to speak to Jesus in any way you wish. Even, as St. Ignatius Loyola says, "as one friend speaks to another."

One main difference between Eucharistic Adoration and praying to Jesus on your own—say, in your own home—is that Christ is present in a more tangible way. Praying before the Blessed Sacrament (which one can do any time in a church or chapel where it is reserved) can serve as an antidote to a certain type of laziness or informality that can creep into your prayer. It's hard to forget to whom you're praying when he's right in front of you.

Above all, remember that Jesus is really and truly present to you in the Eucharist. He is risen!

*James Martin is a Jesuit priest, editor at large of America magazine, and author of many books, including Jesus: A Pilgrimage, The Jesuit Guide, and In All Seasons, For All Reasons, a collection drawn from this column in Give Us This Day.*

## *The Apostles' Creed: Words to Live By*

I believe in God, the Father almighty, Creator of heaven  
and earth,  
and in Jesus Christ, his only Son, our Lord, who was  
conceived by the Holy Spirit, born of the Virgin  
Mary . . . was crucified, died and was buried . . .  
on the third day he rose again from the dead. . . .  
I 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. Amen.



Lent's battle cry is "Repent!" This familiar call to change direction assumes both "from" and "to." Lent's temptation can be to focus on the "from": turning away from our sinful ways. Lest we forget, Jesus supplies the all-important "to": "Repent *and believe in the gospel*" (Mark 1:16). And the Apostles' Creed is our "Amen!" We say it powerfully at Easter when we renew our baptismal vows, when we promise to turn away from all evil and to profess belief in the good news of God, using the Apostles' Creed in question and answer form. We profess it no less powerfully whenever we pray the Creed.

But the stark simplicity of the Apostles' Creed can mislead us into thinking it a harmless little checklist of terms we agree to. The very words "creed" and "believe" tell us it's far more than that. "Creed" counts among its etymological roots "to place one's heart" and "to entrust." "Believe" claims as its ancestor to "love, hold dear." The Creed, therefore, is an invitation to grow into our own truth as beings-in-relationship.

Its key terms—Father, Son, Spirit, Church, saints—are charged with presence, power, and mystery. Turn the words over slowly in your mind, poke around where Bible and ex-

perience intersect in your life, savor with reverence, and you'll see. The Trinity is the profoundly dynamic interchange of love in which all reality "has its being." In a world of unpredictable flux, the Trinity is the mystery of interpersonal creative constancy that always has been and always will be.

The Age of Reason, still alive and well in much of our culture, taught us that we are isolated in an impersonal reality. The Creed we embrace refuses to accept that. When we give our hearts to the conviction that we are embedded in and energized by a Trinitarian God, we grow slowly into the depths of our own truth: we are created in the image of this very God (Gen 1:26). As human beings, as Church, as communion of saints, we are therefore meant to be relational beings, incomplete by ourselves, always engaged in the creative interchange of love for which we were made and in which we "live and move and have our being" (Acts 17:28). It can be hard: I like the comfort of my own well-being. It can be painful: I carry wounds inflicted by the un-love of others, and others bear wounds I have inflicted by my selfishness. It can be frightening: I know what to expect in my isolation but not in relation to others. The cost is spelled out in the Creed's outline of Jesus' story as the divine Word who plunged into the depths of our human reality to bring us out of that dark, painful, and frightening isolation we choose as sinners.

So be careful at Easter and whenever you pray the Creed. More than a rote recitation of words, it is a very dangerous commitment indeed. The mystery of Christ's suffering, death, and resurrection we celebrate during this season will tell us just how dangerous. And our response? "I believe"—alleluia!

..... Sr. Genevieve Glen

*Genevieve Glen, OSB, is a contemplative nun of the Abbey of St. Walburga in northern Colorado. She is author of Sauntering Through Scripture (Liturgical Press).*

## **Prayer During the Triduum and Easter**

Born as Son, led like a lamb,  
sacrificed like a sheep, buried as a man,  
he rises from the dead as God,  
being by nature both God and man.

He is all things:  
when he judges, he is law,  
when he teaches, Word,  
when he saves, grace,  
when he begets, father,  
when he is begotten, son,  
when he suffers, lamb,  
when he is buried, man,  
when he rises, God.

Such is Jesus Christ!  
To him be glory forever! Amen.

—Melito, Bishop of Sardis (Second Century)



## **Prayer for Mercy**

Bless me, most loving Jesus,  
bless me and have mercy on me in the  
loving-kindness of your most gracious heart.  
May my soul choose to know nothing apart from you,  
that, disciplined by your grace and  
instructed by the anointing of your Spirit,  
I may progress well, passionately, and powerfully  
in the school of your love.

—St. Gertrud of Helfta

## Christ's Seamless Garment

Dear God, help us all remember that  
around the body of Christ  
wound a seamless garment,  
woven from a single strand of flax,  
all connected, no discrete pieces  
of thread, of material, of different fabric.  
It was all of a piece, all one.

Dear God, help us remember that  
we are the Body of Christ together,  
and we are called to take on  
a seamless garment of concerns,  
all based on the dignity of the human person,  
all connected, all of a piece.  
May we reach out our hands to each other and  
to the immigrant mother, pregnant with new life,  
to the elder caregiver who cannot afford a doctor,  
to the homeless veteran living on the streets,  
to all those oppressed, suffering, hoping to survive.

Dear God, guide us as we discern our way forward,  
bound together by your call,  
connected as your children.  
Give us the vision to see the totality of your love  
so we might strive to love all of life as you do.  
Amen.

—Jane Deren, PhD, *Education for Justice*

## **Meal Prayer in the Easter Season**

We joyfully sing your praises, Lord Jesus Christ,  
who on the day of your resurrection  
were recognized by your disciples in the breaking  
of the bread.

Remain here with us  
as we gratefully partake of these gifts,  
and at the banquet table in heaven welcome us,  
who have welcomed you in our brothers and sisters,  
for you live and reign for ever and ever. Amen.



<i>Christos anesti!</i>	Christ is risen!
<i>Alithos anesti!</i>	He is risen indeed!

—traditional Easter greeting and response  
(Eastern Orthodox and Eastern Catholic)



## **Prayer for Care of the Earth**

God our Father and Creator, we give you thanks  
for the wonder of creation which inspires us,  
the fruit of the Earth which feeds us,  
the beauty of nature which grounds us,  
and the joy of life which gives us hope.  
Heal the places where your creation has been marred,  
and restore all creatures to the splendor of your glory,  
that all may delight once again in your goodness.  
We ask this through Christ our Lord. Amen.

—Diana Macalintal, *The Work of Your Hands*



## **Because We Are Yours**

Loving Father,  
I did not know you,  
but I was yours.  
And they do not know me,  
and I do not know them.  
But they are mine,  
and I am theirs.

Let no chasm, no river, no drought or storm,  
no war, no exodus, no border, natural or constructed,  
no device of man nor devil  
come between us  
or halt the love that burns within me,  
the grace that flows from you.

Let me think on no man  
    unless I think joyful thoughts of brotherhood.  
Let me think on no woman  
    unless I think tender thoughts of sisterhood.  
Friend and stranger,  
ally and enemy,  
brothers,  
sisters.

They are mine,  
and I am theirs,  
because we are yours.

—Catholic Relief Services

## *Prayer at Night*

God, come to my assistance.  
Lord, make haste to help me.

### EXAMINATION OF CONSCIENCE

*Briefly consider your day: What did I do well? What could I have done better? Whom did I offend? Whom did I help or encourage?*

*Pray the Act of Contrition or another prayer of sorrow and promise of amendment.*

### PSALM 134

O come and bless the LORD,  
all you servants of the LORD,  
who stand by night in the house of the LORD.  
Lift up your hands to the holy place,  
and bless the LORD.

May the LORD bless you from Zion,  
who made both heaven and earth.

Glory to the Father . . .

### SCRIPTURE

Colossians 3:12-15

Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful.

### ANTIPHON

Protect us, Lord, while we are awake and safeguard us while we sleep, that we may keep watch with Christ and rest in peace.

CANTICLE OF SIMEON

Lord, now let your servant go in peace;  
your word has been fulfilled:

my own eyes have seen the salvation  
which you have prepared in the sight of every people:  
a light to reveal you to the nations  
and the glory of your people Israel.

Glory to the Father . . .

MARIAN ANTIPHON—LENT (or another Marian hymn, p. 446)

Hail, O Mary, Queen of heaven,  
Queen of all the saints and angels,  
Root of Jesse, heaven's portal  
Source of light of all the world.

Now rejoice, O glorious Virgin,  
Blessed with beauty far surpassing  
All that ever was created!  
Pray for us to Christ the Lord.

MARIAN ANTIPHON—EASTER (or another Marian hymn,  
pp. 446–47)

O Queen of the heavens, rejoice, / Alleluia!  
For He whom as Virgin you bore, / Alleluia!  
Arose from the tomb, as he said, / Alleluia!  
Pray for us to God, / Alleluia!

BLESSING

May God grant us a peaceful night and a perfect end.  
May the divine assistance be always with us and with all  
our loved ones. Amen.

Wednesday, April 1

## *Morning*

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 98:1-6

(opt. hymn, pp. 440-47)

O sing a new song to the LORD,  
who has worked such wonders,  
whose right hand and holy arm  
have brought salvation.

The LORD has made known salvation,  
has shown deliverance to the nations.  
God has remembered faithful love  
and truth for the house of Israel.

All the ends of the earth have seen  
the salvation of our God.  
Shout to the LORD, all the earth;  
break forth into joyous song,  
and sing out your praise.

Sing psalms to the LORD with the harp,  
with the harp and the sound of song.  
With trumpets and the sound of the horn,  
raise a shout before the King, the LORD.

Glory to the Father . . .

SCRIPTURE

2 Maccabees 7:20-23

**M**ost admirable and worthy of everlasting remembrance  
was the mother who, seeing her seven sons perish in  
a single day, bore it courageously because of her hope in the

Lord. Filled with a noble spirit . . . she exhorted each of them in the language of their ancestors with these words: “I do not know how you came to be in my womb; it was not I who gave you breath and life, nor was it I who arranged the elements you are made of. Therefore, since it is the Creator of the universe who shaped the beginning of humankind and brought about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law.”

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Blessed be those who yielded their bodies to martyrdom rather than serve any false god.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Just and merciful God, the ends of the earth long for your salvation. In hope we pray: **R7.** Remember your merciful love, O God.

Deliver your Church from the entrapments of greed, secrecy, and fear. **R7.**

Protect immigrants from harm, rejoin families that have been separated, and lead refugees to safety. **R7.**

Heal the sick, and inspire medical researchers in their efforts to cure disease. **R7.**

Our Father . . .

May God bring us together in love and make us one body in Christ, through the working of the Holy Spirit. Amen.

## Blessed Among Us

### Saints Agape, Chionia, and Irene

Martyrs (d. 304)

When the emperor Diocletian issued a decree that anyone possessing Christian writings should be put to death, these three Macedonian sisters fled to the mountains. For some time they lived in contentment in the open air—“sometimes on one mountain, sometimes on another”—spending their time in prayer and reflection on Scripture.

Eventually they were betrayed by their refusal to eat meat that had been sacrificed to the gods. They were brought before the governor, who declared, “Fools, how can you be so mad as to disobey the commands of the emperor?” In reply they confessed their faith in Christ and resisted any inducement to compromise. In particular, they refused to reveal the location of the Scriptures, which they had carefully hidden, or to implicate any of the neighbors who had aided and abetted them. Agape and Chionia were burned alive in the presence of their sister, Irene. She, instead, was temporarily spared—consigned to a brothel. Though subjected to ongoing interrogation, she declared that she would rather die than allow the holy writings to be profaned. When her will could not be shaken, she too was eventually executed.

*“I believe in the living God and I will not lose all the merit of my past life by one evil action.”*

—St. Agape

The “Blessed Among Us” features are written by Robert Ellsberg, author of numerous books, including the best-selling *Blessed Among Us* (Liturgical Press).



# Mass

## Wednesday of the Fifth Week of Lent

### ENTRANCE ANTIPHON

Cf. Psalm 18 (17):48-49

My deliverer from angry nations, you set me above my assailants; / you saved me from the violent man, O Lord.

### COLLECT

Enlighten, O God of compassion,  
the hearts of your children, sanctified by penance,  
and in your kindness  
grant those you stir to a sense of devotion  
a gracious hearing when they cry out to you.  
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.

### A reading from the Book of the Prophet Daniel

3:14-20, 91-92, 95

*The Lord has sent his angel to deliver his servants.*

**K**ing Nebuchadnezzar said: "Is it true, Shadrach, Meshach, and Abednego, that you will not serve my god, or worship the golden statue that I set up? Be ready now to fall down and worship the statue I had made, whenever you hear the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all the other musical instruments; otherwise, you shall be instantly cast into the white-hot furnace; and who is the God who can deliver you out of my hands?" Shadrach, Meshach, and Abednego answered King Nebuchadnezzar, "There is no need for us to defend ourselves before you in this matter. If our God, whom we serve, can save us from the white-hot furnace and from your hands, O king, may he save us! But even if he will not, know,

O king, that we will not serve your god or worship the golden statue that you set up.”

King Nebuchadnezzar’s face became livid with utter rage against Shadrach, Meshach, and Abednego. He ordered the furnace to be heated seven times more than usual and had some of the strongest men in his army bind Shadrach, Meshach, and Abednego and cast them into the white-hot furnace.

Nebuchadnezzar rose in haste and asked his nobles, “Did we not cast three men bound into the fire?” “Assuredly, O king,” they answered. “But,” he replied, “I see four men unfettered and unhurt, walking in the fire, and the fourth looks like a son of God.” Nebuchadnezzar exclaimed, “Blessed be the God of Shadrach, Meshach, and Abednego, who sent his angel to deliver the servants who trusted in him; they disobeyed the royal command and yielded their bodies rather than serve or worship any god except their own God.”

The word of the Lord.

#### RESPONSORIAL PSALM

Daniel 3:52, 53, 54, 55, 56

**R7. (52b) Glory and praise for ever!**

“Blessed are you, O Lord, the God of our fathers,  
praiseworthy and exalted above all forever;  
And blessed is your holy and glorious name,  
praiseworthy and exalted above all for all ages.” **R7.**

“Blessed are you in the temple of your holy glory,  
praiseworthy and exalted above all forever.” **R7.**

“Blessed are you on the throne of your Kingdom,  
praiseworthy and exalted above all forever.” **R7.**

“Blessed are you who look into the depths  
from your throne upon the cherubim;  
praiseworthy and exalted above all forever.” **R7.**

“Blessed are you in the firmament of heaven,  
praiseworthy and glorious forever.” **R7.**

**GOSPEL ACCLAMATION**

**See Luke 8:15**

Blessed are they who have kept the word with a generous  
heart  
and yield a harvest through perseverance.

**A reading from the holy Gospel according to John 8:31-42**

*If the Son makes you free, you will be free indeed.*

**J**esus said to those Jews who believed in him, “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free.” They answered him, “We are descendants of Abraham and have never been enslaved to anyone. How can you say, ‘You will become free?’” Jesus answered them, “Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if the Son frees you, then you will truly be free. I know that you are descendants of Abraham. But you are trying to kill me, because my word has no room among you. I tell you what I have seen in the Father’s presence; then do what you have heard from the Father.”

They answered and said to him, “Our father is Abraham.” Jesus said to them, “If you were Abraham’s children, you would be doing the works of Abraham. But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this. You are doing the works of your father!” So they said to him, “We were not born of fornication. We have one Father, God.” Jesus

said to them, "If God were your Father, you would love me, for I came from God and am here; I did not come on my own, but he sent me."

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Receive back, O Lord, these sacrificial offerings,  
which you have given to be offered  
to the honor of your name,  
and grant that they may become remedies for our healing.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Colossians 1:13-14

God has brought us to the kingdom of his beloved Son, /  
in whom we have redemption through his Blood, / the  
forgiveness of sins.

#### PRAYER AFTER COMMUNION

May the mysteries we have received, O Lord,  
bring us heavenly medicine,  
that they may purge all evil from our heart  
and strengthen us with eternal protection.  
Through Christ our Lord.

## Reflection

### Bountiful Heritage

Jesus must sometimes feel like he's stuck with a committee of three-year-olds, whose reasoning is repetitive, circular, and stubborn. Staunchly stuck in the mud, the Jews in today's Gospel reiterate their Abrahamic lineage, conveniently forget-

ting their slavery in Egypt and their current Roman occupation. Giving the benefit of the doubt, perhaps they recognize that freedom is internal, even during enslavement. But their claim to Father Abraham overlooks his surrender of control, his audacious trust, his willingness to enter mystery. Lest we be too hard on “the Jews,” let’s recognize the times we have bolstered our own ego or status: “Life-long Lutheran!” . . . “Cradle Catholic!” . . . “Third pew center!”

Before Jesus bangs his head against the wall (unrecorded in Scripture), he offers his listeners—including us—the child’s secure place in the household, a gradual learning and precious nourishing that leads to “inner freedom, a deep sense of confidence, and the peace that comes from having found where one truly belongs” (Demetrius Dumm, *A Mystical Portrait of Jesus*). Furthermore, as Jesus says, this abundance endures: “A slave does not remain in a household forever, but a son [or daughter] always remains.”

Trying another metaphor: who would slink fearfully into the windowless, moldy basement instead of rushing into the fierce welcoming hug, the cozy room with mountain or ocean view, the piled quilts? No healthy parents “fire” their offspring, but *we* sons and daughters wallow in perceived affronts, guilt, and fear, like children anxiously checking the cupboards, worried the parent won’t provide food. Have we treated *God* as negligent?

Kathy Coffey

*Kathy Coffey is an award-winning writer, mother of four, and speaker who gives workshops and retreats nationally and internationally. Her most recent book is When the Saints Came Marching In. For more information, see her website: [kathyjcoffey.com](http://kathyjcoffey.com).*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 80:2-8, 18-20

(opt. hymn, pp. 440-47)

O shepherd of Israel, hear us,  
you who lead Joseph like a flock:  
enthroned on the cherubim, shine forth  
upon Ephraim, Benjamin, Manasseh.  
Rouse up your might and come to save us.

Bring us back, O God;  
let your face shine forth, that we might be saved.

How long, O LORD, God of hosts,  
will you be angry at the prayer of your people?  
You have fed them with tears for their bread,  
an abundance of tears for their drink.  
You have made us the taunt of our neighbors;  
our foes mock us among themselves.

Bring us back, O God;  
let your face shine forth, that we might be saved.

May your hand be on the one at your right hand,  
the one you have confirmed as your own.  
And we shall never forsake you again;  
give us life that we may call upon your name.

Bring us back, O LORD God of hosts;  
let your face shine forth, that we might be saved.

Glory to the Father . . .



SCRIPTURE

Hebrews 1:2-5

In these last days, [God] spoke to us through a son, whom he made heir of all things and through whom he created the universe, / who is the refulgence of his glory, / the very imprint of his being, / and who sustains all things by his mighty word. / When he had accomplished purification from sins, / he took his seat at the right hand of the Majesty on high, / as far superior to the angels / as the name he has inherited is more excellent than theirs.

For to which of the angels did God ever say: / “You are my son; this day I have begotten you”? / Or again: / “I will be a father to him, and he shall be a son to me”?

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

ANTIPHON

I came from God and am here; I did not come on my own, but he sent me.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Shepherding God, you save us by the light of your face. In faith we pray: **R7.** Bring us back to you, O God.

Rescue those who have strayed from the path of justice. **R7.**

Confirm our vocations by the gift of your peace. **R7.**

Make your Church ever mindful of the poor and oppressed. **R7.**

Our Father . . .

May God strengthen us in faith, hope, and love, through Christ and by the power of the Holy Spirit. Amen.

Thursday, April 2

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 107:1-9

(opt. hymn, pp. 440–47)

“O give thanks to the LORD who is good,  
whose faithful love endures forever.”  
Let the redeemed of the LORD say this,  
those redeemed from the hand of the foe,  
and gathered from far-off lands,  
from east and west, north and south.

They wandered in a barren desert,  
finding no way to a city they could dwell in.  
Hungry they were and thirsty;  
their soul was fainting within them.

Then they cried to the LORD in their need,  
and God rescued them from their distress,  
guiding them along a straight path,  
to reach a city they could dwell in.

Let them give thanks for the love of the LORD,  
such wonders for the human race:  
God satisfies the thirsty soul,  
and fills the hungry with good things.

Glory to the Father . . .

SCRIPTURE

Amos 8:11-12

**S**ee, days are coming—oracle of the Lord GOD— / when  
I will send a famine upon the land: / Not a hunger for

bread, or a thirst for water, / but for hearing the word of the LORD. / They shall stagger from sea to sea / and wander from north to east / In search of the word of the LORD, / but they shall not find it.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Whoever keeps my word shall never see death.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Faithful God, your love endures forever. In trust we lift up our needs to you and pray: **R7.** O God, hear us.

Inspire missionaries, preachers, and catechists as they seek to bring your saving Word to others. **R7.**

Unite Christians in works of mercy for the homeless, the hungry, and the destitute. **R7.**

Rescue those who are fleeing from danger or seeking shelter. **R7.**

Our Father . . .

May God satisfy our minds and hearts with Christ, the Living Word, and enrich our lives with every gift of the Spirit. Amen.

## Blessed Among Us

### St. Francis of Paola

Founder, Minim Friars (1416–1507)

The long-childless parents of this saint had prayed to St. Francis of Assisi for a son. When their prayers were at last answered they named him Francis, thereby, it would seem, pointing the way to his eventual vocation. At twelve, Francis spent a year in a Franciscan house, there receiving a basic education while also acquiring a taste for the ascetic life. Eventually, he left to take up the life of a hermit, living in a cave near his hometown of Paola.

In time, Francis attracted disciples, the basis of a religious order. He called them the Minim Friars, reflecting his desire that they be counted the least in the household of God. Along with traditional religious vows, Francis added a fourth: that his followers abstain not only from meat but from all animal products. This strict diet reflected the saint's determination to extend the spirit of nonviolence to all God's creatures. Among the miraculous legends associated with him are many involving the restoration of life to assorted animals, not least a favorite trout, which a hapless cleric had caught and cooked.

In 1481, King Louis XI of France, facing death, begged Francis to come and heal him. Francis made the trip, traveling barefoot the whole way. Though he told the king that life and death were in God's hands, he managed to reconcile him to his fate and remained by his side until the end.

Francis died on Good Friday in 1507.

*"The recollection of an injury is itself wrong. It adds to our anger, nurtures our sins and hates what is good. It is a rusty arrow and poison for the soul. It puts all virtue to flight."*

—St. Francis of Paola

# Mass

## Thursday of the Fifth Week of Lent

[St. Francis of Paola, opt. memorial]

### ENTRANCE ANTIPHON

Hebrews 9:15

Christ is mediator of a New Covenant, / so that by means of his death, those who are called / may receive the promise of an eternal inheritance.

### COLLECT

Be near, O Lord, to those who plead before you,  
and look kindly on those who place their hope in your mercy,  
that, cleansed from the stain of their sins,  
they may persevere in holy living  
and be made full heirs of your promise.  
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.

### A reading from the Book of Genesis

17:3-9

*You will be the father of a multitude of nations.*

When Abram prostrated himself, God spoke to him: “My covenant with you is this: you are to become the father of a host of nations. No longer shall you be called Abram; your name shall be Abraham, for I am making you the father of a host of nations. I will render you exceedingly fertile; I will make nations of you; kings shall stem from you. I will maintain my covenant with you and your descendants after you throughout the ages as an everlasting pact, to be your God and the God of your descendants after you. I will give to you and to your descendants after you the land in which you are now staying, the whole land of Canaan, as a permanent possession; and I will be their God.”

God also said to Abraham: “On your part, you and your descendants after you must keep my covenant throughout the ages.”

The word of the Lord.

RESPONSORIAL PSALM

105:4-5, 6-7, 8-9

**R.** (8a) The Lord remembers his covenant for ever.

Look to the LORD in his strength;

seek to serve him constantly.

Recall the wondrous deeds that he has wrought,

his portents, and the judgments he has uttered. **R.**

You descendants of Abraham, his servants,

sons of Jacob, his chosen ones!

He, the LORD, is our God;

throughout the earth his judgments prevail. **R.**

He remembers forever his covenant

which he made binding for a thousand generations—

Which he entered into with Abraham

and by his oath to Isaac. **R.**

GOSPEL ACCLAMATION

Psalm 95:8

If today you hear his voice,

harden not your hearts.

A reading from the holy Gospel according to John 8:51-59

*Your father, Abraham, rejoiced because he saw my day.*

**J**esus said to the Jews: “Amen, amen, I say to you, whoever keeps my word will never see death.” So the Jews said to him, “Now we are sure that you are possessed. Abraham died, as did the prophets, yet you say, ‘Whoever keeps my word will never taste death.’ Are you greater than our father Abraham, who died? Or the prophets, who died?”

Who do you make yourself out to be?" Jesus answered, "If I glorify myself, my glory is worth nothing; but it is my Father who glorifies me, of whom you say, 'He is our God.' You do not know him, but I know him. And if I should say that I do not know him, I would be like you a liar. But I do know him and I keep his word. Abraham your father rejoiced to see my day; he saw it and was glad." So the Jews said to him, "You are not yet fifty years old and you have seen Abraham?" Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, I AM." So they picked up stones to throw at him; but Jesus hid and went out of the temple area.

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Look with favor, Lord, we pray,  
on these sacrificial offerings,  
that they may profit our conversion  
and the salvation of all the world.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Romans 8:32

God did not spare his own Son, but handed him over for us all; / with him, he has given us all things.

#### PRAYER AFTER COMMUNION

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

## Reflection

### To Live a New Way

Jesus represented the final covenant God made with humankind. The sign of this covenant bore no mark of earthly distinctiveness—no tree of good and evil, no rainbow, no circumcision, no Passover lamb. The mark of the new covenant was Jesus Christ and his new way of living, distinguishing God’s chosen people from all others. Christ’s way of living was a new kind of circumcision, marked on the hearts of Christ’s followers by “the two-edged sword of God’s Word” (see Heb 4:12). God designed that a divinely chosen people should be distinguished from all others by the kind of love Jesus generously displayed.

Christian identity is marked not by a knife but by the waters of baptism. In that sacred rite, a former way of living marked by the spirit of this world is put to death. From these waters, God’s new Israel emerges to live a new way, marked out by Jesus in the kingdom he came to proclaim here on earth.

More to the point, the true followers of Christ, claiming membership in the “true religion,” are those whose communion is marked by the values, the attitudes, and the priorities of Jesus. The people of true faith are those who, by their surrender to the Holy Spirit, guarantee that the two-edged sword of God’s Word will carve into their hearts the identity of Jesus’ personhood. That carving implies the pain of breaking with the spirit of this world. But if that is the sacrifice we are willing to share with Christ, his identity will become visible in a Church clearly distinguishable by her consent to carry the cross.

Msgr. John J. McIlhon, adapted from *Forty Days Plus Three*

*John J. McIlhon (1922–2006) was a priest of the Diocese of Des Moines and served as a retreat director, teacher, hospital chaplain, and pastor.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 89:2-8, 16-17

I will sing of your faithful love, O LORD, forever;  
through all ages my mouth will proclaim your fidelity.  
I have declared your faithful love is established forever;  
your fidelity stands firm as the heavens.

“With my chosen one I have made a covenant;  
I have sworn to David my servant:  
I will establish your descendants forever,  
and set up your throne through all ages.”

The heavens praise your wonders, O LORD,  
your fidelity, too, in the assembly of your holy ones.  
For who in the skies can compare with the LORD,  
or who is like the LORD among the heavenly powers?  
A God to be feared in the council of the holy ones,  
great and awesome above all around him.

How blessed the people who know your praise,  
who walk, O LORD, in the light of your face,  
who find their joy every day in your name,  
who make your righteousness their joyful acclaim.

Glory to the Father . . .

SCRIPTURE

Romans 4:1-5

What then can we say that Abraham found, our ancestor according to the flesh? Indeed, if Abraham was justified on the basis of his works, he has reason to boast; but this was not so in the sight of God. For what does the

scripture say? “Abraham believed God, and it was credited to him as righteousness.” A worker’s wage is credited not as a gift, but as something due. But when one does not work, yet believes in the one who justifies the ungodly, his faith is credited as righteousness.

READ, PONDER, PRAY on a word or phrase from these readings or another of today’s Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Abraham’s descendants are those who follow the example of his faith.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

God of our ancestors, you reveal yourself as wisdom and love. In confidence we pray: **R7.** Let us find our joy in you, O God.

Open our eyes to the beauty that surrounds us, and inspire us to care for creation. **R7.**

Free our hearts from past hurts, worries, and false judgments. **R7.**

Welcome into the light of your face all who have died with their hope fixed on you. **R7.**

Our Father . . .

May God strengthen our faith and lead us along the way of everlasting life in Jesus, our brother. Amen.

Friday, April 3

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 14:1-2, 4-7

(opt. hymn, pp. 440-47)

The foolish have said in their hearts,  
“There is no God.”  
Their deeds are corrupt, depraved;  
no one does any good.

The LORD looks down from heaven  
on the human race,  
to see if any are wise,  
if any seek God.

Do none of the evildoers understand?  
They eat up my people as if eating bread;  
they never call out to the LORD.

There they shall tremble with fear,  
for God is with the righteous generation.  
You may mock the plans of the poor,  
but their refuge is the LORD.

Oh, that the rescue of Israel might come from Zion.  
When the LORD brings about the people's return,  
then Jacob will be glad and Israel rejoice.

Glory to the Father . . .

SCRIPTURE

Job 30:12-16

**O**n my right the young rabble rise up; / they trip my feet, / they build their approaches for my ruin. / They

tear up my path, / they promote my ruin, / no helper is there  
against them. / As through a wide breach they advance; /  
amid the uproar they come on in waves; / terrors roll over  
me. / My dignity is driven off like the wind, / and my well-  
being vanishes like a cloud. / And now my life ebbs away  
from me, / days of affliction have taken hold of me.

READ, PONDER, PRAY on a word or phrase from these readings or  
another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Lord, to you I have entrusted my cause.

CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Righteous God, you are the keeper of our hearts. We  
entrust ourselves to you and pray: **R7.** Restore our hope  
in you, O God.

Uncover deceit, strengthen the upright, and help us to  
conduct our lives in justice and peace. **R7.**

Protect the dignity of the elderly, and bring joy to their  
hearts. **R7.**

Free those who are unjustly imprisoned. **R7.**

Our Father . . .

May God show us mercy, forgive our sin, and bring us  
together to everlasting life. Amen.

## Blessed Among Us

### St. Lodovico Pavoni

Founder, Sons of Mary Immaculate (1784–1849)

Lodovico Pavoni was born into a wealthy family in Brescia, a town in northern Italy. Called to the diocesan priesthood, he was ordained in 1807. From early on, Fr. Pavoni occupied himself with the needs—both material and spiritual—of young boys, especially orphans and those from poor families. He was a pioneer in establishing trade schools where such boys could receive a rudimentary education while also learning a means of supporting themselves.

In the Institute of St. Barnabas, he offered training in a number of trades, whether as carpenters, blacksmiths, shoemakers, farmers, printers, or publishers. Eventually he was able to secure a former Augustinian monastery to house his growing program. That included a grammar school, an orphanage, and a school for deaf-mute children. To ensure the continuation of his work he established an order of priests and brothers, the Congregation of the Sons of Mary Immaculate, which was recognized by the pope in 1847. Pavoni was one of the first members to make his profession.

In 1849, the region of Lombardy, which included Brescia, rose up against Austrian rule. Brescia itself faced a brutal siege, and Pavoni and his community were forced to seek refuge in a nearby village. News of the massive destruction of his home city, including his own Institute, left him disconsolate. He died soon after on April 1, 1849. He was canonized in 2016.

*“At the basis of everything, there was a solid spirituality. By his example, [Fr. Pavoni] exhorts us to place our confidence in Jesus and to be ever more immersed in the mystery of his love.”*

—Pope John Paul II

# Mass

## Friday of the Fifth Week of Lent

### ENTRANCE ANTIPHON

Cf. Psalm 31 (30):10, 16, 18

Have mercy on me, O Lord, for I am in distress. /  
Deliver me from the hands of my enemies and those  
who pursue me. / O Lord, let me never be put to shame,  
for I call on you.

### COLLECT

Pardon the offenses of your peoples, we pray, O Lord,  
and in your goodness set us free  
from the bonds of the sins  
we have committed in our weakness.  
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.

### Or:

O God, who in this season  
give your Church the grace  
to imitate devoutly the Blessed Virgin Mary  
in contemplating the Passion of Christ,  
grant, we pray, through her intercession,  
that we may cling more firmly each day  
to your Only Begotten Son  
and come at last to the fullness of his grace.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

A reading from the Book of the Prophet Jeremiah 20:10-13

*The LORD God is with me, a mighty hero.*

hear the whisperings of many: / "Terror on every side! /  
Denounce! let us denounce him!" / All those who were

my friends / are on the watch for any misstep of mine. /  
 “Perhaps he will be trapped; then we can prevail, / and take  
 our vengeance on him.” / But the LORD is with me, like a  
 mighty champion: / my persecutors will stumble, they will  
 not triumph. / In their failure they will be put to utter  
 shame, / to lasting, unforgettable confusion. / O LORD of  
 hosts, you who test the just, / who probe mind and heart, /  
 Let me witness the vengeance you take on them, / for to you  
 I have entrusted my cause. / Sing to the LORD, / praise the  
 LORD, / For he has rescued the life of the poor / from the  
 power of the wicked!

The word of the Lord.

RESPONSORIAL PSALM

18:2-3a, 3bc-4, 5-6, 7

**R.** (see 7) In my distress I called upon the Lord, and he  
 heard my voice.

I love you, O LORD, my strength,

O LORD, my rock, my fortress, my deliverer. **R.**

My God, my rock of refuge,

my shield, the horn of my salvation, my stronghold!

Praised be the LORD, I exclaim,

and I am safe from my enemies. **R.**

The breakers of death surged round about me,

the destroying floods overwhelmed me;

The cords of the nether world enmeshed me,

the snares of death overtook me. **R.**

In my distress I called upon the LORD

and cried out to my God;

From his temple he heard my voice,

and my cry to him reached his ears. **R.**

GOSPEL ACCLAMATION

See John 6:63c, 68c

Your words, Lord, are Spirit and life;  
you have the words of everlasting life.

A reading from the holy Gospel according to John 10:31-42

*They wanted to arrest Jesus, but he eluded them.*

**T**he Jews picked up rocks to stone Jesus. Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" The Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making yourself God." Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? If it calls them gods to whom the word of God came, and Scripture cannot be set aside, can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'? If I do not perform my Father's works, do not believe me; but if I perform them, even if you do not believe me, believe the works, so that you may realize and understand that the Father is in me and I am in the Father." Then they tried again to arrest him; but he escaped from their power.

He went back across the Jordan to the place where John first baptized, and there he remained. Many came to him and said, "John performed no sign, but everything John said about this man was true." And many there began to believe in him.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Grant, O merciful God, that we may be worthy  
to serve ever fittingly at your altars,  
and there to be saved by constant participation.  
Through Christ our Lord.



## COMMUNION ANTIPHON

1 Peter 2:24

Jesus bore our sins in his own body on the cross, / so that  
dead to sin, we might live for righteousness. / By his  
wounds we have been healed.

## PRAYER AFTER COMMUNION

May the unfailing protection  
of the sacrifice we have received  
never leave us, O Lord,  
and may it always drive far from us  
all that would do us harm.  
Through Christ our Lord.

*Reflection***With All Our Attention**

Almost everyone has spent some time in Jeremiah's predicament. He stood up for what he believed, and everyone turned against him. His only comfort came from the assurance that he had done just what God asked. Nevertheless, he wanted to advise God on how to handle the situation: "Let me witness the vengeance you take on them." Understandable, perhaps, but not a Judeo-Christian response to persecution.

When we pray Psalm 18 we take a step beyond Jeremiah's attitude. We forget the enemy, letting our prayer direct all our attention to the God who hears our cry and rescues us.

Finally, Jesus' response to his detractors reveals the power, creativity, and freedom of someone who relies on God alone. Unlike Jeremiah, Jesus neither complains nor calls for retribution. Like the psalmist, he keeps his gaze fixed on his

relationship with God. When Jesus addresses his adversaries, instead of feeling threatened, he attempts to open their minds.

Pay attention to John's explanation that Jesus "escaped from their power." Jesus would eventually die at their hands, but that did not mean he fell under their control. He neither responded in kind nor let himself be defeated by their ways.

Jesus focused solely on his relationship with the Father. Therefore no one could drag him down into defensiveness, much less revenge. Instead of being lured into a contest between winners and losers, Jesus opened the way for his adversaries to see the truth. He was doing the Father's work.

Sr. Mary McGlone

*Mary M. McGlone is a Sister of St. Joseph and a historical theologian. She is currently a member of the congregational leadership team of the Sisters of St. Joseph of Carondelet.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 78:1-7

Give ear, my people, to my teaching;  
incline your ear to the words of my mouth.  
I will open my mouth in a parable  
and utter hidden lessons of the past.

The things we have heard and understood,  
the things our parents have told us,  
these we will not hide from our children  
but will tell them to the next generation:  
the glories and the might of the LORD,  
and the marvelous deeds that have been done.

God established a decree in Jacob,  
and set up a law in Israel.  
Our forebears were given a command  
to make it known to their children,  
that the next generation might know it,  
the children yet to be born.

They should arise and declare it to their children,  
that they should set their hope in God,  
and never forget God's deeds,  
but keep every one of the commandments.

Glory to the Father . . .

SCRIPTURE

1 John 4:13-16

**T**his is how we know that we remain in [God] and he in us, that he has given us of his Spirit. Moreover, we have

seen and testify that the Father sent his Son as savior of the world. Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. We have come to know and to believe in the love God has for us.

God is love, and whoever remains in love remains in God and God in him.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

God remains in everyone who acknowledges that Jesus is the Son of God.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of marvelous deeds, you show your love to us in infinite ways. In hope we pray: **R7.** Hear us, O God.

Incline your ear to the longing of those who are brokenhearted, lonely, or confused. **R7.**

Shower mercy and love upon parents, grandparents, and caregivers for young children. **R7.**

Gift hospice workers, hospital professionals, and companions to the sick with patience, compassion, and faith. **R7.**

Our Father . . .

May God's Holy Spirit of love abide in our hearts through faith, in Jesus, the Son of God. Amen.

Saturday, April 4

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 101:1-3a, 7-8

(opt. hymn, pp. 440-47)

I sing of faithful love and justice;  
I raise a psalm to you, O LORD.  
I will ponder the way of the blameless.  
O when will you come to me?

I will walk with blameless heart  
within my house;  
I will not set before my eyes  
whatever is base.

No one who practices deceit  
shall live within my house.  
No one who utters lies  
shall stand before my eyes.

Morning by morning I will subdue  
all the wicked in the land,  
uprooting from the city of the LORD  
all who do evil.

Glory to the Father . . .

SCRIPTURE

Jeremiah 31:7-9

**T**hus says the LORD: / Shout with joy for Jacob, / exult  
at the head of the nations; / proclaim your praise and  
say: / The LORD has saved his people, / the remnant of Israel.  
/ Look! I will bring them back / from the land of the north;

/ I will gather them from the ends of the earth, / the blind  
and the lame in their midst, / Pregnant women, together  
with those in labor— / an immense throng—they shall re-  
turn. / With weeping they shall come, / but with compassion  
I will guide them; / I will lead them to streams of water, /  
on a level road, without stumbling. / For I am a father to  
Israel, / Ephraim is my firstborn.

READ, PONDER, PRAY on a word or phrase from these readings or  
another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

I will be their God and they shall be my people.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

God of truth, you fill the earth with love. In faith we pray:  
**R.** Let us walk with blameless hearts, O God.

Strengthen the faith of your Church, and make us fruitful  
in deeds of justice. **R.**

Enlighten our vision so that we may walk always in the  
ways of the Gospel. **R.**

Accept our gratitude for the blessings and graces you  
shower upon us every day. **R.**

Our Father . . .

May the peace of Christ reign in our hearts through faith.  
Amen.

## Blessed Among Us

### St. Benedict the Black

Franciscan (ca. 1526–1589)

St. Benedict was the son of African slaves who were owned by a rich family in Sicily. Set free as a child, Benedict attracted attention, even as a youth, for his patience and charity. Once, as he was being taunted on account of his color, a passing Franciscan noticed him and invited him to join his community of hermits. Benedict did this. Eventually, in light of his evident holiness, he was chosen to serve as superior of the community.

In time this informal group was directed by the pope to affiliate with a regular order and so joined the Order of Friars Minor. Benedict was accepted as a lay brother and put to work as a cook. Once again, however, his special gifts drew wonder and respect. Though illiterate, he had an extraordinary knowledge of Scripture and theology and his gift for reading souls put him in great demand as a spiritual director. Eventually his fame became a form of penance, as countless sick people flocked to him for healing, and pilgrims of every station sought his counsel.

Benedict died in 1589 at the age of sixty-three. He was canonized in 1807. Apart from his widespread veneration in Latin America, St. Benedict has been claimed as a patron saint of African Americans.

*“There’s a sweet, sweet Spirit in this place.”*

—From the cornerstone of St. Benedict  
the African Parish in Chicago

# Mass

*Saturday of the Fifth Week of Lent*

[St. Isidore, opt. memorial]

ENTRANCE ANTIPHON

Cf. Psalm 22 (21):20, 7

O Lord, do not stay afar off; / my strength, make haste to help me! / For I am a worm and no man, / scorned by everyone, despised by the people.

COLLECT

O God, who have made all those reborn in Christ  
a chosen race and a royal priesthood,  
grant us, we pray, the grace to will and to do what you  
command,  
that the people called to eternal life  
may be one in the faith of their hearts  
and the homage of their deeds.  
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.

A reading from the Book of the Prophet Ezekiel 37:21-28

*I will make them into one nation.*

Thus says the Lord GOD: I will take the children of Israel from among the nations to which they have come, and gather them from all sides to bring them back to their land. I will make them one nation upon the land, in the mountains of Israel, and there shall be one prince for them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms.

No longer shall they defile themselves with their idols, their abominations, and all their transgressions. I will deliver them from all their sins of apostasy, and cleanse them so that they may be my people and I may be their God. My



servant David shall be prince over them, and there shall be one shepherd for them all; they shall live by my statutes and carefully observe my decrees. They shall live on the land that I gave to my servant Jacob, the land where their fathers lived; they shall live on it forever, they, and their children, and their children's children, with my servant David their prince forever. I will make with them a covenant of peace; it shall be an everlasting covenant with them, and I will multiply them, and put my sanctuary among them forever. My dwelling shall be with them; I will be their God, and they shall be my people. Thus the nations shall know that it is I, the LORD, who make Israel holy, when my sanctuary shall be set up among them forever.

The word of the Lord.

RESPONSORIAL PSALM

Jeremiah 31:10, 11-12abcd, 13

**R.** (see 10d) The Lord will guard us, as a shepherd guards his flock.

Hear the word of the LORD, O nations,  
proclaim it on distant isles, and say:  
He who scattered Israel, now gathers them together,  
he guards them as a shepherd his flock. **R.**

The LORD shall ransom Jacob,  
he shall redeem him from the hand of his conqueror.  
Shouting, they shall mount the heights of Zion,  
they shall come streaming to the LORD's blessings:  
The grain, the wine, and the oil,  
the sheep and the oxen. **R.**

Then the virgins shall make merry and dance,  
and young men and old as well.  
I will turn their mourning into joy,  
I will console and gladden them after their sorrows. **R.**

GOSPEL ACCLAMATION

Ezekiel 18:31

Cast away from you all the crimes you have committed,  
says the LORD,  
and make for yourselves a new heart and a new spirit.

A reading from the holy Gospel according to John 11:45-56

*To gather together in unity the scattered children of God.*

Many of the Jews who had come to Mary and seen what Jesus had done began to believe in him. But some of them went to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So from that day on they planned to kill him.

So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim, and there he remained with his disciples.

Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify themselves. They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?"

The Gospel of the Lord.

## PRAYER OVER THE OFFERINGS

May the gifts we offer from our fasting  
 be acceptable to you, O Lord, we pray,  
 and, as an expiation for our sins,  
 may they make us worthy of your grace  
 and lead us to what you promise for eternity.  
 Through Christ our Lord.

## COMMUNION ANTIPHON

Cf. John 11:52

Christ was handed over, / to gather into one the scattered  
 children of God.

## PRAYER AFTER COMMUNION

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

## Reflection

### The Gathering Place

When *The Passion of the Christ* was released in 2004, our seminary booked the local theater for a showing. Before the screening on that cloudy Lenten afternoon, the student president invoked a moving prayer to collect our thoughts. Although the film had some representations that I disagreed with, I remember that gathering as a significant moment of unity and solidarity around the suffering of the Lord.

On the threshold of Holy Week, today's readings remind us of the power within the sacred passion narrative, a power to gather us around a liturgy that is unfolding before us like no other. Just like the religious elders in today's Gospel, we anticipate Jesus' coming to Jerusalem and the Passover festival but for different reasons. Those who plot against Jesus rise to attention like a hooded cobra ready to strike, looking for an opportune time to hand over the Just One. Ironically, when Caiaphas says that it is better for one man to die than for a whole nation to suffer, they do not realize what is about to be fulfilled in their very midst: there will be a new nation formed at another Passover, drawn together to the Crucified Lord around the cross. These are the people soon to be restored, taken out of exile, as Ezekiel explains it, and be made into a holy people. Christ, the new Moses, leads his people from darkness into a new promise.

Those who will gather around Jesus and his outpouring of love in Holy Week know that this is the way God is in the world. The Lord suffering with us, the ultimate reach of the Incarnation, now rendered so magnificently visible that God's Kingdom is surely come, even as we gather at its awesome gates.

Fr. Guerric DeBona

*Guerric DeBona, OSB, is novice/junior master at Saint Meinrad Archabbey in Indiana and professor of homiletics in the Seminary and School of Theology.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 145:10-11, 13-16, 21

All your works shall thank you, O LORD,  
and all your faithful ones bless you.  
They shall speak of the glory of your reign,  
and declare your mighty deeds,

Your kingdom is an everlasting kingdom;  
your rule endures for all generations.

You are faithful, LORD, in all your words,  
and holy in all your deeds.

You, LORD, support all who fall,  
and raise up all who are bowed down.

The eyes of all look to you,  
and you give them their food in due season.  
You open your hand and satisfy  
the desire of every living thing.

Let my mouth speak the praise of the LORD;  
let all flesh bless the holy name  
forever, for ages unending.

Glory to the Father . . .

SCRIPTURE

Revelation 5:6a, 8b-10

I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones. They sang a new hymn:

“Worthy are you to receive the scroll / and to break open its seals, / for you were slain and with your blood you purchased for God / those from every tribe and tongue, people and nation. / You made them a kingdom and priests for our God, / and they will reign on earth.”

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Jesus died to unite all people into one.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

Provident God, you open your hand and satisfy the desire of every living thing. In awe we pray: **R7.** God, come to our aid.

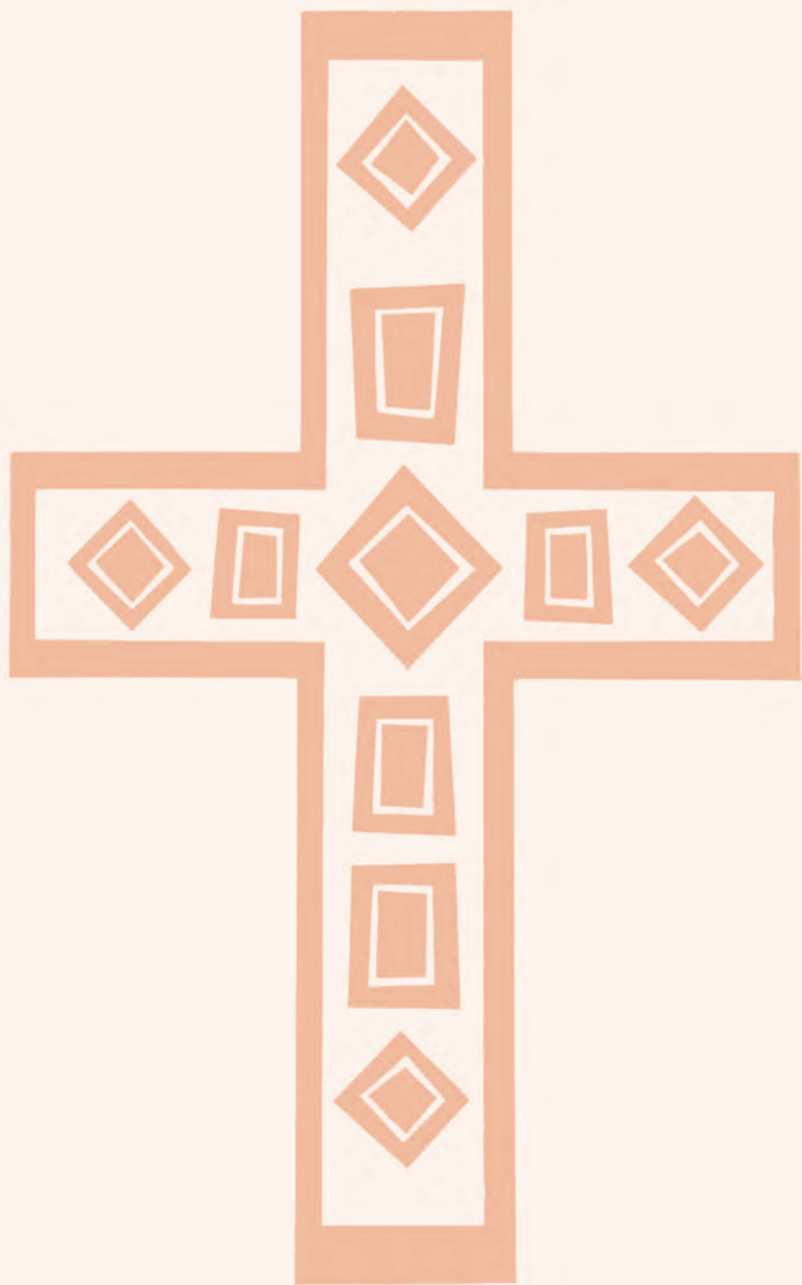
For those who live in poverty, struggle financially, or lack adequate health care, we pray: **R7.**

For those who suffer sexual abuse, human trafficking, or torture, we pray: **R7.**

For those who don't have access to safe water, clean air, or healthy food, we pray: **R7.**

Our Father . . .

May God bless us, keep us in peace, and show us mercy, through Jesus our brother. Amen.







## Palm Sunday, April 5

### *Morning*

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 143:7-12

(opt. hymn, pp. 440–47)

O LORD, make haste and answer me,  
for my spirit fails within me.  
Do not hide your face from me,  
lest I become like those going down to the pit.

In the morning, let me hear your faithful love,  
for in you I place my trust.  
Make me know the way I should walk;  
to you I lift up my soul.

Rescue me, O LORD, from my foes;  
to you have I fled for refuge.  
Teach me to do your will,  
for you are my God.  
Let your good spirit guide me  
upon ground that is level.

LORD, save my life for the sake of your name;  
in your righteousness, lead my soul out of distress.  
In your mercy make an end of my foes;  
destroy all those who oppress my soul,  
for I am your servant.

**Glory to the Father . . .**

SCRIPTURE

Isaiah 63:1-3a, 4

**W**ho is this that comes from Edom, / in crimsoned garments, from Bozrah? / Who is this, glorious in his apparel, / striding in the greatness of his strength? / “It is I, I who announce vindication, / mighty to save.” / Why is your apparel red, / and your garments like one who treads the wine press? / “The wine press I have trodden alone, / and from the peoples no one was with me. / For a day of vindication was in my heart, / my year for redeeming had come.”

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

ANTIPHON

Christ humbled himself, becoming obedient even to death on a cross.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of the living, in Christ you deliver us from sin and death. We praise you and pray: **R7.** O God, make haste to help us.

Make your Church an ambassador of your peace to the ends of the earth. **R7.**

Restore hope in those who suffer loss, shame, or betrayal. **R7.**

Animate us to support and rely on one another in our journey to life in Christ. **R7.**

Our Father . . .

May God ignite our hearts with the power of Christ's love and strengthen us to share in Christ's passion and glory, by the power of the Holy Spirit. Amen.

# *Palm Sunday of the Lord's Passion*

*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

Matthew 21:9

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.

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.

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.

The Priest sprinkles the branches with holy water in silence.

A reading from the holy Gospel according to Matthew

21:1-11

*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.

After the Gospel, a brief homily may be given. Before the procession begins, the celebrant may address the people in these or similar words:

Dear brethren (brothers and sisters),  
like the crowds who acclaimed Jesus in Jerusalem,  
let us go forth in peace.

As the procession moves forward, the following or other suitable chants are sung.

#### HYMN TO CHRIST THE KING

**Chorus:**

Glory and honor and praise be to you, Christ, King and  
Redeemer,  
to whom young children cried out loving Hosannas  
with joy.

**All repeat:** Glory and honor . . .

**Chorus:**

Israel's King are you, King David's magnificent  
offspring;  
you are the ruler who come blest in the name of the  
Lord.

**All repeat:** Glory and honor . . .

**Chorus:**

Heavenly hosts on high unite in singing your praises;  
men and women on earth and all creation join in.

**All repeat:** Glory and honor . . .

**Chorus:**

Bearing branches of palm, Hebrews came crowding to  
greet you;  
see how with prayers and hymns we come to pay you  
our vows.

**All repeat:** Glory and honor . . .

**Chorus:**

They offered gifts of praise to you, so near to your  
Passion;  
see how we sing this song now to you reigning on high.

**All repeat: Glory and honor . . .**

**Chorus:**

Those you were pleased to accept; now accept our gifts  
of devotion,  
good and merciful King, lover of all that is good.

**All repeat: Glory and honor . . .**

**SECOND FORM: THE SOLEMN ENTRANCE**

When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass.

Holding branches in their hands, the faithful gather either outside, in front of the church door, or inside the church itself. The Priest and ministers and a representative group of the faithful go to a suitable place in the church outside the sanctuary, where at least the greater part of the faithful can see the rite.

While the Priest approaches the appointed place, the antiphon **Hosanna** or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place as above (pages 59–60).

**THIRD FORM: THE SIMPLE ENTRANCE**

At all other Masses of this Sunday at which the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a 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!

## Mass

### 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.

A reading from the Book of the Prophet Isaiah 50:4-7

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

**T**he 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.

RESPONSORIAL 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.**

A reading from the Letter of Saint Paul to the Philippians

2:6-11

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

**C**hrist 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.

**GOSPEL ACCLAMATION**

**Philippians 2:8-9**

Christ became obedient to the point of death,  
even death on a cross.

Because of this, God greatly exalted him  
and bestowed on him the name which is above every name.

**The Passion of our Lord Jesus Christ according to Matthew**

**26:14–27:66 (Shorter Form [ ], 27:11-54)**

*The Passion of our Lord Jesus Christ.*

The symbols in the following passion narrative represent:

C. Narrator;

✝ Christ;

S. speakers other than Christ;

SS. groups of speakers.

**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. "Prophecy 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,
- S. "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, who  
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,

\*Short form: governor, Pontius Pilate, who questioned him,



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.

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,

S. "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.

### 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.

### 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.

## Reflection

### His Empty Hand

Or here's a story. A man just back from elsewhere tells it to me.  
The place I was, he says, the law was that a thief lost his fingers,  
The theory being that he could not steal again, but an accusation  
Was the same as conviction. A man I knew, his son stole bottles  
Of water for a friend who had a new child and basically no cash.  
The son is sentenced to lose his left hand, but the dad intercedes,

Offering his hand for his son's. His offer is accepted by the cops,  
 An officer comes with an axe, they bury the hand with ceremony  
 Out back. Now, when this father, who was a friend of mine, tells  
 Me this story, and sure I gaped at his empty hand, I kept thinking  
 What's the meaning of this, you know? What's the message here,  
 Other than savagery and what, if you were polite, you would call  
 Cultural disparity, you know? And it is the dad who answers this.  
 Why, wouldn't you give both hands for your sons and daughters?  
 He asks. Wouldn't you give anything, if they are in some trouble?  
 In a way I feel shame, he says, because what happened is so clear,  
 As if I am boasting of my love for my son. But all mothers would  
 Do this, and all fathers. If you would not then you are not a parent,  
 You are only a means through which your child entered the world.  
 To only be a gate, not a man willing to lose himself, that is shame.  
 Is that not the essence of your believing in the Father and the Son?

..... Brian Doyle, *A Shimmer of Something: Lean Stories of Spiritual Substance*

Brian Doyle (d. 2017) self-described as “a dad a dad a dad a husband sonbrothereditorfriendcitizen and . . . Author.” He wrote numerous books, including the recently published *One Long River of Song*.

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 116:1-9

(opt. hymn, pp. 440-47)

I love the LORD who has heard  
my voice, my appeal;  
For God has turned an ear to me  
whenever I call.

They surrounded me, the snares of death;  
the anguish of Sheol has found me;  
anguish and sorrow I found.  
I called on the name of the LORD:  
“Deliver my soul, O LORD!”

How gracious is the LORD, and righteous;  
our God has compassion.  
The LORD protects the simple;  
I was brought low, and was saved.

Turn back, my soul, to your rest,  
for the LORD has been good to you,  
God has kept my soul from death,  
my eyes from tears, and my feet from stumbling.  
I will walk in the presence of the LORD  
in the land of the living.

Glory to the Father . . .

SCRIPTURE

Romans 5:12, 14-15

**J**ust as through one person sin entered the world, and  
through sin, death, and thus death came to all, inas-



much as all sinned. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Hosanna to the Son of David.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Gracious God, you show us mercy and kindness and grant us salvation in Christ. In faith we pray: **R.** Let us walk with you in the land of the living, O God.

Console those who mourn the loss of the physical presence of a loved one. **R.**

Open our hearts to receive the graces that you wish to give us this Holy Week. **R.**

Bring all the faithful departed to eternal joy in your presence. **R.**

Our Father . . .

May the Spirit of God animate our lips and our hearts to proclaim in word and deed that Jesus is Lord. Amen.

April 5–11

Sixth Week of Lent

## *Within the Word*

### **Jesus: Servant and Savior**

During Holy Week, we come to the point where Jesus lives the paschal mystery at its most profound depth. In the selection of weekday Scriptures and the Good Friday liturgy, the Church presents a portrait of Jesus in which he is consistently depicted as Servant. We hear readings from what are called the *Servant Songs* from the second section of the Book of Isaiah (chapters 40–55). As we move through the week's readings, we discover how this portrayal evolves.

On Monday, as the week begins, we hear the first of four consecutive passages from the Servant Songs. In Isaiah 42:1, God introduces the servant: "Here is my servant whom I uphold, my chosen one with whom I am pleased, upon whom I have put my Spirit; he shall bring forth justice to the nations." As a mediator of justice, he will bring about God's right relationship with the nations. He will do this by caring for the weak and needy: "A bruised reed he shall not break" (Isa 42:3a).

The servant speaks of his own personal struggles in Tuesday's text, even questioning if he had toiled in vain to do God's will (Isa 49:4). Then God speaks, affirming that these sufferings are redemptive; the servant not only will restore the tribes of Jacob, but also will be a light to the nations (Isa 49:6), bearing God's salvation to the ends of the earth.

On Wednesday, Isaiah depicts the servant as a disciple waiting upon the word of his Master. "Morning after morning

[God] opens my ear that I may hear; I have not rebelled, have not turned back” (Isa 50:5). The servant’s faith in God’s protection remains strong: “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” (Isa 50:7). We hear echoes of Sunday’s Passion account, which describes how Jesus was mistreated during his trial and afterwards: “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.” Patient suffering characterizes both the Servant Song and the Passion.

The fourth and final Servant Song, a masterpiece of both theology and poetic imagery, is a most fitting text for Good Friday. “Through his suffering, my servant will justify many, and their guilt he shall bear. . . . 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” (Isa 53:11b, 12b). This powerful poem prepares us to hear the Passion according to John. In a way, this Fourth Servant Song also serves as a prelude to Easter: the paschal mystery, as lived out by Jesus, God’s servant, brings the world its redemption through forgiveness of our sins. The servant has borne the weight of our misdeeds and brought us reconciliation with God.

Each day of Holy Week ushers us more deeply into the way in which Jesus models servanthood: as a mediator of justice, a faithful light of hope, a true disciple of God, and a suffering Redeemer. Such selfless service can only lead to glory!

—Abbot Primate Gregory Polan

*Gregory Polan, OSB, is Abbot Primate of the worldwide Benedictine Confederation. He served as abbot of Conception Abbey for twenty years before being elected Abbot Primate. He is also editor of The Abbey Psalms and Canticles and The Ecumenical Grail Psalter.*

Monday, April 6

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 57:2-4, 8-11

(opt. hymn, pp. 440-47)

Have mercy on me, God, have mercy,  
for in you my soul has taken refuge.  
In the shadow of your wings I take refuge,  
till the storms of destruction pass by.

I call to you, God the Most High,  
to God who provides for me.  
O send from heaven and save me,  
and put to shame those who assail me.  
O send your loving mercy and faithfulness.

My heart is ready, O God;  
my heart is ready.  
I will sing, I will sing your praise.  
Awake, my soul!  
Awake, O lyre and harp!  
I will awake the dawn.

I will praise you, Lord, among the peoples,  
among the nations sing psalms to you,  
for your mercy reaches to the heavens,  
and your truth to the skies.

Glory to the Father . . .

SCRIPTURE

Habakkuk 1:2-5

How long, O LORD, must I cry for help / and you do not listen? / Or cry out to you, "Violence!" / and you do

not intervene? / Why do you let me see iniquity? / why do you simply gaze at evil? / Destruction and violence are before me; / there is strife and discord. / This is why the law is numb / and justice never comes, / For the wicked surround the just; / this is why justice comes forth perverted.

Look over the nations and see! / Be utterly amazed! / For a work is being done in your days / that you would not believe, were it told.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Here is my servant whom I uphold; he will establish justice on the earth.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

God Most High, your love and truth fill the earth and heavens. In hope we pray: **R7.** Have mercy on us, O God.

Make your Church inclusive in our love, and prosper our work for unity and peace. **R7.**

Help us to address the causes of violence and greed in our world. **R7.**

Inspire efforts to recognize racism, and animate respect among people of all races, nations, cultures, and faith traditions. **R7.**

Our Father . . .

May God open our eyes to the wonders of the Lord and fill our hearts with gratitude and peace, through Jesus our Savior. Amen.

## Blessed Among Us

### Venerable Marie Madeleine d'Houët

Founder, Faithful Companions of Jesus (1781–1858)

Marie Madeleine Victoire de Bengy was born into an aristocratic French family. In 1804 she married Viscount Joseph de Bonnault d'Houët in a formal ceremony in the Cathedral of Bourges. Though a happy marriage, it was short-lived. Her husband died after only a year, leaving her pregnant with her only child. His birth gave rise to a period of profound depression lasting many months.

By the time she recovered she found she had lost all taste for the frivolous pursuits of society. Deciding not to remarry, she felt an increasing impulse to turn her life over to God. When her son was old enough, she sent him to a newly established Jesuit school in Amiens. After making a retreat there with a Jesuit spiritual director, she prayed, “My God, I only desire the accomplishment of your holy will . . . grant me the grace to accomplish it as soon as it is made known to me.”

Several years passed before her way was clear. In 1820 she established a new congregation, the Faithful Companions of Jesus. She explained the name: “My name is Magdalen. I will follow my patron saint who so loved Jesus . . . as to accompany him in his journeys and labors, ministering to him even to the foot of the Cross with the other holy women who did not, like the apostles, abandon him, but proved to be his faithful companions.”

She and her sisters devoted themselves to care for the poor, particularly women and children. In the next thirty-eight years until her death on April 5, 1858, she traveled widely, establishing twenty-seven communities. She was declared venerable in 1970.

*“Courage and confidence. That is all that is necessary.”*

—Venerable Marie Madeleine d'Houët

# Mass

## 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.

### A reading from the Book of the Prophet Isaiah 42:1-7

*He will not cry out, nor make his voice heard in the street.*

*(First oracle of the Servant of the Lord)*

**H**ere is my servant whom I uphold, / my chosen one with whom I am pleased, / Upon whom I have put my Spirit; / he shall bring forth justice to the nations, / Not crying out, not shouting, / not making his voice heard in the street. / A bruised reed he shall not break, / and a smoldering wick he shall not quench, / Until he establishes justice on the earth; / the coastlands will wait for his teaching.

Thus says God, the LORD, / who created the heavens and stretched them out, / who spreads out the earth with its crops, / Who gives breath to its people / and spirit to those who walk on it: / I, the LORD, have called you for the victory of justice, / I have grasped you by the hand; / I formed you, and set you / as a covenant of the people, / a light for the nations, / To open the eyes of the blind, / to bring out

prisoners from confinement, / and from the dungeon, those who live in darkness.

The word of the Lord.

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 ACCLAMATION

Hail to you, our King;  
you alone are compassionate with our faults.

A reading from the holy Gospel according to John 12:1-11

*Let her keep this for the day of my burial.*

Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while



Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one of his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?" He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, "Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me."

The large crowd of the Jews found out that he was there and came, not only because of him, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him.

The Gospel of the Lord.

#### 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.

#### 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.

## Reflection

### Impending Loss

You sit by the hospital bed where he rests. (Or is it your sister? Your mother?) Like so many days before, people move in and out of the room: visitors, nurses, doctors. Today is a good day—he has energy and some extra strength—and you relish the laughter and conversation among the gathered friends.

As people exchange memories and jokes and the kids bounce between adults, it is as if everything is as it once was. Just for a moment: No cancer. No chemo. No life in a fluorescent-lit room. He is thirty-three and full of life.

But then, just as quickly, you remember that, no, this is your life: he is dying.

Could you help it if, there in that room, all of a sudden, the truth of what is coming—the loss of another loved one—became too much to bear? You would cry, too, as the heart-ache spread over your whole body, like fog enveloping the bay. When it does, you cannot see an inch past the thick grief of the impending loss. In such a state, you might also reach for a ritual—an anointing, something tangible and familiar

to cling to as you approach another loss that will leave you unmoored.

As you weep, wouldn't you take comfort in the God who takes your face in his hands and says, "Yes, this is so, so hard. I am dying"? As your body collapses in mourning, could you imagine him saying anything else but, "It is okay—it is okay to grieve me, even now"?

He would hold you then, reassuring you with his presence, if only for a definite time. And he would pay little mind to those uncomfortable onlookers, who prefer that you remain stoic while your whole world changes forever.

Jessica Coblentz

*Jessica Coblentz is assistant professor of religious studies at Saint Mary's College (Notre Dame, Indiana).*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 70

(opt. hymn, pp. 440–47)

O God, come to my assistance;  
O LORD, make haste to help me!  
Let there be shame and confusion  
on those who seek my life.

O let them turn back in confusion,  
who delight in my harm;  
let them turn because of their shame,  
who jeer at me and mock.

O let there be rejoicing and gladness  
for all who seek you.  
Let them say forever, “God is great,”  
who love your saving help.

As for me, who am wretched and poor,  
hasten to me, O God.  
You are my rescuer, my help;  
O LORD, do not delay.

Glory to the Father . . .

### SCRIPTURE

Acts 10:36–39

**Y**ou know the word [that] he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, 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.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Here is my servant whom I anointed and formed as a covenant for the people.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Saving God, you proclaim peace through Jesus Christ. In faith we pray: **R7.** O God, come to our assistance.

Help us to walk in truth and listen to one another with the ear of our heart. **R7.**

Give wisdom and inspiration to those who preach and teach your Word. **R7.**

Bring an end to religious persecution, and advance fruitful dialogue and understanding among Christians, Muslims, and Jews. **R7.**

Our Father . . .

May God prepare our hearts to enter into the sacred mystery of Jesus' passion, death, and resurrection and come to Easter with joy and gladness. Amen.

Tuesday, April 7

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 138:1-3, 6-8

(opt. hymn, pp. 440-47)

I thank you, LORD, with all my heart;  
you have heard the words of my mouth.  
In the presence of the angels I praise you.  
I bow down toward your holy temple.

I give thanks to your name  
for you have exalted over all  
your name and your promise.  
On the day I called, you answered me;  
you increased the strength of my soul.

The LORD is high, yet looks on the lowly,  
and the haughty God knows from afar.  
You give me life though I walk amid affliction;  
you stretch out your hand against the anger of my foes.

With your right hand you save me;  
the LORD will accomplish this for me.  
O LORD, your merciful love is eternal;  
discard not the work of your hands.

Glory to the Father . . .

SCRIPTURE

Lamentations 3:55-60

have called upon your name, O LORD, / from the bottom  
of the pit; / You heard me call, “Do not let your ear be

deaf / to my cry for help.” / You drew near on the day I called you; / you said, “Do not fear!”

You pleaded my case, Lord, / you redeemed my life. / You see, LORD, how I am wronged; / do me justice! / You see all their vindictiveness, / all their plots against me.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

My right is with the Lord; my recompense is with my God.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

Gracious God, you strengthen those who call upon you in faith. With trust we pray: **R7.** Give us life, O God.

Advance interest and help for those who are recovering from environmental or natural disasters. **R7.**

Transform the minds and hearts of the incarcerated, and guide the steps of those who have been released from prison. **R7.**

Help us to do justice for immigrants and migrants, refugees and the homeless. **R7.**

Our Father . . .

May God draw near to us, redeem us in Christ, and fill us with every gift of the Spirit. Amen.

## *Blessed Among Us*

### **Martyrs of the Rwandan Genocide**

April 1994

On April 7, 1994, radio stations in Rwanda transmitted a fearsome message: it was time to “cut the tall trees” and eliminate the “cockroaches.” Upon this signal, Hutu militia began the wholesale extermination of their Tutsi neighbors and moderate Hutus. In the course of a hundred days nearly a million people were killed—mostly by machetes and other primitive weapons. Many of the massacres occurred in churches, where Tutsis had sought refuge. That such horror could occur in a predominantly Catholic country raised troubling questions about the meaning of evangelization. Nuns, priests, and catechists were among the victims. (In other cases, shockingly, they collaborated with the killers.) Church leaders, whether Catholic or Protestant, were largely mute.

But the shame was not confined to the Church. European colonists had propagated the notion that Hutus and Tutsis—traditional social castes—were actually separate races. After Independence, under the banner of “Hutu Power,” Tutsis had become scapegoats and frequent victims of persecution. Now, in the midst of a systematic genocide, the international community largely stood by and watched. Armed UN peacekeepers were under orders not to intervene except to protect Europeans.

If there were many perpetrators as well as guilty bystanders, there were also many individuals who showed immense courage in their efforts to save others, whether neighbors or strangers. And among those labeled “cockroaches,” there were many who bravely asserted their humanity and died proclaiming the name of God.

*“I’ve seen hatred and I have seen love. And love is more powerful.”*

—Immaculée Ilibagiza, survivor



# Mass

## 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.

### A reading from the Book of the Prophet Isaiah

49:1-6

*I will make you a light to the nations,  
that my salvation may reach to the ends of the earth.  
(Second oracle of the Servant of the Lord)*

**H**ear me, O islands, / listen, O distant peoples. / The LORD called me from birth, / from my mother's womb he gave me my name. / He made of me a sharp-edged sword / and concealed me in the shadow of his arm. / He made me a polished arrow, / in his quiver he hid me. / You are my servant, he said to me, / Israel, through whom I show my glory.

Though I thought I had toiled in vain, / and for nothing, uselessly, spent my strength, / Yet my reward is with the LORD, / my recompense is with my God. / For now the LORD has spoken / who formed me as his servant from the womb, / That Jacob may be brought back to him / and Israel gathered to him; / And I am made glorious in the sight of the

LORD, / and my God is now my strength! / It is too little, he says, for you to be my servant, / to raise up the tribes of Jacob, / and restore the survivors of Israel; / I will make you a light to the nations, / that my salvation may reach to the ends of the earth.

The word of the Lord.

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 ACCLAMATION

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

## A reading from the holy Gospel according to John

13:21-33, 36-38

*One of you will betray me;  
the cock will not crow before you deny me three times.*

Reclining at table with his disciples, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant. One of his disciples, the one whom Jesus loved, was reclining at Jesus' side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus' chest and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and took it and handed it to Judas, son of Simon the Iscariot. After Judas took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." Now none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. So Judas took the morsel and left at once. And it was night.

When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you."

Simon Peter said to him, "Master, where are you going?" Jesus answered him, "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life

for me? Amen, amen, I say to you, the cock will not crow before you deny me three times.”

The Gospel of the Lord.

#### 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.

#### 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.

## Reflection

### The Marks of Truest Love

Suddenly, a divine word sounded in my soul: “My love for you has not been a hoax.” These words struck me a mortal blow. . . . I had perceived that this was true on his part but quite the contrary on mine, and I had felt such pain that I thought I would die—he added: “I have not served you only

in appearance” and then “I have not kept myself at a distance, but have always felt you close to me.”

These words increased my mortal pain and suffering even more. My soul cried out: “O Master, that which you assure me is not in you, is totally in me. My love for you has never been anything but a hoax and a lie. Nor have I ever really wanted to come close to you and feel the sufferings which you felt and endured for me. Furthermore, I have never served you, except in appearance and not truly.” I perceived all the signs and marks of the truest love in him; how he had given himself wholly and totally to me, in order to serve me; how he had come so close to me: He had become human in order to truly feel and carry my sufferings in himself. When, on the other hand, I perceived the exact opposite in me, I had such suffering and pain that I thought I would die. I felt my ribs dislocate in my chest under the weight of my pain, and it seemed as though my heart would burst.

While I was thinking especially about the words he had said, “I have not kept myself at a distance, but have always felt you close to me,” he added, “I am deeper within your soul than your soul is to itself.” These words increased my suffering even more, because the more I perceived how deeply present he was to my soul, the more I knew that, for my part, I was far from him.

----- St. Angela of Foligno, *Instructions*

*Angela of Foligno (1248–1309) was a mystic and a member of the Third Order of St. Francis. In time she became a spiritual mother for a group of Franciscan tertiaries known as the Order of Penance.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 131

(opt. hymn, pp. 440–47)

O LORD, my heart is not proud,  
nor haughty my eyes.  
I have not gone after things too great,  
nor marvels beyond me.

Truly, I have set my soul  
in tranquility and silence.  
As a weaned child on its mother,  
as a weaned child is my soul within me.

O Israel, hope in the LORD,  
both now and forever.

Glory to the Father . . .

### SCRIPTURE

1 Peter 2:19-21

Whenever anyone bears the pain of unjust suffering because of consciousness of God, that is a grace. But what credit is there if you are patient when beaten for doing wrong? But if you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

You who follow me must lay down your life for one another.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

God of tranquility and peace, you mother us in our pain and suffering. In hope we pray: **R/**. Teach us your ways, O God.

Help your Church to be an effective agent for the end of abortion and poverty. **R/**.

Guide elected officials, citizens, and civil servants to make choices that benefit the welfare of the earth, her inhabitants, and future generations. **R/**.

Prosper efforts to end gun violence. **R/**.

Our Father . . .

May God strengthen us in our calling to love as Christ loved us. Amen.

Wednesday, April 8

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 27:7-10, 13-14

(opt. hymn, pp. 440-47)

O LORD, hear my voice when I call;  
have mercy and answer me.  
Of you my heart has spoken,  
“Seek the face of God.”

It is your face, O LORD, that I seek;  
hide not your face from me.  
Dismiss not your servant in anger;  
you have been my help.

Do not abandon or forsake me,  
O God, my Savior!  
Though father and mother forsake me,  
the LORD will receive me.

I believe I shall see the goodness of the LORD  
in the land of the living.  
Wait for the LORD; be strong;  
be stouthearted, and wait for the LORD!

Glory to the Father . . .

SCRIPTURE

Lamentations 1:12-13

Come, all who pass by the way, / pay attention and see:  
/ Is there any pain like my pain, / which has been ruth-  
lessly inflicted upon me, / With which the LORD has tor-  
mented me / on the day of his blazing wrath?



From on high he hurled fire down / into my very bones;  
/ He spread out a net for my feet, / and turned me back. /  
He has left me desolate, / in misery all day long.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

I gave my back to those who beat me, my cheeks to those who plucked my beard.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

God our Savior, you are hope for the hopeless and light for the blind. In trust we pray: **R7.** Bring light to our eyes, O God.

Inspire diplomats and peacemakers in their efforts to redress human rights abuses in Syria and other places of political uprising and injustice. **R7.**

Renew the spirits of those who suffer trauma from war, abuse, or tragedy. **R7.**

Help us to persevere in understanding and living the Gospel. **R7.**

Our Father . . .

May God hear our prayer, show us mercy, and tender our hearts in peace, through Jesus, our hope for eternal life. Amen.

## Blessed Among Us

### Egeria

Pilgrim (Fourth Century)

From the early years of the Christian era, men and women have traveled to the Holy Land to witness firsthand the sites associated with Christ's life and passion. One of the earliest such pilgrims was a woman named Egeria. Though she left an extraordinary chronicle of her travels in the late fourth century, we know little of her background. Did she travel from Spain or France? Was she a noblewoman of means, as suggested by her ability to undertake such a journey of two years? Or perhaps a nun, as suggested by her intense interest in liturgical customs? We cannot know for certain. Only a portion of her book, first discovered in the nineteenth century, survives.

"Journeys are not hard when they are the fulfillment of hopes," Egeria wrote. Her hopes were evidently fulfilled, as she related her travels to Mount Sinai, Mount Nebo, Rachel's well, and other biblical locales. Her accounts of such sites are joined with detailed reports on the local Church, as well as descriptions of orchards, springs, mountains, and gardens along the way. Travel in ancient times involved considerable risk. Such a journey was in itself an act of devotion and a service to those who, through her witness, participated imaginatively in her pilgrimage.

*"Veneration of the Cross. It is the custom that the people, both faithful and catechumens, come one by one and, bowing down at the table, kiss the sacred wood [of the Cross]. And because someone is said to have bitten off and stolen a portion of the sacred wood, it is thus guarded by the deacons who stand around, lest anyone approaching should venture to do so again."*

—Egeria

# Mass

## 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.

### A reading from the Book of the Prophet Isaiah 50:4-9a

*My face I did not shield from buffets and spitting.*

*(Third oracle of the Servant of the Lord)*

**T**he 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. / He is near who upholds my right; / if anyone  
wishes to oppose me, / let us appear together. / Who disputes

my right? / Let him confront me. / See, the Lord GOD is my help; / who will prove me wrong?

The word of the Lord.

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. **R/.**

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. **R/.**

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." **R/.**

GOSPEL ACCLAMATION

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

**Or:**

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

## A reading from the holy Gospel according to Matthew

26:14-25

*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.*

One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" 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, "Where do you want us to prepare for you to eat the Passover?" 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."'" 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." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" 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." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

The Gospel of the Lord.

### 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.

### 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.

## Reflection

### The Worst Treachery of All

I must admit that I follow political news—at national, state, and local levels, as well as politics in the Church—with the appalled fascination other people reserve for rubbernecking at traffic accidents. It seems like every day there is another instance of someone who has taken a bribe, maligned their former “best friend,” abandoned a cherished principle, or accepted the unacceptable, all for the sake of money, a few points in a poll, or some sort of career advancement. No matter how often it happens, there is still something inside me that cries out, “No!”

In Dante's *Divine Comedy*, the lowest circle of hell is reserved for those who practice treachery—betraying those who trusted them. Those betrayed may include members of one's family, citizens of the same city, or guests in one's home. The worst of all the betrayers, in Dante's view, are those who practice treachery against someone who has treated them with unselfish kindness, which is the closest we humans can get to the love of God. This is where Dante locates Judas. Because Jesus is the love of God incarnate and wished him only good, Judas's betrayal was the worst treachery of all.

Yet Judas is not alone. His story is a terrible warning that anytime we sell out what we ought to hold dear we commit a hideous sin. Whenever trust is betrayed, or the innocent are treated as bargaining chips, or human relationships become "transactional" rather than grounded in the respect we owe them, Judas lives again.

..... Rita Ferrone

*Rita Ferrone is contributing writer for Commonweal magazine. She lives in Mount Vernon, New York.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 40:12-17

(opt. hymn, pp. 440-47)

You, O LORD, will not withhold your compassion from me.  
Your loving kindness and your faithfulness will always  
guard me.

For I am beset with evils  
too many to be counted.  
My iniquities have overtaken me,  
till I can see no more.  
They are more than the hairs of my head,  
and my heart is sinking.

Be pleased, O LORD, to rescue me;  
LORD, make haste to help me.  
O let there be shame and confusion  
on those who seek my life.

O let them turn back in confusion  
who delight in my harm.  
Let them be appalled because of their shame,  
those who jeer and mock me.

O let there be rejoicing and gladness  
for all who seek you.  
Let them ever say, "The LORD is great,"  
who long for your salvation.

Glory to the Father . . .



SCRIPTURE

Acts 1:15b-16, 18-20

**P**eter] said, “My brothers, the scripture had to be fulfilled which the holy Spirit spoke beforehand through the mouth of David, concerning Judas, who was the guide for those who arrested Jesus. He bought a parcel of land with the wages of his iniquity, and falling headlong, he burst open in the middle, and all his insides spilled out. This became known to everyone who lived in Jerusalem, so that the parcel of land was called in their language ‘Akeldama,’ that is, Field of Blood. For it is written in the Book of Psalms: / ‘Let his encampment become desolate, / and may no one dwell in it.’ / And: / ‘May another take his office.’”

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

ANTIPHON

Amen, I say to you, one of you will betray me.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Compassionate God, in fidelity and kindness you guard us from evil. With trust we pray: **R7.** Help us, O God.

For those who grieve, we pray: **R7.**

For those who are engaged in discernment, we pray: **R7.**

For those who experience spiritual darkness, we pray: **R7.**

Our Father . . .

May God strengthen us to seek peace and pursue it, in Christ and through the power of the Holy Spirit. Amen.

Holy Thursday, April 9

## Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 25:1-7

(opt. hymn, pp. 440-47)

To you, O LORD, I lift up my soul.

In you, O my God, I have trusted;

let me not be put to shame;

let not my enemies exult over me.

Let none who hope in you be put to shame;

but shamed are those who wantonly break faith.

O LORD, make me know your ways.

Teach me your paths.

Guide me in your truth, and teach me;

for you are the God of my salvation.

I have hoped in you all day long.

Remember your compassion, O LORD,

and your gracious love,

for they are from of old.

Do not remember the sins of my youth,

nor my transgressions.

In your gracious love remember me,

because of your goodness, O LORD.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 16:1-3

Observe the month of Abib by keeping the Passover of the LORD, your God, since it was in the month of Abib

that the LORD, your God, brought you out of Egypt by night. You shall offer the Passover sacrifice from your flock and your herd to the LORD, your God, in the place the LORD will choose as the dwelling place of his name. You shall not eat leavened bread with it. For seven days you shall eat with it only unleavened bread, the bread of affliction, so that you may remember as long as you live the day you left the land of Egypt; for in hurried flight you left the land of Egypt.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

This will be a day of remembrance for you forever.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Ever-present God, without beginning or end you fashion all humankind in your image and likeness. We pray:

**R.** Guide us to your truth, O God.

Clothe Pope Francis, bishops, and all Church ministers with holiness and every gift of the Spirit. **R.**

Impel your Church to seek out the poor, the lost, and the hurting. **R.**

Inspire all who lead and serve your Church in worship during the Triduum. **R.**

Our Father . . .

May we prefer nothing to the love of Christ, and may he bring us together to everlasting life. Amen.

# *Triduum*

## **A Time Apart**

The first time I spent Holy Week at a monastery I gained a new understanding of the last days of Jesus' life. When I was a child, I had little sense of the meaning of Maundy Thursday, and Good Friday seemed scary and sad. Easter mostly meant singing in the youth choir and dressing up in new clothes and shoes. But immersed in monastic liturgy during my first Holy Week as an adult, I found myself deeply engaged with the joy and loss, the pain and mystery of the "three days." I was grateful to be in a place where I could set aside my everyday concerns and focus on the Triduum as a time apart, a time to help me enter Easter with new appreciation.

I was struck as never before by the sacrifice Jesus makes on Maundy Thursday, giving the Eucharist to his beloved friends so that he might remain with them—and us—forever. His "Remember me" is surely the most poignant request in all of Scripture. I felt the loveliness of that evening shattered at Gethsemane by the grim workings of a system bent on condemning an innocent man. The stark reality of death on Good Friday and the deep silence of Holy Saturday—with the monastery bells stilled and the fonts emptied of holy water—gave me room to ponder the ways God works for good even in the midst of evil.

The Vigil, which I had never before experienced, was pure revelation, which I suspect always begins in darkness. If hope was flickering like our shared candlelight, the Exsultet commanded us to rejoice. The beauty of that hymn made me weep; and I was surprised by the lines, "O happy fault, O necessary sin of Adam, which gained for us so great a Re-

deemer.” I’ll be reflecting on that for the rest of my life, and also reflecting on Eve as the mother of our road out of Eden and towards salvation.

The host of Scripture readings, with their steady exposition of salvation history, were mostly tales I’d known since childhood but had half-forgotten. The repetitions of the creation story in Genesis were like a heartbeat: “and God saw that it was good.” The image of Israel threatened by Pharaoh’s army and saved by God’s parting of the Red Sea was as thrilling as ever. I found encouragement in Isaiah’s metaphor of God’s word as a seed, a living thing that bears fruit. It told me that despite our human weakness and betrayal of what is best in us and others, God is determined that this word “shall not return to me empty, but it shall accomplish that which I purpose.”

I was encouraged also by Isaiah’s bold invitation: “You who are thirsty, come to the water and drink.” I was indeed thirsty. In my thirties, and having recently returned to Church after many years away, I was not sure I belonged. But by the time we got to Ezekiel’s, “you shall be my people, and I shall be your God,” I was a believer, ready for the great “yes” of Easter, ready to go with Mary Magdalene to find the empty tomb. The Triduum had found me, and convinced me that this is a journey I need to make every year.

—Kathleen Norris

*Kathleen Norris is an oblate of St. Benedict and the author of many books, including The Cloister Walk and Acedia and Me.*



## Mass

### *Holy Thursday, Evening Mass of the Lord's Supper*

#### 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.

#### GLORIA (p. 407)

#### 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.

#### A reading from the Book of Exodus

12:1-8, 11-14

#### *The law regarding the Passover meal.*

**T**he 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.

#### RESPONSORIAL PSALM

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

**R.** (cf. 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. **R.**



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. **R7.**

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. **R7.**

A reading from the first Letter of Saint Paul to the  
Corinthians **11:23-26**

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

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

**GOSPEL ACCLAMATION** **John 13:34**

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 **13:1-15**

*Jesus loved them to the end.*

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

had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

The Gospel of the Lord.

### WASHING OF FEET

Antiphons or other appropriate songs are sung.

### LITURGY OF THE EUCHARIST

At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be

presented with the bread and wine. Meanwhile the following, or another appropriate chant, is sung.

**Ant.** Where true charity is dwelling, God is present there.

- ✠ By the love of Christ we have been brought together;
- ✠ let us find in him our gladness and our pleasure;
- ✠ may we love him and revere him, God the living,
- ✠ and in love respect each other with sincere hearts.

**Ant.** Where true charity is dwelling, God is present there.

- ✠ So when we as one are gathered all together,
- ✠ let us strive to keep our minds free of division;
- ✠ may there be an end to malice, strife and quarrels,
- ✠ and let Christ our God be dwelling here among us.

**Ant.** Where true charity is dwelling, God is present there.

- ✠ May your face thus be our vision, bright in glory,
- ✠ Christ our God, with all the blessed Saints in heaven:
- ✠ such delight is pure and faultless, joy unbounded,
- ✠ which endures through countless ages world without end. Amen.

#### 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.

#### 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.

TRANSFER OF THE HOLY EUCHARIST

During the procession the hymn *Pange, lingua* (exclusive of the last two stanzas) or some other eucharistic song is sung. When the procession reaches the place of reposition the last two stanzas (*Tantum ergo sacramentum*) are sung.

PANGE, LINGUA

Of the glorious body telling,  
O my tongue, its myst'ries sing,  
And the blood, all price excelling,  
Which the world's eternal king,  
In a noble womb once dwelling,  
Shed for this world's ransoming.

*Pange, lingua, gloriósi*  
*Córpore mystérium,*  
*Sanguínisque pretiósi,*  
*Quem in mundi prétium*  
*Fructus ventris generósi*  
*Rex effúdit géntium.*

Given for us, for us descending,  
Of a Virgin to proceed,  
Man with man in converse blending,  
Scattered he the Gospel seed,  
Till his sojourn drew to ending,  
Which he closed in wondrous deed.

*Nobis datus, nobis natus,  
Ex intácta Virgine,  
Et in mundo conversátus,  
Sparso verbi sémíne,  
Sui moras incolátus,  
Miro clausit órđine.*

At the last great supper lying,  
Circled by his brethren's band,  
Meekly with the law complying,  
First he finished its command,  
Then, immortal food supplying,  
Gave himself with his own hand.

*In suprémae nocte cenae,  
Recúmbens cum frátribus,  
Observáta lege plene,  
Cibis in legálibus,  
Cibum turbae duodénae,  
Se dat suis mánibus.*

Word made flesh by word he maketh  
Very bread his flesh to be,  
Man in wine Christ's blood partaketh:  
And if senses fail to see,  
Faith alone the true heart waketh  
To behold the mystery.

*Verbum caro, panem verum,  
Verbo carnem éfficit:  
Fitque sanguis Christi merum,  
Et si sensus déficit,  
Ad firmándum cor sincérum,  
Sola fides súfficit.*

Therefore we before him bending,  
This great sacrament revere,  
Types and shadows have their ending,  
For the newer rite is here;  
Faith, our outward sense befriending,  
Makes the inward vision clear.

*Tantum ergo Sacraméntum  
Venerémur cernui:  
Et antíquum documéntum  
Novo cedat rítui:  
Praestet fides suppleméntum  
Sénsuum deféctui.*

Glory let us give, and blessing  
To the Father, and the Son,  
Honor, might, and praise addressing,  
While eternal ages run;  
Ever too his love confessing,  
Who, from both with both is one. Amen.

*Genitóri Genitóque  
Laus et jubilátio,  
Salus, honor, virtus quoque  
Sit et benedíctio:  
Procedénti ab utróque  
Compar sit laudátio. Amen.*

The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night.

## Reflection

### Do This

“Are you going to wash my feet?” Jesus is standing before me with a pitcher and basin and a towel. I can’t believe it. I can’t stand it. “You will never wash my feet.”

Like Peter, I want to do something for Jesus, not have him do something for me. Especially after the denials, which both of us have to own up to.

“Are you going to wash my feet? No way!”

But Jesus has already been washing my feet for a long time, in fact for all my life. He has been serving me, though I should be serving him. All he wants is for me to accept his gift: “Unless I wash you, you will have no inheritance with me.”

Well, if you put it that way, okay.

But I have to be careful about what I’m getting into. On another occasion, James and John were asked by Jesus, “Can you drink the cup that I drink?” (Mark 10:38). They glibly replied that they could, without realizing what that meant. Only later, in the Garden, did it become clear what drinking the cup would mean, and even Jesus recoiled from it. But he embraced his vocation and presented us an opportunity in the Eucharist to commit ourselves to drinking the cup.

The cup is not mentioned in John’s narrative of the Supper, but he has his own form of “Do this in memory of me”—the words, “As I have done, you should also do.” If you want inheritance with me, you will drink the cup and you will wash one another’s feet. Often that will be the same thing.

Fr. Jerome Kodell

*Jerome Kodell, OSB, is former abbot of Subiaco Abbey in Arkansas. He is author of numerous books, including Barnabas, Man for Others in the Little Rock Scripture Study Alive in the Word series.*

## Evening

*(Evening Prayer is not celebrated by those who have attended the Mass of the Lord's Supper.)*

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 67

(opt. hymn, pp. 440–47)

May God be gracious and bless us.  
Let your face shed its light upon us.  
So will your ways be known upon earth  
and all nations learn your salvation.

Let the peoples praise you, O God;  
let all the peoples praise you.

Let the nations be glad and shout for joy,  
with uprightness you rule the peoples;  
you guide the nations on earth.

Let the peoples praise you, O God;  
let all the peoples praise you.

The earth has yielded its fruit  
for God, our God, has blessed us.  
May God still give us his blessing,  
and be revered to all the ends of the earth.

Glory to the Father . . .

### SCRIPTURE

1 Corinthians 10:16-17

**T**he cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it



not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

When you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of all blessing, with humble trust we pray to you:

**R/. Make us one body and one spirit in you, O Lord.**

Renew and bless efforts for ecumenism, that all Christians may share together at your table. **R/.**

Help us to embrace the rich diversity of graces, ministries, and works given to your Church by the power of the Holy Spirit. **R/.**

Receive our beloved dead, with all the saints, to feast forever on the light of your face, in mercy and love. **R/.**

Our Father . . .

May God bless us and renew us as we celebrate the Paschal Triduum. Amen.

Good Friday, April 10

## *Morning*

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 63:2-9

(opt. hymn, pp. 440-47)

O God, you are my God; at dawn I seek you;  
for you my soul is thirsting.  
For you my flesh is pining,  
like a dry, weary land without water.  
I have come before you in the holy place,  
to behold your strength and your glory.

Your faithful love is better than life;  
my lips will speak your praise.  
I will bless you all my life;  
in your name I will lift up my hands.  
My soul shall be filled as with a banquet;  
with joyful lips, my mouth shall praise you.

When I remember you upon my bed,  
I muse on you through the watches of the night.  
For you have been my strength;  
in the shadow of your wings I rejoice.  
My soul clings fast to you;  
your right hand upholds me.

Glory to the Father . . .

SCRIPTURE

Lamentations 5:15-17, 19-21

**T**he joy of our hearts has ceased, / dancing has turned  
into mourning; / The crown has fallen from our head:

/ woe to us that we sinned! / Because of this our hearts grow sick, / at this our eyes grow dim.

But you, LORD, are enthroned forever; / your throne stands from age to age. / Why have you utterly forgotten us, / forsaken us for so long? / Bring us back to you, LORD, that we may return: / renew our days as of old.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

It was our pain that he bore, our sufferings he endured.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Faithful God, you never forsake your own. As we reflect on the passion of your Son, we pray: **R7.** Bring us back to you, O God.

Strengthen us in faith, hope, and love. **R7.**

Restore innocence to the youth of the world. **R7.**

Renew the spirits of those whose hearts are clouded by the darkness of sin, doubt, or sadness. **R7.**

Our Father . . .

May God bless us with full knowledge of the love shown to us through Christ Jesus, our Lord. Amen.

## Good Friday

*Friday of the Lord's Passion*

### PRAYER

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.

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.

### FIRST PART:

#### THE LITURGY OF THE WORD

A reading from the Book of the Prophet Isaiah 52:13–53:12

*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.

RESPONSORIAL PSALM

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

**R/. (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. **R/.**

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. **R/.**

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." **R/.**

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

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

**A reading from the Letter to the Hebrews 4:14-16; 5:7-9**

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

**B**rothers 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.

**GOSPEL ACCLAMATION****Philippians 2:8-9**

Christ became obedient to the point of death,  
even death on a cross.

Because of this, God greatly exalted him  
and bestowed on him the name which is above every  
other name.

**The Passion of our Lord Jesus Christ according to John****18:1-19:42**

*The Passion of our Lord Jesus Christ.*

The symbols in the following passion narrative represent:

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

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,

**S.** “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.

## 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 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.

## 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 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.

## 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 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.

#### 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 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.

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

*Prayer in silence. Then the Priest 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.

#### 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 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.

#### 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 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.

#### 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 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.

#### 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 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.

**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 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.

**SECOND PART:**

**THE ADORATION OF THE HOLY CROSS**

**THE SHOWING OF THE HOLY CROSS**

**FIRST FORM**

Ecce lignum Crucis (Behold the wood of the Cross).  
*All respond:* Venite, adoremus (Come, let us adore).

or

## SECOND FORM

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; **Cf. Psalm 67 (66):2**  
may he let his face shed its light upon us  
and have mercy on us.

**And the antiphon is repeated:** We adore . . .

## THE REPROACHES

Parts assigned to one of the two choirs separately are indicated by the numbers 1 (first choir) and 2 (second choir); parts sung by both choirs together are marked: 1 and 2. Some of the verses may also be sung by two cantors.

### 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 . . .

HYMN

All:

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.  
Sweet the timber, sweet the iron,  
Sweet the burden that they bear!

Cantors:

Sing, my tongue, in exultation  
Of our banner and device!  
Make a solemn proclamation  
Of a triumph and its price:  
How the Savior of creation  
Conquered by his sacrifice!

All:

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.

Cantors:

For, when Adam first offended,  
Eating that forbidden fruit,  
Not all hopes of glory ended  
With the serpent at the root:

Broken nature would be mended  
By a second tree and shoot.

**All:**

Sweet the timber, sweet the iron,  
Sweet the burden that they bear!

**Cantors:**

Thus the tempter was outwitted  
By a wisdom deeper still:  
Remedy and ailment fitted,  
Means to cure and means to kill;  
That the world might be acquitted,  
Christ would do his Father's will.

**All:**

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.

**Cantors:**

So the Father, out of pity  
For our self-inflicted doom,  
Sent him from the heavenly city  
When the holy time had come:  
He, the Son and the Almighty,  
Took our flesh in Mary's womb.

**All:**

Sweet the timber, sweet the iron,  
Sweet the burden that they bear!

**Cantors:**

Hear a tiny baby crying,  
Founder of the seas and strands;  
See his virgin Mother tying  
Cloth around his feet and hands;  
Find him in a manger lying  
Tightly wrapped in swaddling-bands!

All:

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.

Cantors:

So he came, the long-expected,  
Not in glory, not to reign;  
Only born to be rejected,  
Choosing hunger, toil and pain,  
Till the scaffold was erected  
And the Paschal Lamb was slain.

All:

Sweet the timber, sweet the iron,  
Sweet the burden that they bear!

Cantors:

No disgrace was too abhorrent:  
Nailed and mocked and parched he died;  
Blood and water, double warrant,  
Issue from his wounded side,  
Washing in a mighty torrent  
Earth and stars and oecumene.

All:

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.

Cantors:

Lofty timber, smooth your roughness,  
Flex your boughs for blossoming;  
Let your fibers lose their toughness,  
Gently let your tendrils cling;  
Lay aside your native gruffness,  
Clasp the body of your King!

All:

Sweet the timber, sweet the iron,  
Sweet the burden that they bear!

Cantors:

Noblest tree of all created,  
Richly jeweled and embossed:  
Post by Lamb's blood consecrated;  
Spar that saves the tempest-tossed;  
Scaffold-beam which, elevated,  
Carries what the world has cost!

All:

Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.

The following conclusion is never to be omitted:

All:

Wisdom, power, and adoration  
To the blessed Trinity  
For redemption and salvation  
Through the Paschal Mystery,  
Now, in every generation,  
And for all eternity. Amen.

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.

#### 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 depart in silence. The altar is stripped; the cross remains,  
however, with four candles.

## Reflection

### Tree of Life

This is the dead wood which at His touch is transformed to a living tree. At His touch, the hewn tree takes root again, and the roots thrust down into the earth, and the tree breaks into flower.

Already in Bethlehem, when the newborn child lay in the manger, a secret bud shone on the tree of life. Now it is going to break into flower forever, and that flower will sow the seeds of life that will never die, for Christ is the flower and the seed. . . .

Because Christ has changed death to life, and suffering to redemption, the suffering of those who love Him will be a communion between them. All that hidden daily suffering that seems insignificant will be redeeming the world, it will be healing the wounds of the world. The acceptance of pain, of old age, of the fear of death, and of death will be our gift of Christ's love to one another; our gift of Christ's life to one another.

No man's cross is laid upon him for himself alone, but for the healing of the whole world, for the mutual comforting and sweetening of sorrow, for the giving of joy and supernatural life to one another. For Christ receives our cross that we may receive His. Receiving this cross, the cross of the whole world made His, we receive Him. He gives us His hands to take hold of, His power to make it a redeeming thing, a blessed thing, His life to cause it to flower, His heart to enable us to rejoice in accepting our own and one another's burdens.

Caryll Houselander, *The Way of the Cross*

*Caryll Houselander (1901–1954) was an English Catholic laywoman, artist, and visionary best known for such works as A Rocking Horse Catholic, The Reed of God, and The Way of the Cross.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 125

(opt. hymn, pp. 440–47)

Those who put their trust in the LORD  
are like Mount Zion, that cannot be shaken,  
that stands forever.

Jerusalem! The mountains surround her;  
so the LORD surrounds this people,  
both now and forever.

For the scepter of the wicked shall not rest  
over the land of the righteous,  
for fear that the hands of the righteous  
should turn to evil.

Do good, LORD, to those who are good,  
to the upright of heart;  
but those who turn to crooked ways  
the LORD will drive away with the wicked!  
On Israel, peace!

Glory to the Father . . .

### SCRIPTURE

Romans 8:14-17

**F**or those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, “*Abba*, Father!” The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.



READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

ANTIPHON

Son though he was, he learned obedience from what he suffered.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of infinite love, our hope is in your saving power.  
With trust we pray: **R/**. God, in your mercy, hear us.

For those who cannot pray or have lost faith, we pray: **R/**.

For those scarred by abuse or trauma, we pray: **R/**.

For those who suffer mental illness or narcissism, we  
pray: **R/**.

Our Father . . .

May God bless us, watch over us in love, and give us  
peace. Amen.

Holy Saturday, April 11

## *Morning*

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 46:2-4, 9-12

(opt. hymn, pp. 440-47)

God is for us a refuge and strength,  
an ever-present help in time of distress:  
so we shall not fear though the earth should rock,  
though the mountains quake to the heart of the sea;  
even though its waters rage and foam,  
even though the mountains be shaken by its tumult.

The LORD of hosts is with us:  
the God of Jacob is our stronghold.

Come and behold the works of the LORD,  
the awesome deeds God has done on the earth.  
God puts an end to wars over all the earth;  
breaking bows, snapping spears, and burning shields  
with fire:

“Be still and know that I am God,  
exalted over nations, exalted over earth!”

The LORD of hosts is with us:  
the God of Jacob is our stronghold.

Glory to the Father . . .

SCRIPTURE

Habakkuk 3:17-19

**T**hough the fig tree does not blossom, / and no fruit ap-  
pears on the vine, / Though the yield of the olive fails /

and the terraces produce no nourishment, / Though the flocks disappear from the fold / and there is no herd in the stalls, / Yet I will rejoice in the LORD / and exult in my saving God. / GOD, my Lord, is my strength; / he makes my feet swift as those of deer / and enables me to tread upon the heights.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

God, my Lord, is my strength; I do not fear.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

God, our refuge and strength, we remember your saving help and pray: **R7.** Bless us, O God.

Show kindness to those who await the return of a loved one. **R7.**

Strengthen those who are in recovery for illness or addiction. **R7.**

Renew hope and patience in those who are in transition or experience radical change. **R7.**

Our Father . . .

May God grant us peace, faith, and holy longing for the joys of Easter. Amen.

## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 122

(opt. hymn, pp. 440–47)

I rejoiced when they said to me,  
“Let us go to the house of the LORD.”  
And now our feet are standing  
within your gates, O Jerusalem.

Jerusalem is built as a city  
bonded as one together.  
It is there that the tribes go up,  
the tribes of the LORD,  
as is decreed for Israel  
to give thanks to the name of the LORD.

There were set the thrones for judgment,  
the thrones of the house of David.  
For the peace of Jerusalem pray,  
“May they prosper, those who love you.”  
May peace abide in your walls,  
and security be in your towers.

For the sake of my family and friends,  
let me say, “Peace upon you.”  
For the sake of the house of the LORD, our God,  
I will seek good things for you.

Glory to the Father . . .

### SCRIPTURE

Romans 8:18-21

consider that the sufferings of this present time are as  
nothing compared with the glory to be revealed for us.

For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

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

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Good and liberating God, with eager expectation we long for your salvation and pray: **R.** Let us know your saving presence, O God.

Pour out your grace upon all who will be baptized and confirmed this night. **R.**

Instill the gift of peace in every human heart, and help us to end all violence and war. **R.**

Bring all the faithful departed into everlasting life. **R.**

Our Father . . .

May God satisfy our longing for the peace of the risen Christ and fill our hearts with joy. Amen.



# *Easter Sunday* *of the Resurrection of the Lord*

*The Easter Vigil in the Holy Night*

FIRST PART:

THE SOLEMN BEGINNING OF THE VIGIL

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

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.

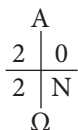
Let us pray.

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.

#### 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
- (2) and glorious wounds, 1
- (3) may Christ the Lord 4 2 5
- (4) guard us 3
- (5) and protect us. Amen.

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



## PROCESSION

℣. The Light of Christ.   ℟. Thanks be to God.

℣. The Light of Christ.   ℟. Thanks be to God.

℣. The Light of Christ.   ℟. Thanks be to God.

## THE EASTER PROCLAMATION (EXSULTET)

Longer Form of the Easter Proclamation [Shorter Form: omit text between brackets.]

( ) indicate parts to be sung or said only by an ordained minister (priest or deacon).

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.)]

(**V.** The Lord be with you.

**R.** And with your spirit.)

**V.** Lift up your hearts.

**R.** We lift them up to the Lord.

**V.** Let us give thanks to the Lord our God.

**R.** 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

A reading from the Book of Genesis

1:1–2:2 (Shorter Form [ ], 1:1, 26-31a)

*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 A 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 B 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

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.

Or:

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.

## READING II

A reading from the Book of Genesis

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

*The sacrifice of Abraham our father in faith.*

[G]od 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

16:5, 8, 9-10, 11

**R.** (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. **R.**

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. **R.**

You will show me the path to life,  
fullness of joys in your presence,  
the delights at your right hand forever. **R.**

PRAYER

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.

## READING III

## A reading from the Book of Exodus

14:15–15:1

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

**T**he 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 15:1-2, 3-4, 5-6, 17-18

**R.** (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. **R.**

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**

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.

**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.

#### READING IV

A reading from the Book of the Prophet Isaiah 54:5-14

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

**T**he 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

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

**R.** (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. **R.**

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. **R.**

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. **R.**

PRAYER

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.



## READING V

A reading from the Book of the Prophet Isaiah 55:1-11

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

**T**hus 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 12:2-3, 4, 5-6

**R.** (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. **R.**

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

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! **R.**

PRAYER

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.

## READING VI

## A reading from the Book of the Prophet Baruch

3:9-15, 32-4:4

*Walk toward the splendor of the Lord.*

**H**ear, 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 nether-world? / You have forsaken the fountain of wisdom! / Had you walked in the way of God, / you would have dwelt in enduring peace. / Learn where prudence is, / where strength, where understanding; / that you may know also / where are length of days, and life, / where light of the eyes, and peace. / Who has found the place of wisdom, / who has entered into her treasuries?

The One who knows all things knows her; / he has probed her by his knowledge— / the One who established the earth for all time, / and filled it with four-footed beasts; / he who dismisses the light, and it departs, / calls it, and it obeys him trembling; / before whom the stars at their posts / shine and rejoice; / when he calls them, they answer, “Here we are!” / shining with joy for their Maker. / Such is our God; / no other is to be compared to him: / he has traced out the whole way of understanding, / and has given her to Jacob, his servant, / to Israel, his beloved son.

Since then she has appeared on earth, / and moved among people. / She is the book of the precepts of God, / the law that endures forever; / all who cling to her will live, / but those will die who forsake her. / Turn, O Jacob, and receive her: / walk by her light toward splendor. / Give not your glory to another, / your privileges to an alien race. / Blessed are we, O Israel; / for what pleases God is known to us!

The word of the Lord.

RESPONSORIAL PSALM

19:8, 9, 10, 11

**R.** (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. **R.**

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

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

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

PRAYER

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.

## READING VII

## A reading from the Book of the Prophet Ezekiel

36:16-17a, 18-28

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

**T**he 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

When baptism is celebrated, responsorial psalm A is used; when  
baptism is not celebrated, responsorial psalm B or C is used.

A When baptism is celebrated 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.**

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

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! **R.**

B When baptism is not celebrated Isaiah 12:2-3, 4bcd, 5-6

**R.** (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. **R.**

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

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! **R.**

**C** When baptism is not celebrated 51:12-13, 14-15, 18-19

**R.** (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. **R.**

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. **R.**

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. **R.**

PRAYER

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.

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.

GLORIA (p. 407)

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.



## EPISTLE

## A reading from the Letter of Saint Paul to the Romans

6:3-11

*Christ, raised from the dead, dies no more.*

**B**rothers 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.

## RESPONSORIAL PSALM

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

**R.** 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." **R.**

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. **R.**

The stone which the builders rejected  
has become the cornerstone.  
By the LORD has this been done;  
it is wonderful in our eyes. **R.**

A reading from the holy Gospel according to Matthew

28:1-10

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

**A**fter 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.

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 no one is 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.

(If no one is to be baptized and the font is not to be blessed, the Litany is omitted, and the Blessing of Baptismal Water, p. 197, takes place at once.)

#### THE LITANY OF THE SAINTS

℣. Lord, have mercy.      ℞. Lord, have mercy.

℣. Christ, have mercy.      ℞. Christ, have mercy.

℣. Lord, have mercy.      ℞. Lord, have mercy.

℣. Holy Mary, Mother of God,      ℞. pray for us.

℣. Saint Michael,      ℞. pray for us.

℣. Holy Angels of God,      ℞. pray for us.

℣. Saint John the Baptist,      ℞. pray for us.

℣. Saint Joseph,      ℞. pray for us.

℣. Saint Peter and Saint Paul,      ℞. pray for us.

℣. Saint Andrew,      ℞. pray for us.

℣. Saint John,      ℞. pray for us.

℣. Saint Mary Magdalene,      ℞. pray for us.

℣. Saint Stephen,      ℞. pray for us.

✠. Saint Ignatius of Antioch,	<b>R/. pray for us.</b>
✠. Saint Lawrence,	<b>R/. pray for us.</b>
✠. Saint Perpetua and Saint Felicity,	<b>R/. pray for us.</b>
✠. Saint Agnes,	<b>R/. pray for us.</b>
✠. Saint Gregory,	<b>R/. pray for us.</b>
✠. Saint Augustine,	<b>R/. pray for us.</b>
✠. Saint Athanasius,	<b>R/. pray for us.</b>
✠. Saint Basil,	<b>R/. pray for us.</b>
✠. Saint Martin,	<b>R/. pray for us.</b>
✠. Saint Benedict,	<b>R/. pray for us.</b>
✠. Saint Francis and Saint Dominic,	<b>R/. pray for us.</b>
✠. Saint Francis Xavier,	<b>R/. pray for us.</b>
✠. Saint John Vianney,	<b>R/. pray for us.</b>
✠. Saint Catherine of Siena,	<b>R/. pray for us.</b>
✠. Saint Teresa of Jesus,	<b>R/. pray for us.</b>
✠. All holy men and women, Saints of God,	<b>R/. pray for us.</b>

✠. Lord, be merciful,	<b>R/. Lord, deliver us, we pray.</b>
✠. From all evil,	<b>R/. Lord, deliver us, we pray.</b>
✠. From every sin,	<b>R/. Lord, deliver us, we pray.</b>
✠. From everlasting death,	<b>R/. Lord, deliver us, we pray.</b>
✠. By your Incarnation,	<b>R/. Lord, deliver us, we pray.</b>
✠. By your Death and Resurrection,	<b>R/. Lord, deliver us, we pray.</b>
✠. By the outpouring of the Holy Spirit,	<b>R/. Lord, deliver us, we pray.</b>
✠. Be merciful to us sinners.	
<b>R/. Lord, we ask you, hear our prayer.</b>	

If there are candidates to be baptized:

✠. Bring these chosen ones to new birth through the  
grace of Baptism. **R/. Lord, we ask you, hear our prayer.**

If there is no one to be baptized:

✠. Make this font holy by your grace for the new birth of your children,      R. Lord, we ask you, hear our prayer.

✠. Jesus, Son of the living God,

R. Lord, we ask you, hear our prayer.

✠. Christ, hear us.    R. Christ, hear us.

✠. Christ, graciously hear us.

R. Christ, graciously hear us.

If there are candidates to be baptized, the Priest, with hands extended, 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.

#### 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.

The candle is lifted out of the water, as the people acclaim:  
Springs of water, bless the Lord;  
praise and exalt him above all for ever.

### CELEBRATION OF BAPTISM

#### RENUNCIATION OF SIN AND PROFESSION OF FAITH

Dear parents and godparents: You have come here to  
present these children for baptism. By water and the Holy  
Spirit they are to receive the gift of new life from God,  
who is love.

On your part, you must make it your constant care to  
bring them up in the practice of the faith. See that the  
divine life which God gives them is kept safe from the  
poison of sin, to grow always stronger in their hearts.

If your faith makes you ready to accept this responsibility,  
renew now the vows of your own baptism. Reject sin;  
profess your faith in Christ Jesus. This is the faith of the  
Church. This is the faith in which these children are  
about to be baptized.

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.

#### **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.

#### **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

All-powerful God, Father of our Lord Jesus Christ,  
by water and the Holy Spirit  
you freed your sons  
and daughters from sin and gave them new life.  
Send your Holy Spirit upon them to be their helper and  
guide.

Give them the spirit of wisdom and understanding,  
the spirit of right judgment and courage,  
the spirit of knowledge and reverence.

Fill them with the spirit of wonder and awe in your  
presence.

We ask this through Christ our Lord.

### 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 also with you.**

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.

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:

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:

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.

#### PRAYER OF THE FAITHFUL

#### FOURTH PART:

#### THE LITURGY OF THE EUCHARIST (p. 409)

#### 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.

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.

SOLEMN BLESSING

May almighty God bless you  
through today's Easter Solemnity  
and, in his compassion,  
defend you from every assault of sin.

**R.** Amen.

And may he, who restores you to eternal life  
in the Resurrection of his Only Begotten,  
endow you with the prize of immortality.

**R.** Amen.

Now that the days of the Lord's Passion have drawn to a  
close,  
may you who celebrate the gladness of the Paschal Feast  
come with Christ's help, and exulting in spirit,  
to those feasts that are celebrated in eternal joy.

**R.** Amen.

And may the blessing of almighty God,  
the Father, and the Son, ✠ and the Holy Spirit,  
come down on you and remain with you for ever.

**R.** Amen.

## Reflection

### Overcome in the Resurrection

Toward the end of a course I teach on spirituality, I ask my students to write down their three biggest fears. I then invite them to put these fears on a whiteboard and draw a circle around each of them. If others have similar fears, they put a star by it. In time, the students' fears often cluster around some common denominators: fear of being rejected, of not being enough, of losing everything, of failure, of loneliness, and others.

Afterward, I invite them to reflect on the connection between what they have written on the board and the cross that hangs above it. As one student succinctly put it, "On the cross Jesus takes into his own body our deepest fears. As he overcomes them in the resurrection, he promises us that we too will rise above them if we put our faith in him."

If we had to put one big circle around all our fears, it would be the fear of death. Not just biological death, but death in all its forms: loss of health, friendship, a good name, security, and many others. In this Easter Vigil we celebrate the way God—in Jesus—"goes thermo-nuclear" on the evil that holds us in bondage to fear. From what fears do we need to be released so we can live more fully in the freedom of God?

The angel's words in tonight's Gospel are as important as ever: "Do not be afraid." Christ has risen!

Fr. Daniel Groody

*Daniel Groody, CSC, is vice president and associate provost of the University of Notre Dame.*





## Easter Sunday, April 12

### *Morning*

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 112:1-6, 9

(opt. hymn, pp. 440–47)

Alleluia!

Blessed are those who fear the LORD,  
who take great delight in God's commands.  
Their descendants shall be powerful on earth;  
the generation of the upright will be blest.

Riches and wealth are in their houses;  
their righteousness stands firm forever.  
A light rises in the darkness for the upright;  
they are generous, loving and righteous.

It goes well for those who deal generously and lend,  
who conduct their affairs with justice.  
They will never be moved;  
forever shall the righteous be remembered.

Openhanded, they give to the poor;  
their righteousness stands firm forever.  
Their might shall be exalted in glory.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:3-8

handed on to you as of first importance what I also received: that Christ died for our sins in accordance with

the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

This is the day the Lord has made! Let us rejoice and be glad.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Living God, your light and life shine forever in Jesus. We rejoice on this most joyous day and pray: **R7.** Alleluia, Christ is risen!

Let hymns of joy and psalms of praise echo throughout the earth. **R7.**

Diffuse the light and message of Jesus' death and resurrection to every land. **R7.**

Release our trapped hearts, and heal your Church of every sin and spiritual affliction. **R7.**

Our Father . . .

May Easter joy resound in every heart and through every land, in Jesus, crucified and risen. Alleluia!

# Easter Sunday

## Mass During the Day

### 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.

### GLORIA (p. 407)

### 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.

### A reading from the Acts of the Apostles

10:34a, 37-43

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

**P**eter 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.

RESPONSORIAL PSALM

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

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

“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.” **R.**

The stone which the builders rejected  
has become the cornerstone.

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

A

A reading from the Letter of Saint Paul to the Colossians

3:1-4

*Seek what is above, where Christ is.*

**B**rothers 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.

Or B

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

5:6b-8

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

**B**rothers 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.

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 ACCLAMATION**

**Cf. 1 Corinthians 5:7b-8a**

Christ, our paschal lamb, has been sacrificed;  
 let us then feast with joy in the Lord.

At an afternoon or evening Mass, another Gospel may be read:  
 Luke 24:13-35.

The Gospel from the Easter Vigil (see p. 194) may also be read  
 in place of the following Gospel at any time of the day.

**A reading from the holy Gospel according to John 20:1-9**

*He had to rise from the dead.*

**O**n 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.

CREED (p. 408) or RENEWAL OF BAPTISMAL PROMISES (p. 204)

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.

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.

### SOLEMN BLESSING

May almighty God bless you  
through today's Easter Solemnity  
and, in his compassion,  
defend you from every assault of sin.

And may he, who restores you to eternal life  
in the Resurrection of his Only Begotten,  
endow you with the prize of immortality.

Now that the days of the Lord's Passion have drawn to  
a close,  
may you who celebrate the gladness of the Paschal Feast  
come with Christ's help, and exulting in spirit,  
to those feasts that are celebrated in eternal joy.

And may the blessing of almighty God,  
the Father, and the Son, ✠ and the Holy Spirit,  
come down on you and remain with you for ever.

## Reflection

### If We Can Remember That

Resurrection . . . is entirely unnatural. When a human being goes into the ground, that is that. You do not wait around for the person to reappear so you can pick up where you left off—not this side of the grave, anyway. You say good-bye. You pay your respects and you go on with your life as best you can, knowing that the only place springtime happens in a cemetery is on the graves, not in them.

That is all Mary was doing that morning—paying her respects, going to his tomb to convince herself it was all true. It was still dark, but even from a distance she knew something



was wrong. She could smell damp earth, cold rock from inside. Someone had moved the stone! Afraid he would become a saint, afraid his tomb would become a shrine, someone had taken him away—God knew where—to a steep cliff, to the town dump. His body was all she had left and now it too was gone. . . .

[But Jesus] was on his way to God, and he was taking the whole world with him. This may be why all the other gospel accounts of the resurrection tell us not to be afraid—because new life is frightening. It is unnatural. To expect a sealed tomb and find one filled with angels, to hunt the past and discover the future, to seek a corpse and find the risen Lord—none of this is natural.

Death is natural. Loss is natural. Grief is natural. But those stones have been rolled away this happy morning, to reveal the highly unnatural truth. By the light of this day, God has planted a seed of life in us that cannot be killed, and if we can remember that, then there is nothing we cannot do: move mountains, banish fear, love our enemies, change the world.

..... Barbara Brown Taylor, *Home By Another Way*

*Barbara Brown Taylor is a best-selling author, professor, and Episcopal priest.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 146:1-2, 5-10

(opt. hymn, pp. 440-47)

Alleluia!

My soul, give praise to the LORD;  
I will praise the LORD all my life,  
sing praise to my God while I live.

Blessed the one who is helped by Jacob's God,  
whose hope is in the LORD our God,  
who made the heavens and the earth,  
the seas and all they contain,

Who preserves fidelity forever,  
who does justice to those who are oppressed.  
who furnishes bread to the hungry;  
the LORD who sets prisoners free,  
the LORD who opens the eyes of the blind,  
the LORD who raises up those who are bowed down.

It is the LORD who loves the righteous,  
the LORD who protects the stranger  
and upholds the orphan and the widow,  
but thwarts the path of the wicked.  
The LORD will reign forever,  
your God, O Zion, from age to age.

Alleluia!

Glory to the Father . . .

SCRIPTURE

Colossians 1:15-20

**C**hrist] is the image of the invisible God, / the firstborn  
of all creation. / For in him were created all things in

heaven and on earth, / the visible and the invisible, / whether thrones or dominions or principalities or powers; / all things were created through him and for him. / He is before all things, / and in him all things hold together. / He is the head of the body, the church. / He is the beginning, the firstborn from the dead, / that in all things he himself might be preeminent. / For in him all the fullness was pleased to dwell, / and through him to reconcile all things for him, / making peace by the blood of his cross / [through him], whether those on earth or those in heaven.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Christ is risen from the dead. Alleluia!

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of heaven and earth, your Church resounds with joy in the risen Lord. In faith we pray: **R7.** God, grant us victory over sin and death.

You set prisoners free: release the chains of racism, greed, and fear. **R7.**

You do justice for the oppressed: liberate those who are persecuted for their religious beliefs and practices. **R7.**

You are forever faithful: raise to new life all who have gone before us in faith. **R7.**

Our Father . . .

May the peace and love of the risen Christ reign in our hearts, now and forever. Amen.

April 12–18

Octave of Easter

## *Within the Word*

### **The Experience of Resurrection**

We often read or hear homilies that make it seem as if the Gospel stories are historical occurrences from the life of Jesus and his disciples. They well could be, but the goal of the Gospel writers was never straight history. In fact, the genre of historical literature as we know it today didn't exist in the ancient world. The Gospels were written decades after the resurrection, and the authors aimed for a truth way beyond historical facts. Their true goal was theological—to say something definitive about God—rather than historical. These authors utilized great literary license in how they presented their stories about Jesus. We read the Gospels better if we are attuned to their theological and literary characteristics, rather than reading them as straight history.

In the Lectionary this week, we hear varying accounts of the resurrection. In John 20, Mary Magdalene sees the empty tomb and weeps, thinking Jesus' body had been stolen. When he stands before her, she mistakes him for the gardener. The disciples on the road to Emmaus in Luke 24 walk with the resurrected Jesus, "but their eyes were prevented from recognizing him" until the breaking of the bread. In John 21, the disciples did not know that it was Jesus preparing a shore lunch. These stories portray characters who can't see the resurrected Jesus, even when he's right in front of them. They are shocked, dense, or unprepared.

If we ask literary and/or theological questions of these stories of resurrection, we might ask something like: Why would the authors present the Gospels' main characters as

unable to recognize or believe in the resurrection? What might the authors' theological or literary agendas be? What are they trying to say? (Note how very different this is than just asking, "What happened?")

One answer to our questions could be that these authors understood the difficulty of the resurrection. The idea of a resurrection of the dead, or even of an afterlife, was something of a controversy in the first century. Most Jewish people likely did not believe in resurrection or afterlife. The afterlife was also not a major driver of piety for most people from a polytheistic background within Greco-Roman religion. So, in a general sense, many people may not have been primed for believing in someone being bodily resurrected from the dead.

Another way of answering our questions is to suggest that the evangelists believed the resurrection is more than just a one-time historical occurrence. Resurrection is a deep pattern of God's activity. Jesus' bodily resurrection is like a down payment (the "first fruits," to use Paul's language in 1 Cor 15:20) of what the experience of resurrection will be for everyone.

All these Gospel characters have an encounter with the risen Jesus. It is never what they expected, and it's not on their own terms. The authors are suggesting that we ought not look at the resurrection as just a one-time occurrence in the past but as an ongoing reality mediated through sacrament and encounter. We can cultivate our belief in the resurrection and its implications by participating in the sacraments and by seeking out encounter with others. The resurrection is not just a historical event, but a theological truth—it tells us something about God. The resurrection is all around us, and this week's Gospels can help open our eyes to its reality.

—Micah Kiel

*Micah D. Kiel is professor and chair of theology at St. Ambrose University, Davenport, Iowa. He is the author of *Apocalyptic Ecology*, published by Liturgical Press.*

Monday, April 13

## Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 71:5-6, 13-16

(opt. hymn, pp. 440-47)

It is you, O Lord, who are my hope,

my trust, O LORD, from my youth.

On you I have leaned from my birth;

it was you who took me from my mother's womb.

At all times I give you praise.

Let them be put to shame and consumed,

those who seek my life.

Let them be covered with shame and confusion,

those who seek to harm me.

But as for me, I will always hope,

and praise you more and more.

My mouth will tell of your righteousness,

and all the day long of your salvation,

though I can never tell it all.

I will come with praise of your might, O Lord;

I will call to mind your righteousness,

yours, O LORD, alone.

Glory to the Father . . .

SCRIPTURE

Daniel 12:2-3

Many of those who sleep / in the dust of the earth shall  
awake; / Some to everlasting life, / others to reproach

and everlasting disgrace. / But those with insight shall shine brightly / like the splendor of the firmament, / And those who lead the many to justice / shall be like the stars forever.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

You have shown me the path to life, abundant joy in your presence.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Glorious God, you call us to witness Jesus' victory over death. In faith we pray: **R7.** God of salvation, hear our prayer.

Strengthen married couples in their vocation, and help them to be a faithful and tender reflection of your love. **R7.**

Inspire and uphold faith formation in parish communities. **R7.**

Encourage children and adolescents who face serious health decisions and treatments. **R7.**

Our Father . . .

May the God of our hope fill us with all peace in believing and lead us to walk with Jesus in love. Amen.

## Blessed Among Us

**Rachel Carson**

Environmentalist (1907–1964)

The publication in 1962 of Rachel Carson's *Silent Spring* created a sensation. Her title was inspired by the absence of birdsong, an effect of the widespread use of pesticides like DDT. (At the highpoint of its use in 1959, 40,000 tons of DDT were used in the U.S.) While selling two million copies, Carson's book was fiercely attacked by the chemical industry. She was denounced as a fraud and even a communist. Yet many credit her book with the awakening of modern environmental consciousness.

Raised on her family farm in Springdale, Pennsylvania, Carson trained as a marine biologist and published several acclaimed books on the life of oceans. But with *Silent Spring* she spelled out the destructive impact of human actions on the earth and the threat they posed to our own health and welfare. Testifying in 1963 before a Senate committee, she noted the carcinogenic properties of many chemicals (without noting that she herself was suffering from the cancer that would claim her life on April 14, 1964).

Though Carson made no explicit reference to faith, she was moved by a deep sense of wonder and respect for the earth and its creatures—and a conviction that humans must not ignore their own fragile bonds with nature. How differently might we see, she wondered, if we asked ourselves: “What if I had never seen this before? What if I knew I would never see it again?”

In 1980 Carson was posthumously awarded the Presidential Medal of Freedom. In 2001 the use of DDT was banned throughout the world.

*“All it takes is one good person to restore hope!”*

—Pope Francis, *Laudato Si'*



# Mass

## *Monday within the Octave of Easter*

### ENTRANCE ANTIPHON

Exodus 13:5, 9

The Lord has led you into a land flowing with milk and honey, / that the law of the Lord may always be on your lips, alleluia.

**Or:** The Lord has risen from the dead, as he said; / let us all exult and rejoice, / for he reigns for all eternity, alleluia.

### GLORIA (p. 407)

### COLLECT

O God, who give constant increase  
to your Church by new offspring,  
grant that your servants may hold fast in their lives  
to the Sacrament they have received in faith.  
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.

### A reading from the Acts of the Apostles

2:14, 22-33

*God raised this Jesus; of this we are all witnesses.*

**O**n the day of Pentecost, Peter stood up with the Eleven, raised his voice, and proclaimed: “You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words.

“You who are children of Israel, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of

God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him: / *I saw the Lord ever before me, / with him at my right hand I shall not be disturbed. / Therefore my heart has been glad and my tongue has exulted; / my flesh, too, will dwell in hope, / because you will not abandon my soul to the nether world, / nor will you suffer your holy one to see corruption. / You have made known to me the paths of life; / you will fill me with joy in your presence. /* My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he poured forth the promise of the Holy Spirit that he received from the Father, as you both see and hear.”  
The word of the Lord.

## RESPONSORIAL PSALM

16:1-2a and 5, 7-8, 9-10, 11

**R.** (1) Keep me safe, O God; you are my hope.

or: **R.** Alleluia.

Keep me, O God, for in you I take refuge;

I say to the LORD, “My Lord are you.”

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

I bless the LORD who counsels me;

even in the night my heart exhorts me.

I set the LORD ever before me;

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

Therefore my heart is glad and my soul rejoices,  
 my body, too, abides in confidence;  
 Because you will not abandon my soul to the nether world,  
 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.**

**GOSPEL ACCLAMATION**

**Psalm 118:24**

This is the day the LORD has made;  
 let us be glad and rejoice in it.

**A reading from the holy Gospel according to Matthew**

**28:8-15**

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

**M**ary Magdalene and the other Mary went away quickly from the tomb, fearful yet overjoyed, and ran to announce the news 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.”

While they were going, some of the guard went into the city and told the chief priests all that had happened. The chief priests assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, telling them, “You are to say, ‘His disciples came by night and stole him while we were asleep.’ And if this gets to the ears of the governor, we will satisfy him and keep you out of trouble.” The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present day.

The Gospel of the Lord.

### PRAYER OVER THE OFFERINGS

Accept graciously, O Lord, we pray,  
the offerings of your peoples,  
that, renewed by confession of your name and by  
Baptism,  
they may attain unending happiness.  
Through Christ our Lord.

### COMMUNION ANTIPHON

Romans 6:9

Christ, having risen from the dead, dies now no more;  
death will no longer have dominion over him, alleluia.

### PRAYER AFTER COMMUNION

May the grace of this paschal Sacrament  
abound in our minds, we pray, O Lord,  
and make those you have set on the way of eternal  
salvation  
worthy of your gifts.  
Through Christ our Lord.

## Reflection

### Where Peace and Wholeness Are Found

There's a lot of fear surrounding news of the empty tomb. And as Matthew tells it in today's Gospel, two extremely different ways of responding to it. The chief priests and elders are terrified of the story of the risen Jesus because they're afraid this development might cost them their political power or get them into even bigger trouble. Their response? Bribe, lie, triangulate, cover it up. I often do this sort of evasive thing when I'm afraid of having a difficult conversation with my

spouse or making a big decision at work that's going to leave some people unhappy with me. But denial is not where peace and wholeness can be found.

Mary Magdalene and the other Mary, on the other hand, are "fearful yet overjoyed" when they find the empty tomb. It's an intermingling of two feelings that don't usually go together. They are joyful because the angel of the Lord has told them Jesus has risen as he said. They are afraid because, well, Jesus has risen as he said. That must have been shocking to hear. Death, one of life's only certainties, might no longer be certain. How many questions must have been running through their heads! But then they see Jesus, and they don't run away as if haunted by a ghost. Instead, they approach and embrace him, moving toward the source of their confusion. Jesus tells them not to be afraid, and their fear is transformed into love.

This Gospel passage has the seeds of a good Easter prayer: Lord, when I'm afraid or confused, help me lean into your love and joy.

..... Michael Jordan Laskey

*Michael Jordan Laskey is the senior communications manager for the Jesuit Conference in Washington, DC. He is author of The Ministry of Peace and Justice (Liturgical Press).*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 114

(opt. hymn, pp. 440–47)

Alleluia!

When Israel came forth from Egypt,  
the house of Jacob from a foreign people,  
Judah became God's holy place,  
Israel the Lord's domain.

The sea beheld them and fled;  
the Jordan turned back on its course.  
The mountains leapt like rams,  
and the hills like yearling sheep.

Why was it, sea, that you fled;  
that you turned back, Jordan, on your course?  
O mountains, that you leapt like rams;  
O hills, like yearling sheep?

Tremble, O earth, before the Lord,  
in the presence of the God of Jacob,  
who turns the rock into a pool,  
and flint into a spring of water.

Glory to the Father . . .

SCRIPTURE

1 John 1:1-4

What was from the beginning, / what we have heard, /  
what we have seen with our eyes, / what we looked  
upon / and touched with our hands / concerns the Word of  
life— / for the life was made visible; / we have seen it and

testify to it / and proclaim to you the eternal life / that was with the Father and was made visible to us— / what we have seen and heard / we proclaim now to you, / so that you too may have fellowship with us; / for our fellowship is with the Father / and with his Son, Jesus Christ. / We are writing this so that our joy may be complete.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

The women, fearful yet overjoyed, ran to announce the good news to the disciples.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

Creating God, in Jesus you draw us into communion with you and one another. We rejoice in the risen Lord and pray: **R.** Complete our joy in Jesus, O God.

You are the praise of all the faithful: bless your Church's work in evangelization. **R.**

You exalt the strength of your people: help us to embrace your will and surrender to your love. **R.**

Your splendor arises above heaven and earth: expand our vision to ponder your presence in the universe. **R.**

Our Father . . .

May God fill our hearts with peace and lead us to greater exaltation and praise in the risen Lord, by the working of the Holy Spirit. Amen.

Tuesday, April 14

## Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 142:2-7b

(opt. hymn, pp. 440–47)

With my voice I cry to you, O LORD;

with my voice I entreat you, O LORD.

I pour out my trouble before you;

I recount to you all my distress

while my spirit faints within me.

But you, O Lord, know my path.

On the way where I shall walk,  
they have hidden a snare to entrap me.

Look on my right hand and see:  
there is no one who pays me heed.

No escape remains open to me;  
no one cares for my soul.

To you I cry, O LORD.

I have said, “You are my refuge,  
my portion in the land of the living.”

Listen, then, to my cry,  
for I am brought down very low.

Glory to the Father . . .

SCRIPTURE

Song of Songs 3:1-4a

**O**n my bed at night I sought him / whom my soul  
loves— / I sought him but I did not find him. / “Let  
me rise then and go about the city, / through the streets and



squares; / Let me seek him whom my soul loves.” / I sought him but I did not find him. / The watchmen found me, / as they made their rounds in the city: / “Him whom my soul loves—have you seen him?” / Hardly had I left them / when I found him whom my soul loves. / I held him and would not let him go.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

They have taken my Lord and I do not know where they laid him.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

Loving God, you revealed yourself to Mary Magdalene. Incline our hearts to the message of the Good News as we pray: **R/**. Show us your face, O God.

Enlighten us to recognize your presence in one another and in all creation. **R/**.

Guide those who seek deeper faith, new beginnings, or friendship in Jesus. **R/**.

Heal those who struggle with addiction to drugs, alcohol, or gambling. **R/**.

Our Father . . .

May all the earth cry out with joy to the risen Lord, by the power of the Holy Spirit. Amen.

## Blessed Among Us

**Bishop James A. Walsh**

Cofounder, Maryknoll Fathers and Brothers

(1867–1936)

From his seminary days in Boston, Fr. James A. Walsh was inspired by tales of missionary martyrs. He became convinced that mission—the call to make disciples of all nations—was an essential expression of the Church’s life. Soon after ordination he became director of the Society of the Propagation of the Faith in Boston, raising money for overseas mission. At a time when the Church in America was itself considered a mission field, the SPF’s work did not generate great enthusiasm; missionaries were considered foreign types, laboring among cannibals and exotic heathens. Fr. Walsh wanted to modernize this view of mission and translate it into the American idiom. Addressing a mission conference in 1904 he said, “The true priest lives his short life for the salvation of his fellow creatures. . . . What we . . . can do by effort and prayer to win the world to Christ, this we should do.” With these words, he sensed: “Here is your life’s work. Go on, and I will be with you.”

At a Eucharistic Congress in 1910 he met Thomas F. Price, a like-minded priest from North Carolina. Together they conceived the idea of an American Catholic missionary society. With backing from the bishops, their project was recognized in Rome in 1911, and thus was born the Catholic Foreign Mission Society of America, better known as Maryknoll.

The first superior general and spiritual father of the growing Society, Walsh was named a bishop in 1933 and died on April 14, 1936.

*“Our faith is just as precious as that of the first Christians; it is the same in source, in strength, in divinity.”*

—Bishop James A. Walsh

# Mass

## *Tuesday within the Octave of Easter*

### ENTRANCE ANTIPHON

Cf. Sirach 15:3-4

He gave them the water of wisdom to drink; / it will be made strong in them and will not be moved; / it will raise them up for ever, alleluia.

### GLORIA (p. 407)

### COLLECT

O God, who have bestowed on us paschal remedies,  
endow your people with heavenly gifts,  
so that, possessed of perfect freedom,  
they may rejoice in heaven  
over what gladdens them now on earth.  
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.

### A reading from the Acts of the Apostles

2:36-41

*Repent and be baptized, every one of you,  
in the name of Jesus Christ.*

**O**n the day of Pentecost, Peter said to the Jewish people, “Let the whole house of Israel know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart, and they asked Peter and the other Apostles, “What are we to do, my brothers?” Peter said to them, “Repent and be baptized, every one of you, in the name of Jesus Christ, for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call.” He testified with many other arguments, and

was exhorting them, “Save yourselves from this corrupt generation.” Those who accepted his message were baptized, and about three thousand persons were added that day.  
The word of the Lord.

RESPONSORIAL PSALM

33:4-5, 18-19, 20 and 22

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

*or: R. Alleluia.*

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. **R.**

See, the eyes of the LORD are upon those who fear him,  
upon those who hope for his kindness,  
To deliver them from death  
and preserve them in spite of famine. **R.**

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. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;  
let us be glad and rejoice in it.

A reading from the holy Gospel according to John 20:11-18

*I have seen the Lord, and he said these things to me.*

**M**ary Magdalene stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the Body of Jesus had been. And they said to her, “Woman, why are you weeping?” She said to them, “They have taken my Lord, and I don’t know where they laid him.”

When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought it was the gardener and said to him, "Sir, if you carried him away, tell me where you laid him, and I will take him." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni," which means Teacher. Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" Mary went and announced to the disciples, "I have seen the Lord," and then reported what he had told her.

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Accept in compassion, Lord, we pray,  
the offerings of your family,  
that under your protective care  
they may never lose what they have received,  
but attain the gifts that are eternal.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Colossians 3:1-2

If you have risen with Christ, seek the things that are  
above, / where Christ is seated at the right hand of God; /  
mind the things that are above, alleluia.

#### PRAYER AFTER COMMUNION

Hear us, almighty God,  
and, as you have bestowed on your family  
the perfect grace of Baptism,  
so prepare their hearts  
for the reward of eternal happiness.  
Through Christ our Lord.

## Reflection

### Awakening to the Love of God

Mary Magdalene is lost in grief and confusion. She converses with angels and the supposed gardener, totally unaware it is Jesus himself. Only when he calls her name, “Mary,” does she awaken to the reality of Jesus before her. The cloud of despair lifts.

Our names are probably the first thing we use to identify ourselves. But they actually have little use until we interact with others, whether in personal or communal settings. Having another call us by name is the first step to our being known, a profound human need. As my son said after his first day of fourth grade in a new school, “It sucks to be a nobody.”

In ways fruitful, loving, vain, or destructive, we spend our lives making ourselves known. Some keep score of this by the number of followers they have on social media; others by their achievements, investment portfolios, invented personas. Deep down, there is some degree of unworthiness that makes us feel we do not merit the attentiveness of others.

Easter is our own awakening from lingering insecurities to the love of God who does not need any credentials from us. God engages each of us personally, knows our efforts and failings, laughs and cries with us, and sends us forth to play our unique part in his mission of love. As he did for Mary Magdalene, Jesus speaks our name and illuminates what we mean to God.

Carolyn Woo

*Carolyn Woo is the retired CEO of Catholic Relief Services. She and her husband, David Bartkus, are the parents of two adult sons.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 36:6-13

Your faithful love, O LORD, reaches to heaven,  
your truth to the clouds.  
Your righteousness is like the mountains of God;  
like the great deep, your justice.  
Both human being and beast you save, O LORD.

How precious is your love, O God!  
The children of Adam seek shelter  
in the shadow of your wings.

They feast on the riches of your house;  
you give them drink from the stream of your delight.  
For with you is the fountain of life,  
and in your light we see light.

Maintain your love for those who know you,  
your saving justice to upright hearts.  
Let the foot of the proud not tread on me  
nor the hand of the wicked drive me out.  
There have the evildoers fallen;  
flung down, unable to rise!

Glory to the Father . . .

SCRIPTURE

1 Peter 1:17-21

Now if you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on

by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb. He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

I am going to my Father and your Father, to my God and your God.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Faithful God, in your light we see light. We delight in the riches of your love and pray: **R.** God, in your justice, hear our prayer.

Protect women in crisis pregnancies, and guard the well-being of the unborn. **R.**

Animate your Church to continue to recognize, foster, and embrace the leadership gifts of women. **R.**

Watch over infants, children, and adolescents, and lead all young people to know their precious worth. **R.**

Our Father . . .

May the love of God and the peace of Christ dwell in our hearts, by the power of the Holy Spirit. Amen.



Wednesday, April 15

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 135:1-6, 13-14

(opt. hymn, pp. 440-47)

Alleluia!

Praise the name of the LORD;  
give praise, O servants of the LORD,  
who stand in the house of the LORD,  
in the courts of the house of our God.

Praise the LORD, for the LORD is good.  
Sing a psalm to God's name, who is gracious.  
For the LORD has chosen Jacob,  
and Israel as a treasured possession.

For I know that the LORD is great,  
that our Lord is high above all gods.  
Whatever the LORD wills is accomplished,  
in heaven, and on earth,  
in the seas, and in all the depths.

LORD, your name stands forever,  
your renown, LORD, from age to age.  
For the LORD will vindicate this people  
and take pity on God's servants.

Glory to the Father . . .

SCRIPTURE

Micah 4:5-7

**T**hough all the peoples walk, / each in the name of its  
god, / We will walk in the name of the LORD, / our God,  
forever and ever.

On that day—oracle of the LORD— / I will gather the lame, / And I will assemble the outcasts, / and those whom I have afflicted. / I will make of the lame a remnant, / and of the weak a strong nation; / The LORD shall be king over them on Mount Zion, / from now on and forever.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

In the name of Jesus Christ the Nazorean, rise and walk.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

God of life, in the breaking of the bread we have come to know the Lord. With joy we pray: **R7.** Make us one in Jesus, O God.

Protect those who participate in public events, and thwart plots to harm others. **R7.**

Inspire efforts to end bullying, and lead all children to know your precious love. **R7.**

Sensitize us to respect and provide for those who have special needs. **R7.**

Our Father . . .

May God animate our hearts to sing with inexpressible delight the praises of the Lord, throughout time and eternity. Amen.

## Blessed Among Us

### Anna Dengel

Founder, Medical Mission Sisters (1892–1980)

Anna Dengel was born in Austria. Having felt from an early age that she was called to some form of service, she responded eagerly to a notice appealing for medical doctors in India. After pursuing medical studies, she set out in the early 1920s for North India. Discovering that Muslim women would not be seen by male doctors, she found enormous demand for her services. This experience inspired her to envision a congregation of women trained in medicine: “to live for God . . . to dedicate themselves to the service of the sick for the love of God and . . . to be properly trained according to the knowledge and standards of the time.”

Dengel traveled to the United States, where she began recruiting vocations. In 1925 she established the Medical Mission Sisters—the first Roman Catholic congregation to provide doctors for mission work. In her book *Mission for Samaritans* Dengel offered several motives for her work: the example of Christ the Healer; the example of the Good Samaritan; and restitution for the debt owed by the white race “to the peoples subjugated and exploited by our forefathers.” Healing, for Dengel, was not just a work of mercy but a work of justice.

Anna Dengel died on April 17, 1980. Today her sisters number 650, operating in nineteen countries on five continents and sharing one mission, “To be a healing presence at the heart of a wounded world.”

*“The sufferings of the world should find an echo in your hearts.”*

—Anna Dengel

## Mass

*Wednesday within the Octave of Easter*

ENTRANCE ANTIPHON

Cf. Matthew 25:34

Come, you blessed of my Father; / receive the kingdom  
prepared for you / from the foundation of the world,  
alleluia.

GLORIA (p. 407)

COLLECT

O God, who gladden us year by year  
with the solemnity of the Lord's Resurrection,  
graciously grant  
that, by celebrating these present festivities,  
we may merit through them to reach eternal joys.  
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.

A reading from the Acts of the Apostles

3:1-10

*What I do have I give you: in the name of the Lord Jesus,  
rise and walk.*

Peter and John were going up to the temple area for the three o'clock hour of prayer. And a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, "Look at us." He paid attention to them, expecting to receive something from them. Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, rise and walk." Then Peter took him by the right hand and raised him

up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw him walking and praising God, they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

The word of the Lord.

RESPONSORIAL PSALM

105:1-2, 3-4, 6-7, 8-9

**R.** (3b) Rejoice, O hearts that seek the Lord.

*or: R.* Alleluia.

Give thanks to the LORD, invoke his name;  
make known among the nations his deeds.

Sing to him, sing his praise,  
proclaim all his wondrous deeds. **R.**

Glory in his holy name;  
rejoice, O hearts that seek the LORD!

Look to the LORD in his strength;  
seek to serve him constantly. **R.**

You descendants of Abraham, his servants,  
sons of Jacob, his chosen ones!

He, the LORD, is our God;  
throughout the earth his judgments prevail. **R.**

He remembers forever his covenant  
which he made binding for a thousand generations—  
Which he entered into with Abraham  
and by his oath to Isaac. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;  
let us be glad and rejoice in it.

**A reading from the holy Gospel according to Luke 24:13-35**

*They recognized Jesus in the breaking of the bread.*

**T**hat very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going

on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Receive, we pray, O Lord,  
the sacrifice which has redeemed the human race,  
and be pleased to accomplish in us  
salvation of mind and body.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Cf. Luke 24:35

The disciples recognized the Lord Jesus / in the breaking  
of the bread, alleluia.

#### PRAYER AFTER COMMUNION

We pray, O Lord,  
that the reverent reception of the Sacrament of your Son  
may cleanse us from our old ways  
and transform us into a new creation.  
Through Christ our Lord.

## Reflection

### Hope Restored

That Christ's death upon the cross had shattered all their hopes is clear from the tenor of the conversation into which he broke when he said to them: *What are you talking about that so clearly fills you with sadness?* To which they answered . . . *We had been hoping . . .*

Oh, you had been hoping? And now you are not hoping anymore? Is that all you have gained from his teaching up to now? Why, even the robber on the cross could acquit himself better than that! While you had forgotten both your teacher and his lesson, that poor ignorant thief was able to recognize him as he hung beside him. We had been hoping . . . And what had you been hoping for? *That he would be the one to redeem Israel.* You lost this hope when Jesus was crucified, but the robber knew his Redeemer when he was crucified with him, and said to him, *Lord, remember me when you come into your kingdom.* Yes, it was indeed he who was to redeem Israel. The cross became the [pulpit] from which the master taught the robber; the gibbet upon which he hung became his magisterial chair. Now, in giving himself back to you, he has restored to you your hope.

Do not forget, my friends, that it was in the breaking of the bread that the Lord Jesus wished to be recognized by those who till then had been kept from seeing who he was. Believers will know . . . Christ in the breaking of the bread, not any kind of bread, but the bread which has been blessed by Christ and has now become his body.

St. Augustine, *Sermon* 234

*St. Augustine (354–430) experienced a pivotal conversion as an adult. In 395, within eight years of his baptism, he became bishop of Hippo.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 97:1-6, 10-12

The LORD reigns, let earth rejoice;  
let the many islands be glad.  
Cloud and darkness surround the Lord,  
whose throne is founded on justice and right.

A fire prepares the pathway of God;  
it burns up the Lord's foes on every side.  
God's lightnings light up the world;  
while the earth looks on and trembles.

The mountains melt like wax  
before the face of the LORD,  
before the face of the Lord of all the earth.  
The skies proclaim divine righteousness;  
all peoples see the glory of God.

The LORD loves those who hate evil,  
guards the souls of the faithful,  
and sets them free from the wicked.

Light shines forth for the righteous,  
and joy for the upright of heart.  
Rejoice in the LORD, you righteous;  
in memory of God's holiness give thanks.

Glory to the Father . . .

SCRIPTURE

2 Corinthians 4:5-7

**W**e do not preach ourselves but Jesus Christ as Lord,  
and ourselves as your slaves for the sake of Jesus. For

God who said, “Let light shine out of darkness,” has shone in our hearts to bring to light the knowledge of the glory of God on the face of [Jesus] Christ.

But we hold this treasure in earthen vessels, that the surpassing power may be of God and not from us.

READ, PONDER, PRAY on a word or phrase from these readings or another of today’s Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Were not our hearts burning within us while he spoke to us on the way?

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of light, you are the praise and joy of our hearts. In Jesus’ name we pray: **R/**. Show us your mercy, O God.

For priests, deacons, and seminarians, we pray: **R/**.

For doctors, nurses, and surgeons, we pray: **R/**.

For those with terminal illness, incurable disease, or a disabling injury, we pray: **R/**.

Our Father . . .

May the joy of Easter fill our hearts and the memory of God’s holiness lead us to rejoice in Jesus, by the power of the Holy Spirit. Amen.

Thursday, April 16

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 2:1-2, 4, 6-9, 12c

(opt. hymn, pp. 440-47)

Why do the nations conspire,  
and the peoples plot in vain?  
They arise, the rulers of the earth;  
nobles plot against the LORD and his Anointed.

The One who sits in the heavens laughs;  
the LORD derides and mocks them.  
“It is I who have appointed my king  
on Zion, my holy mountain.”

I will announce the decree of the LORD:  
The LORD said to me, “You are my Son.  
It is I who have begotten you this day.”

“Ask of me and I will make nations your heritage,  
and the ends of the earth as your possession.  
With a rod of iron you will rule them;  
like a potter’s jar you will shatter them.”

Blessed are all who trust in God!

Glory to the Father . . .

SCRIPTURE

Deuteronomy 18:15-16a, 17-18

A prophet like me will the LORD, your God, raise up for you from among your own kindred; that is the one to whom you shall listen. This is exactly what you requested of the LORD, your God, at Horeb on the day of the assembly.

And the LORD said to me, What they have said is good. I will raise up for them a prophet like you from among their kindred, and will put my words into the mouth of the prophet; the prophet shall tell them all that I command.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

God has brought to fulfillment what was announced through the prophets.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

God of salvation, we rejoice in your victory over death through Jesus, and we pray: **R7.** Deepen our trust in you, O God.

Reveal the Scriptures to us, and lead us to embrace your life-giving Word. **R7.**

Grant wisdom and knowledge to engineers, conservationists, and emergency personnel. **R7.**

Keep students and teachers safe, and help us to end gun violence. **R7.**

Our Father . . .

May God show us favor and bring us help in time of need, through Christ, the Paschal Lamb. Amen.

## Blessed Among Us

### St. Bernadette Soubirous

Visionary of Lourdes (1844–1879)

St. Bernadette was born in Lourdes, a small town on the northern slopes of the Pyrenees. A sickly child, she lived with her family in a basement hovel. One morning in 1858, when she was fourteen, Bernadette and two other children were gathering firewood near a remote cave. Passing the grotto, Bernadette looked up to see a beautiful young woman holding a rosary. The other children saw nothing. But as word spread of the apparition, crowds began to follow Bernadette as she returned and conversed with the Lady, who identified herself as “the Immaculate Conception.” In one of her encounters, the Lady instructed Bernadette to drink from the waters in the cave. Although there was no visible sign of water, when Bernadette scratched in the ground she unearthed a growing stream. Before long it became a gushing spring, which continues to the present.

Far from rushing to embrace these miraculous events, Church officials were initially reserved, subjecting Bernadette to interminable interviews and cross-examinations. To escape the attention, both positive and negative, Bernadette entered an order of nursing sisters and was sent to a convent in Nevers. There her health deteriorated, and she died after great suffering on April 16, 1879, at the age of thirty-five. By that time Lourdes had become the most popular pilgrimage site in Europe, famous for its healing miracles, and its cult embraced by the Church. Bernadette was canonized in 1933.

*“O Jesus, keep me under the standard of your cross. Let me not just look at you crucified but have you living in my heart.”*

—St. Bernadette

# Mass

*Thursday within the Octave of Easter*

ENTRANCE ANTIPHON

Wisdom 10:20-21

They praised in unison your conquering hand, O Lord, /  
for wisdom opened mouths that were mute / and gave  
eloquence to the tongues of infants, alleluia.

GLORIA (p. 407)

COLLECT

O God, who have united the many nations  
in confessing your name,  
grant that those reborn in the font of Baptism  
may be one in the faith of their hearts  
and the homage of their deeds.  
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.

A reading from the Acts of the Apostles

3:11-26

*The author of life you put to death,  
but God raised him from the dead.*

As the crippled man who had been cured clung to Peter and John, all the people hurried in amazement toward them in the portico called “Solomon’s Portico.” When Peter saw this, he addressed the people, “You children of Israel, why are you amazed at this, and why do you look so intently at us as if we had made him walk by our own power or piety? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his servant Jesus whom you handed over and denied in Pilate’s presence,

when he had decided to release him. You denied the Holy and Righteous One and asked that a murderer be released to you. The author of life you put to death, but God raised him from the dead; of this we are witnesses. And by faith in his name, this man, whom you see and know, his name has made strong, and the faith that comes through it has given him this perfect health, in the presence of all of you. Now I know, brothers and sisters, that you acted out of ignorance, just as your leaders did; but God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Christ would suffer. Repent, therefore, and be converted, that your sins may be wiped away, and that the Lord may grant you times of refreshment and send you the Christ already appointed for you, Jesus, whom heaven must receive until the times of universal restoration of which God spoke through the mouth of his holy prophets from of old. For Moses said: / *A prophet like me will the Lord, your God, raise up for you / from among your own kin; / to him you shall listen in all that he may say to you. / Everyone who does not listen to that prophet / will be cut off from the people.*

“Moreover, all the prophets who spoke, from Samuel and those afterwards, also announced these days. You are the children of the prophets and of the covenant that God made with your ancestors when he said to Abraham, *In your offspring all the families of the earth shall be blessed.* For you first, God raised up his servant and sent him to bless you by turning each of you from your evil ways.”

The word of the Lord.

RESPONSORIAL PSALM

8:2ab and 5, 6-7, 8-9

**R.** (2ab) O Lord, our God, how wonderful your name in  
all the earth! *or: R.* Alleluia.

O LORD, our Lord,  
how glorious is your name over all the earth!  
What is man that you should be mindful of him,  
or the son of man that you should care for him? **R.**

You have made him little less than the angels,  
and crowned him with glory and honor.  
You have given him rule over the works of your hands,  
putting all things under his feet. **R.**

All sheep and oxen,  
yes, and the beasts of the field,  
The birds of the air, the fishes of the sea,  
and whatever swims the paths of the seas. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;  
let us be glad and rejoice in it.

A reading from the holy Gospel according to Luke 24:35-48

*Thus it was written that the Christ would suffer  
and rise from the dead on the third day.*

**T**he disciples of Jesus recounted what had taken place  
along the way, and how they had come to recognize  
him in the breaking of bread.

While they were still speaking about this, he stood in  
their midst and said to them, "Peace be with you." But they  
were startled and terrified and thought that they were see-  
ing a ghost. Then he said to them, "Why are you troubled?  
And why do questions arise in your hearts? Look at my  
hands and my feet, that it is I myself. Touch me and see,



because a ghost does not have flesh and bones as you can see I have.” And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, “Have you anything here to eat?” They gave him a piece of baked fish; he took it and ate it in front of them.

He said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.” Then he opened their minds to understand the Scriptures. And he said to them, “Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things.”

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Graciously be pleased, O Lord,  
to accept the sacrificial gifts we offer joyfully  
both for those who have been reborn  
and in hope of your increased help from heaven.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Cf. 1 Peter 2:9

O chosen people, proclaim the mighty works of him /  
who called you out of darkness into his wonderful light,  
alleluia.

## PRAYER AFTER COMMUNION

Hear, O Lord, our prayers,  
that this most holy exchange,  
by which you have redeemed us,  
may bring your help in this present life  
and ensure for us eternal gladness.  
Through Christ our Lord.

## Reflection

### It's More Involved Than That

*Witness.* This way of describing a Christian appears today in both the reading from Acts and the Gospel. Coming from the Greek *martus*, this word can have legal meaning, as in one having witnessed an event in question. But the Risen Lord also reminds us that being a Christian witness is more involved than that.

*It is written that the Christ would suffer and rise from the dead.* To be a Christian witness means living totally out of that mystery, the Paschal Mystery. How do we do that? St. Paul tells us elsewhere: *if then we have died with Christ we believe that we shall also live with him* (Rom 6:8). We are witnesses when we live firmly in the hope of the Risen Lord, even while passing through Calvary.

A Christian witness knows from experience that the cross yields life. He or she has lived the truth of that and is ready to share the hope, possibility, and good news of new life that emerges on the other side of Calvary. Calvary shows up today again and again: in the humiliation of a person having lost a job, in the worry of a new parent facing a child's illness for the first time, in the heartbreak of a relationship that ends,

in the grief of burying a loved one, in the fear of getting a dire diagnosis. A Christian witness is called to the side of people who suffer Calvary in these ways and more. In our deeds as much as our words, Christian witnesses boldly preach in the name of Jesus the hope and new life of his resurrection—not as a platitude but as Truth.

Christians, you are witnesses of these things as members of his Body. Go and proclaim.

Daniella Zsupan-Jerome

*Daniella Zsupan-Jerome, PhD, is author of Connected Toward Communion: The Church and Social Communication in a Digital Age (Liturgical Press).*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 128:1-6

(opt. hymn, pp. 440-47)

Blessed are all who fear the LORD,  
and walk in God's ways!  
By the labor of your hands you shall eat.  
You will be blessed and prosper.

Your wife is like a fruitful vine  
in the heart of your house;  
your children like shoots of the olive  
around your table.  
Indeed thus shall be blessed  
the husband who fears the LORD.

May the LORD bless you from Zion.  
May you see Jerusalem prosper  
all the days of your life!  
May you see your children's children.  
On Israel, peace!

Glory to the Father . . .

SCRIPTURE

2 Timothy 1:5-8

recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice and that I am confident lives also in you.

For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands.

For God did not give us a spirit of cowardice but rather of power and love and self-control. So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

We are called to bear witness to the resurrection of Jesus.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

God of peace, through Jesus your love is planted deep within our hearts. In hope we pray: **R7.** Teach us your hidden wisdom, O God.

Help us to be satisfied with sufficiency and to enjoy the fruits of our labor. **R7.**

Give parents joy in their vocation, and gift them with every grace and blessing of the Spirit. **R7.**

Inspire us to live our lives well and to delight in the beauty of nature. **R7.**

Our Father . . .

May God surround us with love, make our lives fruitful, and bless us with peace, through Jesus, the true vine.  
Amen.

Friday, April 17

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 51:3-9

(opt. hymn, pp. 440-47)

Have mercy on me, O God,  
according to your merciful love;  
according to your great compassion,  
blot out my transgressions.  
O wash me completely from my guilt,  
and cleanse me from my sin.

My transgressions, truly I know them;  
my sin is always before me.  
Against you, you alone, have I sinned;  
what is evil in your sight I have done.  
So you are just in your sentence,  
without reproach in your judgment.

Behold, in guilt I was born,  
a sinner when my mother conceived me.  
Behold, you delight in sincerity of heart;  
in secret you teach me wisdom.  
Cleans me with hyssop, and I shall be pure;  
wash me, and I shall be whiter than snow.

Glory to the Father . . .

SCRIPTURE

Isaiah 25:7-9

**O**n this mountain he will destroy / the veil that veils all  
peoples, / The web that is woven over all nations. / He  
will destroy death forever. / The Lord GOD will wipe away

/ the tears from all faces; / The reproach of his people he will remove / from the whole earth; for the LORD has spoken. / On that day it will be said: / “Indeed, this is our God; we looked to him, and he saved us! / This is the LORD to whom we looked; / let us rejoice and be glad that he has saved us!”

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Our salvation is in the name of Jesus Christ.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

Saving God, you attend to our tears and stay with us in troubled times. In hope we pray: **R/**. Have mercy on us, O God.

Transform the desire for domination, and foster a spirit of unity and peace among all people. **R/**.

Bring safety and comfort to those who suffer ill effects of climate change. **R/**.

Help us to redress actions that endanger wildlife, clean water, and air quality. **R/**.

Our Father . . .

May God heal us of every ill and give us grace beyond our sorrow, through Jesus, our resurrection and hope. Amen.

## Blessed Among Us

**Max Josef Metzger**

Priest and Martyr (1887–1944)

Max Metzger, who was born in a small German village, was ordained as a priest shortly before the outbreak of World War I. His experience at the front, serving as an army chaplain, inspired a deep revulsion for war and a determination to devote himself to the cause of peace and reconciliation.

After the war he founded the World Congress of Christ the King, a movement dedicated to Christian unity and international peace. He was also an early pioneer in the ecumenical movement, working to promote dialogue between Catholics and Protestants in a movement called *Una Sancta*.

With the rise of the Nazis, Metzger came into regular conflict with the state. Beginning in January 1934 he was repeatedly arrested, but in each case the Gestapo failed to charge him. Finally, in June 1943, after the interception of secret letters he had written to foreign bishops, he was charged with treason and sentenced to death. He responded with disdain: “I knew there was no shame, only honor, in being declared dishonorable by such a court.”

On April 17, 1944, after spending most of a year in jail, much of it in irons, he was told to prepare himself for death. Kneeling to pray, he said, “Now, Lord Jesus, I come quickly.” He then walked calmly to the guillotine.

*“I have offered my life to God for the peace of the world and the unity of the church. If God takes it I will be happy; if He grants me a still longer life I will also be thankful. As God wills!”*

—Max Josef Metzger



# Mass

*Friday within the Octave of Easter*

ENTRANCE ANTIPHON

Cf. Psalm 78 (77):53

The Lord led his people in hope, / while the sea engulfed their foes, alleluia.

GLORIA (p. 407)

COLLECT

Almighty ever-living God,  
who gave us the Paschal Mystery  
in the covenant you established  
for reconciling the human race,  
so dispose our minds, we pray,  
that what we celebrate by professing the faith  
we may express in deeds.  
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.

A reading from the Acts of the Apostles

4:1-12

*There is no salvation through anyone else.*

After the crippled man had been cured, while Peter and John were still speaking to the people, the priests, the captain of the temple guard, and the Sadducees confronted them, disturbed that they were teaching the people and proclaiming in Jesus the resurrection of the dead. They laid hands on Peter and John and put them in custody until the next day, since it was already evening. But many of those who heard the word came to believe and the number of men grew to about five thousand.

On the next day, their leaders, elders, and scribes were assembled in Jerusalem, with Annas the high priest, Caia-phas, John, Alexander, and all who were of the high-priestly class. They brought them into their presence and questioned them, "By what power or by what name have you done this?" Then Peter, filled with the Holy Spirit, answered them, "Leaders of the people and elders: If we are being examined today about a good deed done to a cripple, namely, by what means he was saved, then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed. He is *the stone rejected by you, the builders, which has become the cornerstone*. There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved."

The word of the Lord.

RESPONSORIAL PSALM

118:1-2 and 4, 22-24, 25-27a

**R.** (22) The stone rejected by the builders has become the cornerstone. *or:* **R.** 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."

Let those who fear the LORD say,

"His mercy endures forever." **R.**

The stone which the builders rejected  
has become the cornerstone.

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

This is the day the LORD has made;  
let us be glad and rejoice in it. **R.**

O LORD, grant salvation!

O LORD, grant prosperity!

Blessed is he who comes in the name of the LORD;  
we bless you from the house of the LORD.

The LORD is God, and he has given us light. **R7.**

**GOSPEL ACCLAMATION**

**Psalm 118:24**

This is the day the LORD has made;  
let us be glad and rejoice in it.

**A reading from the holy Gospel according to John 21:1-14**

*Jesus came over and took the bread and gave it to them,  
and in like manner the fish.*

Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish. So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. When they climbed out on shore, they saw a charcoal fire with fish on it and bread. Jesus said to them, "Bring some of the fish you just

caught.” So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. Jesus said to them, “Come, have breakfast.” And none of the disciples dared to ask him, “Who are you?” because they realized it was the Lord. Jesus came over and took the bread and gave it to them, and in like manner the fish. This was now the third time Jesus was revealed to his disciples after being raised from the dead.

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Perfect within us, O Lord, we pray,  
the solemn exchange brought about by these paschal  
offerings,  
that we may be drawn from earthly desires  
to a longing for the things of heaven.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Cf. John 21:12-13

Jesus said to his disciples: Come and eat. / And he took  
bread and gave it to them, alleluia.

#### PRAYER AFTER COMMUNION

Keep safe, O Lord, we pray,  
those whom you have saved by your kindness  
that, redeemed by the Passion of your Son,  
they may rejoice in his Resurrection.  
Who lives and reigns for ever and ever.

## Reflection

### Gone Fishing?

In the days after Easter, the disciples learned two amazing lessons. First, just when you thought Jesus was dead, *he comes back*. Second, if you doubt what you've seen, *he keeps coming back*.

Today's Gospel reminds me of the days, not long ago, when I would interview seminarians about to be ordained priests for our diocese. A standard question was, "What led you to accept your vocation?" Most of their stories were surprisingly similar: "At first being a priest was just an idea I had as a kid, from watching our pastor at Mass. When I got a little older I really pushed it away; I wanted to be a normal person. But for some reason, the idea *kept coming back*, until I finally had to listen and look for direction." The seminarians made a journey the first disciples would have recognized—from "You will be fishers of men" to "Feed my sheep" to recognizing, like the beloved author of the Fourth Gospel, that "it is the Lord."

But we all know the shape of those journeys: When we have thought Jesus was dead in our lives, or treated him that way, when we have ignored his voice and "gone fishing," *he keeps coming back*. And one day we realize that we, like John, are disciples beloved by One who will never give up on us.

Today, may we ask for the grace to surrender to his mercy, to dare to ask, "Who are you?" and to recognize that "it is the Lord."

Richard Reece

*Richard Reece is a writer and retired magazine editor. He is former editor-in-chief of Catholic Digest magazine and of NC Catholics, the magazine for the Diocese of Raleigh.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 126

(opt. hymn, pp. 440–47)

When the LORD brought back the exiles of Zion,  
we thought we were dreaming.  
Then was our mouth filled with laughter;  
on our tongues, songs of joy.

Then they said among the nations,  
“What great deeds the LORD worked for them!”  
What great deeds the LORD worked for us!  
Indeed, we were glad.

Bring back our exiles, O LORD,  
as streams in the Negeb.  
Those who are sowing in tears  
will sing when they reap.

They go out, they go out, full of tears,  
bearing seed for the sowing;  
they come back, they come back with a song,  
bearing their sheaves.

Glory to the Father . . .

### SCRIPTURE

Ephesians 3:14-21

**F**or this reason I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth

and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

May God strengthen us by his power revealed in Jesus by his resurrection.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

Mighty God, your works far surpass all that we can imagine. With faith in the risen Lord we pray: **R.** God, in your wisdom, hear our prayer.

Restore health, wholeness, and good fortune to those who have suffered war, disaster, or trauma. **R.**

Bless farmers, and grant clement weather for the planting of crops and vegetation. **R.**

Heal communities that are separated by conflict, past injuries, or misunderstanding. **R.**

Our Father . . .

May Christ dwell in our hearts through faith, and may we have strength to comprehend with all the holy ones what is the breadth and length and height and depth of God's love for us. Amen.

Saturday, April 18

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

### PSALM 3

(opt. hymn, pp. 440–47)

How many are my foes, O LORD!  
How many are rising up against me!  
How many are saying about me,  
“There is no salvation for you in God.”

But you, LORD, are a shield about me,  
my glory, who lift up my head.  
I cry aloud to the LORD,  
from whose holy mountain comes my answer.

I lie down, I sleep and I wake,  
for the LORD upholds me.  
I will not fear even thousands of people  
who are ranged on every side against me.

Arise, LORD; save me, my God,  
you who strike all my foes on the cheek,  
you who break the teeth of the wicked!  
Salvation belongs to the LORD;  
may your blessing be on your people!

Glory to the Father . . .

### SCRIPTURE

Deuteronomy 18:18-20

will raise up for them a prophet like you from among  
their kindred, and will put my words into the mouth of



the prophet; the prophet shall tell them all that I command. Anyone who will not listen to my words which the prophet speaks in my name, I myself will hold accountable for it. But if a prophet presumes to speak a word in my name that I have not commanded, or speaks in the name of other gods, that prophet shall die.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

The disciples obeyed God and continued to preach in the name of Jesus.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

Saving God, you commission us to go to the whole world and proclaim the Gospel to every creature. In faith we pray: **R/**. Bless us, O God.

Your mercy endures forever: incline our hearts to love you in those who are vulnerable and powerless. **R/**.

You are the hope of our ancestors: inspire all people toward greater concern and care for the earth. **R/**.

You are our savior: thwart the plots of terrorists and all who seek to do harm. **R/**.

Our Father . . .

May the praise of God be ever on our lips and in our hearts, through the power of Christ's resurrection. Amen.

## Blessed Among Us

### Venerable Cornelia Connelly

Founder, Society of the Holy Child Jesus (1809–1879)

Cornelia Connelly was born in 1809 to a wealthy Philadelphia family. In 1831 she married an Episcopal priest, Pierce Connelly, who subsequently renounced his Anglican orders and, joined by Cornelia, entered the Catholic Church. In 1839 Pierce confided his wish to seek ordination as a Catholic priest. Realizing this would mean separation, Cornelia was stricken. Still, the dutiful wife, she tried to believe in the coincidence between her husband's wishes and the will of God. She remained behind, pregnant with her fifth child (two had died), while Pierce went to Rome to pursue his vocation. Eventually he summoned his family. The pope had approved his ordination, provided that Cornelia would make a vow of chastity.

Several bishops urged Cornelia to go to England to establish a religious congregation for the education of girls. She accepted the challenge, taking her children with her, and within a few years she had achieved some eminence in the English Catholic Church. But her trials were not over. Pierce renounced his priesthood and wished her to resume her marital duties. When Cornelia refused, he brought a suit against her in Anglican court. The court decided in Cornelia's favor, and Pierce, enraged, kidnapped her children and took them back to America. She never saw them again.

Cornelia remained superior of her congregation, the Society of the Holy Child Jesus, for over thirty years, winning admiration for all she did to advance the education of young women. But she would always bear the weight of her sorrows. She died on April 18, 1879. In 1992 she was proclaimed venerable.

*"Is not our faith a sword of strength? I feel it so, my Lord."*

—Venerable Cornelia Connelly

# Mass

## Saturday within the Octave of Easter

### ENTRANCE ANTIPHON

Psalms 105 (104):43

The Lord brought out his people with joy, / his chosen ones with shouts of rejoicing, alleluia.

### GLORIA (p. 407)

### COLLECT

O God, who by the abundance of your grace  
give increase to the peoples who believe in you,  
look with favor on those you have chosen  
and clothe with blessed immortality  
those reborn through the Sacrament of Baptism.  
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.

### A reading from the Acts of the Apostles

4:13-21

*It is impossible for us not to speak  
about what we have seen and heard.*

Observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, the leaders, elders, and scribes were amazed, and they recognized them as the companions of Jesus. Then when they saw the man who had been cured standing there with them, they could say nothing in reply. So they ordered them to leave the Sanhedrin, and conferred with one another, saying, "What are we to do with these men? Everyone living in Jerusalem knows that a remarkable sign was done through them, and we cannot deny it. But so that it may not be spread any further among the people, let us give them a stern warning never again to speak to anyone in this name."

So they called them back and ordered them not to speak or teach at all in the name of Jesus. Peter and John, however, said to them in reply, “Whether it is right in the sight of God for us to obey you rather than God, you be the judges. It is impossible for us not to speak about what we have seen and heard.” After threatening them further, they released them, finding no way to punish them, on account of the people who were all praising God for what had happened. The word of the Lord.

## RESPONSORIAL PSALM

118:1 and 14-15ab, 16-18, 19-21

**R.** (21a) I will give thanks to you, for you have answered me. *or: R.* Alleluia.

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

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

The joyful shout of victory  
in the tents of the just. **R.**

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

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

Though the LORD has indeed chastised me,  
yet he has not delivered me to death. **R.**

Open to me the gates of justice;  
I will enter them and give thanks to the LORD.

This is the gate of the LORD;  
the just shall enter it.

I will give thanks to you, for you have answered me  
and have been my savior. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;  
let us be glad and rejoice in it.

A reading from the holy Gospel according to Mark 16:9-15

*Go into the whole world and proclaim the Gospel  
to every creature.*

When Jesus had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told his companions who were mourning and weeping. When they heard that he was alive and had been seen by her, they did not believe.

After this he appeared in another form to two of them walking along on their way to the country. They returned and told the others; but they did not believe them either.

But later, as the Eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. He said to them, "Go into the whole world and proclaim the Gospel to every creature."

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Grant, we pray, O Lord,  
that we may always find delight in these paschal mysteries,  
so that the renewal constantly at work within us  
may be the cause of our unending joy.  
Through Christ our Lord.

COMMUNION ANTIPHON

Galatians 3:27

All of you who have been baptized in Christ / have put on Christ, alleluia.

PRAYER AFTER COMMUNION

Look with kindness upon your people, O Lord,  
and grant, we pray,  
that those you were pleased to renew by eternal mysteries  
may attain in their flesh  
the incorruptible glory of the resurrection.  
Through Christ our Lord.

## Reflection

### The Gospel in Its Entirety

[Y]ou understand from your own life experience that if you have found the answers to your own small problems, the best possible solution to the big problems that plague humanity is to find the most effective method to help the world come to know and live the gospel.

We have been told it, so that we can preach it to everyone: “Is not life more than food and the body more than clothing? . . . Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these” (Mt 6:25; 28-29). . . .

We do live the gospel when we feed the hungry and clothe the naked. But even such actions, taken on their own, may not give witness to Christ’s message in all its beauty. In fact, in a certain way they can even distort it because they may leave

those on the receiving end with the complex of being mere “beneficiaries.” Instead the gospel raises humankind, all men and women to their highest dignity: to be children of God.

The gospel is a whole; it cannot be understood truly and lived out in its parts if we do not know it and live it in its entirety.

Chiara Lubich, *Essential Writings*

*Chiara Lubich (1920–2008), an internationally known religious leader and writer, was the founder of the Focolare, a movement that includes people of all ages, races, and vocations who promote unity, reconciliation, and the spirit of love.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 133

(opt. hymn, pp. 440–47)

How good and how pleasant it is,  
when a family lives in unity!

It is like precious oil upon the head  
running down upon the beard,  
running down upon Aaron's beard,  
upon the collar of his robes;

Like the dew of Hermon, which runs down  
on the mountains of Zion.  
For there the LORD bestows a blessing:  
life forever.

Glory to the Father . . .

### SCRIPTURE

Philemon 4-6

I give thanks to my God always, remembering you in my prayers, as I hear of the love and the faith you have in the Lord Jesus and for all the holy ones, so that your partnership in the faith may become effective in recognizing every good there is in us that leads to Christ.



READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Go into the whole world and proclaim the Gospel to everyone.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

God of peace, your power over death is the cause of our joy. We praise you and pray: **R7.** God of blessing, hear our prayer.

Lead your Church to greater unity, and heal divisions among Christians. **R7.**

Help us to work toward peace and harmony and to flourish as a nation of diversity and giftedness. **R7.**

Give wisdom, knowledge, and humility to those who hold or seek public office. **R7.**

Our Father . . .

May we joyfully receive God's gift of life, through Christ our true freedom. Amen.



Sunday, April 19

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 148:1-2, 11-14

(opt. hymn, pp. 440–47)

Alleluia!

Praise the LORD from the heavens;  
praise the Lord in the heights.  
Praise the Lord, all his angels;  
praise the Lord, all his hosts.

Rulers of the earth and all peoples,  
sovereigns and all judges of the earth,  
young men and maidens as well,  
the old and the young together.

Let them praise the name of the LORD,  
for God's name alone is exalted,  
whose splendor rises above heaven and earth.

The Lord exalts the strength of the people,  
and is the praise of all the faithful,  
the praise of the children of Israel,  
of the people to whom our God is close.

Alleluia!

Glory to the Father . . .

SCRIPTURE

Ezekiel 37:9b-10, 12b, 13-14

**P**rophesy to the breath, prophesy, son of man! Say to the  
breath: Thus says the Lord GOD: From the four winds

come, O breath, and breathe into these slain that they may come to life. I prophesied as he commanded me, and the breath entered them; they came to life and stood on their feet, a vast army. Thus says the Lord GOD: You shall know that I am the LORD, when I open your graves and make you come up out of them, my people! I will put my spirit in you that you may come to life, and I will settle you in your land. Then you shall know that I am the LORD. I have spoken; I will do it—oracle of the LORD.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Blessed be God who gave us a new birth through the resurrection of Jesus Christ from the dead.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Living God, in Jesus you make us heirs of everlasting life. With joy we pray: **R7.** God, reveal your glory in the world.

Help us to receive the peace of Christ, and make us ambassadors of reconciliation and forgiveness. **R7.**

Make your Church an instrument of mercy, peace, and justice for all people. **R7.**

Pour your healing love upon all who continue to suffer from the bombing in Oklahoma City twenty-five years ago. **R7.**

Our Father . . .

May the resurrection of Jesus resound throughout the world and bring all people together in peace, by the power of the Holy Spirit. Amen.

# Mass

## Second Sunday of Easter, Divine Mercy Sunday

### ENTRANCE ANTIPHON

1 Peter 2:2

Like newborn infants, you must long for the pure, spiritual milk, / that in him you may grow to salvation, alleluia.

### Or:

4 Esdras 2:36-37

Receive the joy of your glory, giving thanks to God, / who has called you into the heavenly kingdom, alleluia.

### GLORIA (p. 407)

### COLLECT

God of everlasting mercy,  
 who in the very recurrence of the paschal feast  
 kindle the faith of the people you have made your own,  
 increase, we pray, the grace you have bestowed,  
 that all may grasp and rightly understand  
 in what font they have been washed,  
 by whose Spirit they have been reborn,  
 by whose Blood they have been redeemed.  
 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.

### A reading from the Acts of the Apostles

2:42-47

*All who believed were together and had all things in common.*

**T**hey devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they

would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

The word of the Lord.

RESPONSORIAL PSALM

118:2-4, 13-15, 22-24

**R7.** (1) Give thanks to the Lord for he is good, his love is everlasting. *or: R7.* Alleluia.

Let the house of Israel say,

“His mercy endures forever.”

Let the house of Aaron say,

“His mercy endures forever.”

Let those who fear the LORD say,

“His mercy endures forever.” **R7.**

I was hard pressed and was falling,  
but the LORD helped me.

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

The joyful shout of victory  
in the tents of the just. **R7.**

The stone which the builders rejected  
has become the cornerstone.

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

This is the day the LORD has made;  
let us be glad and rejoice in it. **R7.**

**A reading from the first Letter of Saint Peter****1:3-9**

*God has given us new birth to a living hope  
through the resurrection of Jesus Christ from the dead.*

**B**lessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of your faith, the salvation of your souls.

The word of the Lord.

**GOSPEL ACCLAMATION****John 20:29**

You believe in me, Thomas, because you have seen me,  
says the Lord;

blessed are those who have not seen me, but still believe!

**A reading from the holy Gospel according to John 20:19-31**

*Eight days later Jesus came and stood in their midst.*

**O**n the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace

be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.”

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” Thomas answered and said to him, “My Lord and my God!” Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

Now, Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

The Gospel of the Lord.

CREED (p. 408)

#### PRAYER OVER THE OFFERINGS

Accept, O Lord, we pray,  
the oblations of your people  
(and of those you have brought to new birth),  
that, renewed by confession of your name and by Baptism,  
they may attain unending happiness.  
Through Christ our Lord.



COMMUNION ANTIPHON

Cf. John 20:27

Bring your hand and feel the place of the nails, / and do not be unbelieving but believing, alleluia.

PRAYER AFTER COMMUNION

Grant, we pray, almighty God,  
that our reception of this paschal Sacrament  
may have a continuing effect  
in our minds and hearts.  
Through Christ our Lord.

## Reflection

### A Wave of Mercy

The Evangelist John makes us share in the emotion felt by the Apostles in their meeting with Christ after his Resurrection. Our attention focuses on the gesture of the Master, who transmits to the fearful, astounded disciples the mission of being ministers of divine Mercy. He shows them his hands and his side, which bear the marks of the Passion, and tells them: *"As the Father has sent me, even so I send you"* (Jn 20:21). Immediately afterwards *"he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'"* (Jn 20:22-23). Jesus entrusted to them the gift of "forgiving sins," a gift that flows from the wounds in his hands, his feet, and especially from his pierced side. From there a wave of mercy is poured out over all humanity.

Let us relive this moment with great spiritual intensity. Today the Lord also shows us his glorious wounds and his

heart, an inexhaustible source of light and truth, of love and forgiveness.

The Heart of Christ! His “Sacred Heart” has given [us] everything: redemption, salvation, sanctification. St. Faustina Kowalska saw coming from this Heart that was overflowing with generous love, two rays of light which illuminated the world. “The two rays,” according to what Jesus himself told her, “represent the blood and the water.” The blood recalls the sacrifice of Golgotha and the mystery of the Eucharist; the water, according to the rich symbolism of the Evangelist John, makes us think of Baptism and the Gift of the Holy Spirit (cf. Jn 3:5; 4:14).

Through the mystery of this wounded heart, the restorative tide of God’s merciful love continues to spread over the men and women of our time. Here alone can those who long for true and lasting happiness find its secret.

..... St. John Paul II, *Homily*, April 22, 2001

*John Paul II, born Karol Józef Wojtyła in 1920, was elected pope in 1978 and exercised his ministry with a tireless missionary spirit. He died in 2005 and was canonized in 2014.*

# Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 95:1-9

Come, let us ring out our joy to the LORD;  
hail the rock who saves us.  
Let us come before God giving thanks;  
with songs of praise, let us hail the Lord.

A mighty God is the LORD,  
a great king above all gods,  
in whose hand are the depths of the earth,  
and the heights of the mountains as well.  
The sea belongs to God, who made it,  
whose hand shaped the dry land as well.

O come; let us bow and bend low.  
Let us kneel before the LORD who made us,  
for the Lord is our God, and we  
the people of the heavenly pasture,  
the flock led by the almighty hand.

O that today you would heed God's voice!  
"Harden not your hearts as at Meribah,  
as on that day at Massah in the desert  
when your ancestors put me to the test;  
when they tried me, though they saw my work."

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:16-20

| If the dead are not raised, neither has Christ been raised,  
| and if Christ has not been raised, your faith is vain; you

are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.

But now Christ has been raised from the dead, the first-fruits of those who have fallen asleep.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Do not be unbelieving, but believe.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God our Maker, you shape us in your image and breathe life into us by your Spirit. In Jesus' name we pray: **R7.** Let our faith be strong in you, O God.

Transform us to live your Word in love and truth. **R7.**

Awaken us to the sacred, and nurture our relationships. **R7.**

Welcome into your everlasting light all who have died in the hope of the resurrection. **R7.**

Our Father . . .

May God remove our blindness and renew our vision in light of Christ's resurrection, by the power of the Holy Spirit. Amen.



April 19–25

Second Week of Easter

## *Within the Word*

### **To Breathe Together**

An ancient way of determining when a person had died was to hold a glass mirror under the person's nostrils to detect any trace of moist air indicating there was still some breath of life. Before modern methods of cardiopulmonary resuscitation (CPR), a person who had stopped breathing was simply allowed to slip away. In Sunday's gospel, the risen Christ reinfuses the breath of life into the constricted lungs of the believing community, releasing them from the fear that choked their ability to breathe together and to live fully for his mission.

The frightened disciples are gathered behind locked doors “for fear of the Jews.” In the aftermath of Jesus' execution, their fear is understandable—will they be next? In the Fourth Gospel, “the Jews” is code language for anyone who does not believe in and who opposes Jesus, even though Jesus himself and all his first disciples are Jews. The object of their fear is those who are like them in heritage, yet not like them in terms of belief in Jesus.

Sometimes what we fear most is seeing that which we do not want to face in ourselves reflected in “the other.” Into the midst of this fearful space Jesus enters, inviting his disciples to accept the peace he desires for them. It is not a peace that ignores the brutality inflicted on him, as he shows them the still visible wounds. It is a peace that recognizes full well the horror of what has occurred and results from the willingness to enter into processes of healing, forgiveness, and reconciliation, rather than retaliatory violence. An ability to see the wounds differently, not as something that needed to be avenged but as something that Christ was already able to heal

with his peace and his spirit, enables the disciples to let their fear give way to joy.

What results is a rebirth of the community. Just as the Creator brings to life the first human being by breathing into its nostrils (Gen 2:7), so the risen Christ brings back to life the frightened community of his followers. This is not a painless process. Recently, a friend suffered a collapsed lung. The intense pain he experienced when the lung was reinflated may be akin to the difficult process of transformation Jesus' disciples had to undergo. Before his death, Jesus spoke to them about this pain as birth pangs that would give way to joy when the new life emerged (John 16:20-22).

For some this rebirth takes place on the first day of the week after the resurrection. But not all are present and not all are moving to the same rhythm. The next week there are still some who are locked in their fear and who set up what may appear as impossible conditions before they will come to believe. Thomas voices their doubts: They need to see with their own eyes and touch with their own hands. It is not so much a stubborn resistance to believe what others have experienced as it is the necessity for each one to come to faith through a direct, personal encounter with Christ.

There can be no secondhand faith. The testimony of other believers leads one to Jesus, but it does not substitute for the tangible experience of Christ needed by each one. The gospel also allows that there are different ways people come to faith: some through seeing, some without. Both are blessed. No matter how one comes to believe, it is with a "conspiratorial" faith community—people who "breathe together" through the Spirit, who dissolves fear by the use of peace, forgiveness, and reconciliation.

—Sr. Barbara Reid, adapted from *Abiding Word*

*Barbara Reid, OP, is professor of New Testament at Catholic Theological Union in Chicago.*

Monday, April 20

## Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

### PSALM 127

(opt. hymn, pp. 440–47)

If the LORD does not build the house,  
in vain do its builders labor;  
if the LORD does not guard the city,  
in vain does the guard keep watch.

In vain is your earlier rising,  
your going later to rest,  
you who toil for the bread you eat,  
when God pours gifts on his beloved while they slumber.

Yes, children are a gift from the LORD,  
a reward, the fruit of the womb.  
Like arrows in the hand of a warrior,  
so are the children of one's youth.

Blessed are the warriors  
who have filled their quivers with these arrows!  
They will have no cause for shame,  
when they dispute with their foes in the gateways.

Glory to the Father . . .

### SCRIPTURE

Zephaniah 3:14, 15b-18a

**S**hout for joy, daughter Zion! / sing joyfully, Israel! / Be  
glad and exult with all your heart, / daughter Jeru-  
salem! / The King of Israel, the LORD, is in your midst, / you



have no further misfortune to fear. / On that day, it shall be said to Jerusalem: / Do not fear, Zion, / do not be discouraged! / The LORD, your God, is in your midst, / a mighty savior, / Who will rejoice over you with gladness, / and renew you in his love, / Who will sing joyfully because of you, / as on festival days.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

# ANTIPHON

You will conceive and bear a son, and you shall name him Jesus.

## CANTICLE OF ZECHARIAH (*inside front cover*)

# INTERCESSIONS

God of light, you restore us in hope and give life to our spirits. In trust we pray: **R7.** Saving God, renew us in your love.

Help us to make time for rest and holy leisure this week. **R7.**

Bless godparents, grandparents, aunts and uncles, and all who share love with our families. **R7.**

Watch over military troops, help us end all war, and rejoin military families in safety and peace. **R7.**

Our Father . . .

May God bless us with truth in our vision and charity in our hearts as we seek to do God's will. Amen.

## Blessed Among Us

### St. Agnes of Montepulciano

Dominican (ca. 1268–1317)

St. Agnes was born in a Tuscan village near Montepulciano. Precociously devout, she persuaded her parents at the age of nine to allow her to enter a local convent. There the community was similarly struck by her wisdom and piety. Soon after, she transferred to a community in Proceno, where, within a few years, she was elected abbess, although—in light of her youth, only fifteen—a special papal dispensation was required. Her reputation for holiness quickly spread, and stories of healings, visions, and miracles were widely reported.

Eventually, the people of Montepulciano were eager to reclaim their spiritual prodigy. Agnes agreed to take over a new convent, which she put under the Rule of St. Dominic. Toward the end of her life she received a vision in which an angel offered her a cup, saying, “Drink this chalice, spouse of Christ; the Lord Jesus drank it for you.” Some days later she was struck by a painful illness.

Agnes died on April 20, 1317, at forty-nine. Her tomb became a popular shrine, visited by St. Catherine of Siena, one of many who venerated her memory. She was canonized in 1726.

*“If you loved me, you would be glad because I am about to enter the glory of my Spouse. Do not grieve over much at my departure; I shall not lose sight of you. You will find that I have not abandoned you and you will possess me forever.”*

—St. Agnes of Montepulciano, parting words to her sisters

# Mass

## Monday of the Second Week of Easter

### ENTRANCE ANTIPHON

Romans 6:9

Christ, having risen from the dead, dies now no more; /  
death will no longer have dominion over him, alleluia.

### COLLECT

Grant, we pray, almighty God,  
that we, who have been renewed by paschal remedies,  
transcending the likeness of our earthly parentage,  
may be transformed in the image of our heavenly maker.  
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.

### A reading from the Acts of the Apostles

4:23-31

*As they prayed, they were all filled with the Holy Spirit  
and continued to speak the word of God with boldness.*

After their release Peter and John went back to their own people and reported what the chief priests and elders had told them. And when they heard it, they raised their voices to God with one accord and said, "Sovereign Lord, maker of heaven and earth and the sea and all that is in them, you said by the Holy Spirit through the mouth of our father David, your servant: / *Why did the Gentiles rage / and the peoples entertain folly? / The kings of the earth took their stand / and the princes gathered together / against the Lord and against his anointed.* / Indeed they gathered in this city against your holy servant Jesus whom you anointed, Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, to do what your hand and your will had long ago planned to take place. And now, Lord, take note of

their threats, and enable your servants to speak your word with all boldness, as you stretch forth your hand to heal, and signs and wonders are done through the name of your holy servant Jesus.” As they prayed, the place where they were gathered shook, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

The word of the Lord.

RESPONSORIAL PSALM

2:1-3, 4-7a, 7b-9

**R.** (see 11d) Blessed are all who take refuge in the Lord.

*or:* **R.** Alleluia.

Why do the nations rage  
and the peoples utter folly?  
The kings of the earth rise up,  
and the princes conspire together  
against the LORD and against his anointed:  
“Let us break their fetters  
and cast their bonds from us!” **R.**

He who is throned in heaven laughs;  
the LORD derides them.  
Then in anger he speaks to them;  
he terrifies them in his wrath:  
“I myself have set up my king  
on Zion, my holy mountain.”  
I will proclaim the decree of the LORD. **R.**

The LORD said to me, “You are my Son;  
this day I have begotten you.  
Ask of me and I will give you  
the nations for an inheritance  
and the ends of the earth for your possession.  
You shall rule them with an iron rod;  
you shall shatter them like an earthen dish.” **R.**

## GOSPEL ACCLAMATION

Colossians 3:1

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

A reading from the holy Gospel according to John 3:1-8

*No one can enter the Kingdom of God  
without being born of water and Spirit.*

**T**here was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him.” Jesus answered and said to him, “Amen, amen, I say to you, unless one is born from above, he cannot see the Kingdom of God.” Nicodemus said to him, “How can a man once grown old be born again? Surely he cannot reenter his mother’s womb and be born again, can he?” Jesus answered, “Amen, amen, I say to you, unless one is born of water and Spirit he cannot enter the Kingdom of God. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, ‘You must be born from above.’ The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.”

The Gospel of the Lord.

## PRAYER OVER THE OFFERINGS

Receive, O Lord, we pray,  
these offerings of your exultant Church,  
and, as you have given her cause for such great gladness,  
grant also that the gifts we bring  
may bear fruit in perpetual happiness.  
Through Christ our Lord.

COMMUNION ANTIPHON

John 20:19

Jesus stood in the midst of his disciples and said to them:  
/ Peace be with you, alleluia.

PRAYER AFTER COMMUNION

Look with kindness upon your people, O Lord,  
and grant, we pray,  
that those you were pleased to renew by eternal mysteries  
may attain in their flesh  
the incorruptible glory of the resurrection.  
Through Christ our Lord.

## Reflection

### Resurrection's Answer

*The wind blows where it wills . . . but you do not know  
where it comes from or where it goes; so it is with everyone  
who is born of the Spirit.*

When I was a young boy, filled with childish confidence that science must know everything, these Gospel words bothered me to no end. Maybe they didn't know where the wind came from back then, but surely now, here in the technical vastness of the future, that problem must have been solved!

What may seem like unanswerable conundrums are often based on assumptions that just aren't true. As a matter of fact, the wind is not a thing that has a place where it comes from or a place where it goes. If that's what you're looking for, you will be frustrated. What's worse, you'll also miss out enjoying the experience of the real wind itself, ruffling your hair or cooling your face.

And so it is with the Spirit.

Peter and the apostles rejoiced even as the chief priests and elders rebuked them, because they had learned not to fear those questions. The authorities assumed that they needed to get answers; they thought they had to win the argument. But the message of the Resurrection is that the fight is over, the argument settled. Those who executed Jesus, and who eventually would kill some of his apostles as well, thought they were winning, but they and their empire are today only dust. Meanwhile, the Spirit unleashed at that time still resounds where it will.

Br. Guy Consolmagno

*Guy Consolmagno, SJ, is the director of the Vatican Observatory and president of the Vatican Observatory Foundation.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 93

(opt. hymn, pp. 440–47)

The LORD is king, with majesty enrobed.  
The LORD is robed with might,  
and girded round about with power.

The world you made firm, not to be moved;  
your throne has stood firm from of old.  
From all eternity, O LORD, you are.

The floods have lifted up, O LORD,  
the floods have lifted up their voice;  
the floods have lifted up their thunder.

Greater than the roar of mighty waters,  
mightier than the surgings of the sea,  
the LORD is mighty on high.

Truly your decrees are to be trusted.  
Holiness is fitting to your house,  
O LORD, until the end of time.

Glory to the Father . . .

### SCRIPTURE

Ephesians 1:11-14

In [Christ] we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist



for the praise of his glory, we who first hoped in Christ. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

May the eyes of our hearts be enlightened to know the hope to which we are called.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of salvation, in Christ we have heard the Word of truth. With faith we pray: **R7**. Seal us with the Holy Spirit, O God.

Uphold peaceful protests against injustice. **R7**.

Instill in all people a respect for the dignity of life from conception to natural death. **R7**.

Give courage, confidence, and comfort to new mothers. **R7**.

Our Father . . .

May God give us the graces we need to walk the path that leads to everlasting life, in Jesus our Savior. Amen.

Tuesday, April 21

## *Morning*

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 33:1-5, 18-22

(opt. hymn, pp. 440-47)

Ring out your joy to the LORD, O you righteous;  
for praise is fitting from the upright.

Give thanks to the LORD upon the harp;  
with a ten-stringed lute sing songs to God.

O sing a song that is new;  
play skillfully, with shouts of joy.

For the word of the LORD is upright,  
and all God's works to be trusted.  
The LORD loves justice and right;  
God's faithful love fills the earth.

Behold, the eyes of the LORD  
are on those who fear him,  
who hope in God's faithful love,  
to rescue their soul from death,  
to keep them alive in famine.

Our soul is waiting for the LORD,  
our God, our help and our shield.  
In you do our hearts find joy;  
we trust in your holy name.  
May your faithful love be upon us,  
as we hope in you, O LORD.

Glory to the Father . . .

## SCRIPTURE

Deuteronomy 15:7-8, 10-11

If one of your kindred is in need in any community in the land which the LORD, your God, is giving you, you shall not harden your heart nor close your hand against your kin who is in need. Instead, you shall freely open your hand and generously lend what suffices to meet that need. When you give, give generously and not with a stingy heart; for that, the LORD, your God, will bless you in all your works and undertakings. The land will never lack for needy persons; that is why I command you: “Open your hand freely to your poor and to your needy kin in your land.”

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

## ANTIPHON

Distribution was made to each according to need.

CANTICLE OF ZECHARIAH (*inside front cover*)

## INTERCESSIONS

Righteous God, your faithful love fills the earth. In confidence we pray: **R7.** Hear us, O God.

Help us to give generously of ourselves to those who are young, poor, or ill. **R7.**

Rescue those whose lives are endangered by famine or flood, disaster or war. **R7.**

Bless musicians, liturgists, and music ministers. **R7.**

Our Father . . .

May God bless us with the insight to live the truth of the Gospel and seal us with the gift of the Holy Spirit. Amen.

## Blessed Among Us

**Käthe Kollwitz**

Artist (1867–1945)

Käthe Kollwitz, one of the great artists of the twentieth century, lived most of her life in Berlin. Her husband was a doctor who practiced in a working-class section of the city, and his patients served as models for many of her drawings and lithographs. Few other artists were ever so committed to representing the private struggles and suffering of the poor. Her depictions of hunger, unemployment, domestic violence, and the oppressive burden of despair are among the most poignant images in all modern art.

Kollwitz was particularly sensitive to the experience of women, especially the aspects of maternal love. She depicted a mother's delight in the presence of her children as well as her fierce determination to protect her young. She herself was no stranger to loss. In World War I her youngest son, Peter, was killed at the front. His death was a "thunderbolt." Peter, she wrote, "was seed for the planting that should not have been ground." Eventually she transformed her grief into a passionate commitment to peace. In 1932 she unveiled a commissioned war memorial entitled "The Mourning Parents," its figures modeled after herself and her husband.

With the rise of the Nazis her work was banned. Somehow she survived the years that followed, the terror, the hunger, the devastation of war (which cost the life of her grandson, another Peter), all the while holding intact her faith in a new world. She died on April 22, 1945, days before the Armistice.

*"One day, a new idea will arise and there will be an end to all wars. I die convinced of this."*

—Käthe Kollwitz

# Mass

## *Tuesday of the Second Week of Easter*

[St. Anselm, opt. memorial]

### ENTRANCE ANTIPHON

Revelation 19:7, 6

Let us rejoice and be glad and give glory to God, / for the Lord our God the Almighty reigns, alleluia.

### COLLECT

Enable us, we pray, almighty God,  
to proclaim the power of the risen Lord,  
that we, who have received the pledge of his gift,  
may come to possess all he gives  
when it is fully revealed.  
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.

### A reading from the Acts of the Apostles

4:32-37

*The community of believers was of one heart and mind.*

**T**he community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the Apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the Apostles, and they were distributed to each according to need.

Thus Joseph, also named by the Apostles Barnabas (which is translated “son of encouragement”), a Levite, a

Cypriot by birth, sold a piece of property that he owned, then brought the money and put it at the feet of the Apostles. The word of the Lord.

RESPONSORIAL PSALM

93:1ab, 1cd-2, 5

**R.** (1a) The Lord is king; he is robed in majesty.

**or: R.** Alleluia.

The LORD is king, in splendor robed;  
robed is the LORD and girt about with strength. **R.**

And he has made the world firm,  
not to be moved.

Your throne stands firm from of old;  
from everlasting you are, O LORD. **R.**

Your decrees are worthy of trust indeed:  
holiness befits your house,  
O LORD, for length of days. **R.**

GOSPEL ACCLAMATION

John 3:14-15

The Son of Man must be lifted up,  
so that everyone who believes in him  
may have eternal life.

**A reading from the holy Gospel according to John 3:7b-15**

*No one has gone up to heaven except the one  
who has come down from heaven, the Son of Man.*

**J**esus said to Nicodemus: “‘You must be born from above.’ The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.” Nicodemus answered and said to him, “How can this happen?” Jesus answered and said to him, “You are the

teacher of Israel and you do not understand this? Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.”

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Grant, we pray, O Lord,  
that we may always find delight in these paschal  
mysteries,  
so that the renewal constantly at work within us  
may be the cause of our unending joy.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Cf. Luke 24:46, 26

The Christ had to suffer and rise from the dead, / and so  
enter into his glory, alleluia.

#### PRAYER AFTER COMMUNION

Hear, O Lord, our prayers,  
that this most holy exchange,  
by which you have redeemed us,  
may bring your help in this present life  
and ensure for us eternal gladness.  
Through Christ our Lord.

## Reflection

### Born from Above

Observe how Jesus never accuses Nicodemus of wickedness but only of simplicity and a lack of wisdom. But someone will say: What connection does this birth have with Jewish doctrines? What doesn't it have in common with them? The first man that was made, the woman that was made out of his rib, the barren that bore, the miracles that were worked by means of water—for instance, Elisha's bringing up the iron from the river, the passage of the Red Sea, the pool that the angel troubled, and Naaman the Syrian's purification in the Jordan—these were all types and figures of the spiritual birth and purification that would take place in the future.

Many passages in the prophets too have a hidden reference to this birth, as for instance . . . “your youth is renewed like the eagle's” . . . and “Blessed is he whose transgression is forgiven.” Isaac also was a type of this birth . . . Referring to these passages, our Jesus says, “Are you a master in Israel, and you do not know these things?”

St. John Chrysostom, *Homilies on the Gospel of John*

*John Chrysostom (ca. 347–407) was one of the early Church Fathers. As a priest he gained a reputation for his eloquent preaching on Sacred Scripture—“Chrysostom” means “golden-mouth.” He was declared a Doctor of the Church in 1568.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 119:33-40

LORD, teach me the way of your statutes,  
and I will keep them to the end.  
Grant me insight that I may keep your law,  
and observe it wholeheartedly.

Guide me in the path of your commands,  
for in them is my delight.  
Bend my heart to your decrees,  
and not to wrongful gain.

Turn my eyes from gazing on vanities;  
in your way, give me life.  
Fulfill your promise to your servant,  
that you may be revered.

Turn away the taunts I dread,  
for your decrees are good.  
See, I long for your precepts;  
give me life by your righteousness.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:45-49

It is written, “The first man, Adam, became a living being,” the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we

have borne the image of the earthly one, we shall also bear the image of the heavenly one.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

You must be born of the Spirit.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Mighty God, you are the Alpha and the Omega. Fill us with your Spirit as we pray: **R7.** Give us understanding of your Word, O God.

Inspire preachers, Scripture scholars, and translators of your Word. **R7.**

Heal communities that are broken because of personal weakness, past hurts, or mistrust. **R7.**

Gift your Church with the grace of contemplation and just action for the poor. **R7.**

Our Father . . .

Let us prefer nothing to the love of Christ, and may he bring us together to everlasting life. Amen.

Wednesday, April 22

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 19:8-11

(opt. hymn, pp. 440–47)

The law of the LORD is perfect;  
it revives the soul.  
The decrees of the LORD are steadfast;  
they give wisdom to the simple.

The precepts of the LORD are right;  
they gladden the heart.  
The command of the LORD is clear;  
it gives light to the eyes.

The fear of the LORD is pure,  
abiding forever.  
The judgments of the LORD are true;  
they are, all of them, righteous.

They are more to be desired than gold,  
than quantities of gold.  
And sweeter are they than honey,  
than honey flowing from the comb.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 7:7-9

It was not because you are more numerous than all the peoples that the LORD set his heart on you and chose you; for you are really the smallest of all peoples. It was because the LORD loved you and because of his fidelity to the oath

he had sworn to your ancestors, that the LORD brought you out with a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt. Know, then, that the LORD, your God, is God: the faithful God who keeps covenant mercy to the thousandth generation toward those who love him and keep his commandments.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

God so loved the world that he gave his only son that we might have eternal life.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Gracious God, you keep your covenant of mercy to the thousandth generation. In hope we pray: **R7.** God of salvation, hear our prayer.

Make your Church a living presence of your compassion, justice, and love to all who suffer. **R7.**

Call to our minds the graces of our baptism, and strengthen us in faith, hope, and love. **R7.**

Comfort and heal those who suffer depression, chronic pain, or debilitating injury. **R7.**

Our Father . . .

May God enrich us with every gift of the Spirit and strengthen us for the work of love, through Jesus, the wisdom of God. Amen.

## Blessed Among Us

**Engelbert Mveng**

Jesuit Theologian (1930–1995)

Engelbert Mveng, the first Cameroonian Jesuit, trained in the Belgian Congo and studied in Belgium and France. He returned to his homeland following ordination in 1963. Drawing on his African cultural roots, Mveng developed a unique theological voice, combining art, history, and anthropology. Art, he believed, was “essentially a cosmic liturgy and a religious language,” which imparted a vision of human destiny and its relation to God. Through his own work, which included altar pieces, Stations of the Cross, and other paintings, he translated the divine mysteries into a distinctively African visual idiom of signs and symbols. “Every rite, dance, piece of music, and work of art,” he wrote, “is a cosmic celebration of life’s victory over death.”

Mveng was a key promoter of inculturation—the incarnation of the Gospel into the language, culture, and worldview of African peoples. Through this “de-Europeanizing” of the Gospel, the African Church not only found its own voice but contributed to making the Church more truly “catholic.”

He was also a theologian of liberation, which for him involved aligning oneself with the Kingdom of God—the forces of truth, freedom, justice, and love—against the kingdom of this world, which breeds poverty, injustice, tears, and discord. “It is from this kingdom that we must free ourselves.”

While inspiring a generation of African theologians, Mveng also had his enemies. On April 23, 1995, he was murdered by unknown assailants.

*“The vocation of human beings on earth is to ensure the victory of life over death.”*

—Fr. Engelbert Mveng

# Mass

## Wednesday of the Second Week of Easter

### ENTRANCE ANTIPHON

Cf. Psalm 18 (17):50; 22 (21):23

I will praise you, Lord, among the nations; / I will tell of your name to my kin, alleluia.

### COLLECT

As we recall year by year the mysteries  
by which, through the restoration of its original dignity,  
human nature has received the hope of rising again,  
we earnestly beseech your mercy, Lord,  
that what we celebrate in faith  
we may possess in unending love.  
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.

### A reading from the Acts of the Apostles

5:17-26

*The men whom you put in prison are in the temple area  
and are teaching the people.*

**T**he high priest rose up and all his companions, that is, the party of the Sadducees, and, filled with jealousy, laid hands upon the Apostles and put them in the public jail. But during the night, the angel of the Lord opened the doors of the prison, led them out, and said, "Go and take your place in the temple area, and tell the people everything about this life." When they heard this, they went to the temple early in the morning and taught. When the high priest and his companions arrived, they convened the Sanhedrin, the full senate of the children of Israel, and sent to the jail to have them brought in. But the court officers who went did not find them in the prison, so they came back

and reported, “We found the jail securely locked and the guards stationed outside the doors, but when we opened them, we found no one inside.” When the captain of the temple guard and the chief priests heard this report, they were at a loss about them, as to what this would come to. Then someone came in and reported to them, “The men whom you put in prison are in the temple area and are teaching the people.” Then the captain and the court officers went and brought them, but without force, because they were afraid of being stoned by the people.

The word of the Lord.

RESPONSORIAL PSALM

34:2-3, 4-5, 6-7, 8-9

**R.** (7a) The Lord hears the cry of the poor.

*or:* **R.** Alleluia.

I will bless the LORD at all times;  
his praise shall be ever in my mouth.  
Let my soul glory in the LORD;  
the lowly will hear me and be glad. **R.**

Glorify the LORD with me,  
let us together extol his name.  
I sought the LORD, and he answered me  
and delivered me from all my fears. **R.**

Look to him that you may be radiant with joy,  
and your faces may not blush with shame.  
When the poor one called out, the LORD heard,  
and from all his distress he saved him. **R.**

The angel of the LORD encamps  
around those who fear him, and delivers them.  
Taste and see how good the LORD is;  
blessed the man who takes refuge in him. **R.**

GOSPEL ACCLAMATION

John 3:16

God so loved the world that he gave his only-begotten Son,  
so that everyone who believes in him might have  
eternal life.

A reading from the holy Gospel according to John 3:16-21

*God sent his Son that the world might be saved through him.*

God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only-begotten Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

O God, who by the wonderful exchange effected in this  
sacrifice

have made us partakers of the one supreme Godhead,  
grant, we pray,

that, as we have come to know your truth,  
we may make it ours by a worthy way of life.

Through Christ our Lord.



## COMMUNION ANTIPHON

Cf. John 15:16, 19

I have chosen you from the world, says the Lord, / and  
have appointed you to go and bear fruit, / fruit that will  
last, alleluia.

## PRAYER AFTER COMMUNION

Graciously be present to your people, we pray, O Lord,  
and lead those you have imbued with heavenly mysteries  
to pass from former ways to newness of life.  
Through Christ our Lord.

## Reflection

### Let There Be Light

One of the most frequent metaphors for the dichotomy between good and evil is the contrast between darkness and light. The speed of light—186,282 miles per *second*—is the cosmic speed limit. Nothing travels faster. In the book of Genesis, God's first words are, "Let there be light." And God saw how good the light was. It's abundantly clear: light means goodness, and darkness indicates evil.

Today's Gospel affirms this reality. The redemption of the world is achieved in the life, death, and resurrection of the Son of God. Through him, eternal light comes into the world. Evil, sin, and death are conquered forever. This happens because "God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might not perish but might have eternal life." Whoever lives this truth comes to the light.

As Christians, we need the light of Christ to see reality accurately. In this sense, light is associated with truth and

power, and in this light we come to know the truth of God's redeeming love. We have the example of the apostles, who as we hear in Acts, proclaim the truth in the light of day. They saw the light of morning and responded with true teaching.

Reflecting on these texts during the Easter season reveals a significant sequence for our life of faith: light, goodness, truth, and life. This is a powerful connection to celebrate as we strive to live as Easter people, risen in and bearing the light of Christ. We need not travel either fast or far.

Sr. Margaret Michaud

*Margaret Michaud, OSB, is a member of Saint Benedict's Monastery, Saint Joseph, Minnesota. On the staff of the monastery's spirituality center, her work includes retreats, talks, and classes based on Scripture and Benedictine spirituality.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 119:41-48

LORD, let your love come upon me,  
the salvation you have promised.  
I shall answer those who taunt me,  
for I trust in your word.

Never take the word of truth from my mouth,  
for I hope in your decrees.  
I shall always keep your law,  
forever and ever.

I shall walk on a spacious plain,  
for I seek your precepts.  
I will speak of your decrees before rulers,  
and not be abashed.

In your commands I have found my delight;  
these I have loved.  
I reach out to your commands, which I love,  
and ponder your statutes.

Glory to the Father . . .

SCRIPTURE

1 John 2:7-10

**B**eloved, I am writing no new commandment to you but an old commandment that you had from the beginning. The old commandment is the word that you have heard. And yet I do write a new commandment to you, which holds true in him and among you, for the darkness

is passing away, and the true light is already shining. Whoever says he is in the light, yet hates his brother, is still in the darkness. Whoever loves his brother remains in the light, and there is nothing in him to cause a fall.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Whoever lives in the truth comes to the light.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God Most High, you love every creature and bid us to walk in love. In faith we pray: **R7**. Lead us by the light of Christ, O God.

For Pope Francis, bishops, and Church leaders, we pray: **R7**.

For caregivers, teachers, and parents, we pray: **R7**.

For lawyers, juries, and court officials, we pray: **R7**.

Our Father . . .

May the Word of God take root in us, transform our hearts and minds, and bear fruit in love, through Jesus our brother. Amen.

Thursday, April 23

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

### PSALM 15

(opt. hymn, pp. 440–47)

LORD, who may abide in your tent,  
and dwell on your holy mountain?

Whoever walks without fault;  
who does what is righteous,  
and speaks with heartfelt truth.

Whoever does not slander with the tongue;  
who does no wrong to a neighbor,  
who casts no slur on a friend,  
who looks with scorn on the wicked,  
but honors those who fear the LORD.

Whoever keeps an oath, whatever the cost,  
who lends no money at interest,  
and accepts no bribes against the innocent.

Such a one shall never be shaken.

Glory to the Father . . .

### SCRIPTURE

Numbers 23:16, 17b-20

**T**he LORD met Balaam, and, having put an utterance in his mouth, said to him: Return to Balak, and speak accordingly. When Balak asked him, “What did the LORD say?” Balaam recited his poem:

Rise, Balak, and listen; / give ear to my testimony, son of Zippor! / God is not a human being who speaks falsely, /

nor a mortal, who feels regret. / Is God one to speak and not act, / to decree and not bring it to pass? / I was summoned to bless; / I will bless; I cannot revoke it!

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Peter and the apostles declared: "We must obey God rather than mortals."

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Loving God, you have given everything over to your Son. In hope we pray to you: **R/**. Let us live by your Spirit, O God.

Free us from unnecessary activities, deepen our prayer, and let your love shine through us. **R/**.

Sensitize us to make decisions that consider the well-being of all the living. **R/**.

Gladden the hearts of those whom you have called to the single vocation. **R/**.

Our Father . . .

May the peace of the risen Christ reign in our hearts, now and always. Amen.

## Blessed Among Us

### Cesar Chavez

Farmworker, Labor Organizer (1927–1993)

In the early 1960s Cesar Chavez wrote a new chapter in the history of the American labor movement by organizing the first successful union of farmworkers. Through his commitment to nonviolence and his deep faith in the justice of his cause, he transformed a local labor struggle into a moral crusade that brought hope to the hopeless and aroused the conscience of the nation.

Cesar Chavez was born in 1927 to a Mexican-American family in the Southwest. As a child he performed stoop labor in the fields as his family followed the crops up and down the West Coast. As a young man with a family he was eager to move away from the poverty of his upbringing. But he was influenced by a priest who instilled in him a passion for social justice and later by community activists who trained him in the techniques of organization. After moving to Delano, California, he founded the United Farmworkers Union (UFW).

The union was built on principles of sacrifice and solidarity and a commitment to nonviolence. Marches by the UFW often had a religious character, reinforced by public prayer, banners of Our Lady of Guadalupe, and public fasting. Along with strikes and picket lines, the UFW added consumer boycotts that appealed for public support. The strikers faced arrests and beatings, and the movement had its martyrs. And yet, whenever the cause faced defeat, Chavez breathed life into the struggle through his personal commitment and charisma.

He died on April 23, 1993.

*"It is my deepest belief that only by giving our lives do we find life."*

—Cesar Chavez

# Mass

## Thursday of the Second Week of Easter

[St. George; St. Adalbert, opt. memorials]

### ENTRANCE ANTIPHON

Cf. Psalm 68 (67):8-9, 20

O God, when you went forth before your people, /  
marching with them and living among them, / the earth  
trembled, heavens poured down rain, alleluia.

### COLLECT

O God, who for the salvation of the world  
brought about the paschal sacrifice,  
be favorable to the supplications of your people,  
so that Christ our High Priest, interceding on our behalf,  
may by his likeness to ourselves  
bring us reconciliation,  
and by his equality with you  
free us from our sins.  
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.

### A reading from the Acts of the Apostles

5:27-33

*We are witnesses of these words, as is the Holy Spirit.*

When the court officers had brought the Apostles in  
and made them stand before the Sanhedrin, the high  
priest questioned them, "We gave you strict orders did we  
not, to stop teaching in that name. Yet you have filled  
Jerusalem with your teaching and want to bring this man's  
blood upon us." But Peter and the Apostles said in reply,  
"We must obey God rather than men. The God of our ances-  
tors raised Jesus, though you had him killed by hanging  
him on a tree. God exalted him at his right hand as leader



and savior to grant Israel repentance and forgiveness of sins. We are witnesses of these things, as is the Holy Spirit whom God has given to those who obey him.”

When they heard this, they became infuriated and wanted to put them to death.

The word of the Lord.

RESPONSORIAL PSALM

34:2 and 9, 17-18, 19-20

**R7.** (7a) The Lord hears the cry of the poor.

*or: R7. Alleluia.*

I will bless the LORD at all times;

his praise shall be ever in my mouth.

Taste and see how good the LORD is;

blessed the man who takes refuge in him. **R7.**

The LORD confronts the evildoers,

to destroy remembrance of them from the earth.

When the just cry out, the LORD hears them,

and from all their distress he rescues them. **R7.**

The LORD is close to the brokenhearted;

and those who are crushed in spirit he saves.

Many are the troubles of the just man,

but out of them all the LORD delivers him. **R7.**

GOSPEL ACCLAMATION

John 20:29

You believe in me, Thomas, because you have seen me,

says the Lord;

blessed are those who have not seen, but still believe!

A reading from the holy Gospel according to John 3:31-36

*The Father loves the Son and has given everything over to him.*

**T**he one who comes from above is above all. The one who is of the earth is earthly and speaks of earthly

things. But the one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony. Whoever does accept his testimony certifies that God is trustworthy. For the one whom God sent speaks the words of God. He does not ration his gift of the Spirit. The Father loves the Son and has given everything over to him. Whoever believes in the Son has eternal life, but whoever disobeys the Son will not see life, but the wrath of God remains upon him.

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

May our prayers rise up to you, O Lord,  
together with the sacrificial offerings,  
so that, purified by your graciousness,  
we may be conformed to the mysteries of your mighty love.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Matthew 28:20

Behold, I am with you always, / even to the end of the age,  
alleluia.

#### PRAYER AFTER COMMUNION

Almighty ever-living God,  
who restore us to eternal life  
in the Resurrection of Christ,  
increase in us, we pray, the fruits of this paschal Sacrament  
and pour into our hearts the strength of this saving food.  
Through Christ our Lord.

## Reflection

### Who Has Your Ear?

“We must obey God, not men.” A shocking response to Israel’s supreme leaders—this from a bunch of fishermen and other assorted “nobodies” who followed the recently executed Jesus of Nazareth and were forbidden to teach in his name.

The word “obey” is rooted in the Latin for “listen” or “hear.” The apostles choose to listen to “the God of our ancestors who raised Jesus . . . exalted him as leader and savior,” making them “witnesses of these things, as is the Holy Spirit whom God has given to those who obey [listen to] him.”

What we listen to and take to heart can determine not only our personal future but the future of our country, even of the world. Who has your ear? Whose words do you listen to and trust? Who is worthy of your attention?

John the Baptist certainly is. He is the great witness in the opening chapters of the Fourth Gospel, and today he contrasts his own role with that of Jesus. John is “of the earth . . . and speaks of earthly things.” But Jesus “comes from heaven” and “speaks the words of God.” Most importantly, Jesus brings eternal life to those who listen to him.

So, during this Easter season, give your ear to the preaching of Peter and Paul in Acts and to the great speeches of Jesus, our risen Lord, in the Gospel of John. Listen, really listen, to their words. Where do they take you?

Fr. James A. Wallace

*James A. Wallace, CSsR, is a member of an evangelization team working out of Holy Redeemer College in Washington, DC.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 96:1-6, 11-13

(opt. hymn, pp. 440-47)

O sing a new song to the LORD;  
sing to the LORD, all the earth.  
O sing to the LORD; bless God's name.  
Proclaim divine salvation day by day.  
Tell among the nations God's glory,  
divine wonders among all the peoples.

For the LORD is great and highly to be praised,  
to be feared above all gods.  
For the idols of the nations are naught.  
It was the LORD who made the heavens.  
Greatness and splendor abound in God's presence,  
strength and honor in the holy place.

Let the heavens rejoice and earth be glad;  
let the sea and all within it thunder praise.  
Let the field and all it bears rejoice.

Then all the trees of the wood will shout for joy  
at the presence of the LORD who comes;  
God comes to judge the earth.  
The Lord will judge the world with righteousness,  
and the peoples with faithfulness.

Glory to the Father . . .

SCRIPTURE

Hebrews 2:1-4

We must attend all the more to what we have heard,  
so that we may not be carried away. For if the word

announced through angels proved firm, and every transgression and disobedience received its just recompense, how shall we escape if we ignore so great a salvation? Announced originally through the Lord, it was confirmed for us by those who had heard. God added his testimony by signs, wonders, various acts of power, and distribution of the gifts of the holy Spirit according to his will.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

The one whom God has sent speaks the words of God.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of majesty, greatness and grandeur abound in your presence. In awe we pray: **R.** Let us walk by your truth, O God.

Give justice to immigrants, refugees, migrants, and the poor. **R.**

Help us to sow beauty in the earth, and fill us with awe for creation. **R.**

Prosper fruitful dialogue among Christians, Muslims, and Jews. **R.**

Our Father . . .

May God lead us from war to peace, from darkness to light, from fear to love, in Jesus our brother. Amen.

Friday, April 24

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

### PSALM 130

(opt. hymn, pp. 440–47)

Out of the depths I cry to you, O LORD;  
Lord, hear my voice!  
O let your ears be attentive  
to the sound of my pleadings.

If you, O LORD, should mark iniquities,  
Lord, who could stand?  
But with you is found forgiveness,  
that you may be revered.

I wait for the LORD, my soul waits.  
I hope in God's word.  
My soul is waiting for the Lord,  
more than sentinels for daybreak.

More than sentinels for daybreak,  
let Israel wait for the LORD.  
For with the LORD there is loving mercy,  
in God is plentiful redemption.  
It is the Lord who will redeem Israel  
from all its iniquities.

Glory to the Father . . .

### SCRIPTURE

2 Kings 4:42–44

A man came from Baal-shalishah bringing the man of  
God twenty barley loaves made from the first fruits,

and fresh grain in the ear. Elisha said, “Give it to the people to eat.” But his servant objected, “How can I set this before a hundred?” Elisha again said, “Give it to the people to eat, for thus says the LORD: You will eat and have some left over.” He set it before them, and when they had eaten, they had some left over, according to the word of the LORD.

READ, PONDER, PRAY on a word or phrase from these readings or another of today’s Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

The Lord gives bread to the hungry and drink to the thirsty.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

Generous God, you hear the cry of the poor and bid us to do the same. In faith we pray: **R/**. God, receive our prayer.

Give wisdom and insight, courage and compassion to parish councils, school boards, and faith communities. **R/**.

Open opportunities for those who seek employment, just wages, or affordable education. **R/**.

Give light to those who suffer profound despair. **R/**.

Our Father . . .

May God show us mercy, forgive our sin, and bring us together to everlasting life. Amen.

## *Blessed Among Us*

### **St. Benedict Menni**

Founder (1841–1914)

Benedict Menni was born in Milan. During a war between Italy and France he volunteered to transport wounded soldiers to a hospital run by the Hospitallers of St. John of God. So impressed was he by their work that he entered the order. He was ordained in 1866.

Almost immediately, he was given the assignment of restoring the order to Spain—its country of origin, though it had been banned in 1836 by an anticlerical government. Against the backdrop of war and social upheaval, Benedict successfully fulfilled his assignment. But increasingly he emphasized a new mission—humane care of the mentally ill, who were, as he noted, “held in prisons with no attention paid to their cure.” In 1877 he founded the first of eleven psychiatric hospitals—the only such institutions in Spain at that time. He also founded the first female branch of the order, the Hospitaller Sisters of the Sacred Heart of Jesus. His hospitals stressed holistic treatment—care for the whole person, not just management of symptoms—and the absolute rejection of physical punishment.

Benedict endured many personal trials, along the way finding enemies both in society and in his own order. In 1912 he resigned as superior general. Soon after, he succumbed to senile dementia and died on April 24, 1914. He was canonized in 1999.

*“I was sick and you visited me.”*

—Matthew 25:36



# Mass

## Friday of the Second Week of Easter

[St. Fidelis of Sigmaringen, opt. memorial]

### ENTRANCE ANTIPHON

Revelation 5:9-10

You have redeemed us, Lord, by your Blood, / from every tribe and tongue and people and nation, / and have made us into a kingdom, priests for our God, alleluia.

### COLLECT

O God, hope and light of the sincere,  
we humbly entreat you to dispose our hearts  
to offer you worthy prayer  
and ever to extol you  
by dutiful proclamation of your praise.  
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.

### A reading from the Acts of the Apostles

5:34-42

*The Apostles went out rejoicing that they had been found worthy to suffer dishonor for the sake of the name.*

A Pharisee in the Sanhedrin named Gamaliel, a teacher of the law, respected by all the people, stood up, ordered the Apostles to be put outside for a short time, and said to the Sanhedrin, "Fellow children of Israel, be careful what you are about to do to these men. Some time ago, Theudas appeared, claiming to be someone important, and about four hundred men joined him, but he was killed, and all those who were loyal to him were disbanded and came to nothing. After him came Judas the Galilean at the time of the census. He also drew people after him, but he too perished and all who were loyal to him were scattered. So

now I tell you, have nothing to do with these men, and let them go. For if this endeavor or this activity is of human origin, it will destroy itself. But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God.” They were persuaded by him. After recalling the Apostles, they had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them. So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name. And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Christ, Jesus.

The word of the Lord.

RESPONSORIAL PSALM

27:1, 4, 13-14

**R7.** (see 4abc) One thing I seek: to dwell in the house of the Lord. *or:* **R7.** Alleluia.

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.**

One thing I ask of the LORD;  
this I seek:

To dwell in the house of the LORD  
all the days of my life,

That I may gaze on the loveliness of the LORD  
and contemplate his temple. **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 ACCLAMATION

Matthew 4:4b

One does not live on bread alone,  
but on every word that comes forth from the mouth  
of God.

A reading from the holy Gospel according to John 6:1-15

*Jesus distributed to those who were reclining  
as much as they wanted.*

Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus

knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Accept in compassion, Lord, we pray,  
the offerings of your family,  
that under your protective care  
they may never lose what they have received,  
but attain the gifts that are eternal.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Romans 4:25

Christ our Lord was handed over for our transgressions /  
and was raised again for our justification, alleluia.

#### PRAYER AFTER COMMUNION

Keep safe, O Lord, we pray,  
those whom you have saved by your kindness,  
that, redeemed by the Passion of your Son,  
they may rejoice in his Resurrection.  
Who lives and reigns for ever and ever.

## Reflection

### A Good Turn Daily

Jesus took bread, blessed it, broke it, and gave it to the hungry people. We call this a miracle because he had so little to work with but made a surplus with what he had. Of all the people who had gathered to hear Jesus, one small boy had a lunch prepared by his mother. She had ensured that he would not

go hungry. Her forethought gave Jesus the opportunity to show hospitality and abundant love.

We, too, are bread that is broken and sent out to be Christ in the world. We may not perform great miracles, but we can use our ordinary experiences to “feed” others and give them hope.

How many times during our weeks, our days, are we called upon to be Eucharist for others? Parents ensure their children are fed, clothed, loved, and valued. Daily, parents do the little things—make meals, bandage the scrapes, listen to the pains and joys in their children’s lives. A smile to a homeless person, a compliment to a lonely elder, and a kind welcome to the immigrant are but a few ways that we multiply the little that we have been given. We cannot heal the whole world, but we can find ways to “do a good turn daily.”

Jesus feeds us in the Eucharist, is present to us in the broken bread, and through his self-gift, we are made whole once again.

..... Diana Gaillardetz

*Diana Gaillardetz is a pastoral minister and currently working toward a master’s in social work. She has been blessed with not just one but two mothers—one through adoption and the other from birth.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 40:2-6

(opt. hymn, pp. 440-47)

I waited, I waited for the LORD,  
and God stooped down to me,  
having heard my cry.

The Lord drew me from the deadly pit,  
from the miry clay.  
God set my feet upon a rock,  
made my footsteps firm.

The Lord put a new song into my mouth,  
praise of our God.  
Many shall see and fear  
and shall trust in the LORD.

Blessed are they who have placed  
their trust in the LORD,  
and do not turn to the proud  
who follow false gods.

How many are the wonders and designs  
that you have worked for us, O LORD my God;  
you have no equal.  
Should I wish to proclaim or speak of them,  
they would be more than I can tell!

Glory to the Father . . .

SCRIPTURE

Philippians 1:12-14

I want you to know . . . that my situation has turned out  
rather to advance the gospel, so that my imprisonment

has become well known in Christ throughout the whole praetorium and to all the rest, and so that the majority of the brothers, having taken encouragement in the Lord from my imprisonment, dare more than ever to proclaim the word fearlessly.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

The disciples rejoiced that they had been found worthy to suffer for the sake of Christ.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

God of all grace, you bring us into communion with Jesus and bless us with every gift of the Spirit. In hope we pray:

**R.** Bless us, O God.

Give journalists, reporters, and social media personnel a deep commitment to seeking truth. **R.**

Rescue those who are tempted to harm themselves or others. **R.**

Fortify those who suffer persecution for the sake of the Gospel. **R.**

Our Father . . .

May God open our eyes to the wonders of the Spirit working in our midst, through Jesus our saving hope.  
Amen.

Saturday, April 25

## Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 19:2-7

(opt. hymn, pp. 440-47)

The heavens declare the glory of God,  
whose handiwork the firmament proclaims.

Day unto day conveys the message,  
and night unto night imparts the knowledge.

No speech, no word, whose voice goes unheeded;  
their sound goes forth through all the earth,  
their message to the utmost bounds of the world.

There God has placed a tent for the sun;  
it comes forth like a bridegroom coming from his tent,  
rejoices like a champion to run its course.

At one end of the heavens is the rising of the sun;  
to its furthest end it runs its course.  
There is nothing concealed from its burning heat.

Glory to the Father . . .

SCRIPTURE

Wisdom 1:16; 2:22-3:1

It was the wicked who with hands and words invited death,  
/ considered it a friend, and pined for it, / and made a  
covenant with it, / Because they deserve to be allied with it.

[T]hey did not know the hidden counsels of God; / nei-  
ther did they count on a recompense for holiness / nor dis-



cern the innocent souls' reward. / For God formed us to be imperishable; / the image of his own nature he made us. / But by the envy of the devil, death entered the world, / and they who are allied with him experience it.

The souls of the righteous are in the hand of God, / and no torment shall touch them.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

God will restore, confirm, strengthen, and establish you.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

God of love, you revealed Jesus as the Messiah through the evangelist Mark. In company with all the saints, we pray: **R.** God, in your wisdom, hear our prayer.

Rekindle our joy for sharing the stories and love of Jesus. **R.**

Strengthen your Church to share in the sufferings of Christ and stand in solidarity with the oppressed. **R.**

Prosper fruitful dialogue among women and men in your Church. **R.**

Our Father . . .

May God bless us with listening hearts and a ready will to live the Gospel we profess. Amen.

## Blessed Among Us

### St. Mark

Evangelist (First Century)

Who was St. Mark? A disciple of Jesus and thus a witness to the story recounted in his Gospel? Perhaps the John Mark who appears in the book of Acts as a companion to Paul in his missionary journey? Regardless of his sources or his identity there is no doubt that in writing the first Gospel narrative, sometime around the year 70, Mark had a decisive influence on the subsequent shape of Christianity. Previously the teachings of Jesus had circulated in the form of sayings. Paul's letters contain almost no reference to the actual life story of Jesus. But for Mark, the authority of Jesus' message was rooted in his paradoxical identity as the suffering and crucified Messiah. For Mark, this was best communicated in the form of a story.

After predicting his own passion, Jesus foretells a similar fate for his disciples: "If any man would come after me, let him deny himself and take up his cross and follow me." Thus, Mark's Gospel becomes a handbook of discipleship. To be a Christian means patterning one's own life on Jesus' example of self-sacrificing love.

Mark's Gospel ends on a curiously dynamic and open-ended note. In place of an explicit account of the resurrection, he ends with the discovery of an empty tomb and the words of an angel: "Go tell his disciples and Peter that he is going before you to Galilee. There you will see him, as he told you." Thus Mark addresses contemporary disciples. Jesus is no longer in the past or confined to Mark's story. He has gone ahead to Galilee. Mark's readers must write their own conclusion by taking up the cross of discipleship and going forth to meet him for themselves.

*"But what about you?" he asked. 'Who do you say I am?' Peter answered, 'You are the Messiah.'"*

—Mark 8:29

# Mass

St. Mark, Feast

ENTRANCE ANTIPHON

Mark 16:15

Go into all the world, / and proclaim the Gospel to every creature, alleluia.

GLORIA (p. 407)

COLLECT

O God, who raised up Saint Mark, your Evangelist, and endowed him with the grace to preach the Gospel, grant, we pray, that we may so profit from his teaching as to follow faithfully in the footsteps of Christ. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

A reading from the first Letter of Saint Peter

5:5b-14

*Mark, my son, sends you greetings.*

**B**eloved: Clothe yourselves with humility in your dealings with one another, for: / *God opposes the proud / but bestows favor on the humble.* / So humble yourselves under the mighty hand of God, that he may exalt you in due time. Cast all your worries upon him because he cares for you.

Be sober and vigilant. Your opponent the Devil is prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith, knowing that your brothers and sisters throughout the world undergo the same sufferings. The God of all grace who called you to his eternal glory through Christ Jesus will himself restore, confirm,

strengthen, and establish you after you have suffered a little.  
To him be dominion forever. Amen.

I write you this briefly through Silvanus, whom I consider a faithful brother, exhorting you and testifying that this is the true grace of God. Remain firm in it. The chosen one at Babylon sends you greeting, as does Mark, my son. Greet one another with a loving kiss. Peace to all of you who are in Christ.

The word of the Lord.

RESPONSORIAL PSALM

89:2-3, 6-7, 16-17

**R.** (2) For ever I will sing the goodness of the Lord.

*or:* **R.** Alleluia.

The favors of the LORD I will sing forever;  
through all generations my mouth shall proclaim your  
faithfulness.

For you have said, “My kindness is established forever”;  
in heaven you have confirmed your faithfulness. **R.**

The heavens proclaim your wonders, O LORD,  
and your faithfulness, in the assembly of the holy ones.

For who in the skies can rank with the LORD?

Who is like the LORD among the sons of God? **R.**

Blessed the people who know the joyful shout;  
in the light of your countenance, O LORD, they walk.

At your name they rejoice all the day,  
and through your justice they are exalted. **R.**

GOSPEL ACCLAMATION

1 Corinthians 1:23a-24b

We proclaim Christ crucified;  
he is the power of God and the wisdom of God.

## A reading from the holy Gospel according to Mark

16:15-20

*Proclaim the Gospel to every creature.*

**J**esus appeared to the Eleven and said to them: "Go into the whole world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents with their hands, and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

Then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.

The Gospel of the Lord.

## PRAYER OVER THE OFFERINGS

As we venerate the glory of Saint Mark,  
we offer you, Lord, the sacrifice of praise  
and humbly beseech you,  
that your Church may always persevere  
in the preaching of the Gospel.  
Through Christ our Lord.

## COMMUNION ANTIPHON

Matthew 28:20

Behold, I am with you always, / even to the end of the age,  
says the Lord, alleluia.

### PRAYER AFTER COMMUNION

Grant, we pray, almighty God,  
that what we have received from your holy altar  
may sanctify us and make us strong  
in the faith of the Gospel which Saint Mark proclaimed.  
Through Christ our Lord.

## Reflection

### Spiritual Miracles

*These signs will accompany those who believe . . .*

There is something about these signs and powers we ought to consider more deeply. Holy Church does daily in a spiritual way what it did then materially through the apostles. When its priests impose their hands on believers through the gift of exorcism [during baptism], and forbid the evil spirits to dwell in their hearts, what else are they doing but casting out demons? And what are believers doing who give up the secular words of their former life and speak of the sacred mysteries, and describe as far as they can the praise and power of their Creator, speaking with new tongues? When they remove malice from the hearts of others by their good words of exhortation, they are picking up snakes, and when then they hear dangerous advice but are not drawn toward wicked deeds, they are indeed drinking something deadly, but it will not harm them. As often as they catch sight of their neighbors faltering in their good works, and they gather round them in all their strength, and by the example of their own deeds fortify their wavering lives, what are they doing but laying their hands on the sick to heal them? Surely these miracles are all the greater to the extent that they are spiritual;

they are all the greater to the extent that it is not bodies but souls which are being raised up.

And so, dearly beloved, you perform these signs, if you wish to, by God's power.

St. Gregory the Great, *Homily 29*

*Gregory the Great (ca. 540–604) became pope in 590 and is one of the four great Doctors of the Western Church.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 34:2-9

(opt. hymn, pp. 440-47)

I will bless the LORD at all times;  
praise is always in my mouth.  
In the LORD my soul shall make its boast;  
the humble shall hear and be glad.

Glorify the LORD with me;  
together let us praise God's name.  
I sought the LORD, who answered me,  
and set me free from all my terrors.

Look towards the Lord and be radiant;  
let your faces not be abashed.  
When the lowly call out, the LORD hears,  
and rescues them from all their distress.

The angel of the LORD is encamped  
around those who are reverent, to rescue them.  
Taste and see that the LORD is good.  
Blessed are they who seek refuge in him.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 1:18, 22-25

**T**he message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews



and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

The God of all grace has called us to eternal glory.

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

Saving God, in Jesus you reveal your power and wisdom. We humbly pray: **R7**. Gracious God, hear our prayer.

Inspire good use of technology and social media for the spreading of the Gospel. **R7**.

Heal those who suffer the death of a loved one to suicide. **R7**.

Give insight and hope to those who suffer confusion, misunderstanding, or failure. **R7**.

Our Father . . .

May the God of all grace bless us with peace and fill us with the Holy Spirit so that we may be fully alive in Jesus, the wisdom of God. Amen.

WERE NOT OUR HEARTS  
GRADUALLY CATCHING FIRE  
WITHIN US  
AS HE SPOKE TO US  
ON THE ROAD ?



Sunday, April 26

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

### PSALM 100

(opt. hymn, pp. 440–47)

Cry out with joy to the LORD, all the earth.  
Serve the LORD with gladness.  
Come before God, singing for joy.

Know that the LORD is God,  
who made us, to whom we belong.  
We are God's people, the sheep of God's flock.

Enter the temple gates with thanksgiving  
and its courts with songs of praise.  
Give thanks and bless God's name.

Indeed, how good is the LORD,  
eternal God's merciful love.  
God is faithful from age to age.

Glory to the Father . . .

### SCRIPTURE

Isaiah 53:7b-8, 10

**L**ike a lamb led to slaughter / or a sheep silent before  
shearers, / he did not open his mouth. / Seized and  
condemned, he was taken away. / Who would have thought  
any more of his destiny? / For he was cut off from the land  
of the living, / struck for the sins of his people. / But it was  
the LORD's will to crush him with pain. / By making his life

as a reparation offering, / he shall see his offspring, shall lengthen his days, / and the LORD's will shall be accomplished through him.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

We were ransomed with the precious blood of Christ, a spotless lamb.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

Shepherding God, in Jesus you show us the path of life. With unrelenting hope, we pray: **R7.** God, in your mercy, hear our prayer.

Give your Church courage and confidence to welcome all people with unconditional love and hospitality. **R7.**

Strengthen the newly baptized, and guide the formation of liturgical ministers. **R7.**

Help us to recognize you in the Scriptures, in the breaking of the bread, and in one another. **R7.**

Our Father . . .

May God's merciful love be always upon us, and may we respond in faith, hope, and love for one another, in Jesus and by the power of the Holy Spirit. Amen.

# Mass

## Third Sunday of Easter

### ENTRANCE ANTIPHON

Cf. Psalm 66 (65):1-2

Cry out with joy to God, all the earth; / O sing to the glory of his name. / O render him glorious praise, alleluia.

### GLORIA (p. 407)

### COLLECT

May your people exult for ever, O God,  
in renewed youthfulness of spirit,  
so that, rejoicing now in the restored glory of our adoption,  
we may look forward in confident hope  
to the rejoicing of the day of 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.

### A reading from the Acts of the Apostles

2:14, 22-33

*It was impossible for Jesus to be held by death.*

Then Peter stood up with the Eleven, raised his voice, and proclaimed: "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him: *I saw the Lord ever before me, / with him at my*

*right hand I shall not be disturbed. / Therefore my heart has been glad and my tongue has exulted; / my flesh, too, will dwell in hope, / because you will not abandon my soul to the netherworld, / nor will you suffer your holy one to see corruption. / You have made known to me the paths of life; / you will fill me with joy in your presence.*

“My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear.”

The word of the Lord.

RESPONSORIAL PSALM

16:1-2, 5, 7-8, 9-10, 11

**R7.** (11a) Lord, you will show us the path of life.

*or: R7. Alleluia.*

Keep me, O God, for in you I take refuge;

I say to the LORD, “My Lord are you.”

O LORD, my allotted portion and my cup,  
you it is who hold fast my lot. **R7.**

I bless the LORD who counsels me;

even in the night my heart exhorts me.

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. **R.**

You will show me the path to life,  
 abounding joy in your presence,  
 the delights at your right hand forever. **R.**

**A reading from the first Letter of Saint Peter** **1:17-21**

*You were saved with the precious Blood of Christ,  
 as with that of a spotless, unblemished lamb.*

**B**eloved: If you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb.

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

The word of the Lord.

**GOSPEL ACCLAMATION**

**Cf. Luke 24:32**

Lord Jesus, open the Scriptures to us;  
 make our hearts burn while you speak to us.

**A reading from the holy Gospel according to Luke 24:13-35**

*They recognized Jesus in the breaking of bread.*

**T**hat very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression



that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

The Gospel of the Lord.

CREED (p. 408)

#### PRAYER OVER THE OFFERINGS

Receive, O Lord, we pray,  
these offerings of your exultant Church,  
and, as you have given her cause for such great gladness,  
grant also that the gifts we bring  
may bear fruit in perpetual happiness.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Luke 24:35

The disciples recognized the Lord Jesus / in the breaking  
of the bread, alleluia.

**PRAYER AFTER COMMUNION**

Look with kindness upon your people, O Lord,  
and grant, we pray,  
that those you were pleased to renew by eternal mysteries  
may attain in their flesh  
the incorruptible glory of the resurrection.  
Through Christ our Lord.

## *Reflection*

### **Our Version of the Story**

What happens in Jerusalem doesn't stay in Jerusalem. Especially if you don't understand what happened. So the downcast disciples make their way back to Emmaus. Tired to the bone, grief-stricken and confused. Conversing and debating about what had happened to their Teacher in the previous days.

And then along comes a complete stranger, inserting himself into their intimate conversation: "What are you discussing as you walk along?" Benign enough, but the question stops Cleopas in his tracks: "Are you the only visitor to Jerusalem who doesn't know what happened there these past days?" Perhaps the most ironic question ever.

I wonder if Jesus—still getting used to standing upright and walking around—may have momentarily lost his balance, the waves of misery washing over him. Wounds reopened. The friends who betrayed, abandoned, and denied him. The bloody sweat and tears. The wood of the cross. The nails. Every agonizing hour, every sickening second. All the horrific things that had happened to him, resurfacing now on the road to Emmaus.

“What sort of things?” he asks, curious to hear his disciples’ version of the story. To their credit, Cleopas and his companion mostly get it right. But Jesus takes them further back in salvation history, pointing out how all that had happened in Jerusalem was according to God’s plan. We get the abridged one-sentence version of his account, but surely it was a slower moving, miles-long story. Something about it captivated those weary travelers. Something about this story-telling stranger they couldn’t yet see . . .

“Please stay with us,” they urge him. And he, who did not stay in the tomb, would stay with them at Emmaus. And it happened that at table, in the blessing and breaking and sharing of the bread, they recognized him. And then he was gone, vanishing from their sight.

What happened in Emmaus didn’t stay in Emmaus. We know that. Through the centuries, many a scholar and mystic have waxed eloquently (or sometimes not!) about the parallels between Emmaus and Eucharist. But be sure of this: The One who comes to us in Word and Sacrament longs for us to share this most intimate encounter. He must not vanish from our sight when we walk away from the Table.

“When do we see Christ hungry and feed him, thirsty and give him a drink? When do we see Christ ill or in prison and visit him? When do we see Christ in a stranger or refugee and welcome him?” (see Matt 25:31-46). Perhaps the most relevant communion questions ever.

What happens at Mass cannot stay at Mass.

Mary Stommes

*Mary Stommes is an oblate of Saint Benedict and editor of Give Us This Day.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 118:1-4, 25-29

(opt. hymn, pp. 440-47)

Give thanks to the LORD, who is good,  
whose faithful love endures forever.

Let the house of Israel say,  
“God’s faithful love endures forever.”

Let the house of Aaron say,  
“God’s faithful love endures forever.”

Let those who fear the LORD say,  
“God’s faithful love endures forever.”

We beseech you, O LORD, grant salvation;  
We beseech you, O LORD, grant success.  
Blest is he who comes  
in the name of the LORD.

We bless you from the house of the LORD;  
the LORD is God, and has given us light.

Go forward in procession with branches,  
as far as the horns of the altar.

You are my God, I thank you.

My God, I praise you.

Give thanks to the LORD, who is good,  
whose faithful love endures forever.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:25-28

**C**hrist] must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for

“he subjected everything under his feet.” But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will [also] be subjected to the one who subjected everything to him, so that God may be all in all.

READ, PONDER, PRAY on a word or phrase from these readings or another of today’s Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Was it not necessary that the Messiah should suffer and then enter into his glory?

### CANTICLE OF MARY (*inside back cover*)

### INTERCESSIONS

God of everlasting love, you are faithful from age to age. With joy we pray: **R.** God, in your love, hear our prayer.

Comfort and heal those who have lost loved ones to violence. **R.**

Show kindness to those who long to see your face and do your will. **R.**

Shine your face upon those who are near death, and give them everlasting peace and joy in your presence. **R.**

Our Father . . .

May God meet all our needs according to the riches of his glory in Christ Jesus. Amen.

April 26–30

Third Week of Easter

## *Within the Word*

### **The Stain of Persecution**

Persecution was a common occurrence in the ancient world. Until recent centuries there was no such thing as the individual right of free speech or belief. Therefore, when there was a disagreement over thought or practice, the party possessing power would often use it to silence opposition. Violence was accepted as a justified means to attain that end.

No surprise, then, that the early Church faced violent opposition to its message. The death of Stephen and the persecution that followed it in the book of Acts were common experiences for many religious movements that professed beliefs contrary to what was accepted as the norm. The Christian movement was not unique in this regard. Jews can document a long history of violent opposition. In 587 BC Jerusalem was destroyed by the Babylonians. In 167 BC Antiochus IV slaughtered thousands of Jews who refused to accept Greek culture. In AD 70 the Romans destroyed the Jewish Temple.

Once Christians gained power in Europe, they themselves persecuted Jews up until modern times. Christians also persecuted other Christians. The atrocities of the Spanish Inquisition are less known but well documented. At the time of the Reformation, it was common practice for both Catholics and Protestants to execute each other over the differences in their beliefs.

Violent persecution, unfortunately, is a continuous thread that moves through history. Stephen's stoning takes its place in this unfortunate and unjust progression. However, it is not

the violence but the response to it that should draw our attention. As Stephen faces his death he says, “Lord, do not hold this sin against them.” Stephen responds to violence with forgiveness. In this he follows the action of his master, who as he hung on the cross prayed, “Father, forgive them, they know not what they do” (Luke 23:34).

It is this forgiving response which is the true focus of Stephen’s death. It is this action of love, first voiced by Jesus, that lies at the heart of Christianity. Violent opposition continues among us. We can be drawn into it when we allow our political beliefs to erupt in anger and hatred. We can fuel violence when we believe and promote one-sided perceptions of those who are from another country or of a different race or religion. We can set the stage for persecution when we use our religious beliefs—which were given to announce good news to the world—as a weapon that demands others to think like us, or else. This is not the way of Stephen or Jesus. They understood that violence begets violence, and persecution invites counter-persecution. It is only by breaking the cycle of violence that evil will be defeated. It is only by adopting the way of forgiveness that God’s kingdom will be made a reality.

Two thousand years after Stephen’s death, violent persecution continues in our world. We are still called to witness to the truth of the Gospel by our words and actions. When we do so, it is possible that others will reject us and even attack us. But the violence we endure is not the proof of our message. The Gospel becomes genuine and changes hearts when it shines with mercy and love.

—Fr. George M. Smiga

*George M. Smiga, STD, teaches at St. Mary Seminary and Graduate School of Theology and speaks frequently on the topics of Scripture and homiletics. His website is Building on the Word: A Resource for Scripture, Culture, and Faith, at [buildingontheword.org](http://buildingontheword.org).*

Monday, April 27

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

### PSALM 120

(opt. hymn, pp. 440–47)

To the LORD in the hour of my distress  
I call—and am answered.  
“O LORD, save my soul from lying lips,  
from the tongue of the deceitful.”

What should God give you, what repay you,  
O deceitful tongue?  
The warrior’s arrows sharpened,  
with red-hot coals from the broom tree!

Alas, that I sojourn in Meshech,  
dwell among the tents of Kedar!  
I have had enough of dwelling  
with those who hate peace.  
I am for peace, but when I speak,  
they are for war.

Glory to the Father . . .

### SCRIPTURE

Deuteronomy 8:2-3

**R**emember how for these forty years the LORD, your God, has directed all your journeying in the wilderness, so as to test you by affliction, to know what was in your heart:



to keep his commandments, or not. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your ancestors, so you might know that it is not by bread alone that people live, but by all that comes forth from the mouth of the LORD.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

Seek the food that endures for eternal life.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

God of truth, you are ever present to us in times of distress. In faith we pray: **R.** Lead us to peace, O God.

Bring an end to the production and accumulation of war weapons. **R.**

Prosper fruitful and intelligent dialogue among leaders of nations. **R.**

Advance and uphold efforts to address climate change and care for the earth. **R.**

Our Father . . .

May God bless us abundantly so that in all things at all times, having everything we need, we may abound in every good work. Amen.

## Blessed Among Us

**Juan Gerardi**

Bishop and Martyr (1922–1998)

In 1996 the United Nations brokered an end to thirty-six years of civil war in Guatemala. Although the military had insisted on immunity for war crimes, including scorched-earth policies resulting in the destruction of over four hundred Indian villages, the peace agreement called for an investigation of human rights abuses. Bishop Juan Gerardi, auxiliary bishop of Guatemala City and head of the archdiocesan office of human rights, initiated the Recovery of Historical Memory (REMHI) project to conduct an exhaustive investigation.

Two years later Gerardi presented the findings in a 1,400-page work, *Guatemala: Never Again!* It outlined four decades of assassination, torture, and massacres, including the death of hundreds of lay catechists. The conclusion: almost 90 percent of the 200,000 noncombatant deaths and disappearances were caused by the Guatemalan military.

Issuing the report, Bishop Gerardi said, “We are collecting the people’s memories because we want to contribute to the construction of a different country. This path was and continues to be full of risks, but the construction of the Kingdom of God entails risks, and only those who have the strength to confront these risks can be its builders.”

Two days later, on April 26, 1998, military assassins ambushed Bishop Gerardi in his home and smashed in his skull with a slab of cement.

*“Years of terror and death have reduced the majority of Guatemalans to fear and silence. Truth is the primary word that makes it possible for us to break this cycle of death and violence and to open ourselves to a future of hope and light for all.”*

—Bishop Juan Gerardi

# Mass

## Monday of the Third Week of Easter

### ENTRANCE ANTIPHON

The Good Shepherd has risen, / who laid down his life for his sheep / and willingly died for his flock, alleluia.

### COLLECT

Grant, we pray, almighty God,  
that, putting off our old self with all its ways,  
we may live as Christ did,  
for through the healing paschal remedies  
you have conformed us to his nature.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### A reading from the Acts of the Apostles

6:8-15

*They could not withstand the wisdom and the Spirit  
with which he spoke.*

Stephen, filled with grace and power, was working great wonders and signs among the people. Certain members of the so-called Synagogue of Freedmen, Cyreneans, and Alexandrians, and people from Cilicia and Asia, came forward and debated with Stephen, but they could not withstand the wisdom and the Spirit with which he spoke. Then they instigated some men to say, "We have heard him speaking blasphemous words against Moses and God." They stirred up the people, the elders, and the scribes, accosted him, seized him, and brought him before the Sanhedrin. They presented false witnesses who testified, "This man never stops saying things against this holy place and the law. For we have heard him claim that this Jesus the Nazorean will destroy this place and change the customs

that Moses handed down to us.” All those who sat in the Sanhedrin looked intently at him and saw that his face was like the face of an angel.

The word of the Lord.

RESPONSORIAL PSALM

119:23-24, 26-27, 29-30

**R7. (1ab) Blessed are they who follow the law of the Lord!**

**or: R7. Alleluia.**

Though princes meet and talk against me,  
your servant meditates on your statutes.

Yes, your decrees are my delight;  
they are my counselors. **R7.**

I declared my ways, and you answered me;  
teach me your statutes.

Make me understand the way of your precepts,  
and I will meditate on your wondrous deeds. **R7.**

Remove from me the way of falsehood,  
and favor me with your law.

The way of truth I have chosen;  
I have set your ordinances before me. **R7.**

GOSPEL ACCLAMATION

Matthew 4:4b

One does not live on bread alone  
but on every word that comes forth from the mouth  
of God.

A reading from the holy Gospel according to John 6:22-29

*Do not work for food that perishes  
but for food that endures for eternal life.*

**A**fter Jesus had fed the five thousand men, his disciples saw him walking on the sea.] The next day, the crowd that remained across the sea saw that there had been only one boat there, and that Jesus had not gone along with his

disciples in the boat, but only his disciples had left. Other boats came from Tiberias near the place where they had eaten the bread when the Lord gave thanks. When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. And when they found him across the sea they said to him, “Rabbi, when did you get here?” Jesus answered them and said, “Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal.” So they said to him, “What can we do to accomplish the works of God?” Jesus answered and said to them, “This is the work of God, that you believe in the one he sent.”

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

May our prayers rise up to you, O Lord,  
together with the sacrificial offerings,  
so that, purified by your graciousness,  
we may be conformed to the mysteries of your mighty love.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

John 14:27

Peace I leave with you; my peace I give to you. / Not as the world gives do I give it to you, says the Lord, alleluia.

#### PRAYER AFTER COMMUNION

Almighty ever-living God,  
who restore us to eternal life  
in the Resurrection of Christ,  
increase in us, we pray, the fruits of this paschal Sacrament  
and pour into our hearts the strength of this saving food.  
Through Christ our Lord.

## Reflection

### Food That Endures

[Christ] could not die any more, but he did not want to cease working; therefore he must . . . nourish us, for the precious love of motherhood has made him our debtor.

The mother can give her child to suck of her milk, but our precious Mother Jesus can feed us with himself, and does, most courteously and most tenderly, with the blessed sacrament, which is the precious food of true life; and with all the sweet sacraments he sustains us most mercifully and graciously, and so he meant in these blessed words, where he said: I am he whom Holy Church preaches and teaches to you. That is to say: All the health and the life of the sacraments, all the power and the grace of my word, all the goodness which is ordained in Holy Church for you, I am he.

The mother can lay her child tenderly to her breast, but our tender Mother Jesus can lead us easily into his blessed breast through his sweet open side, and show us there a part of the godhead and of the joys of heaven, with inner certainty of endless bliss. . . .

This fair lovely word ‘mother’ is so sweet and so kind in itself that it cannot truly be said of anyone or to anyone except of him and to him who is the true Mother of life and of all things.

Julian of Norwich, *Showings* 60

*Julian of Norwich (1342–1416) was an English mystic who experienced a series of intense visions that were later recorded in A Revelation of Love and are commonly referred to as Showings.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 119:73-80

It was your hands that made me and shaped me;  
grant me insight to learn your commands.  
Those who revere you see me and rejoice,  
for I trust in your word.

O LORD, I know that your decrees are right,  
and that in faithfulness, you humbled me.  
Let your faithful love console me  
by your promise to your servant.

Show me compassion, that I may live,  
for your law is my delight.  
Let the arrogant be shamed who deflect me with lies;  
as for me, I will ponder your precepts.

Let those who fear you turn to me,  
that they may know your decrees.  
Let my heart be blameless in your statutes,  
that I may not be put to shame.

Glory to the Father . . .

SCRIPTURE

Revelation 20:4-6

I saw thrones; those who sat on them were entrusted with judgment. I also saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, and who had not worshiped the beast or its image nor had accepted its mark on their foreheads or hands. They came to life and they reigned with Christ for a thousand years.

The rest of the dead did not come to life until the thousand years were over. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection. The second death has no power over these; they will be priests of God and of Christ, and they will reign with him for [the] thousand years.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Stephen bore witness to Christ with wisdom and spirit.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

O God, you shaped us and fashioned us in your image. Delighting in your care for us, we pray: **R7.** God, in your goodness, hear our prayer.

Help us to truly listen to one another, without fear, and lead us to embrace your truth together. **R7.**

Rescue young people from the lure of drugs, gangs, and harmful social media. **R7.**

Give everlasting life to those who die bearing witness to Christ. **R7.**

Our Father . . .

May the peace of God, which surpasses all understanding, guard our hearts and minds in Christ Jesus. Amen.



Tuesday, April 28

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 71:17-22

(opt. hymn, pp. 440–47)

O God, you have taught me from my youth,  
and I proclaim your wonders still.  
Even till I am old and gray-headed,  
do not forsake me, O God.

Let me tell of your mighty arm  
to every coming generation;  
your strength and your justice, O God,  
reach to the highest heavens.  
It is you who have worked such wonders.  
O God, who is like you?

You have made me witness many troubles and evils,  
but you will give me back my life.  
You will raise me from the depths of the earth;  
you will exalt me and console me again.

So I will give you thanks on the lyre  
for your faithfulness, O my God.  
To you will I sing with the harp,  
to you, the Holy One of Israel.

Glory to the Father . . .

SCRIPTURE

Wisdom 16:20b-21, 26

**Y**ou nourished your people with food of angels / and  
furnished them bread from heaven, ready to hand,

untoiled-for, / endowed with all delights and conforming to every taste. / For this substance of yours revealed your sweetness toward your children, / and serving the desire of the one who received it, / was changed to whatever flavor each one wished.

That your children whom you loved might learn, O LORD, / that it is not the various kinds of fruits that nourish, / but your word that preserves those who believe you!

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Whoever comes to me will not hunger; whoever believes in me will never thirst.

#### CANTICLE OF ZECHARIAH (*inside front cover*)

#### INTERCESSIONS

God of the living, you nourish your children with bread from heaven. With joy we pray: **R7.** Show us your tender mercy, O God.

Help us to be patient with ourselves and one another and to spread the good news with joy. **R7.**

Strengthen those who are in recovery from addiction, and strengthen support to stop the opioid crisis. **R7.**

Prosper efforts to stop the spread of Ebola, HIV, and other infectious diseases. **R7.**

Our Father . . .

May God give us our hearts' desire and fulfill every one of our plans, through Christ, by the power of the Holy Spirit. Amen.

## *Blessed Among Us*

### **Blessed Pauline von Mallinckrodt**

Founder, Sisters of Christian Charity (1817–1881)

Pauline von Mallinckrodt was the daughter of a German politician. Though raised in comfort, even as a child she felt a deep bond with the poor. After her family moved to Paderborn, she was particularly moved by the hardship of slum dwellers and other victims of the Industrial Revolution. With other young women she began to care for the sick and dying. In 1840 she conceived the idea of forming kindergartens for young children whose working parents could not care for them. Two years later, she extended her work to care for the blind.

In 1849 Pauline and her companions formed the Sisters of Christian Charity. The congregation grew quickly, and by 1871 there were 244 sisters. At this point, however, a program of anti-Catholic legislation under Otto von Bismarck struck all religious communities in Prussia. In 1876 the sisters' house in Paderborn was seized. Pauline accepted these events with equanimity: "The Lord gives and the Lord takes away," she said. The community moved to Belgium.

Meanwhile, requests came from the United States for sisters to work with German immigrants. Mother Pauline herself made the voyage and established a motherhouse for the order in Wilkes-Barre, Pennsylvania. When the persecution in her homeland lifted she returned to Paderborn. There she died on April 30, 1881. She was beatified in 1985.

*"We must confidently look for God in our suffering brethren."*

—Blessed Pauline von Mallinckrodt

# Mass

## *Tuesday of the Third Week of Easter*

[St. Peter Chanel; St. Louis Grignon de Montfort, opt. memorials]

### ENTRANCE ANTIPHON

Revelation 19:5; 12:10

Sing praise to our God, / all you who fear God, both small and great, / for now salvation and strength have come, / and the power of his Christ, alleluia.

### COLLECT

O God, who open wide the gates of the heavenly Kingdom to those reborn of water and the Holy Spirit, pour out on your servants an increase of the grace you have bestowed, that, having been purged of all sins, they may lack nothing that in your kindness you have promised. 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.

### A reading from the Acts of the Apostles

7:51–8:1a

*Lord Jesus, receive my spirit.*

Stephen said to the people, the elders, and the scribes: “You stiff-necked people, uncircumcised in heart and ears, you always oppose the Holy Spirit; you are just like your ancestors. Which of the prophets did your ancestors not persecute? They put to death those who foretold the coming of the righteous one, whose betrayers and murderers you have now become. You received the law as transmitted by angels, but you did not observe it.”

When they heard this, they were infuriated, and they ground their teeth at him. But Stephen, filled with the Holy

Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God, and Stephen said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul. As they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." Then he fell to his knees and cried out in a loud voice, "Lord, do not hold this sin against them"; and when he said this, he fell asleep.

Now Saul was consenting to his execution.

The word of the Lord.

RESPONSORIAL PSALM 31:3cd-4, 6 and 7b and 8a, 17 and 21ab

**R/. (6a) Into your hands, O Lord, I commend my spirit.**

**or: R/. Alleluia.**

Be my rock of refuge,

a stronghold to give me safety.

You are my rock and my fortress;

for your name's sake you will lead and guide me. **R/.**

Into your hands I commend my spirit;

you will redeem me, O LORD, O faithful God.

My trust is in the LORD;

I will rejoice and be glad of your mercy. **R/.**

Let your face shine upon your servant;

save me in your kindness.

You hide them in the shelter of your presence

from the plottings of men. **R/.**

GOSPEL ACCLAMATION

John 6:35ab

I am the bread of life, says the Lord;

whoever comes to me will never hunger.

**A reading from the holy Gospel according to John 6:30-35**

*It was not Moses, but my Father  
who gives you the true bread from heaven.*

**T**he crowd said to Jesus: "What sign can you do, that we may see and believe in you? What can you do? Our ancestors ate manna in the desert, as it is written: / *He gave them bread from heaven to eat.*" / So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world."

So they said to Jesus, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst."

The Gospel of the Lord.

**PRAYER OVER THE OFFERINGS**

Receive, O Lord, we pray,  
these offerings of your exultant Church,  
and, as you have given her cause for such great gladness,  
grant also that the gifts we bring  
may bear fruit in perpetual happiness.  
Through Christ our Lord.

**COMMUNION ANTIPHON**

**Romans 6:8**

If we have died with Christ, / we believe that we shall also  
live with Christ, alleluia.

**PRAYER AFTER COMMUNION**

Look with kindness upon your people, O Lord,  
and grant, we pray,  
that those you were pleased to renew by eternal mysteries  
may attain in their flesh  
the incorruptible glory of the resurrection.  
Through Christ our Lord.

## Reflection

### Take Me

*"I am the bread of life, take me as your bread."* They must have been unable to understand what he meant, and I wonder whether we really understand after the two thousand years that separate us from those words.

All the same, the very language we use might still have something from the bread he spoke about. In English we sometimes say that an attitude or a skill is like *bread and butter* to someone. We mean that he or she is so accustomed to it that it has become a second (or even a first) nature to her or him.

That is what he must have meant when he told them: Take *me*, take *me*, as your bread in your life. Take *me*, take *me* as the bread the Father is sending from heaven. Take me as the fountain in your life. Take me as the principle for your life from day to day, from hour to hour.

If we take him as our bread and butter in life, we always choose what is good for the world, what is good for humanity, for all of us. It would mean that our work for peace in the world and in our lives would no longer be a mere pious desire or the subject of a clever workshop, but a task that asks our effort.

It would mean that we would enter the mercy and sadness he had because of our situation in this world.

To enter into that mercy, to enter into that sadness, would make us like him, voices for the voiceless, sufferers for peace, organizers of justice, chasers of evil, healers of wounds. We, who without too much hesitation call ourselves by his name, would be like that: making *him* our bread in life.

Fr. Joseph G. Donders, adapted from *Praying and Preaching the Sunday Gospel*

*Joseph G. Donders (1929–2013), a member of the Missionaries of Africa, spent fifty-six years teaching and ministering in Italy, Kenya, the United States, and the Netherlands.*

## Evening

God, come to my assistance.  
Lord, make haste to help me.

### PSALM 31:2-9

(opt. hymn, pp. 440-47)

In you, O LORD, I take refuge.  
Let me never be put to shame.  
In your righteousness, set me free;  
incline your ear to me, and speedily rescue me.

Be a rock of refuge for me,  
a mighty stronghold to save me.  
For you are my rock, my stronghold!  
Lead me, guide me, for the sake of your name.

Release me from the snare they have hidden,  
for you indeed are my refuge.  
Into your hands I commend my spirit.  
You will redeem me, O LORD, O faithful God.

You detest those who serve empty idols.  
As for me, I trust in the LORD.

Let me be glad and rejoice in your love,  
for you who have seen my affliction  
and taken heed of my soul's distress,  
have not left me in the hands of the enemy,  
but set my feet at large.

Glory to the Father . . .

### SCRIPTURE

1 Corinthians 11:23-26

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.

READ, PONDER, PRAY on a word or phrase from these readings or another of today’s Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

I am the bread of life.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

God of the covenant, you extend your hand to feed all living things. Hear us as we pray: **R/**. God, come to our assistance.

Satisfy the needs of the hungry and homeless, and bless those who work in food kitchens and shelters. **R/**.

Teach us to gaze upon one another with compassion and love, and remove judgmental speech from our lips. **R/**.

Advance the work of organizations that promote wellness in young children. **R/**.

Our Father . . .

May the Spirit of Christ guide us in all we say and do, by the working of the Holy Spirit dwelling in us. Amen.

Wednesday, April 29

## Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 147:1-7, 10-11

(opt. hymn, pp. 440-47)

Alleluia!

How good to sing psalms to our God;  
how pleasant to chant fitting praise!

The LORD builds up Jerusalem  
and brings back Israel's exiles;  
God heals the brokenhearted,  
and binds up all their wounds;  
God counts out the number of the stars,  
and calls each one by its name.

Our Lord is great and almighty;  
God's wisdom can never be measured.  
The LORD lifts up the lowly,  
and casts down the wicked to the ground.  
O sing to the LORD, giving thanks;  
sing psalms to our God with the lyre.

The Lord's delight is not in the strength of horses,  
nor God's pleasure in a warrior's stride.  
The LORD delights in those who revere him,  
those who wait for God's faithful love.

Glory to the Father . . .

SCRIPTURE

Sirach 51:1-2a, 3a

give you thanks, LORD and King, / I praise you, God my  
savior! / I declare your name, refuge of my life, / because

you have ransomed my life from death; / You held back my body from the pit, / and delivered my foot from the power of Sheol.

You have rescued me according to your abundant mercy / From the snare of those who look for my downfall, / and from the power of those who seek my life.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

### ANTIPHON

The will of my Father is that I should not lose anything of what he gave me.

### CANTICLE OF ZECHARIAH (*inside front cover*)

### INTERCESSIONS

God of wisdom, you made St. Catherine a witness of Christ to help heal the Church and the world. In company with her we pray: **R7**. Hear us, O God.

Advance venues for continued dialogue between Pope Francis and women in the Church. **R7**.

Inspire efforts to protect life in all its stages, from conception to natural death. **R7**.

Prosper efforts to secure temporal and emotional care for families of the imprisoned and families of the military. **R7**.

Our Father . . .

May God bless us with truth in our vision and charity in our hearts as we seek to do God's will. Amen.

## Blessed Among Us

### St. Catherine of Siena

Doctor of the Church (1347–1380)

St. Catherine of Siena was one of the greatest saints of a tumultuous era. Like other great mystics, she enjoyed an intimate relationship with Christ. This was certified by a dazzling array of miraculous signs, which even in her lifetime made her something of a celebrity. What was distinctive about Catherine was the way she mediated through her own heart the burning love of Christ and the needs of her time.

Early in life she declared her betrothal to Christ. When her parents retaliated by forcing her to work as a household servant, she responded by erecting within her heart “a secret cell” of “self-knowledge” to which she could retreat from her daily drudgery. Eventually, while still living at home, she was permitted to put on the habit of a Dominican tertiary. But after three years she experienced a mystical marriage with Christ. This launched her on a new public career, as she cared for the poor and sick and attracted a large band of disciples.

In 1374 she received a divine commission to help heal the world and the Church. She wrote hundreds of letters to the pope, monarchs, and other powerful men, counseling them on their duties to make peace and restore unity in the Church. She even traveled to Avignon on a mission to persuade the pope to return to his see in Rome.

After a final vision in which she saw the Church, as if like a mighty ship, placed on her back, she collapsed in pain. She died soon after on April 29, 1380, at the age of thirty-three. In 1970 she was declared a Doctor of the Church.

*“Do not be satisfied with little things, because God wants great things!”*

—St. Catherine of Siena

# Mass

## St. Catherine of Siena, Memorial

### ENTRANCE ANTIPHON

Here is a wise virgin, from among the number of the prudent, / who went forth with lighted lamp to meet Christ, alleluia.

### COLLECT

O God, who set Saint Catherine of Siena on fire with divine love  
in her contemplation of the Lord's Passion  
and her service of your Church,  
grant, through her intercession,  
that your people,  
participating in the mystery of Christ,  
may ever exult in the revelation of his glory.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### A reading from the Acts of the Apostles

8:1b-8

*They went about preaching the word.*

There broke out a severe persecution of the Church in Jerusalem, and all were scattered throughout the countryside of Judea and Samaria, except the Apostles. Devout men buried Stephen and made a loud lament over him. Saul, meanwhile, was trying to destroy the Church; entering house after house and dragging out men and women, he handed them over for imprisonment.

Now those who had been scattered went about preaching the word. Thus Philip went down to the city of Samaria and proclaimed the Christ to them. With one accord, the crowds paid attention to what was said by Philip when they heard

it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed and crippled people were cured. There was great joy in that city.

The word of the Lord.

RESPONSORIAL PSALM

66:1-3a, 4-5, 6-7a

**R/. (1) Let all the earth cry out to God with joy.**

**or: R/. Alleluia.**

Shout joyfully to God, all the earth,  
sing praise to the glory of his name;  
proclaim his glorious praise.

Say to God, "How tremendous are your deeds!" **R/.**

"Let all on earth worship and sing praise to you,  
sing praise to your name!"

Come and see the works of God,  
his tremendous deeds among the children of Adam. **R/.**

He has changed the sea into dry land;  
through the river they passed on foot;  
therefore let us rejoice in him.

He rules by his might forever. **R/.**

GOSPEL ACCLAMATION

See John 6:40

Everyone who believes in the Son has eternal life,  
and I shall raise him on the last day, says the Lord.

A reading from the holy Gospel according to John 6:35-40

*This is the will of my Father, that all who see the Son  
may have eternal life.*

**J**esus said to the crowds, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that although you

have seen me, you do not believe. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.”

The Gospel of the Lord.

#### PRAYER OVER THE OFFERINGS

Accept, O Lord, the saving sacrifice we offer  
in commemoration of Saint Catherine,  
so that, instructed by her teaching,  
we may give ever more fervent thanks  
to you, the one true God.  
Through Christ our Lord.

#### COMMUNION ANTIPHON

Cf. 1 John 1:7

If we walk in the light, as God is in the light, / then we  
have fellowship with one another, / and the blood of his  
Son Jesus Christ / cleanses us from all sin, alleluia.

#### PRAYER AFTER COMMUNION

May the heavenly table  
at which we have been fed, O Lord,  
confer eternal life upon us,  
as even in this world  
it nourished the life of Saint Catherine.  
Through Christ our Lord.

## Reflection

### The Great Initiator

I am struck by how God sees to good outcomes in each of today's readings. In Acts, persecution scatters the followers of Jesus—and yet, wherever they go, the Church puts down new roots, and sprouts appear. The psalmist reminds us that God had turned the sea into dry land, making a way for his pilgrims. And Jesus says he will not lose anything that God gave him but will “raise it on the last day.” God had given him people, and Jesus assured his followers that they were safe in God's holy grasp.

God is the great initiator, reaching out to humanity. God continues to initiate encounters with each of us. Can we truly believe this? Can we allow God's loving outreach to relieve some of the pressure we put on ourselves to make sure everything turns out all right? The early Christians undoubtedly felt they had no control over their lives, yet they learned that God's purposes always bent events in the right direction. Grace kept appearing.

We so often try to control the details of daily life so that everything is “right.” We strive for comfort and certainty. We want to feel certain that we have done the right thing and that it will lead to the right outcome. The Scriptures don't really encourage our control or our certainty. The sacred stories encourage us to trust God's love—and to stay close to Jesus.

Vinita Hampton Wright

*Vinita Hampton Wright is senior editor at Loyola Press, a retreat and workshop presenter, and the author of novels and nonfiction. She lives with her husband, Jim Wright, in Chicago.*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

PSALM 113

(opt. hymn, pp. 440–47)

Alleluia!

Praise, O servants of the LORD,  
praise the name of the LORD!  
May the name of the LORD be blest  
both now and forevermore!  
From the rising of the sun to its setting,  
praised be the name of the LORD!

High above all nations is the LORD,  
above the heavens God's glory.  
Who is like the LORD, our God,  
who dwells on high,  
who stoops from the heights to look down  
upon heaven and earth?

From the dust the Lord lifts up the lowly,  
from the ash heap raises the poor,  
to set them in the company of leaders,  
yes, with the leaders of the people.  
To the childless wife God gives a home  
as a joyful mother of children.

Glory to the Father . . .

SCRIPTURE

1 Timothy 1:13-17

I was once a blasphemer and a persecutor and an arrogant man, but I have been mercifully treated because I acted out of ignorance in my unbelief. Indeed, the grace of our

Lord has been abundant, along with the faith and love that are in Christ Jesus. This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. To the king of ages, incorruptible, invisible, the only God, honor and glory forever and ever. Amen.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Saul, who once tried to destroy the Church, became an apostle to the Gentiles.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Saving God, your name is praised from the rising of the sun to its setting. We pray to you: **R7**. Teach us your ways of love, O God.

Help us to secure adequate health care for all people. **R7**.

Guide spiritual companions, counselors, and confessors. **R7**.

Give patience and compassion to those who care for the elderly. **R7**.

Our Father . . .

May God bless us with peace and fill our life with good things, through Jesus our brother. Amen.

Thursday, April 30

## Morning

O Lord, open my lips.  
And my mouth will proclaim your praise.

PSALM 25:12-18, 21-22

(opt. hymn, pp. 440-47)

Who are they that fear the LORD?  
God will show them the path to choose.  
Their souls shall live in happiness,  
and their descendants shall possess the land.  
The friendship of the LORD is for those who fear God;  
to them is revealed the covenant.

My eyes are always on the LORD,  
who rescues my feet from the snare.  
Turn to me and have mercy on me,  
for I am alone and poor.

Relieve the anguish of my heart,  
and set me free from my distress.  
See my lowliness and suffering,  
and take away all my sins.

May integrity and virtue protect me,  
for I have hoped in you, O LORD.  
Grant redemption to Israel, O God,  
from all its distress.

Glory to the Father . . .

SCRIPTURE

Exodus 33:18-23

Moses said, "Please let me see your glory!" The LORD answered: I will make all my goodness pass before you,

and I will proclaim my name, “LORD,” before you; I who show favor to whom I will, I who grant mercy to whom I will. But you cannot see my face, for no one can see me and live. Here, continued the LORD, is a place near me where you shall station yourself on the rock. When my glory passes I will set you in the cleft of the rock and will cover you with my hand until I have passed by. Then I will remove my hand, so that you may see my back; but my face may not be seen.

READ, PONDER, PRAY on a word or phrase from these readings or another of today’s Scriptures (*Lectio Divina*, p. 448)

# ANTIPHON

Everyone who listens to my Father comes to me.

## CANTICLE OF ZECHARIAH (*inside front cover*)

# INTERCESSIONS

Loving God, our happiness lies in you alone. In faith we pray: **R7.** Let Christ dwell in our hearts, O God.

Help us to proclaim, embody, and witness your unconditional love for every person and all creation. **R7.**

Bring an end to the death penalty, and heal all who have suffered because of violent crimes. **R7.**

Relieve the anguish suffered by bereaved orphans, abandoned children, and migrant children who have been taken from their parents. **R7.**

Our Father . . .

May the love of God, the peace of Christ, and the communion of the Holy Spirit be with us and remain with us forever. Amen.

# Blessed Among Us

## Daniel Berrigan

Jesuit, Peacemaker (1921–2016)

Daniel Berrigan, one of the great prophets and peacemakers of his time, died on April 30, 2016, just shy of his 95th birthday. Along with his friends Dorothy Day and Thomas Merton, he charted a course of uncommon faithfulness to the way of Jesus, standing with the victims of violence and bearing witness to the God of Peace. “If you want to follow Jesus,” he said, “you’d better look good on wood.”

Ordained a Jesuit priest in 1952, Fr. Berrigan found his distinctive vocation in response to the horrendous death toll of the Vietnam War. In 1968, along with his brother Philip, a Josephite priest, and seven others, he seized files from a draft board in Catonsville, Maryland, and burned them with homemade napalm. From the courtroom transcripts he produced a classic play, *The Trial of the Catonsville Nine*, which included his words: “We have chosen to say / with the gift of our liberty / if necessary our lives: the violence stops here / the death stops here . . . / this war stops here.” Eventually he served two years in prison for this action—one of innumerable arrests over the years. Much less public was his service in a home for cancer patients, and later with AIDS patients during the height of the deadly epidemic of the 1980s. “Peacemaking is hard,” he wrote, “hard almost as war. / The difference being one / we can stake life upon / and limb, and thought, and love.”

*“Our apologies, good friends, for the fracture of good order, the burning of paper instead of children. . . . We could not, so help us God, do otherwise. For we are sick at heart, our hearts give us no rest for thinking of the Land of Burning Children.”*

—Daniel Berrigan, SJ

# Mass

## Thursday of the Third Week of Easter

[St. Pius V, opt. memorial]

### ENTRANCE ANTIPHON

Cf. Exodus 15:1-2

Let us sing to the Lord, for he has gloriously triumphed. /  
The Lord is my strength and my might; / he has become  
my salvation, alleluia.

### COLLECT

Almighty ever-living God,  
let us feel your compassion more readily  
during these days when, by your gift,  
we have known it more fully,  
so that those you have freed from the darkness of error  
may cling more firmly to the teachings of your truth.  
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.

### A reading from the Acts of the Apostles

8:26-40

*Look, there is water. What is to prevent my being baptized?*

**T**he angel of the Lord spoke to Philip, "Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route." So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace, that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship, and was returning home. Seated in his chariot, he was reading the prophet Isaiah. The Spirit said to Philip, "Go and join up with that chariot." Philip ran up and heard him reading Isaiah the prophet and said, "Do you understand what you are reading?" He replied, "How can I, unless someone instructs me?" So he invited Philip to get in and sit with him. This was the

Scripture passage he was reading: / *Like a sheep he was led to the slaughter, / and as a lamb before its shearer is silent, / so he opened not his mouth. / In his humiliation justice was denied him. / Who will tell of his posterity? / For his life is taken from the earth.* / Then the eunuch said to Philip in reply, “I beg you, about whom is the prophet saying this? About himself, or about someone else?” Then Philip opened his mouth and, beginning with this Scripture passage, he proclaimed Jesus to him. As they traveled along the road they came to some water, and the eunuch said, “Look, there is water. What is to prevent my being baptized?” Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing. Philip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea.

The word of the Lord.

RESPONSORIAL PSALM

66:8-9, 16-17, 20

**R.** (1) Let all the earth cry out to God with joy.

or: **R.** Alleluia.

Bless our God, you peoples,  
loudly sound his praise;  
He has given life to our souls,  
and has not let our feet slip. **R.**

Hear now, all you who fear God, while I declare  
what he has done for me.  
When I appealed to him in words,  
praise was on the tip of my tongue. **R.**

Blessed be God who refused me not  
my prayer or his kindness! **R.**

GOSPEL ACCLAMATION

John 6:51

I am the living bread that came down from heaven,  
says the Lord;  
whoever eats this bread will live forever.

A reading from the holy Gospel according to John 6:44-51

*I am the living bread that came down from heaven.*

Jesus said to the crowds: “No one can come to me unless the Father who sent me draw him, and I will raise him on the last day. It is written in the prophets: / *They shall all be taught by God.* / Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my Flesh for the life of the world.”

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

O God, who by the wonderful exchange effected in this sacrifice  
have made us partakers of the one supreme Godhead,  
grant, we pray,  
that, as we have come to know your truth,  
we may make it ours by a worthy way of life.  
Through Christ our Lord.



## COMMUNION ANTIPHON

2 Corinthians 5:15

Christ died for all, that those who live / may live no longer for themselves, / but for him, who died for them and is risen, alleluia.

## PRAYER AFTER COMMUNION

Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. Through Christ our Lord.

## Reflection

### Taught by God

In drawing us to Jesus, God teaches us something about our deepest desire. *Our hearts are restless until they rest in Thee*, says St. Augustine. And yet God directs the restless heart not simply to God, incomprehensible, transcendent, and mysterious, but to a human life *in and through which* the Mystery becomes our reality. From now on there is no account of God's holiness and love that is not also about human partnership with this love. God takes our humanity with utter seriousness, becoming one with it, and asking much of it. St. Irenaeus says, *God's glory is humanity fully alive*. God calls forth a *humanity fully alive to teach* humankind.

Like a good educator, God makes teachers out of learners. And Christ makes teachers of those who genuinely give themselves to him and his word. Thus, in the Acts of the Apostles, Philip teaches the Ethiopian about Jesus, interpreting Isaiah's suffering servant passage.

But as much is asked of Jesus, much is also asked of us who follow him. Finding ourselves in Christ and the book of his word, the Gospel, is a tall order. As an old saying has it, a book is like a mirror: if an ape looks into it, it will not be an apostle who looks back. At heart, God's pedagogy is love: God's self-emptying love in which the humanity of Jesus comes to be, and Jesus' self-emptying love as the Bread broken for the life of the world. To follow him, we must put on this same love of God and neighbor.

Bob Hurd

*Bob Hurd is a teacher, composer, and liturgist. He gives workshops and retreats on liturgy, music, and spirituality. He is author of Compassionate Christ, Compassionate People (Liturgical Press).*



## Evening

God, come to my assistance.  
Lord, make haste to help me.

(opt. hymn, pp. 440–47)

PSALM 136:1-9

O give thanks to the LORD, who is good,  
for God's faithful love endures forever.  
Give thanks to the God of gods,  
for God's faithful love endures forever.  
Give thanks to the Lord of lords,  
for God's faithful love endures forever.

Who alone has wrought marvelous works,  
for God's faithful love endures forever.  
who in wisdom made the heavens,  
for God's faithful love endures forever;  
who spread the earth on the waters,  
for God's faithful love endures forever.

It was the Lord who made the great lights,  
for God's faithful love endures forever;  
the sun to rule in the day,  
for God's faithful love endures forever;  
the moon and the stars in the night,  
for God's faithful love endures forever.

Glory to the Father . . .

SCRIPTURE

2 Timothy 3:14-17

**R**emain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known [the] sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful

for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work.

READ, PONDER, PRAY on a word or phrase from these readings or another of today's Scriptures (*Lectio Divina*, p. 448)

#### ANTIPHON

Philip opened a Scripture passage to proclaim Jesus to the Ethiopian.

#### CANTICLE OF MARY (*inside back cover*)

#### INTERCESSIONS

Ever-living God, your faithful love endures forever. In faith we pray: **R7.** God of the living, hear our prayer.

Protect those who work in dangerous jobs. **R7.**

Prosper efforts to secure safe conditions and equipment for all workers and military personnel. **R7.**

Advance understanding and treatment of mental illness. **R7.**

Our Father . . .

May the Holy Spirit equip us for every good word and work through Jesus, the wisdom of God. Amen.

# *The Order of Mass*

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

■ Amen.

## GREETING

A The grace of our Lord Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit  
be with you all.  
**And with your spirit.**

B Grace to you and peace from God our Father  
and the Lord Jesus Christ.  
**And with your spirit.**

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

## PENITENTIAL ACT

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

*(Pause)*

A I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,

*And, striking their breast, they say:*

through my fault, through my fault,  
through my most grievous fault;

*Then they continue:*

therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.

**B** Have mercy on us, O Lord.  
For we have sinned against you.  
Show us, O Lord, your mercy.  
And grant us your salvation.

*These or other invocations may be used.*

**C** You were sent to heal the contrite of heart:  
Lord, have mercy. **Or:** Kyrie, eleison.  
Lord, have mercy. **Or:** Kyrie, eleison.  
You came to call sinners:  
Christ, have mercy. **Or:** Christe, eleison.  
Christ, have mercy. **Or:** Christe, eleison.  
You are seated at the right hand of the Father to  
intercede for us:  
Lord, have mercy. **Or:** Kyrie, eleison.  
Lord, have mercy. **Or:** Kyrie, eleison.

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

■ Amen.

### KYRIE

*The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.*

■ Lord, have mercy.      ■ Kyrie, eleison.

■ Lord, have mercy.      ■ Kyrie, eleison.

■ Christ, have mercy.      ■ Christe, eleison.

■ Christ, have mercy.      ■ Christe, eleison.

■ Lord, have mercy.      ■ Kyrie, eleison.

■ Lord, have mercy.      ■ Kyrie, eleison.

GLORIA

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
    have mercy on us;  
you take away the sins of the world,  
    receive our prayer;  
you are seated at the right hand of the Father,  
    have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

COLLECT (OPENING PRAYER)

LITURGY OF THE WORD

FIRST READING

RESPONSORIAL PSALM

SECOND READING

## GOSPEL ACCLAMATION

### GOSPEL

Cleanse my heart and my lips, almighty God,  
that I may worthily proclaim your holy Gospel.

■ The Lord be with you.

■ And with your spirit.

■ A reading from the holy Gospel according to **N**.

■ Glory to you, O Lord.

*At the end:*

■ The Gospel of the Lord.

■ Praise to you, Lord Jesus Christ.

Through the words of the Gospel  
may our sins be wiped away.

## HOMILY

### PROFESSION OF FAITH

[The Apostles' Creed can be found on p. 438]

#### Nicene Creed

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,



At the words that follow, up to and including and became man,  
all bow.

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

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

### PRAYER OF THE FAITHFUL (BIDDING PRAYERS)

#### LITURGY OF THE EUCHARIST

#### PRESENTATION AND PREPARATION OF THE GIFTS

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

Blessed be God for ever.

By the mystery of this water and wine  
may we come to share in the divinity of Christ  
who humbled himself to share in our humanity.

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

**Blessed be God for ever.**

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

#### INVITATION TO PRAYER

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

**May the Lord accept the sacrifice at your hands  
for the praise and glory of his name,  
for our good  
and the good of all his holy Church.**

#### PRAYER OVER THE OFFERINGS

##### EUCCHARISTIC PRAYER

- The Lord be with you. ■ And with your spirit.
- Lift up your hearts. ■ We lift them up to the Lord.
- Let us give thanks to the Lord our God.
- It is right and just.

### PREFACE III OF LENT

#### *The fruits of abstinence*

(The following Preface is said in Masses of the weekdays of Lent and on days of fasting.)

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For you will that our self-denial should give you thanks,  
humble our sinful pride,  
contribute to the feeding of the poor,  
and so help us imitate you in your kindness.

And so we glorify you with countless Angels,  
as with one voice of praise we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

### PREFACE I OF THE PASSION OF THE LORD

#### *The power of the Cross*

(The following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.)

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For through the saving Passion of your Son  
the whole world has received a heart  
to confess the infinite power of your majesty,  
since by the wondrous power of the Cross  
your judgment on the world is now revealed  
and the authority of Christ crucified.

And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

**PREFACE II OF THE PASSION OF THE LORD**

*The victory of the Passion*

(The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.)

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For the days of his saving Passion  
and glorious Resurrection are approaching,  
by which the pride of the ancient foe is vanquished  
and the mystery of our redemption in Christ is celebrated.

Through him the host of Angels adores your majesty  
and rejoices in your presence for ever.

May our voices, we pray, join with theirs  
in one chorus of exultant praise, as we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

**PREFACE I OF THE MOST HOLY EUCHARIST**

*The Sacrifice and the Sacrament of Christ*

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For he is the true and eternal Priest,  
who instituted the pattern of an everlasting sacrifice  
and was the first to offer himself as the saving Victim,  
commanding us to make this offering as his memorial.  
As we eat his flesh that was sacrificed for us,  
we are made strong,  
and, as we drink his Blood that was poured out for us,  
we are washed clean.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
we sing the hymn of your glory,  
as without end we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

**PREFACE I OF EASTER**

*The Paschal Mystery*

(The following Preface is said during Easter Time. At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time.)

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but (on this night / on this day / in this time) above all  
to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

For he is the true Lamb  
who has taken away the sins of the world;  
by dying he has destroyed our death,  
and by rising, restored our life.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory,  
as they acclaim:

**SANCTUS**

**Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

**Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.  
Pleni sunt caeli et terra glória tua.**

**Hosánna in excélsis.**

**Benedíctus qui venit in nómine Dómini.**

**Hosánna in excélsis.**

**EUCCHARISTIC PRAYER I (Roman Canon)**

To you, therefore, most merciful Father,  
we make humble prayer and petition  
through Jesus Christ, your Son, our Lord:  
that you accept

and bless ✠ these gifts, these offerings,  
these holy and unblemished sacrifices,  
which we offer you firstly  
for your holy catholic Church.

Be pleased to grant her peace,  
to guard, unite and govern her  
throughout the whole world,  
together with your servant **N.** our Pope  
and **N.** our Bishop,  
and all those who, holding to the truth,  
hand on the catholic and apostolic faith.

Remember, Lord, your servants **N.** and **N.**  
and all gathered here,  
whose faith and devotion are known to you.  
For them, we offer you this sacrifice of praise  
or they offer it for themselves  
and all who are dear to them:  
for the redemption of their souls,  
in hope of health and well-being,  
and paying their homage to you,  
the eternal God, living and true.

In communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,

Mother of our God and Lord, Jesus Christ,  
† and blessed Joseph, her Spouse,  
your blessed Apostles and Martyrs,  
Peter and Paul, Andrew,  
(James, John,  
Thomas, James, Philip,  
Bartholomew, Matthew,  
Simon and Jude;  
Linus, Cletus, Clement, Sixtus,  
Cornelius, Cyprian,  
Lawrence, Chrysogonus,  
John and Paul,  
Cosmas and Damian)  
and all your Saints;  
we ask that through their merits and prayers,  
in all things we may be defended  
by your protecting help.  
(Through Christ our Lord. Amen.)

From the Mass of the Easter Vigil until the Second Sunday of Easter  
Celebrating the most sacred night (day)  
of the Resurrection of our Lord Jesus Christ in the flesh,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family;  
order our days in your peace,  
and command that we be delivered from eternal damnation  
and counted among the flock of those you have chosen.  
(Through Christ our Lord. Amen.)

**From the Mass of the Easter Vigil until the Second Sunday of Easter**

Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
also for those to whom you have been pleased to give  
the new birth of water and the Holy Spirit,  
granting them forgiveness of all their sins;  
order our days in your peace,  
and command that we be delivered from eternal damnation  
and counted among the flock of those you have chosen.  
(Through Christ our Lord. Amen.)

Be pleased, O God, we pray,  
to bless, acknowledge,  
and approve this offering in every respect;  
make it spiritual and acceptable,  
so that it may become for us  
the Body and Blood of your most beloved Son,  
our Lord Jesus Christ.

On the day before he was to suffer,  
he took bread in his holy and venerable hands,  
and with eyes raised to heaven  
to you, O God, his almighty Father,  
giving you thanks, he said the blessing,  
broke the bread  
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.



In a similar way, when supper was ended,  
he took this precious chalice  
in his holy and venerable hands,  
and once more giving you thanks, he said the blessing  
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**A** We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

**B** When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

**C** Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.

Therefore, O Lord,  
as we celebrate the memorial of the blessed Passion,  
the Resurrection from the dead,  
and the glorious Ascension into heaven  
of Christ, your Son, our Lord,  
we, your servants and your holy people,  
offer to your glorious majesty  
from the gifts that you have given us,

this pure victim,  
this holy victim,  
this spotless victim,  
the holy Bread of eternal life  
and the Chalice of everlasting salvation.

Be pleased to look upon these offerings  
with a serene and kindly countenance,  
and to accept them,  
as once you were pleased to accept  
the gifts of your servant Abel the just,  
the sacrifice of Abraham, our father in faith,  
and the offering of your high priest Melchizedek,  
a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God:  
command that these gifts be borne  
by the hands of your holy Angel  
to your altar on high  
in the sight of your divine majesty,  
so that all of us, who through this participation at the altar  
receive the most holy Body and Blood of your Son,  
may be filled with every grace and heavenly blessing.  
(Through Christ our Lord. Amen.)

Remember also, Lord, your servants **N.** and **N.**,  
who have gone before us with the sign of faith  
and rest in the sleep of peace.

Grant them, O Lord, we pray,  
and all who sleep in Christ,  
a place of refreshment, light and peace.  
(Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners,  
hope in your abundant mercies,  
graciously grant some share  
and fellowship with your holy Apostles and Martyrs:  
with John the Baptist, Stephen,  
Matthias, Barnabas,  
(Ignatius, Alexander,  
Marcellinus, Peter,  
Felicity, Perpetua,  
Agatha, Lucy,  
Agnes, Cecilia, Anastasia)  
and all your Saints;  
admit us, we beseech you,  
into their company,  
not weighing our merits,  
but granting us your pardon,  
through Christ our Lord.

Through whom  
you continue to make all these good things, O Lord;  
you sanctify them, fill them with life,  
bless them, and bestow them upon us.

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

**Amen.**

*The Lord's Prayer, p. 434.*

## EUCCHARISTIC PRAYER II

### Preface

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks, Father most holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Savior and Redeemer,  
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,  
he stretched out his hands as he endured his Passion,  
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints  
we declare your glory,  
as with one voice we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

You are indeed Holy, O Lord,  
the fount of all holiness.

Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them like the dewfall,  
so that they may become for us  
the Body and ✠ Blood of our Lord Jesus Christ.

At the time he was betrayed  
and entered willingly into his Passion,  
he took bread and, giving thanks, broke it,  
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,  
he took the chalice  
and, once more giving thanks,  
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**A** We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

**B** When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

**C** Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.

Therefore, as we celebrate  
the memorial of his Death and Resurrection,  
we offer you, Lord,  
the Bread of life and the Chalice of salvation,  
giving thanks that you have held us worthy  
to be in your presence and minister to you.

Humbly we pray  
that, partaking of the Body and Blood of Christ,  
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with **N.** our Pope and **N.** our Bishop  
and all the clergy.

Remember also our brothers and sisters  
who have fallen asleep in the hope of the resurrection,  
and all who have died in your mercy:  
welcome them into the light of your face.  
Have mercy on us all, we pray,  
that with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse,  
with the blessed Apostles,  
and all the Saints who have pleased you throughout the ages,  
we may merit to be coheirs to eternal life,  
and may praise and glorify you  
through your Son, Jesus Christ.

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

**Amen.**

*The Lord's Prayer, p. 434.*

### **EUCCHARISTIC PRAYER III**

You are indeed Holy, O Lord,  
and all you have created  
rightly gives you praise,  
for through your Son our Lord Jesus Christ,  
by the power and working of the Holy Spirit,  
you give life to all things and make them holy,  
and you never cease to gather a people to yourself,  
so that from the rising of the sun to its setting  
a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you:  
by the same Spirit graciously make holy  
these gifts we have brought to you for consecration,

that they may become the Body and ✝ Blood  
of your Son our Lord Jesus Christ,  
at whose command we celebrate these mysteries.

For on the night he was betrayed  
he himself took bread,  
and, giving you thanks, he said the blessing,  
broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,  
he took the chalice,  
and, giving you thanks, he said the blessing,  
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**A** We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

**B** When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

**C** Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.

Therefore, O Lord, as we celebrate the memorial  
of the saving Passion of your Son,  
his wondrous Resurrection  
and Ascension into heaven,  
and as we look forward to his second coming,  
we offer you in thanksgiving  
this holy and living sacrifice.

Look, we pray, upon the oblation of your Church  
and, recognizing the sacrificial Victim by whose death  
you willed to reconcile us to yourself,  
grant that we, who are nourished  
by the Body and Blood of your Son  
and filled with his Holy Spirit,  
may become one body, one spirit in Christ.

May he make of us  
an eternal offering to you,  
so that we may obtain an inheritance with your elect,  
especially with the most Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse,  
with your blessed Apostles and glorious Martyrs  
(with Saint N.: the Saint of the day or Patron Saint)  
and with all the Saints,  
on whose constant intercession in your presence  
we rely for unfailing help.

May this Sacrifice of our reconciliation,  
we pray, O Lord,  
advance the peace and salvation of all the world.  
Be pleased to confirm in faith and charity  
your pilgrim Church on earth,  
with your servant N. our Pope and N. our Bishop,  
the Order of Bishops, all the clergy,  
and the entire people you have gained for your own.



Listen graciously to the prayers of this family,  
whom you have summoned before you:  
in your compassion, O merciful Father,  
gather to yourself all your children  
scattered throughout the world.

† To our departed brothers and sisters  
and to all who were pleasing to you  
at their passing from this life,  
give kind admittance to your kingdom.  
There we hope to enjoy for ever the fullness of your glory  
through Christ our Lord,  
through whom you bestow on the world all that is good. †  
Through him, and with him, and in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
for ever and ever.

**Amen.**

*The Lord's Prayer, p. 434.*

## **EUCCHARISTIC PRAYER IV**

### **Preface**

It is truly right to give you thanks,  
truly just to give you glory, Father most holy,  
for you are the one God living and true,  
existing before all ages and abiding for all eternity,  
dwelling in unapproachable light;  
yet you, who alone are good, the source of life,  
have made all that is,  
so that you might fill your creatures with blessings  
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,  
who serve you day and night  
and, gazing upon the glory of your face,  
glorify you without ceasing.

With them we, too, confess your name in exultation,  
giving voice to every creature under heaven,  
as we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

We give you praise, Father most holy,  
for you are great  
and you have fashioned all your works  
in wisdom and in love.

You formed man in your own image  
and entrusted the whole world to his care,  
so that in serving you alone, the Creator,  
he might have dominion over all creatures.

And when through disobedience he had lost your friendship,  
you did not abandon him to the domain of death.

For you came in mercy to the aid of all,  
so that those who seek might find you.  
Time and again you offered them covenants  
and through the prophets  
taught them to look forward to salvation.

And you so loved the world, Father most holy,  
that in the fullness of time  
you sent your Only Begotten Son to be our Savior.  
Made incarnate by the Holy Spirit  
and born of the Virgin Mary,  
he shared our human nature  
in all things but sin.

To the poor he proclaimed the good news of salvation,  
to prisoners, freedom,  
and to the sorrowful of heart, joy.

To accomplish your plan,  
he gave himself up to death,  
and, rising from the dead,  
he destroyed death and restored life.

And that we might live no longer for ourselves  
but for him who died and rose again for us,  
he sent the Holy Spirit from you, Father,  
as the first fruits for those who believe,  
so that, bringing to perfection his work in the world,  
he might sanctify creation to the full.

Therefore, O Lord, we pray:  
may this same Holy Spirit  
graciously sanctify these offerings,  
that they may become  
the Body and ✠ Blood of our Lord Jesus Christ  
for the celebration of this great mystery,  
which he himself left us  
as an eternal covenant.

For when the hour had come  
for him to be glorified by you, Father most holy,  
having loved his own who were in the world,  
he loved them to the end:  
and while they were at supper,  
he took bread, blessed and broke it,  
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way,  
taking the chalice filled with the fruit of the vine,  
he gave thanks,  
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**A** We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

**B** When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

**C** Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.

Therefore, O Lord,  
as we now celebrate the memorial of our redemption,  
we remember Christ's Death  
and his descent to the realm of the dead,  
we proclaim his Resurrection  
and his Ascension to your right hand,  
and, as we await his coming in glory,  
we offer you his Body and Blood,  
the sacrifice acceptable to you  
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice  
which you yourself have provided for your Church,  
and grant in your loving kindness  
to all who partake of this one Bread and one Chalice  
that, gathered into one body by the Holy Spirit,

they may truly become a living sacrifice in Christ  
to the praise of your glory.

Therefore, Lord, remember now  
all for whom we offer this sacrifice:  
especially your servant **N.** our Pope,  
**N.** our Bishop, and the whole Order of Bishops,  
all the clergy,  
those who take part in this offering,  
those gathered here before you,  
your entire people,  
and all who seek you with a sincere heart.

Remember also  
those who have died in the peace of your Christ  
and all the dead,  
whose faith you alone have known.

To all of us, your children,  
grant, O merciful Father,  
that we may enter into a heavenly inheritance  
with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse,  
and with your Apostles and Saints in your kingdom.  
There, with the whole of creation,  
freed from the corruption of sin and death,  
may we glorify you through Christ our Lord,  
through whom you bestow on the world all that is good.

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

**Amen.**

*The Lord's Prayer, p. 434.*

## EUCCHARISTIC PRAYER FOR RECONCILIATION II

### Preface

It is truly right and just  
that we should give you thanks and praise,  
O God, almighty Father,  
for all you do in this world,  
through our Lord Jesus Christ.

For though the human race  
is divided by dissension and discord,  
yet we know that by testing us  
you change our hearts  
to prepare them for reconciliation.

Even more, by your Spirit you move human hearts  
that enemies may speak to each other again,  
adversaries may join hands,  
and peoples seek to meet together.

By the working of your power  
it comes about, O Lord,  
that hatred is overcome by love,  
revenge gives way to forgiveness,  
and discord is changed to mutual respect.

Therefore, as we give you ceaseless thanks  
with the choirs of heaven,  
we cry out to your majesty on earth,  
and without end we acclaim:

**Holy, Holy, Holy Lord God of hosts . . .**

You, therefore, almighty Father,  
we bless through Jesus Christ your Son,  
who comes in your name.

He himself is the Word that brings salvation,  
the hand you extend to sinners,  
the way by which your peace is offered to us.  
When we ourselves had turned away from you  
on account of our sins,  
you brought us back to be reconciled, O Lord,  
so that, converted at last to you,  
we might love one another  
through your Son,  
whom for our sake you handed over to death.

And now, celebrating the reconciliation  
Christ has brought us,  
we entreat you:  
sanctify these gifts by the outpouring of your Spirit,  
that they may become the Body and ✠ Blood of your Son,  
whose command we fulfill

when we celebrate these mysteries.

For when about to give his life to set us free,  
as he reclined at supper,  
he himself took bread into his hands,  
and, giving you thanks, he said the blessing,  
broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, on that same evening,  
he took the chalice of blessing in his hands,  
confessing your mercy,  
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**A** We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

**B** When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

**C** Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.

Celebrating, therefore, the memorial  
of the Death and Resurrection of your Son,  
who left us this pledge of his love,  
we offer you what you have bestowed on us,  
the Sacrifice of perfect reconciliation.

Holy Father, we humbly beseech you  
to accept us also, together with your Son,  
and in this saving banquet  
graciously to endow us with his very Spirit,  
who takes away everything  
that estranges us from one another.



May he make your Church a sign of unity  
and an instrument of your peace among all people  
and may he keep us in communion  
with **N.** our Pope and **N.** our Bishop  
and all the Bishops  
and your entire people.

Just as you have gathered us now at the table of your Son,  
so also bring us together,  
with the glorious Virgin Mary, Mother of God,  
with your blessed Apostles and all the Saints,  
with our brothers and sisters  
and those of every race and tongue  
who have died in your friendship.  
Bring us to share with them the unending banquet of unity  
in a new heaven and a new earth,  
where the fullness of your peace will shine forth  
in Christ Jesus our Lord.

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

**Amen.**

## COMMUNION RITE

### LORD'S PRAYER

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

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.

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.

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

### SIGN OF PEACE

Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity

in accordance with your will.  
Who live and reign for ever and ever.  
**Amen.**

The peace of the Lord be with you always.  
**And with your spirit.**

Let us offer each other the sign of peace.

**BREAKING OF THE BREAD**

May this mingling of the Body and Blood  
of our Lord Jesus Christ  
bring eternal life to us who receive it.

**Lamb of God, you take away the sins of the world,  
have mercy on us.**

**Lamb of God, you take away the sins of the world,  
have mercy on us.**

**Lamb of God, you take away the sins of the world,  
grant us peace.**

**Agnus Dei, qui tollis peccata mundi:  
miserere nobis.**

**Agnus Dei, qui tollis peccata mundi:  
miserere nobis.**

**Agnus Dei, qui tollis peccata mundi:  
dona nobis pacem.**

Lord Jesus Christ, Son of the living God,  
who, by the will of the Father  
and the work of the Holy Spirit,  
through your Death gave life to the world,  
free me by this, your most holy Body and Blood,  
from all my sins and from every evil;  
keep me always faithful to your commandments,  
and never let me be parted from you.

**Or:**

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.

**INVITATION TO COMMUNION**

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.

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

*If there is no singing, the communion antiphon is recited.*

**PRAYER AFTER COMMUNION**

**CONCLUDING RITES**

**FINAL BLESSING**

■ The Lord be with you.

■ **And with your spirit.**

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

■ **Amen.**

**DISMISSAL**

**A** Go forth, the Mass is ended.

**B** Go and announce the Gospel of the Lord.

**C** Go in peace, glorifying the Lord by your life.

**D** Go in peace.

**Thanks be to God.**

# *Celebration of the Liturgy of the Word*

## *[With Holy Communion]*

### INTRODUCTORY RITES

#### INTRODUCTION

Deacon or lay leader:

We gather here to celebrate the Lord's Day.  
Sunday has been called the Lord's Day because  
it was on this day  
that Jesus conquered sin and death and rose to new life.  
Unfortunately, we are not able to celebrate the Mass today  
because we do not have a priest.  
Let us be united in the spirit of Christ with  
the Church around the world  
and celebrate our redemption in Christ's suffering,  
death, and resurrection.

#### SIGN OF THE CROSS

Deacon or lay leader:

■ In the name of the Father, and of the Son, and of the Holy Spirit.  
■ Amen.

#### GREETING

Deacon or lay leader:

■ Grace and peace to you from God our Father and from the Lord Jesus Christ. Blessed be God for ever.  
■ Blessed be God for ever.

#### COLLECT

### LITURGY OF THE WORD

#### FIRST READING

#### RESPONSORIAL PSALM

#### SECOND READING

#### GOSPEL ACCLAMATION

#### GOSPEL

#### HOMILY OR REFLECTION ON THE READINGS

PERIOD OF SILENCE

PROFESSION OF FAITH

[The Nicene Creed can be found on p. 408]

**Apostles' Creed**

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary,  
all bow.

who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.

I 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. Amen.

PRAYER OF THE FAITHFUL

COMMUNION RITE

LORD'S PRAYER

Deacon or lay leader:

The Father provides us with food for eternal life.  
At the Savior's command  
and formed by divine teaching,  
we dare to say:

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.  
Amen.

INVITATION TO COMMUNION

Deacon or lay leader:

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.

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

COMMUNION

ACT OF THANKSGIVING

CONCLUDING RITE

INVITATION TO PRAY FOR VOCATIONS TO THE PRIESTHOOD

Deacon or lay leader:

Mindful of our Lord's word, "Ask the Master of the harvest to send out laborers for the harvest," let us pray for an increase of vocations to the priesthood. May our prayer hasten the day when we will be able to take part in the celebration of the Holy Eucharist every Sunday.

BLESSING

SIGN OF PEACE

## Attend, O Lord, Our Earnest Prayer

LENT—AM

Familiar Tune: Praise God from Whom All Blessings Flow



1. At - tend, O Lord, our earn - est prayer:  
 2. O Lord, your kind - ness calls us in,  
 3. Let all who trust in God, re - joice,  
 your help, we seek, our God, our King!  
 we come to you with ho - ly fear,  
 his kind - ness praise with glad ac - claim,  
 At morn we ask your grac - ious care,  
 your mer - cy sets us free from sin,  
 his mer - cy sing with cheer - ful voice:  
 all day your prai - ses we will sing!  
 your love will draw us e - ver near!  
 sing praise, all you who love his Name.

Text: Bernard Mischke, OSC, © 1965, Crosier Fathers and Brothers, Phoenix, AZ.

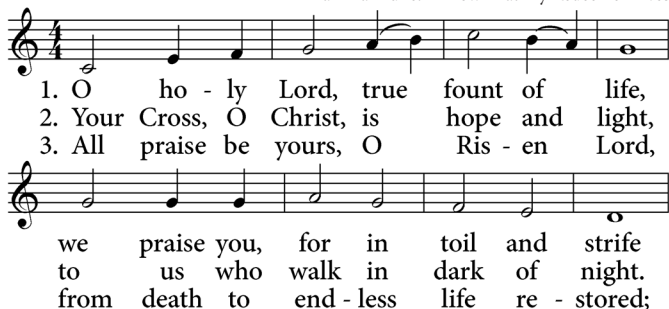
All rights reserved. Used with permission.

Music: OLD HUNDREDTH, 88 88; Louis Bourgeois, c. 1510–1561.

## O Holy Lord, True Fount of Life

LENT—AM/PM

Familiar Tune: I Know That My Redeemer Lives



1. O ho - ly Lord, true fount of life,  
 2. Your Cross, O Christ, is hope and light,  
 3. All praise be yours, O Ris - en Lord,  
 we praise you, for in toil and strife  
 to us who walk in dark of night.  
 from death to end - less life re - stored;





we need not face de - spair and loss:  
 For us new strength in it is sought;  
 all praise to God the Fa - ther be



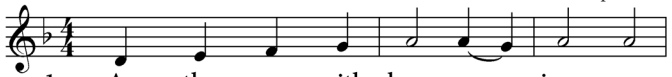
you save us in the ho - ly Cross.  
 to us sal - va - tion now is brought.  
 and ho - ly Ghost e - ter - nal - ly.

Text: Bernard Mischke, OSC, and James Hentges, OSC, © 1972,  
 Crosier Fathers and Brothers, Phoenix, AZ. All rights reserved. Used with permission.  
 Music: DUKE STREET, 88 88; John Hatton, c. 1710–1793.


## As the Sun with Longer Journey

LENT—AM/PM


Familiar Tune: Let All Mortal Flesh Keep Silence



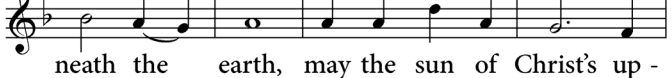
1. As the sun with long - er jour - ney  
 2. Through the days of wait - ing, watch - ing,



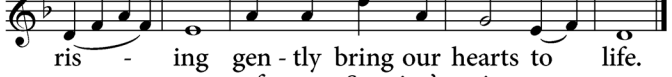
melts the win - ter's snow and ice, with its  
 in the des - ert of our sin, search - ing



slow - ly grow - ing ra - diance warms the seed be -  
 on the far ho - ri - zon for a sign of



neath the earth, may the sun of Christ's up -  
 cloud or wind, we a - wait the heal - ing



ris - ing gen - tly bring our hearts to life.  
 wa - ters of our Sav - ior's vic - to - ry.

Text: John Patrick Earls, OSB, b. 1935, © 1981, Order of Saint Benedict,  
 published and administered by Liturgical Press, Collegeville, MN 56321. All rights reserved.  
 Music: PICARDY, 87 87 87, French carol, 17th cent.

## The Heavenly Word Proceeding Forth

Holy Thursday—AM/PM

Familiar Tune: O Saving Victim

1. The heav - 'nly Word pro - ceed - ing forth,  
 2. While seat - ed with his cho - sen band,  
 3. O sav - ing Vic - tim, o - p'ning wide,

yet leav - ing not the Fa - ther's side,  
 his ver - y Flesh, his ver - y Blood,  
 the gate of heav'n to us be - low,

and go - ing to his work on earth,  
 he gave to them with his own hand,  
 O cleanse us by the crim - son tide,

had reached at length life's ev - en - tide.  
 and fed them with an - gel - ic food.  
 which from your wound - ed side did flow.

Text: Roger Schoenbecker, OSB, © 1975, Order of Saint Benedict,  
 published and administered by Liturgical Press, Collegeville, MN. All rights reserved.

Music: DUGUET, 88 88, Abbé Duguet, c. 1767.

## O Sacred Head Surrounded

Lent/Good Friday—AM/PM

1. O Sacred Head surrounded by crown of piercing thorn!  
 O bleeding Head, so wounded, reviled and put to scorn!  
 The pow'r of death comes o'er you, the glow of life decays,  
 yet angel hosts adore you, and tremble as they gaze.
2. I see your strength and vigor all fading in the strife,  
 and death with cruel rigor, bereaving you of life;  
 O agony and dying! O love to sinners free!  
 Jesus, all grace supplying, O turn your face on me.

3. In this, your bitter passion, Good Shepherd, think of me  
with your most sweet compassion, unworthy though I be:  
beneath your cross abiding for ever would I rest,  
in your dear love confiding, and with your presence blest.

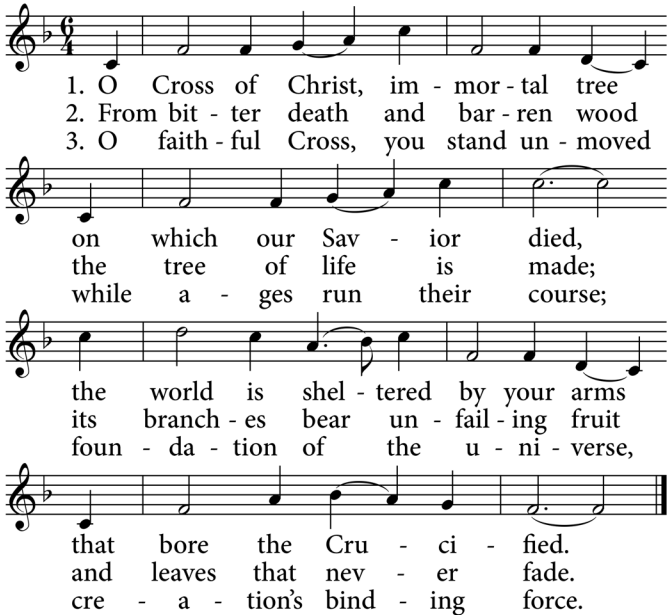
Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153;  
tr. by Henry Baker, 1821–1877.

Music: PASSION CHORALE, 76 76 D, Hans Leo Hassler, 1564–1612.

## O Cross of Christ, Immortal Tree

Lent/Good Friday—AM/PM

Familiar Tune: Jerusalem, My Happy Home



1. O Cross of Christ, im - mor - tal tree  
2. From bit - ter death and bar - ren wood  
3. O faith - ful Cross, you stand un - moved

on which our Sav - ior died,  
the tree of life is made;  
while a - ges run their course;

the world is shel - tered by your arms  
its branch - es bear un - fail - ing fruit  
foun - da - tion of the u - ni - verse,

that bore the Cru - ci - fied.  
and leaves that nev - er fade.  
cre - a - tion's bind - ing force.

Text: Stanbrook Abbey, © 1974. All rights reserved. Used with permission.

Music: LAND OF REST, CM, American.

## Jesus Christ Is Ris'n Today

Easter—AM

1. Jesus Christ is ris'n today, Alleluia!  
Our triumphant holy day, Alleluia!  
Who did once upon the cross, Alleluia!  
Suffer to redeem our loss. Alleluia!
2. Hymns of praise then let us sing, Alleluia!  
Unto Christ, our heav'nly King, Alleluia!  
Who endured the cross and grave, Alleluia!  
Sinners to redeem and save. Alleluia!
3. But the pains which he endured, Alleluia!  
Our salvation have procured; Alleluia!  
Now above the sky he's King, Alleluia!  
Where the angels ever sing. Alleluia!
4. Sing we to our God above, Alleluia!  
Praise eternal as his love; Alleluia!  
Praise him, all you heav'nly host, Alleluia!  
Father, Son and Holy Ghost. Alleluia!


Text: St. 1, Surrexit Christus hodie, Latin, 14th cent.; para. in *Lyra Davidica*, 1708, alt.;  
sts. 2, 3, *The Compleat Psalmist*, c. 1750, alt.; st. 4, Charles Wesley, 1707–1788.

Music: EASTER HYMN, 77 77 with alleluias, *Lyra Davidica*, 1708.

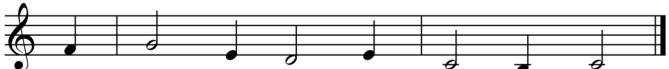
## That Easter Day with Joy Was Bright

Easter—AM/PM

1. That Eas - ter day with joy was bright,  
2. His ris - en flesh with ra - diance glowed;  
3. O Je - sus, King of gen - tle - ness,  
the sun shone out with fair - er light,  
his wound - ed hands and feet he showed;  
come with your grace, our hearts pos - sess,



when to their long - ing eyes re - stored,  
 those scars their sol - emn wit - ness gave  
 that we may give you all our days




a - pos - tles saw their ris - en Lord.  
 that Christ was ris - en from the grave.  
 the will - ing trib - ute of our praise.

Text: *Claro paschali gaudio*; Latin, 5th c., tr. John M. Neale, 1818–1866, alt.


Music: PUER NOBIS, 88 88; Michael Praetorius, 1571–1621.

## Proclaim His Triumph, Heaven and Earth

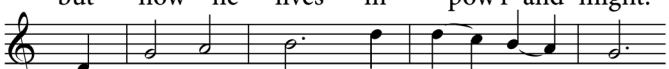
Easter—PM



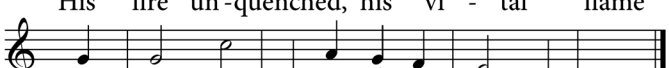
1. Pro - claim his tri - umph, heav'n and earth,  
 2. He broke a - part the gates of hell,  
 3. Christ died for us in bit - ter shame,



for Christ is ris - en as he said:  
 freed wait - ing A - dam from his chain;  
 but now he lives in pow'r and might:



the cru - ci - fied, the liv - ing God,  
 and in the ra - diance of the Lord  
 His fire un-quenched, his vi - tal flame



who dwelt three days a - mong the dead.  
 the face of Mo - ses shone a - gain.  
 fills all the world with joy and light.

Text: © 1974, Stanbrook Abbey, Wass, York, UK. All rights reserved. Used with permission.

Music: TRURO, 88 88, *Psalmody Evangelica*, Part II, 1789.

## Hymn to the Sorrowful Mother

Marian—AM/PM

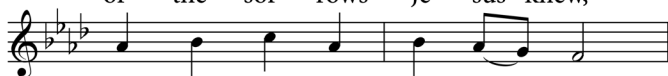
Familiar Tune: Savior of the Nations, Come



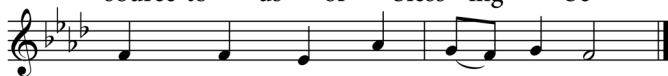
1. God, in whom all gra - ces dwell,
2. May the tears which Mar - y poured
3. May our con - tem - pla - tion, too,



grant us grace to pon - der well  
 gain us par - don of the Lord;  
 of the sor - rows Je - sus knew,



Mar - y's sor - rows sev - en - fold,  
 tears ex - cel - ling in their worth  
 source to us of bless - ing be



which the high priest had fore-told.  
 all the pen - an - ces of earth.  
 through-out all e - ter - ni - ty.

Text: *Palunabella*; tr. Edward Caswall, 1814–1878, alt.Music: NUN KOMM DER HEIDEN HEILAND, 77 77; Erfurt *Enchiridia*, Wittenberg, 1524.

## One in Joyful Songs of Praise

Marian—AM/PM (Easter)

Familiar Tune: On This Day, the First of Days



1. One in joy - ful songs of praise, let us pass
2. Now re - joice we at the sight of your Son
3. All the earth and heav - ens ring; joy - ful thanks
4. Ev - er bless - ed Trin - i - ty, un - di - vid -



from mourn-ful days to the pas - chal  
in East - er light; Moth - er, let thy  
and praise we sing; we are crowned with  
ed U - ni - ty, let thy grace through



mys - ter - y: God a - rose who lived in thee!  
ris - en King rise in us a liv - ing spring.  
you in grace, sin - less flow - er of our race.  
Mar - y flow on God's child - ren here be - low.

Text: Latin, 13th c., tr. by William Koninkx, alt.

Music: LÜBECK, 77 77; Johann A. Freylinghausen, 1670–1739, adapt.

### Be Joyful, Mary, Heav'nly Queen

Marian—AM/PM (Easter)



1. Be joy - ful, Mar - y, heav'n - ly Queen,  
2. The Son you bore by heav - en's grace,  
3. The Lord has ris - en from the dead,  
4. O pray to God, O Vir - gin fair,



be joy - ful, Mar - y! Your Son who  
be joy - ful, Mar - y! Did all our  
be joy - ful, Mar - y! He rose in  
be joy - ful, Mar - y! That he our



died was liv - ing seen, al - le - lu - ia!  
guilt and sin e - rase,  
glo - ry as he said,  
souls to heav - en bear,



Re - joice, re - joice, O Mar - y.

Text: *Regina caeli, jubila*; Latin, 17th C.: tr. anon. in *Psallite*, 1901, alt.

Music: REGINA CAELI, 8 5 8 4 7, Johann Leisentritt, 1527–1586.

## Guide to *Lectio Divina*

Choose a word or phrase of the Scriptures you wish to pray. It makes no difference which text is chosen, as long as you have no set goal of “covering” a certain amount of text. The amount of text covered is in God’s hands, not yours.

*Read.* Turn to the text and read it slowly, gently. Savor each portion of the reading, constantly listening for the “still, small voice” of a word or phrase that somehow says, “I am for you today.” Do not expect lightning or ecstasies. In *lectio divina*, God is teaching us to listen, to seek him in silence. God does not reach out and grab us but gently invites us ever more deeply into his presence.

*Ponder.* Take the word or phrase into yourself. Memorize it and slowly repeat it to yourself, allowing it to interact with your inner world of concerns, memories, and ideas. Do not be afraid of distractions. Memories or thoughts are simply parts of yourself that, when they rise up during *lectio divina*, are asking to be given to God along with the rest of your inner self. Allow this inner pondering, this rumination, to invite you into dialogue with God.

*Pray.* Whether you use words, ideas, or images—or all three—is not important. Interact with God as you would with one who you know loves and accepts you. Give to God what you have discovered during your experience of meditation. Give to God what you have found within your heart.

It is not necessary to assess the quality of your *lectio divina*, as if you were “performing” or seeking some goal. *Lectio divina* has no goal other than that of being in the presence of God by praying the Scriptures.

—Fr. Luke Dysinger

*Luke Dysinger, OSB, is a Benedictine monk of Saint Andrew's Abbey, Valyermo, California.*



## Acknowledgments

Excerpts from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation (ICEL); excerpts from the English translation of *Lectionary for Mass* © 1969, 1981, 1997, ICEL; excerpts from the English translation of *Directory for Sunday Celebrations in the Absence of a Priest* © 1988, ICEL; excerpts from the English translation of *Book of Blessings* © 1987, ICEL; the English translation of the Invitatories for Morning, Evening, and Night Prayer from *The Liturgy of the Hours* © 1974, ICEL. All rights reserved.

The English translation of the *Magnificat*, *Benedictus*, and *Nunc Dimittis* (Canticle of Simeon) by the International Consultation on English Texts.

Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition*. Copyright © 1970, 1986, 1997, 1998, 2001, Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

Excerpts from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970, Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

Psalms texts for morning, evening, and night prayers from *The Ecumenical Grail Psalter*. Copyright © 2015, Conception Abbey/The Grail, admin. by GIA Publications, Inc., [www.giamusic.com](http://www.giamusic.com). All rights reserved.

Excerpt from *Angela of Foligno: Complete Works (CWS)*, translated and introduced by Paul Lachance, OFM. Copyright © 1993 by Paul Lachance, OFM. Paulist Press, Inc., New York/Mahwah, NJ. Reprinted by permission of Paulist Press, Inc. [www.paulistpress.com](http://www.paulistpress.com).

St. Augustine, *Sermon 234*, in *The Fathers on the Sunday Gospels* (Collegeville, MN: Liturgical Press, 2012), 140–41. Used with permission.

“Because We Are Yours.” Copyright © Catholic Relief Services, [www.crs.org](http://www.crs.org). Used with permission.

Barbara Brown Taylor, *Home By Another Way*. Copyright © 1999.  
Used by permission of Rowman & Littlefield Publishing Group.  
All rights reserved.

St. John Chrysostom, *Homilies on the Gospel of John*, in *Ancient Christian Commentary on Scripture, New Testament IVa: John 1–10* (Downers Grove, IL: InterVarsity Press, 2006).

Jane Deren, “Christ’s Seamless Garment.” Copyright © 2019,  
Education for Justice, a project of the Ignatian Solidarity Network.  
[www.educationforjustice.org](http://www.educationforjustice.org). Used with permission.

Joseph G. Donders, adapted from *Praying and Preaching the Sunday Gospel* (Maryknoll, NY: Orbis Books, 1988), 133. Used with permission.

Brian Doyle, *A Shimmer of Something: Lean Stories of Spiritual Substance* (Collegeville, MN: Liturgical Press, 2014), 146. Used with permission.

Luke Dysinger, “*Guide to Lectio Divina*,” adapted from “Accepting the Embrace of God: The Ancient Art of *Lectio Divina*.” Used with permission.

Gertrud of Helfta, “Bless me, most loving Jesus . . .” in *In the School of Love: An Anthology of Early Cistercian Texts* (Kalamazoo, MI: Cistercian Publications, 2000), 102. Used with permission.

St. Gregory the Great, *Forty Gospel Homilies*, 29 (Kalamazoo, MI: Cistercian Publications, 1990), 229. Used with permission.

Caryll Houselander, *The Way of the Cross* (Liguori, MO: Liguori Publications, 2002), 12–13. Reprinted by permission of Liguori Publications.

St. John Paul II, *Homily*, April 22, 2001, [www.vatican.va](http://www.vatican.va). © 2001 Libreria Editrice Vaticana. Used with permission.

Excerpt from *Julian of Norwich: Showings*, translated and introduced by Edmund Colledge, OSA, and James Walsh, SJ. Copyright © 1978 by Paulist Press, Inc. Paulist Press, Inc., New York/Mahwah, NJ.  
Reprinted by permission of Paulist Press, Inc. [www.paulistpress.com](http://www.paulistpress.com).

Chiara Lubich, in *Essential Writings: Spirituality, Dialogue, Culture* (Hyde Park, NY: New City Press, 2007), 273–74. Used with permission.

Diana Macalintal, “Prayer for the Care of the Earth,” in *The Work of Your Hands: Prayers for Ordinary and Extraordinary Moments of Grace* (Collegeville, MN: Liturgical Press, 2014), 24. Used with permission.

John J. McIlhonn, adapted from *Forty Days Plus Three: Daily Reflections for Lent and Holy Week* (Collegeville, MN: Liturgical Press, 1989), 30.  
Used with permission.

Melito of Sardis, in *Springtime of the Liturgy* (Collegeville, MN: Liturgical Press, 1979), 100–101. Used with permission.

Barbara Reid, adapted from *Abiding Word: Sunday Reflections for Year A* (Collegeville, MN: Liturgical Press, 2013), 35–36. Used with permission.

## Art Credits

Front cover: *My Lord and My God* by Ruberval Monteiro da Silva, OSB. © Ruberval Monteiro da Silva, OSB. Used with permission.

Carpet pages: *Cross Labyrinth* by Daniel Mitsui. © Daniel Mitsui. [www.danielmitsui.com](http://www.danielmitsui.com). Used with permission.

Pages 42, 91, 259, 279, 351: Illustrations by Br. Martin Erspamer, OSB, a monk of Saint Meinrad Archabbey, Indiana. Used with permission.

Pages 55, 293, 303, 322, 402: Illustrations by Frank Kacmarcik, OblSB. Saint John's Abbey, Collegeville, Minnesota. Used with permission.

Page 56: *Guatemala: Processions* by Betty LaDuke. © Betty LaDuke. [www.bettyladuke.com](http://www.bettyladuke.com). Photo by Robert Jaffe. Used with permission.

Page 118: *Christ Washing the Apostles' Feet*, illumination from the Otto III Gospels, German, ca. late 10th to early 11th century. Image courtesy of Wikimedia Commons.

Page 166: *The Women at the Tomb*, St. Albans Psalter, English, 12th century. Image courtesy of Wikimedia Commons.

Page 208: *Mary Magdalene Announces the Resurrection to the Apostles* (1993) written by Sr. Mary Charles McGough, OSB. © St. Scholastica Monastery, Duluth, Minnesota. Used with permission.

Page 282: *Doubting Thomas* by Lucinda Naylor. © Lucinda Naylor. Used with permission.

Page 354: *The Road to Emmaus* by Sr. Marie-Paul Farran, OSB. © Monastère des Bénédictines du Mont des Oliviers and with the permission of The Printery House, U.S. Agent.

Back cover: *Crucifixion*, Rabbula Gospels, Syriac illuminated manuscript, 6th century. Image courtesy of Wikimedia Commons.

## About the Cover

Fr. Ruberval Monteiro, OSB, titles this month's cover image "My Lord and My God." From the first time I saw the piece, I was as delighted with the title as I was with the image itself. The focus is not the "incredulity" of St. Thomas or on "doubting Thomas," as the apostle is often nicknamed. Rather, it is on his confession of faith.

In the image, one senses Thomas's urgency, the eagerness with which he pulls at Christ's tunic in order to see the holy wounds—the very wounds he had longed to see just a week earlier when he missed the Lord's first appearance to the apostles following the resurrection. Now, seeing the Lord, he goes weak in the knees and falls to the ground, crying "My Lord and my God!" And at his Teacher's invitation, he approaches with zeal and with eyes of faith fixed on the Lord. At first chiding Thomas a bit for his hesitance to believe, the living Lord looks on him with love and tenderness. He lifts his arm over his head so Thomas can see the place from which flowed the blood of our redemption, the water of our new life in him.

In Fr. Ruberval's image, Thomas is alone with Christ. Everyone and everything else has faded away. In pondering this encounter of faith, put yourself in Thomas's place. Focus every ounce of energy and mindfulness, of both body and spirit, on the one you know to be your Lord and your God. Does not everyone and everything pale when you are in his presence? Stay there awhile. Be with him and let him be with you.

—Br. Ælred Senna

*Ælred Senna, OSB, is a monk of Saint John's Abbey in Collegeville, Minnesota, and associate editor of Give Us This Day.*

Give Us  
**ThisDay**<sup>®</sup>  
DAILY PRAYER FOR TODAY'S CATHOLIC

Mary Stommes, *Editor*

Peter Dwyer, *Publisher*

Ælred Senna, OSB, *Associate Editor*

Catherine Donovan, *Associate Publisher*

Kendra Ohmann, *Publishing Assistant*

Colleen Stiller, *Production Manager*

Julie Surma, *Desktop Publisher*

Tara Wiese, *Art Design*

Robert Ellsberg, *"Blessed Among Us" Author*

Irene Nowell, OSB, *Liturgical Editor, Morning and Evening*

Susan Barber, OSB, *Intercessions*

*Editorial Advisors*

James Martin, SJ ♦ Irene Nowell, OSB

Carolyn Y. Woo ♦ Timothy Radcliffe, OP

Kathleen Norris ♦ Ronald Rolheiser, OMI

[www.giveusthisday.org](http://www.giveusthisday.org)

*Give Us This Day*, Liturgical Press

PO Box 7500, Collegeville, MN 56321-7500

Customer Service: 888-259-8470, [GiveUsThisDay@cambeywest.com](mailto:GiveUsThisDay@cambeywest.com)

*Give Us This Day*® (April 2020/Vol. 10, No. 4. ISSN 2159-2136, print; 2166-0654, large print; 2159-2128, online) is published monthly by Liturgical Press, an apostolate of Saint John's Abbey, 2950 Saint John's Road, Collegeville, Minnesota. Rev. John Klassen, OSB, *Abbot*. Periodicals postage paid at Collegeville, MN 56321 and other mailing offices. The annual standard subscription rate is \$44.95; single copy price is \$5.95. POSTMASTER: Send all UAA to CFS. (See DMM 507.1.5.2): NON-POSTAL AND MILITARY FACILITIES: Send address changes to *Give Us This Day*, PO Box 417, Congers, NY 10920-9984.

© 2020 by the Order of Saint Benedict, Collegeville, Minnesota.

**Printed in the United States of America.**

Published with the approval of the Committee on Divine Worship, United States Conference of Catholic Bishops.

# Share HOPE



*“I was in prison and  
you visited me.”* Matt 25:36

Learn more and donate at



*Share the blessing of*

# **Give Us ThisDay®**

With your support, we put *Give Us This Day* in the hands of thousands of prisoners each month.

**We can't do it without you.** Your generosity provides FREE subscriptions to prisoners.



Bring comfort  
through the Gospel



Offer hope through  
daily reflections



Connect lives  
through daily prayer



**GUTD.net/prison**





## Canticle of Mary (Magnificat)

Luke 1:46-55

**M**y soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior  
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:  
the Almighty has done great things for me,  
and holy is his Name.

He has mercy on those who fear him  
in every generation.

He has shown the strength of his arm,  
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,  
and has lifted up the lowly.

He has filled the hungry with good things,  
and the rich he has sent away empty.

He has come to the help of his servant Israel  
for he has remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children for ever.

Glory to the Father, and to the Son,  
and to the Holy Spirit,  
as it was in the beginning, is now,  
and will be for ever. Amen.



[www.giveusthisday.org](http://www.giveusthisday.org)

888.259.8470

Front cover: *My Lord and My God* by Ruberval Monteiro da Silva, OSB

Back cover: *Crucifixion, Rabbula Gospels*, Syriac illuminated manuscript, 6th century

Liturgical Press  [www.litpress.org](http://www.litpress.org)