



PALM SUNDAY OF THE PASSION OF THE LORD

The Procession / The Solemn Entrance

On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands. While the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered, the following antiphon or another appropriate chant is sung.

Mt 21: 9

VII

H O-san-na to the Son of David; blessed is he who

comes in the name of the Lord, the King of Is-ra-el.

Ho-san-na in the highest.

Or:

Mt 21: 9

VII

H O-sán-na fí-li-o Da-vid: be-ne-dí-ctus qui ve-

Hosanna to the son of David; blessed is he who comes

nit in nó-mi-ne Dómi-ni. Rex Is-ra-el: Ho-sánna

in the name of the Lord, the King of Israel. Hosanna

in excél-sis.

in the highest.

After the Priest sprinkles the branches with holy water the Gospel concerning the Lord's entrance is proclaimed.

GOSPEL (YEAR A)

Mt 21: 1-11

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

GOSPEL (YEAR B)

Mk 11: 1-10

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'" So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: "Hosanna! Blessed is he who comes in the name of the LORD! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!"

Or:

Jn 12: 12-16

When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: "Hosanna! "Blessed is he who comes in the name of the LORD, the king of Israel." Jesus found an ass and sat upon it, as is written: Fear no more, O daughter Zion; see, your king comes, seated upon an ass's colt. His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him.

GOSPEL (YEAR C)

Lk 19: 28-40

Jesus proceeded on his journey up to Jerusalem. As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples. He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here. And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.'" So those who had been sent went off and found everything just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying this colt?" They answered, "The Master has need of it." So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. As he rode along, the people were spreading their cloaks on the road; and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen. They proclaimed: "Blessed is the king who comes in the name of the LORD. Peace in heaven and glory in the highest." Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He said in reply, "I tell you, if they keep silent, the stones will cry out!"

Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:

Priest or Minister:

All:

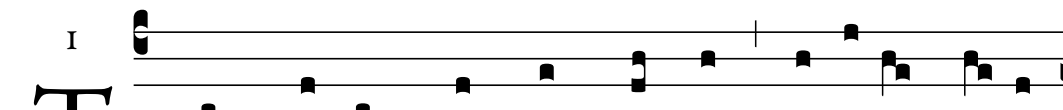


Let us go forth in peace. In the Name of Christ. Amen.

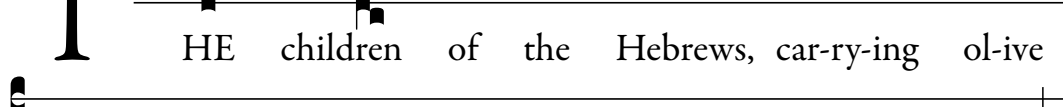
During the Procession to the church where Mass will be celebrated, the following or other suitable chants in honor of Christ the King are sung.

ANTIPHON 1

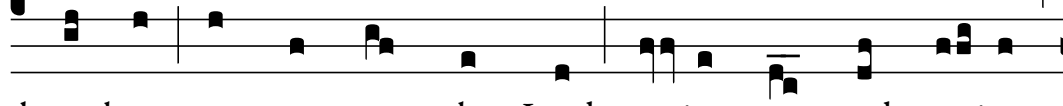
I



T HE children of the Hebrews, car-ry-ing ol-ive



branches, went to meet the Lord, cry-ing out and say-ing:

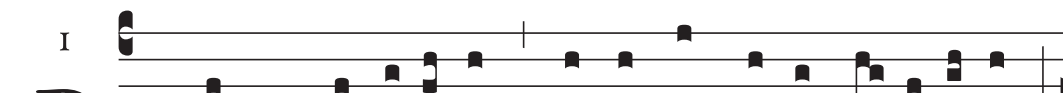


Hosanna in the highest.

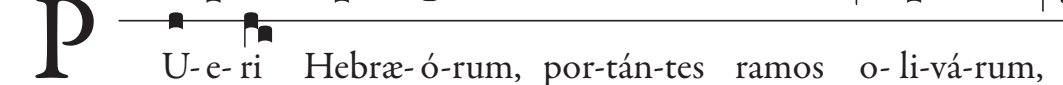
Or:

Cf. Mt 21: 9

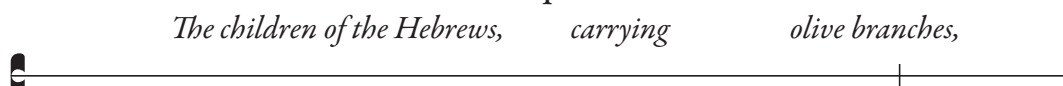
I



P U-e-ri Hebræ-ó-rum, por-tán-tes ramos o-li-vá-rum,
The children of the Hebrews, carrying olive branches,



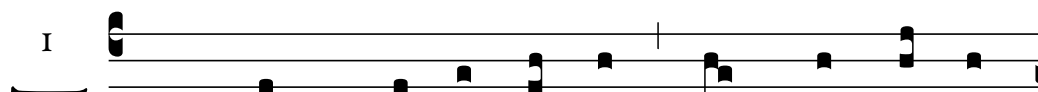
obvi-a-vérunt Dómi-no, clamán-tes et di-cén-tes: « Ho-sán
went to meet the Lord, crying out and saying: Hosanna



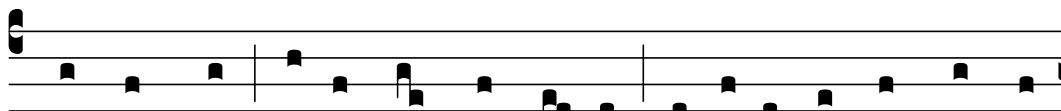
na in ex-cél-sis ».
in the highest.

ANTIPHON 2

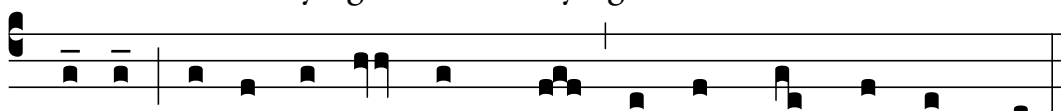
I



T HE children of the Hebrews, spread their garments



on the road, crying out and saying: Hosanna to the Son of



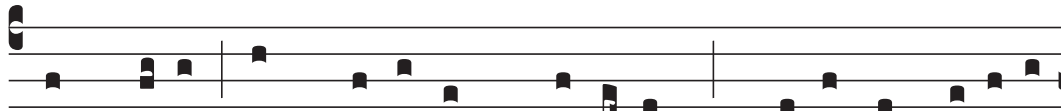
David; blessed is he who comes in the name of the Lord.

Or:


Cf. Mt 21: 9

I

P U-e-ri Hebræ-ó-rum, vestiménta prosterné-bant
The children of the Hebrews spread their garments



in vi-a, et clamá-bant di-céntes: « Ho-sánna fí-li-o
on the road, crying out and saying: Hosanna to the son




Da-vid: be-ne-díctus qui ve-nit in nó-mi-ne Dó-mi-ni ».
of David; blessed is he who comes in the name of the Lord.

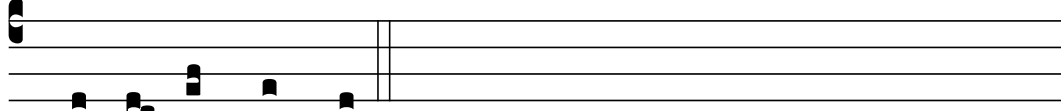
HYMN TO CHRIST THE KING

I

G Lo-ry and hon-or and praise be to you, Christ, King



and Re-deem-er, to whom young child-ren cried out lov-ing



Ho-san-nas with joy.

Or: I

G Lóri-a, laus et honor ti-bi sit Rex Christe Red-
Glory and honor and praise be to you, Christ, King and

émptor: Cu-i pu-e-rí-le de-cus prompsit Ho-sánna pi-um.
Redeemer, to whom young children cried out loving Hosannas with joy.

As the procession enters the church, or for the Solemn Entrance, there is sung the following responsory or another chant, which should speak of the Lord's entrance.

Ingrediēte Domino in sanctam civitatem, Hebræorum pueri, resurrectionem vitæ pronuntiantes, * Cum ramis palmarum: Hosanna, clamabant, in excelsis.

ÿ. Cum audisset populus, quod Iesus veniret Ierosolymam, exierunt obviam ei. * Cum ramis.

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

ÿ. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * Waving their branches.

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

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:

VIII

H O-san-na in the high-est! Blessed are you, who have
 come in your a-bundant mercy!

ψ. 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. – R̄. Hosanna.

FIRST READING

Is 50: 4-7

The LORD GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting.

The LORD GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

RESPONSORIAL PSALM

Ps 22 (21): 2a

II

MY God, my God, why have you a-bandoned me?

Ps 22 (21): 8-9, 17-18a, 19-20, 23-24

ψ. All who see me deride me; * they curl their lips, they toss their heads: / He trusted in the LORD, let him save him; * let him release him, for in him he delights.

ψ. For dogs have surrounded me; * a band of the wicked besets me. / They tear holes in my hands and my feet; * I can count every one of my bones.

ψ. They divide my clothing among them, * they cast lots for my robe. / But you, O LORD, do not stay afar off; * my strength, make haste to help me!

ψ. I will tell of your name to my kin, * and praise you in the midst of the assembly; / You who fear the LORD, give him praise; † all descendants of Jacob, give him glory; * revere him, all you descendants of Israel.

SECOND READING

Phil 2: 6-11

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself,

becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is LORD, to the glory of God the Father.

VERSE BEFORE THE GOSPEL

Phil 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 (YEAR A)

+ = Christ, N = Narrator, S = Speaker, C = Crowd

Mt 26: 14 – 27: 66

+ The Passion of our LORD Jesus Christ according to Matthew.

appointed time draws near; in your house I shall celebrate the Passover with my disciples.”

N One of the Twelve, who was called Judas Iscariot, went to the chief priests and said,

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

S “What are you willing to give me if I hand him over to you?”

When it was evening, he reclined at table with the Twelve. And while they were eating, he said,

N They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

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

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

N Deeply distressed at this, they began to say to him one after another,

S “Surely it is not I, Lord?”

S “Where do you want us to prepare for you to eat the Passover?”

N He said in reply,

N He said,

+ “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

+ “Go into the city to a certain man and tell him, ‘The teacher says, My

by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”

N Then Judas, his betrayer, said in reply,

S “Surely it is not I, Rabbi?”

N He answered,

+ “You have said so.”

N 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.”

N 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.”

N 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.”

N Peter said to him in reply,

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

N Jesus said to him,

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

N Peter said to him,

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

N 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.”

N 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.”

N 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.”

N 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.”

N 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!”

N 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.”

N 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.”

N Immediately he went over to Jesus and said,

S “Hail, Rabbi!”

N and he kissed him. Jesus answered him,

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

N 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?”

N 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.”

N 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,

C “This man said, ‘I can destroy the temple of God and within three days rebuild it.’”

N The high priest rose and addressed him,

S “Have you no answer? What are these men testifying against you?”

N 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.”

N 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.’”

N 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?”

N They said in reply,

C “He deserves to die!”

N Then they spat in his face and

struck him, while some slapped him, saying,

C “Prophecy for us, Christ: who is it that struck you?”

N Now Peter was sitting outside in the courtyard. One of the maids came over to him and said,

C “You too were with Jesus the Galilean.”

N But he denied it in front of everyone, saying,

S “I do not know what you are talking about!”

N As he went out to the gate, another girl saw him and said to those who were there,

C “This man was with Jesus the Nazorean.”

N Again he denied it with an oath,

S “I do not know the man!”

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

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

N At that he began to curse and to swear,

S “I do not know the man.”

N And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock

crowds 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.”

N They said,

C “What is that to us? Look to it yourself.”

N Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said,

C “It is not lawful to deposit this in the temple treasury, for it is the price of blood.”

N 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.

N Now Jesus stood before the governor, and he questioned him,

s “Are you the king of the Jews?”

N Jesus said,

+ “You say so.”

N 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?”

N But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them,

s “Which one do you want me to release to you, Barabbas, or Jesus called Christ?”

N 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?”

N They answered,

C Barabbas!”

N Pilate said to them,

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

N They all said,

C “Let him be crucified!”

N But he said,

S “Why? What evil has he done?”

N They only shouted the louder,

C “Let him be crucified!”

N 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.”

N And the whole people said in reply,

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

N 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,

C “Hail, King of the Jews!”

N 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,

C “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!”

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

C “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.’”

N 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?”

N which means,

“My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.”

But Jesus cried out again in a loud voice, and gave up his spirit.

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!” 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, "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." Pilate said to them, "The guard is yours; go, secure it as best you can." So they went and secured the tomb by fixing a seal to the stone and setting the guard.

THE PASSION OF OUR LORD JESUS CHRIST (YEAR B)

+ = Christ, N = Narrator, S = Speaker, C = Crowd

Mk 14: 1 - 15: 47

+ The Passion of our LORD Jesus Christ according to Mark.

N The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said,

C "Not during the festival, for fear that there may be a riot among the people."

N When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant.

C "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor."

N They were infuriated with her. Jesus said,

+ "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

N Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed

the Passover lamb, his disciples said to him,

s “Where do you want us to go and prepare for you to eat the Passover?”

N He sent two of his disciples and said to them,

+ “Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, ‘The Teacher says, ‘Where is my guest room where I may eat the Passover with my disciples?’” Then he will show you a large upper room furnished and ready. Make the preparations for us there.”

N The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said,

+ “Amen, I say to you, one of you will betray me, one who is eating with me.”

N They began to be distressed and to say to him, one by one,

s “Surely it is not I?”

N He said to them,

+ “One of the Twelve, the one who dips with me into the dish. For 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.”

N While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said,

+ “Take it; this is my body.”

N Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them,

+ “This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

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

Then Jesus said to them,

+ “All of you will have your faith shaken, for it is written: I will strike the shepherd, and the sheep will be dispersed. But after I have been raised up, I shall go before you to Galilee.”

N Peter said to him,

s “Even though all should have their faith shaken, mine will not be.”

N Then Jesus said to him,

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

N But he vehemently replied,

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

N And they all spoke similarly.

Then they came to a place named Gethsemane, and he said to his disciples,

+ “Sit here while I pray.”

N He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them,

+ “My soul is sorrowful even to death. Remain here and keep watch.”

N He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said,

+ “Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.”

N When he returned he found them asleep. He said to Peter,

+ “Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.”

N Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them,

+ “Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand.”

N Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, “The man I shall kiss is the one; arrest him and lead him away securely.” He came and immediately went over to him and said,

s “Rabbi.”

N And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest’s servant, and cut off his ear. Jesus said to them in reply,

+ “Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled.”

N And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.

They led Jesus away to the high priest,

and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging,

C "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'"

N Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying,

S "Have you no answer? What are these men testifying against you?"

N But he was silent and answered nothing. Again the high priest asked him and said to him,

S "Are you the Christ, the son of the Blessed One?"

N Then Jesus answered,

+ "I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'"

N At that the high priest tore his garments and said,

S "What further need have we of witnesses? You have heard the blasphemy. What do you think?"

N They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him,

C "Prophecy!"

N And the guards greeted him with blows.

While Peter was below in the courtyard, one of the high priest's maids came along. Seeing Peter warming himself, she looked intently at him and said,

C "You too were with the Nazorean, Jesus."

N But he denied it saying,

S "I neither know nor understand what you are talking about."

N So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders,

C "This man is one of them."

N Once again he denied it. A little later the bystanders said to Peter once more,

C "Surely you are one of them; for you too are a Galilean."

N He began to curse and to swear,

S “I do not know this man about whom you are talking.”

N And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, “Before the cock crows twice you will deny me three times.” He broke down and wept.

N As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him,

S “Are you the king of the Jews?”

N He said to him in reply,

+ “You say so.”

N The chief priests accused him of many things. Again Pilate questioned him,

S “Have you no answer? See how many things they accuse you of.”

N Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as

he was accustomed. Pilate answered,

S “Do you want me to release to you the king of the Jews?”

N For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply,

S “Then what do you want me to do with the man you call the king of the Jews?”

N They shouted again,

C “Crucify him.”

N Pilate said to them,

S “Why? What evil has he done?”

N They only shouted the louder,

C “Crucify him.”

N So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, “Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when

they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

They pressed into service a passer by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha which is translated Place of the Skull . They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying,

C "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross."

N Likewise the chief priests, with the scribes, mocked him among themselves and said,

S "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe."

N Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice,

+ "Eloi, Eloi, lema sabachthani?"

N which is translated,

+ "My God, my God, why have you forsaken me?"

N Some of the bystanders who heard it said,

C "Look, he is calling Elijah."

N One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying,

C "Wait, let us see if Elijah comes to take him down."

N Jesus gave a loud cry and breathed his last.

Here all kneel and pause for a short time.

N The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said,

S "Truly this man was the Son of God!"

N There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother

of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus.

Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.

THE PASSION OF OUR LORD JESUS CHRIST (YEAR C)

+ = Christ, N = Narrator, S = Speaker, C = Crowd

Lk 22: 14 – 23: 56

+ The Passion of our LORD Jesus Christ according to Luke.

N When the hour came, Jesus took his place at table with the apostles. He said to them,

+ “I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God.”

N Then he took a cup, gave thanks, and said,

+ “Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.”

N Then he took the bread, said the blessing, broke it, and gave it to them, saying,

+ “This is my body, which will be given for you; do this in memory of me.”

N And likewise the cup after they had eaten, saying,

+ “This cup is the new covenant in my blood, which will be shed for you.

“And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed.”

N And they began to debate among

themselves who among them would do such a deed.

Then an argument broke out among them about which of them should be regarded as the greatest. He said to them,

+ “The kings of the Gentiles lord it over them and those in authority over them are addressed as ‘Benefactors’; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

“Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.”

N He said to him,

S “Lord, I am prepared to go to prison and to die with you.”

N But he replied,

+ “I tell you, Peter, before the cock

crowes this day, you will deny three times that you know me.”

N He said to them,

+ “When I sent you forth without a money bag or a sack or sandals, were you in need of anything?”

C “No, nothing,”

N they replied. He said to them,

+ “But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, namely, He was counted among the wicked; and indeed what is written about me is coming to fulfillment.”

N Then they said,

C “Lord, look, there are two swords here.”

N But he replied,

+ “It is enough!”

N Then going out, he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them,

+ “Pray that you may not undergo the test.”

N After withdrawing about a stone’s throw from them and kneeling, he prayed, saying,

+ “Father, if you are willing, take this cup away from me; still, not my will but yours be done.”

N And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them,

+ “Why are you sleeping? Get up and pray that you may not undergo the test.”

N While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him,

+ “Judas, are you betraying the Son of Man with a kiss?”

N His disciples realized what was about to happen, and they asked,

C “Lord, shall we strike with a sword?”

N And one of them struck the high priest’s servant and cut off his right ear. But Jesus said in reply,

+ “Stop, no more of this!”

N Then he touched the servant’s ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him,

+ “Have you come out as against a

robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness.”

N After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said,

C “This man too was with him.”

N But he denied it saying,

S “Woman, I do not know him.”

N A short while later someone else saw him and said,

C “You too are one of them”;

N but Peter answered,

S “My friend, I am not.”

N About an hour later, still another insisted,

C “Assuredly, this man too was with him, for he also is a Galilean.”

N But Peter said,

S “My friend, I do not know what you are talking about.”

N Just as he was saying this, the cock crowed, and the Lord turned and

looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly. The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying,

C "Prophesy! Who is it that struck you?"

N And they reviled him in saying many other things against him.

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said,

S "If you are the Christ, tell us,"

N but he replied to them,

+ "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God."

N They all asked,

S "Are you then the Son of God?"

N He replied to them,

+ "You say that I am."

N Then they said,

S "What further need have we for

testimony? We have heard it from his own mouth."

N Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying,

C "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king."

N Pilate asked him,

S "Are you the king of the Jews?"

N He said to him in reply,

+ "You say so."

N Pilate then addressed the chief priests and the crowds,

S "I find this man not guilty."

N But they were adamant and said,

C "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."

N On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned him at length, but he gave

him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly. Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly. Pilate then summoned the chief priests, the rulers, and the people and said to them,

S “You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him.”

N But all together they shouted out,

C “Away with this man! Release Barabbas to us.”

N Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder. Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting,

C “Crucify him! Crucify him!”

N Pilate addressed them a third time,

S “What evil has this man done? I

found him guilty of no capital crime. Therefore I shall have him flogged and then release him.”

N With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said,

+ “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ for if these things are done when the wood is green what will happen when it is dry?”

N Now two others, both criminals, were led away with him to be executed.

When they came to the place called

the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said,

+ “Father, forgive them, they know not what they do.”

N They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said,

S “He saved others, let him save himself if he is the chosen one, the Christ of God.”

N Even the soldiers jeered at him. As they approached to offer him wine they called out,

C “If you are King of the Jews, save yourself.”

N Above him there was an inscription that read, “This is the King of the Jews.”

Now one of the criminals hanging there reviled Jesus, saying,

C “Are you not the Christ? Save yourself and us.”

N The other, however, rebuking him, said in reply,

S “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.”

N Then he said,

S “Jesus, remember me when you come into your kingdom.”

N He replied to him,

+ “Amen, I say to you, today you will be with me in Paradise.”

N It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice,

+ “Father, into your hands I commend my spirit”;

N and when he had said this he breathed his last.

Here all kneel and pause for a short time.

N The centurion who witnessed what had happened glorified God and said,

S “This man was innocent beyond doubt.”

N When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of

Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock hewn tomb in which no one had yet been buried. It was the day of preparation, and the sabbath was

about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment.

OFFERTORY ANTIPHON

Ps 69 (68): 21, 22

Improperium expectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: consolantem me quæsivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

My heart awaited reproach and misery; and I hoped for one that would grieve together with me, but there was none; I looked for one who would comfort me, and found no one. For food they gave me gall; in my thirst they gave me vinegar to drink.

COMMUNION ANTIPHON

Mt 26: 42I

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.

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



HOLY WEEK

MONDAY

Entrance Antiphon

Cf. Ps 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.

Responsorial Psalm

Ps 27 (26): 1a

IV 

T HE Lord is my light and my sal-va-tion.

*Communion Antiphon**Cf. Ps 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.

 TUESDAY

*Entrance Antiphon**Cf. Ps 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.

*Responsorial Psalm**Cf. Ps 71 (70): 15*

VIII

I will sing of your sal-vation.

*Communion Antiphon**Rom 8: 32*

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

 WEDNESDAY

*Entrance Antiphon**Cf. Phil 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.

*Responsorial Psalm**Ps 69 (68): 14c*

I

Lord, in your great love, answer me.

*Communion Antiphon**Mt 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.



THURSDAY OF THE LORD'S SUPPER

At the Evening Mass

ENTRANCE ANTIPHON

Cf. Gal 6: 14

<p>Nos autem gloriari oportet, in cruce Domini nostri Iesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus.</p>	<p>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.</p>
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FIRST READING

Ex 12: 1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt, "This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

"This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the LORD! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

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

RESPONSORIAL PSALM

Cf. 1 Cor 10: 16

VI

OUR blessing cup is a communion with the Blood
of Christ

Ps 116 (115): 12-13, 15-16bc, 17-18

ÿ. How can I repay the LORD * for all his goodness to me? / The cup of salvation I will raise; * I will call on the name of the LORD.

ÿ. How precious in the eyes of the LORD * is the death of his faithful. / Your servant am I, the son of your handmaid; * you have loosened my bonds.

ÿ. A thanksgiving sacrifice I make; * I will call on the name of the LORD. / My vows to the LORD I will fulfill * before all his people.

SECOND READING

1 Cor 11: 23-26

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

VERSE BEFORE THE GOSPEL

Jn 13: 34

ÿ. I give you a new commandment, says the LORD: love one another as I have loved you.

GOSPEL

Jn 13: 1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power

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

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

The Washing of Feet

After the Homily the Washing of Feet may follow. Meanwhile some of the following antiphons or other appropriate chants are sung.

ANTIPHON 1

Cf. Jn 13: 4,5,15

<p>Postquam surrexit Dominus a cena, misit aquam in pelvim, et copit lavare pedes discipulorum: hoc exemplum reliquit eis.</p>	<p>After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example.</p>
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ANTIPHON 2

Cf. Jn 13: 12,13,15

<p>Dominus Iesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: «Scitis quid fecerim vobis ego, Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis».</p>	<p>The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise.</p>
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ANTIPHON 3

Jn 13: 6,7,8

Domine, tu mihi lavas pedes? Lord, are you to wash my feet? Jesus said
Respondit Iesus et dixit ei: Si non to him in answer: If I do not wash your
lavero tibi pedes, non habebis partem feet, you will have no share with me.
mecum.

☩. Venit ergo ad Simonem Petrum, et said to him: – Lord.

dixit ei Petrus: – Domine. ☩. What I am doing, you do not know

☩. Quod ego facio, tu nescis modo: for now, but later you will come to
scies autem postea. – Domine. know. – Lord.

ANTIPHON 4

Cf. Jn 13: 14

Si ego, Dominus et Magister vester, lavi If I, your Lord and Master, have washed
vobis pedes: quanto magis debetis alter your feet, how much more should you
alterius lavare pedes? wash each other's feet?

ANTIPHON 5

Jn 13: 35

In hoc cognoscent omnes, quia This is how all will know that you are
discipuli mei estis, si dilectionem my disciples: if you have love for one
habueritis ad invicem. another.

☩. Dixit Iesus discipulis suis. – In hoc. ☩. Jesus said to his disciples: – This is
how.

ANTIPHON 6

Jn 13: 34

Mandatum novum do vobis, ut I give you a new commandment, that
diligatis invicem, sicut dilexi vos, dicit you love one another as I have loved
Dominus. you, says the Lord.

ANTIPHON 7

1 Cor 13: 13

Maneant in vobis fides, spes, caritas, tria Let faith, hope and charity, these three,
hæc: maior autem horum est caritas. remain among you, but the greatest of
☩. Nunc autem manent fides, spes, these is charity.

caritas, tria hæc: maior horum est ☩. Now faith, hope and charity, these
caritas. – Maneant. three, remain; but the greatest of these
is charity. – Let.

OFFERTORY ANTIPHON

VI
U - bi cá-ri-tas est ve-ra, De-us i-bi est.
 Where true char-i-ty is dwelling, God is present there.



COMMUNION ANTIPHON


1 Cor 11: 24-25

Hoc Corpus, quod pro vobis tradetur: This is the Body that will be given up
 hic calix novi testamenti est in meo for you; this is the Chalice of the new
 Sanguine, dicit Dominus; hoc facite, covenant in my Blood, says the Lord;
 quotiescumque sumitis, in meam do this, whenever you receive it, in
 commemorationem. memory of me.

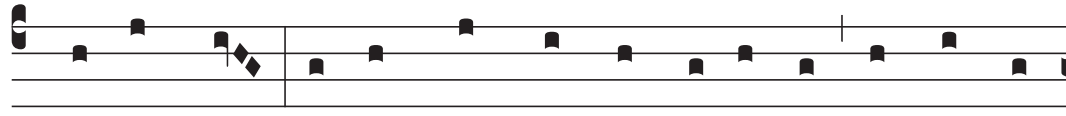
THE TRANSFER OF THE MOST BLESSED SACRAMENT

During the procession to the place of repose the following hymn may be sung.

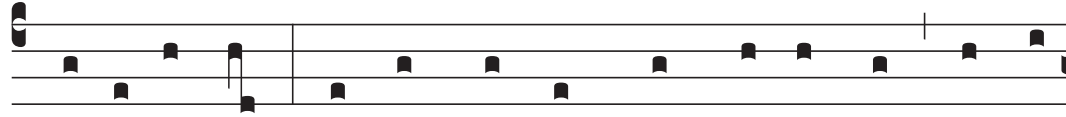
III
P An-ge, lin-gua, glo-ri-ó-si cór-po-ris mys-
 Sing, my tongue, the Savior's glory, of His Flesh the



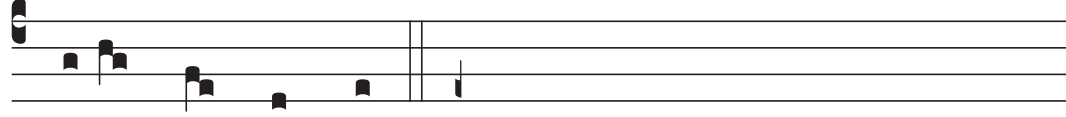
té-ri-um, san-gui-nís-que pre-ti-ó-si, quem in mun-
 mystery sing; of the Blood, all price exceeding, shed by our

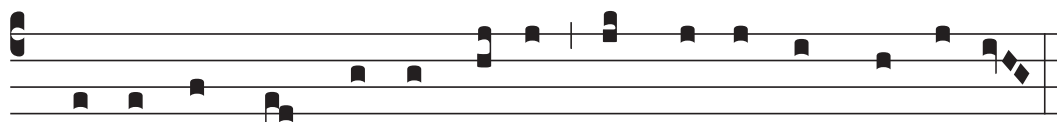


di pré-ti-um fru-ctus ven-tris ge-ne-ró-si Rex ef-
 immortal King, destined, for the world's redemption, from a

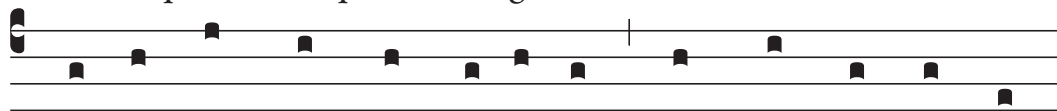


fú-dit gén-ti-um.
 noble womb to spring.





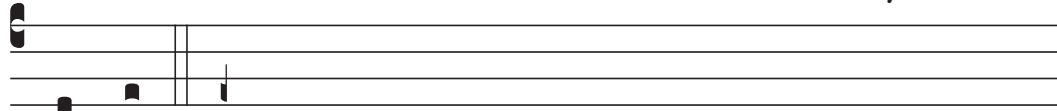
2. No- bis da- tus, no- bis na- tus ex in- tá- cta Vír- gi- ne,
Of a pure and spotless Virgin born for us on earth below,



et in mun- do con- ver- sá- tus, spar- so ver- bi sé-
He, as Man, with man conversing, stayed, the seeds of truth



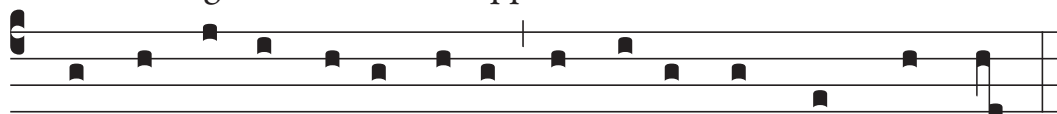
mi- ne, su- i mo- ras inco- lá- tus mi- ro clau- sit ór-
to sow; then He closed in solemn order wondrously His life



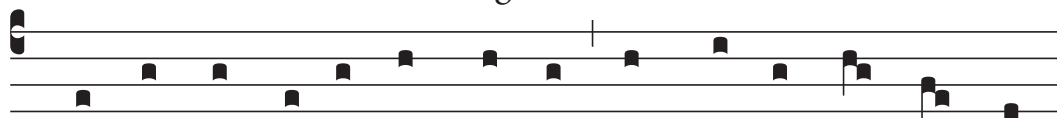
di- ne.
of woe.



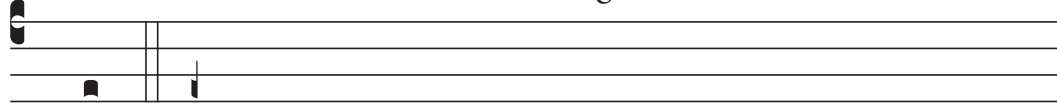
3. In su- pré- mæ noc- te ce- næ re- cúmbens cum frá- tri- bus,
On the night of that Last Supper seated with His chosen band,



ob- ser- vá- ta le- ge ple- ne, ci- bis in le- gá- li- bus,
He, the Paschal victim eating first fulfills the Law's command;



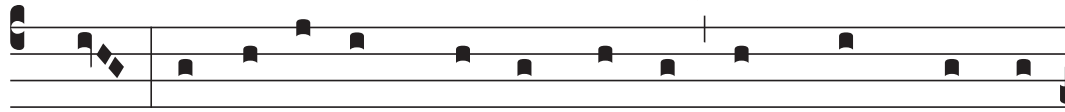
ci- bum tur- bæ du- o- dé- næ se dat su- is má- ni-
then as Food to all His brethren gives Himself with His own



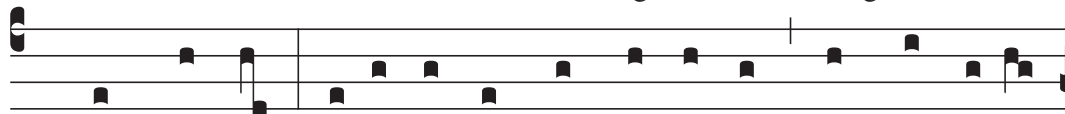
bus.
hand.



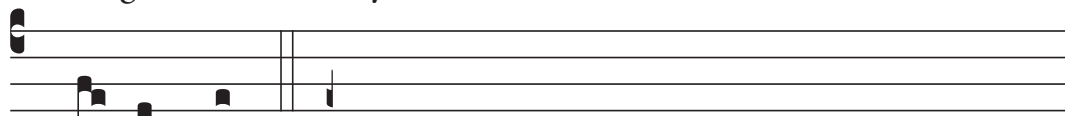
4. Ver- bum ca- ro, pa- nem ve- rum verbo car- nem éf- fi-
Word made Flesh, the bread of nature by His word to Flesh He



cit, fit-que sanguis Chri- sti me- rum, et, si sen- sus
turns; wine in- to His Blood He changes; what though sense no

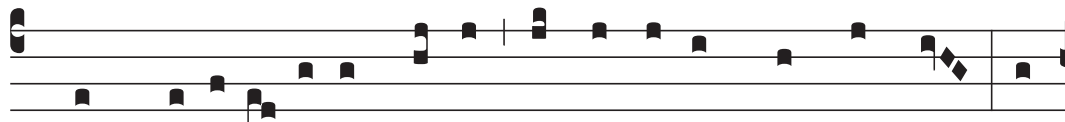


dé- fi- cit, ad firmándum cor sin- cé- rum so- la fi- des
change discerns? only be the heart in earnest, faith her lesson



súf- fi- cit.
quickly learns.

Sung when the procession reaches the place of repose, during the incensation:



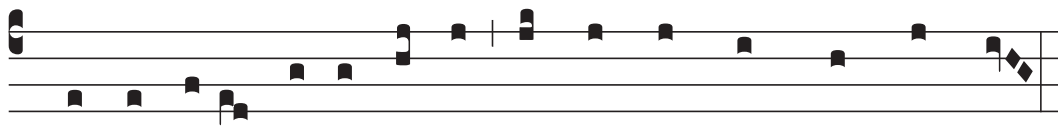
5. Tan- tum ergo sacra- méntum ve- ne- rémur cér- nu- i, et
Down in ad- o- ration falling, lo! the sacred Host we hail; lo!



an- tíquum do- cumén- tum no- vo ce- dat rí- tu- i; præ-
o'er ancient form departing, newer rites of grace prevail; faith



stet fi- des sup- pleméntum sén- su- um de- féctu- i.
for all defects supplying, where the fee- ble senses fail.



6. Ge- ni- tó-ri, Ge-ni- tóque laus et iu- bi- lá- ti- o,
To the ev-er- lasting Father, and the Son who reigns on high,



sa- lus, honor, vir- tus quoque sit et be- ne- dícti- o; pro-
with the Holy Ghost proceeding forth from Each e-ternally, be



cedén-ti ab ut- ró-que com- par sit lau- dá-ti-o. A- men.
salvation, honor, blessing, might, and endless majesty.



FRIDAY OF THE PASSION OF THE LORD

The ministers go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel. Then all stand for the prayer.

FIRST READING

Is 52: 13 – 53: 12

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

Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

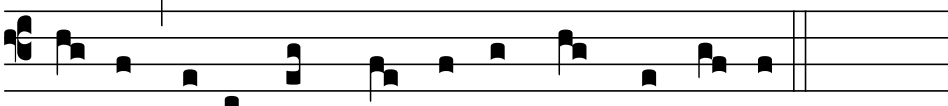
Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

RESPONSORIAL PSALM

Lk 23: 46

II
F 
 A-ther, in-to your hands I commend my spir-it,

Ps 31 (30): 2 and 6, 12-13, 15-16, 17 and 25

∅. In you, O LORD, I take refuge. † Let me never be put to shame. * In your justice, set me free. / Into your hands I commend my spirit. * You will redeem me, O LORD, O faithful God.

∅. Because of all my foes * I have become a reproach, / an object of scorn to my neighbors * and of fear to my friends. / Those who see me in the street * flee from me. / I am forgotten, like someone dead, * and have become like a broken vessel.

∅. But as for me, I trust in you, O LORD; * I say, You are my God. / My lot is in your hands, deliver me † from the hands of my enemies * and those who pursue me.

∅. Let your face shine on your servant. * Save me in your merciful love. / Be strong, let your heart take courage, * all who hope in the LORD.

SECOND READING

Hebr 4: 14-16; 5: 7-9

Brothers and sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

VERSE BEFORE THE GOSPEL

Phil 2: 8-9

ϕ. 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

+ = Christ, N = Narrator, S = Speaker, C = Crowd

Jn 18: 1, - 19: 42

+ The Passion of our LORD Jesus Christ according to John.

N 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?”

N They answered him,

C “Jesus the Nazorean.”

N He said to them,

+ “I AM.”

N 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?”

N They said,

C “Jesus the Nazorean.”

N Jesus answered,

+ “I told you than I AM. So if you are looking for me, let these men go.”

N 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?”

N 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 than 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,

C “You are not one of this man’s disciples, are you?”

N He said,

S “I am not.”

N 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.”

N 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?”

N Jesus answered him,

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

N Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,

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

N He denied it and said,

S “I am not.”

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

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

N 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?”

N They answered and said to him,

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

N At this, Pilate said to them,

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

N The Jews answered him,

C "We do not have the right to execute anyone,"

N 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?"

N Jesus answered,

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

N 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?"

N 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."

N So Pilate said to him,

S "Then you are a king?"

N 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."

N Pilate said to him,

S "What is truth?"

N When Pilate 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?"

N They cried out again,

C "Not this one but Barabbas!"

N 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,

C "Hail, King of the Jews!"

N 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."

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

S "Behold, the man!"

N When the chief priests and the guards saw them they cried out,

C “Crucify him, crucify him!”

N Pilate said to them,

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

N The Jews answered,

C “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

N 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?”

N 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?”

N 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.”

N Consequently, Pilate tried to release him; but the Jews cried out,

C “If you release him, you are not a Friend of Caesar. Everyone who makes

himself a king opposes Caesar.”

N 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!”

N They cried out,

C “Take him away, take him away! Crucify him!”

N Pilate said to them,

S “Shall I crucify your king?”

N The chief priests answered,

C “We have no king but Caesar.”

N 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,

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

N Pilate answered,

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

N 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,

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

N 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.

N 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.”

N Then he said to the disciple,

+ “Behold, your mother.”

N 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.”

N 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.”

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

Here all kneel and pause for a short time.

N 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.

N 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.

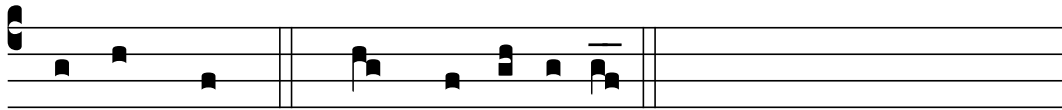
The Liturgy of the Word concludes with the Solemn Intercessions. The faithful may remain either kneeling or standing throughout the entire period of the prayers.

The Adoration of the Holy Cross

THE SHOWING OF THE HOLY CROSS

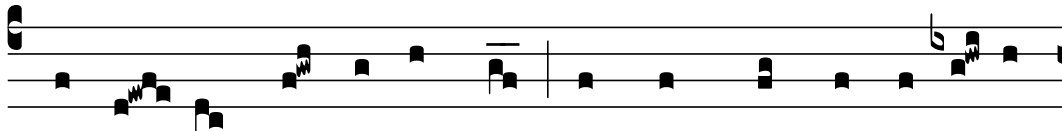


Be-hold the wood of the Cross, on which hung the sal-va-tion

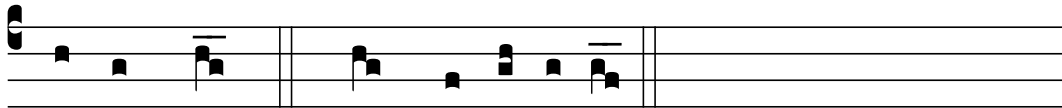


of the world. *R.* Come, let us a-dore.

Or:

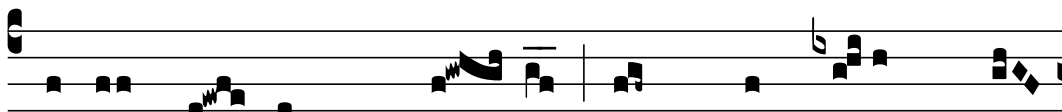


Be-hold the wood of the Cross, on which hung the sal-va-tion

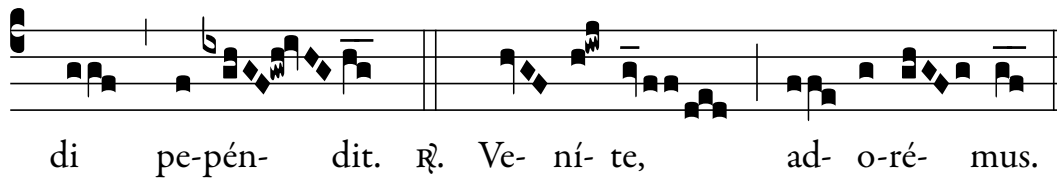


of the world. *R.* Come, let us a-dore.

Or:



Ecce li- gnum Cru- cis, in quo sa-lus mun-



ANTIPHON

Crucem tuam adoramus, Domine, We adore your Cross, O Lord, we praise
 et sanctam resurrectionem tuam and glorify your holy Resurrection, for
 laudamus et glorificamus: ecce enim behold, because of the wood of a tree
 propter lignum venit gaudium in joy has come to the whole world.
 universo mundo.

Cf. Ps 67 (66): 2

Ÿ. Deus misereatur nostri, et benedicat Ÿ. May God have mercy on us and
 nobis: illuminet vultum suum super bless us; may he let his face shed its
 nos, et misereatur nostri. light upon us and have mercy on us.
 – Crucem tuam. – We adore.

THE REPROACHES

I

Popule meus, quid feci tibi? Aut in quo My people, what have I done to you?
 contristavi te? Responde mihi! Or how have I grieved you? Answer
 me!

Quia eduxi te de terra Ægypti: parasti Because I led you out of the land of
 Crucem Salvatori tuo. Egypt, you have prepared a Cross for
 your Savior.

Hagios o Theos, Hagios o Theos,
 Sanctus Deus, Holy is God,
 Hagios Ischyros, Hagios Ischyros,
 Sanctus Fortis, Holy and Mighty,
 Hagios Athanatos, eleison himas. Hagios Athanatos, eleison himas.
 Sanctus Immortalis, miserere nobis. Holy and Immortal One, have mercy
 on us.

Quia eduxi te per desertum qua- Because I led you out through the
 draginta annis, et manna cibavi te, et desert forty years and fed you with

introduxi te in terram satis bonam:
parasti Crucem Salvatori tuo.

Hagios o Theos.

Sanctus Deus.

Hagios Ischyros.

Sanctus Fortis.

Hagios Athanatos, eleison himas.

Sanctus Immortalis, miserere nobis.

Quid ultra debui facere tibi, et non
feci? Ego quidem plantavi te vineam
electam meam speciosissimam: et
tu facta es mihi nimis amara: aceto
namque sitim meam potasti, et lancea
perforasti latus Salvatori tuo.

Hagios o Theos.

Sanctus Deus.

Hagios Ischyros.

Sanctus Fortis.

Hagios Athanatos, eleison himas.

Sanctus Immortalis, miserere nobis.

manna and brought you into a land of
plenty, you have prepared a Cross for
your Savior.

Hagios o Theos,

Holy is God,

Hagios Ischyros,

Holy and Mighty,

Hagios Athanatos, eleison himas.

Holy and Immortal One, have mercy
on us.

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.

Hagios o Theos,

Holy is God,

Hagios Ischyros,

Holy and Mighty,

Hagios Athanatos, eleison himas.

Holy and Immortal One, have mercy
on us.

II

Ego propter te flagellavi Ægyptum cum
primogenitis suis: et tu me flagellatum
tradidisti.

– Popule meus, quid feci tibi? Aut in
quo contristavi te? Responde mihi!

Ego eduxi te de Ægypto, demerso
Pharaone in Mare Rubrum: et tu me
tradidisti principibus sacerdotum.

– Popule meus.

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

– My people, what have I done to you?
Or how have I grieved you? Answer
me!

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

– My people.

Ego ante te aperui mare: et tu aperuisti lancea latus meum.
– Popule meus. I opened up the sea before you, and you opened my side with a lance.
– My people.

Ego ante te praeivi in columna nubis: et tu me duxisti ad praetorium Pilati.
– Popule meus. I went before you in a pillar of cloud, and you led me into Pilate's palace.
– My people.

Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.
– Popule meus. I fed you with manna in the desert, and on me you rained blows and lashes.
– My people.

Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto.
– Popule meus. I gave you saving water from the rock to drink, and for drink you gave me gall and vinegar.
– My people.

Ego propter te Chananaeorum reges percussi: et tu percussisti arundine caput meum.
– Popule meus. I struck down for you the kings of the Canaanites, and you struck my head with a reed.
– My people.

Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.
– Popule meus. I put in your hand a royal scepter, and you put on my head a crown of thorns.
– My people.

Ego te exaltavi magna virtute: et tu me suspendisti in patibulo Crucis.
– Popule meus. I exalted you with great power, and you hung me on the scaffold of the Cross.
– My people.

HYMN

All:

I

F Aith-ful Cross the Saints re-ly on, No-ble tree be-yond
com-pare! Nev-er was there such a sci-on, Nev-er leaf or

flower so rare. Sweet the tim-ber, sweet the i-ron, Sweet the
bur-den 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:

I
F Aith-ful Cross the Saints re-ly on, No-ble tree be-yond
com-pare! Nev-er was there such a sci-on, Nev-er 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:

I
S Weet the tim-ber, sweet the i-ron, Sweet the bur-den
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 ... 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 ... 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 ... 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 ... 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 oceantide.

All:

Faithful Cross ... 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 ... 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 ... rear.

The following conclusion is never to be omitted. All:

1
W Is-dom, power, and a-dor-a-tion To the bles-sed
 Tri-ni-ty For re-dem-p-tion and sal-va-tion Through the
 Pas-chal My-ster-y, Now, in ev-ery gen-er-a-tion, And for
 all e-ter-ni-ty. A-men.

During Communion, Psalm 22 (21) or another appropriate chant may be sung.

And all, after genuflecting to the Cross, depart in silence.

EASTER SEASON



EASTER SUNDAY OF THE RESURRECTION OF THE LORD

The Easter Vigil in the Holy Night

By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12: 42), in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.

The Blessing of the Fire and Preparation of the Candle

The people gather in a suitable place outside the church where a blazing fire is prepared. Then the Priest blesses the fire, prepares the candle, and lights the paschal candle from the new fire.

Procession

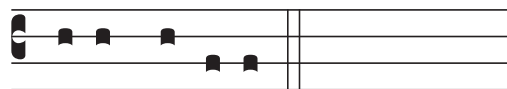
At the door of the church, in the middle of the church, and before the altar, the Deacon, standing and raising up the candle, sings:

Deacon:



Lu-men Chri-sti.

And all reply:



De-o grá-ti-as.

Or:



The Light of Christ.



Thanks be to God.

The Easter Proclamation (Exultet)

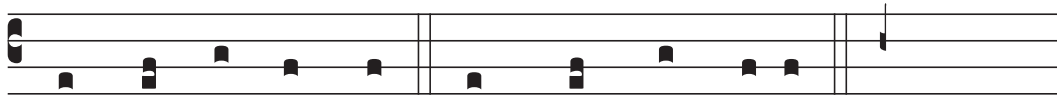
The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice, arrayed with the lightning of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples.

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



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



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



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

It is truly right and just, with ardent love of mind and heart and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten.

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

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

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

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

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

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

Our birth would have been no gain, had we not been redeemed. O wonder of your humble care for us!

O love, O charity beyond all telling, to ransom a slave you gave away your Son!

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

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

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

This is the night of which it is written: The night shall be as bright as day, dazzling is the night for me, and full of gladness.

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

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

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

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

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



℞. Amen.

The Liturgy of the Word

FIRST READING

Gen 1: 1 - 2: 2

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

Then God said, “Let there be light,” and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light “day,” and the darkness he called “night.” Thus evening came, and morning followed—the first day.

Then God said, “Let there be a dome in the middle of the waters, to separate one body of water from the other.” And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome “the sky.” Evening came, and morning followed—the second day.

Then God said, “Let the water under the sky be gathered into a single basin, so that the dry land may appear.” And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land “the earth, “ and the basin of the water he called “the sea.” God saw how good it was. Then God said, “Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it.” And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

Then God said: “Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth.” And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened: God created the great sea monsters and all kinds of swimming creatures with which

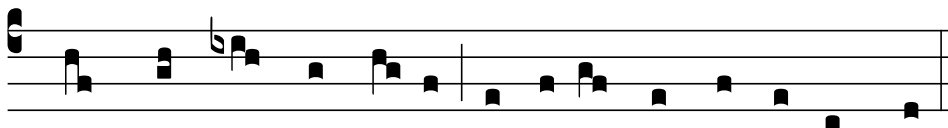
the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” Evening came, and morning followed—the fifth day.

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

Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

RESPONSORIAL PSALM

Cf. Ps 104 (103): 30

I
L  Ord, send out your Spirit, and renew the face of the earth.

Ps 104: 1-2a, 5-6, 10 and 12, 13-14, 24 and 35c

∞. Bless the LORD, O my soul! * O LORD my God, how great you are, / clothed in majesty and honor, * wrapped in light as with a robe!

∞. You set the earth on its foundation, * immovable from age to age. / You wrapped it with the depths like a cloak; * the waters stood higher than the mountains.

ÿ. You make springs gush forth in the valleys; * they flow in between the hills. / There the birds of heaven build their nests; * from the branches they sing their song.

ÿ. From your dwelling you water the hills; * by your works the earth has its fill. / You make the grass grow for the cattle † and plants to serve mankind's need, * that he may bring forth bread from the earth.

ÿ. How many are your works, O LORD! * In wisdom you have made them all. / The earth is full of your creatures. * Bless the LORD, O my soul.

Or:

Ps 33 (32): 5b

VI
T HE earth is full of the goodness of the Lord.

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

ÿ. The word of the LORD is faithful, * and all his works to be trusted. / The LORD loves justice and right, * and his merciful love fills the earth.

ÿ. By the word of the LORD the heavens were made, * by the breath of his mouth all their host. / As in a flask, he collects the waves of the ocean; * he stores up the depths of the sea.

ÿ. Blessed the nation whose God is the LORD, * the people he has chosen as his heritage. / From the heavens the LORD looks forth; * he sees all the children of men.

ÿ. Our soul is waiting for the LORD. * He is our help and our shield. / May your merciful love be upon us, * as we hope in you, O LORD.

SECOND READING

Gen 22: 1-18

God put Abraham to the test. He called to him, “Abraham!” “Here I am, “ he replied. Then God said: “Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you.” (Early the next morning Abraham saddled his donkey, took with him his son Isaac and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him.

On the third day Abraham got sight of the place from afar. Then he said to his servants: “Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you.” Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac’s shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham: “Father!” Isaac said. “Yes, son, “ he replied. Isaac continued, “Here are the fire and the wood, but where is the sheep for the holocaust?” “Son,” Abraham answered, “God himself will provide the sheep for the holocaust.” Then the two continued going forward.)

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the LORD’s messenger called to him from heaven, “Abraham, Abraham!” “Here I am!” he answered. “Do not lay your hand on the boy,” said the messenger. “Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son.” As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. (Abraham named the site Yahweh-yireh; hence people now say, “On the mountain the LORD will see.”)

Again the LORD’s messenger called to Abraham from heaven and said: “I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing – all this because you obeyed my command.”

RESPONSORIAL PSALM

Ps 16 (15): 1

VI 

K Eep me safe, O God you are my hope.

Ps 16: 5 and 8, 9-10, 11

ÿ. O LORD, it is you who are my portion and cup; * you yourself who secure my lot. / I keep the LORD before me always; * with him at my right hand, I shall not be moved.

ψ. And so, my heart rejoices, my soul is glad; * even my flesh shall rest in hope. / For you will not abandon my soul to hell, * nor let your holy one see corruption.

ψ. You will show me the path of life, † the fullness of joy in your presence, * at your right hand, bliss forever.

THIRD READING

Ex 14: 15 - 15: 1

The LORD said to Moses, “Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers.”

The angel of God, who had been leading Israel’s camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

The Egyptians followed in pursuit; all Pharaoh’s horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians.

Then the LORD told Moses, “Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers.” So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh’s whole army which had followed the Israelites

into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the LORD: I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.

RESPONSORIAL PSALM

Ex 15: 1a



L ET us sing to the Lord; he has covered himself in glo-ry.

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

∅. Let us sing to the LORD for he has gloriously triumphed; * horse and rider he has hurled into the sea. / The LORD is my strength and my might; * he has become my salvation. / This is my God, and I will praise him, * my father's God, and I will exalt him.

∅. The LORD is a warrior; the LORD is his name. * The chariot of Pharaoh and his army / he has cast into the sea. * The pick of his army are drowned in the sea.

∅. The deeps hide them; they sank like a stone. / Your right hand, LORD, glorious in its in power, * your right hand, LORD, has shattered the enemy.

∅. You will bring them in and plant them * upon the mount of your inheritance: / The place which you, O LORD, have made your dwelling, † the holy place, O LORD, your hands have established. * The LORD will reign forever and ever.

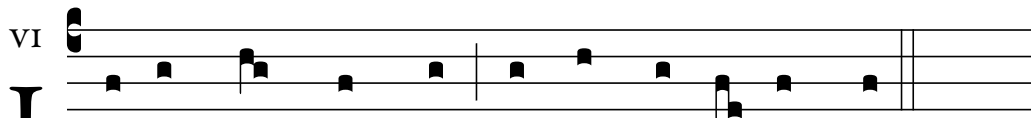
FOURTH READING

Is 54: 5-14

The One who has become your husband is your Maker; his name is the LORD of hosts; your redeemer is the Holy One of Israel, called God of all the earth. The LORD calls you back, like a wife forsaken and grieved in spirit, a wife married in youth and then cast off, says your God. For a brief moment I abandoned you, but with great tenderness I will take you back. In an outburst of wrath, for a moment

I hid my face from you; but with enduring love I take pity on you, says the LORD, your redeemer. This is for me like the days of Noah, when I swore that the waters of Noah should never again deluge the earth; so I have sworn not to be angry with you, or to rebuke you. Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of peace be shaken, says the LORD, who has mercy on you. O afflicted one, storm-battered and unconsolated, 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.

RESPONSORIAL PSALM

Ps 30 (29): 2a

I will praise you, Lord, for you have rescued me.

Ps 30: 2 and 4, 5-6, 11 and 12a and 13b

∅. I will extol you, LORD, for you have raised me up, * and have not let my enemies rejoice over me. / O LORD, you have lifted up my soul from the grave, * restored me to life from those who sink into the pit.

∅. Sing psalms to the LORD, you faithful ones; * give thanks to his holy name. / His anger lasts a moment; his favor all through life. * At night come tears, but dawn brings joy.

∅. Hear, O LORD, and have mercy on me; * be my helper, O LORD. / You have changed my mourning into dancing. * O LORD my God, I will thank you forever.

FIFTH READING

Is 55: 1-11

Thus says the LORD: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread, your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness

to the peoples, a leader and commander of nations, so shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the LORD, your God, the Holy One of Israel, who has glorified you.

Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

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

RESPONSORIAL PSALM

Is 12: 3

VII

Y OU will draw wa-ter joy-ful-ly from the springs of
sal-vation.

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

∞. See, God is my salvation! * I will trust and will not be afraid, / for the LORD is my strength and my praise, * and he has been my salvation. / With joy will you draw water * from the springs of salvation.

∞. Give thanks to the LORD, invoke his name; † make known among the peoples his deeds; * proclaim that his name is exalted.

∞. Sing to the LORD for he has wrought wonders; * let this be known through all the earth. / Shout aloud and sing praise, you who dwell in Sion, * for great in your midst is the Holy One of Israel.

SIXTH READING

Bar 3: 9-15, 32 - 4: 4

Hear, O Israel, the commandments of life: listen, and know prudence! How is it, Israel, that you are in the land of your foes, grown old in a foreign land, defiled with the dead, accounted with those destined for the netherworld? You have forsaken the fountain of wisdom! Had you walked in the way of God, you would have dwelt in enduring peace. Learn where prudence is, where strength, where understanding; that you may know also where are length of days, and life, where light of the eyes, and peace. Who has found the place of wisdom, who has entered into her treasuries?

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

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

RESPONSORIAL PSALM

Jn 6: 68c

IV

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

Ps 19: 8, 9, 10, 11

ÿ. The law of the LORD is perfect; * it revives the soul. / The decrees of the LORD are steadfast; * they give wisdom to the simple.

ÿ. The precepts of the LORD are right; * they gladden the heart. / The command of the LORD is clear; * it gives light to the eyes.

ÿ. The fear of the LORD is pure, * abiding forever. / The judgments of the LORD are true; * they are, all of them, just.

ψ. They are more to be desired than gold, * than quantities of gold. / And sweeter are they than honey, * than honey flowing from the comb.

SEVENTH READING

Ez 36: 16-17a, 18-28

The word of the LORD came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. But when they came among the nations wherever they came, they served to profane my holy name, because it was said of them: "These are the people of the LORD, yet they had to leave their land." So I have relented because of my holy name which the house of Israel profaned among the nations where they came. Therefore say to the house of Israel: Thus says the LORD GOD: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the LORD GOD, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

RESPONSORIAL PSALM

Ps 42: 2

VIII

Like a deer that longs for running streams my soul longs
for you, my God.

Ps 41:3, 5bcd; Ps 42: 3, 4

ψ. My soul is thirsting for God, * the living God; / when can I enter and appear * before the face of God?


ψ. For I would go to the place † of your wondrous tent, * all the way to the house of God, / amid cries of gladness and thanksgiving, * the throng keeping joyful festival.

ψ. O send forth your light and your truth; * they will guide me on. / They will bring me to your holy mountain, * to the place where you dwell.

ψ. And I will come to the altar of God, * to God, my joy and gladness. / To you will I give thanks on the harp, * O God, my God.

When Baptism is not celebrated, use the Responsorial Psalm after the fifth reading or:

Ps 51: 12a

III 

C Reate a clean heart in me, O Lord.

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

ψ. Create a pure heart for me, O God; * renew a steadfast spirit within me. / Do not cast me away from your presence; * take not your holy spirit from me.

ψ. Restore in me the joy of your salvation; * sustain in me a willing spirit. / I will teach transgressors your ways, * that sinners may return to you.

ψ. For in sacrifice you take no delight; * burnt offering from me would not please you. / My sacrifice to God, a broken spirit: † a broken and humbled heart, * O God, you will not spurn.

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn Gloria in excelsis Deo (Glory to God in the highest), which is taken up by all, while bells are rung, according to local custom.

EPISTLE

Rom 6: 3-11

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

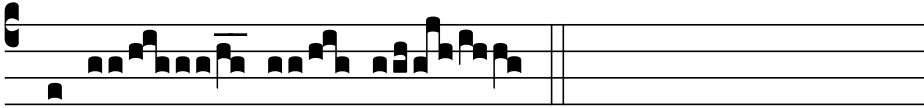
For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified

with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

ALLELUIA

After the epistle has been read, all rise, then the Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it.

VIII



A L-le- lu- ia.

Then the psalmist or cantor proclaims Psalm 118 (117) with the people responding Alleluia.

Ps 118 (117): 1-2, 16ab-17, 22-23

∅. Give praise to the LORD, for he is good; * his mercy endures forever. / Let the house of Israel say, * His mercy endures forever. – R̃. Alleluia.

∅. His right hand is exalted. * The LORD's right hand has done mighty deeds. / I shall not die, I shall live * and recount the deeds of the LORD. – R̃. Alleluia.

∅. The stone that the builders rejected * has become the cornerstone. / By the LORD has this been done, * a marvel in our eyes. – R̃. Alleluia.

GOSPEL (YEAR A)

Mt 28: 1-10

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the LORD descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, “Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to Galilee; there

you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

GOSPEL (YEAR B)

Mk 16: 1-7

When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'"

GOSPEL (YEAR C)

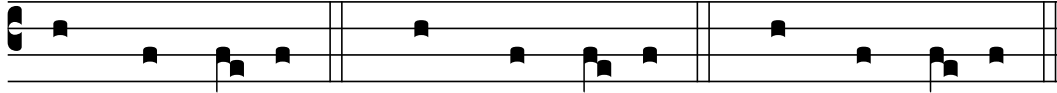
Lk 24: 1-12

At daybreak on the first day of the week the women who had come from Galilee with Jesus took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the LORD Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." And they remembered his words. Then they returned from the tomb and announced all these things to the eleven and to all the others. The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, but their story seemed like nonsense and they did not believe them. But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened.

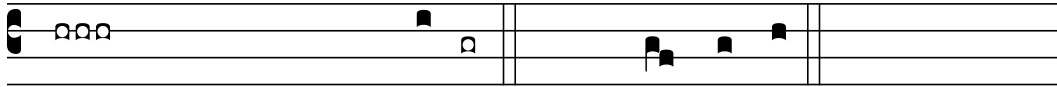
Baptismal Liturgy

The Litany is sung if there are any candidates to be baptized. It is also sung if the baptismal water is to be blessed when no one is to be baptized.

LITANY



Lord, have mer-cy. *ij.* Christ, have mer-cy. *ij.* Lord, have mer-cy. *ij.*



Holy Mary, Mother of God, R̄. pray for us.

Saint Michael, R̄. pray for us.

Holy Angels of God, R̄. pray for us.

Saint John the Baptist, R̄. pray for us.

Saint Joseph, R̄. pray for us.

Saint Peter and Saint Paul, R̄. pray for us.

Saint Andrew, R̄. pray for us.

Saint John, R̄. pray for us.

Saint Mary Magdalene, R̄. pray for us.

Saint Stephen, R̄. pray for us.

Saint Ignatius of Antioch, R̄. pray for us.

Saint Lawrence, R̄. pray for us.

Saint Perpetua and Saint Felicity, R̄. pray for us.

Saint Agnes, R̄. pray for us.

Saint Gregory, R̄. pray for us.

Saint Augustine, R̄. pray for us.

Saint Athanasius, R̄. pray for us.

Saint Basil, R̄. pray for us.

Saint Martin, R̄. pray for us.

Saint Benedict, R̄. pray for us.

Saint Francis and Saint Dominic, R̄. pray for us.

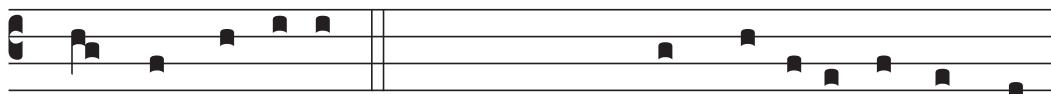
Saint Francis Xavier, R̄. pray for us.

Saint John Vianney, R̄. pray for us.

Saint Catherine of Siena, R̄. pray for us.

Saint Teresa of Jesus, R̄. pray for us.

All holy men and women, Saints of God, R̄. pray for us.



Lord be mer-ci-ful,

℞. Lord, de-liv-er us, we pray.

From all evil,

℞. Lord, deliver us, we pray.

From every sin,

℞. Lord, deliver us, we pray.

From everlasting death,

℞. Lord, deliver us, we pray.

By your Incarnation,

℞. Lord, deliver us, we pray.

By your Death and Resurrection,

℞. Lord, deliver us, we pray.

By the outpouring of the Holy Spirit,

℞. Lord, deliver us, we pray.



Be merciful to us sinners, ℞. Lord, we ask you, hear our prayer.

If there are candidates to be baptized:

Bring these chosen ones to new birth through the grace of Baptism,

℞. Lord we ask you, hear our prayer.

If there is no one to be baptized:

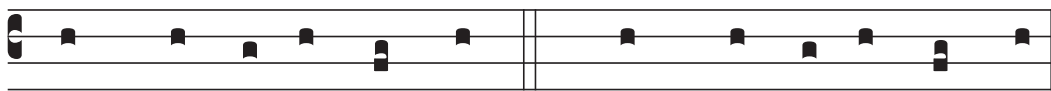
Make this font holy by your grace for the new birth of your children,

℞. Lord we ask you, hear our prayer.

Jesus, Son of the living God, ℞. Lord, we ask you, hear our prayer.

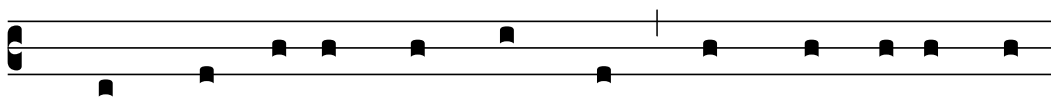


Christ, hear us. ℞. Christ, hear us.

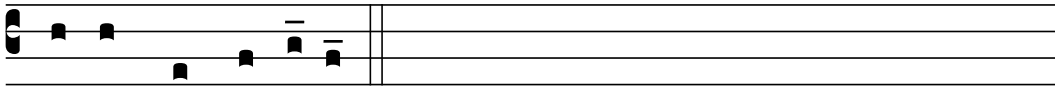


Christ, gra-cious-ly hear us. ℞. Christ, gra-cious-ly hear us.

The Priest then blesses the baptismal water, lowering the paschal candle into the water. Then the candle is lifted out of the water, as the people acclaim:



Springs of wa-ter, bless the Lord; praise and ex-alt him



a-bove all for-ev-er.

During the procession of the newly baptized to the sanctuary, or when the priest sprinkles the people with the blessed water all sing the antiphon I saw water flowing or Vidi aquam, p. 000.

OFFERTORY ANTIPHON

Ps 118 (117): 16, 17

<p>Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini, alleluia.</p>	<p>The right hand of the Lord has done valiantly, the right hand of the Lord has exalted me; I shall not die, but I shall live, and recount the deeds of the Lord, alleluia.</p>
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COMMUNION ANTIPHON

1 Cor 5: 7-8

<p>Pascha nostrum immolatus est Christus, (alleluia); itaque epulemur in azymis sinceritatis et veritatis, alleluia, (alleluia, alleluia).</p>	<p>Christ our Passover has been sacrificed, (alleluia); therefore let us keep the feast with the unleavened bread of purity and truth, alleluia, (alleluia, alleluia).</p>
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EASTER SUNDAY OF THE RESURRECTION OF THE LORD

At the Mass during the Day

ENTRANCE ANTIPHON

Cf. Ps 139 (138): 18, 5-6

Resurrexi, et adhuc tecum sum, alleluia: I have risen, and I am with you still,
 posuisti super me manum tuam, alleluia. You have laid your hand upon
 alleluia: mirabilis facta est scientia tua, me, alleluia. Too wonderful for me,
 alleluia, alleluia. this knowledge, alleluia, alleluia.

Or:

Lk 24: 34; cf. Rev 1: 6

The Lord is truly risen, alleluia. To him be glory and power for all the ages of
 eternity, alleluia, alleluia.

FIRST READING

Acts 10: 34a, 37-43

Peter proceeded to speak and said: “You know what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”

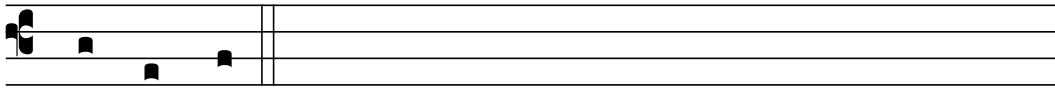
RESPONSORIAL PSALM

Ps 118: 24

II

T

His is the day the Lord has made; let us rejoice



and be glad.

Ps 118 (117): 1-2, 16ab-17, 22-23

∩. Give praise to the LORD, for he is good; * his mercy endures forever. / Let the house of Israel say, * His mercy endures forever.

∩. The LORD's right hand has done mighty deeds; * his right hand is exalted. / I shall not die, I shall live * and recount the deeds of the LORD.

∩. The stone that the builders rejected * has become the cornerstone. / By the LORD has this been done, * a marvel in our eyes.

SECOND READING

Col 3: 1-4

Brothers and sisters: If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory.

Or:

1 Cor 5: 6b-8

Brothers and sisters: Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

SEQUENCE

Victimæ paschali laudes immolent
Christiani. Christians, to the Paschal Victim offer
your thankful praises!

Agnus redemit oves: Christus innocens
Patri reconciliavit peccatores. A Lamb the sheep redeems; Christ, who
only is sinless, reconciles sinners to the
Father.

Mors et vita duello confluxere mirando:
dux vitæ mortuus regnat vivus. Death and life have contended in that
combat stupendous: the Prince of life,
who died, reigns immortal.

Dic nobis, Maria, quid vidisti in via?	Speak, Mary, declaring what you saw, wayfaring.
Sepulcrum Christi viventis: et gloriam vidi resurgentis.	“The tomb of Christ, who is living, the glory of Jesus’ resurrection;
Angelicos testes, sudarium et vestes.	bright angels attesting, the shroud and napkin resting.
Surrexit Christus spes mea: præcedet vos in Galilæam.	Yes, Christ my hope is arisen; to Galilee he goes before you.”
Scimus Christum surrexisse a mortuis vere: tu nobis, victor Rex, miserere.	Christ indeed from death is risen, our new life obtaining. Have mercy, victor King, ever reigning!

ALLELUIA

VII



L- le- lu- ia, al- le- lu- ia, al- le- lu- ia.

1 Cor 5: 7b-8a

∕. Christ, our paschal lamb, has been sacrificed; * let us then feast with joy in the LORD.

GOSPEL

Jn 20: 1-9

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, “They have taken the LORD from the tomb, and we don’t know where they put him.” So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the Scripture that he had to rise from the dead.

COMMUNION ANTIPHON

1 Cor 5: 7-8

Pascha nostrum immolatus est Christus our Passover has been sacrificed,
 Christus, alleluia; itaque epulemur in alleluia; therefore let us keep the feast
 azymis sinceritatis et veritatis, alleluia, with the unleavened bread of purity
 alleluia, (alleluia). and truth, alleluia, alleluia, (alleluia).

OFFERTORY ANTIPHON

Ps 76 (75): 9, 10

Terra tremuit, et quievit, dum The earth trembled and was still, when
 resurgeret in iudicio Deus, alleluia. God arose in judgment, alleluia.



THE OCTAVE OF EASTER

MONDAY

*Entrance Antiphon**Ex 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.

*Responsorial Psalm**Ps 16 (15): 1*

VI 

K Eep me safe, O God you are my hope.

*Communion Antiphon**Rom 6: 9*

Christ, having risen from the dead, dies now no more; death will no longer have
 dominion over him, alleluia.

TUESDAY

*Entrance Antiphon**Cf. Sir 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.

*Responsorial Psalm**Ps 33 (32): 5b*

VI
T HE earth is full of the goodness of the Lord.

*Communion Antiphon**Col 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.

WEDNESDAY

*Entrance Antiphon**Cf. Mt 25: 34*

Come, you blessed of my Father; receive the kingdom prepared for you from the foundation of the world, alleluia.

*Responsorial Psalm**Ps 105 (104): 5b*

VII
R Ejoice, O hearts that seek the Lord.

*Communion Antiphon**Cf. Lk 24: 35*

The disciples recognized the Lord Jesus in the breaking of the bread, alleluia.

THURSDAY

*Entrance Antiphon**Wis 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.

*Responsorial Psalm**Ps 8: 2a*

VII
O Lord, our God, how wonderful your name in all
 the earth!

*Communion Antiphon**Cf. 1 Pt 2: 9*

O chosen people, proclaim the mighty works of him, who called you out of darkness into his wonderful light, alleluia.

FRIDAY

*Entrance Antiphon**Cf. Ps 78 (77): 53*

The Lord led his people in hope, while the sea engulfed their foes, alleluia.

*Responsorial Psalm**Ps 118: 22*

VI

T HE stone re-ject- ed by the builders has become the
cornerstone.

*Communion Antiphon**Cf. Jn 21: 12-13*

Jesus said to his disciples: Come and eat. And he took bread and gave it to them, alleluia.

SATURDAY

*Entrance Antiphon**Cf. Ps 78 (77): 53*

The Lord brought out his people with joy, his chosen ones with shouts of rejoicing, alleluia.

*Responsorial Psalm**Ps 118 (117): 22a*

VI

I will give thanks to you, for you have answered me.

*Communion Antiphon**Gal 3: 27*

All of you who have been baptized in Christ have put on Christ, alleluia.

Alleluia (for use throughout the week)

VII

A L- le- lu- ia, al- le- lu- ia, al- le- lu- ia.