



Give Us
ThisDay®

APRIL 2025



Canticle of Zechariah (Benedictus)

Luke 1:68-79

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

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

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

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

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

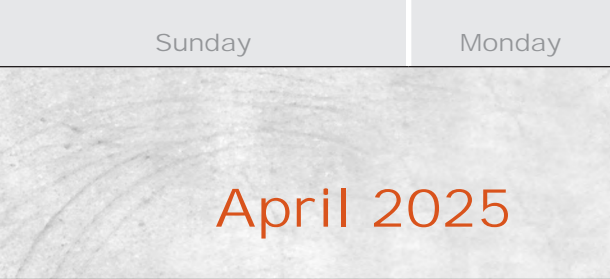
You, my child, shall be called the prophet
of the Most High;
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.

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

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

Give Us This Day[®]



Sunday		Monday	Tuesday
<div></div>			<div>1</div> <div>V</div> <div>† Bd. Giuseppe Girotti ↘ Therese Borchard</div>
		<div>6 Fifth Week of Lent</div> <div>V</div> <div>↘ Fran Rossi Szpylczyn</div> <div>Within the Word: Casting Stones ↘ Catherine Upchurch</div>	<div>7</div> <div>V</div> <div>[St. John Baptist de la Salle] † Bd. Ursulina of Parma ↘ John DeCostanza, Jr.</div>
<div>13 Sixth Week of Lent</div> <div>R</div> <div>Palm Sunday ↘ Kathleen Norris</div> <div>Within the Word: The Intimacy of Naming ↘ Jaime Waters</div>	<div>14</div> <div>V</div> <div>† St. Margaret of Citta-di-Castello ↘ Jessica Coblentz</div>	<div>15</div> <div>V</div> <div>† Bd. Lucien Botovasoa ↘ Fr. Michael Casey</div>	
<div>20 Octave of Easter</div> <div>W</div> <div>Easter Sunday ↘ Heidi Busse</div> <div>Within the Word: Constant Reality of the Resurrection ↘ Fr. Michael Patella</div>	<div>21</div> <div>W</div> <div>† Félicité Niyitegeka ↘ Bd. Guerric of Igny</div>	<div>22</div> <div>W</div> <div>† Engelbert Mveng ↘ Sr. Ephrem Hollerman</div>	
<div>27 Second Week of Easter</div> <div>W</div> <div>Divine Mercy Sunday ↘ Catherine de Hueck Doherty</div> <div>Within the Word: Bearing Witness to Christ's Resurrection ↘ Fr. vãnThanh Nguyễn</div>	<div>28</div> <div>W</div> <div>[St. Peter Chanel; St. Louis Grignon de Montfort] † Bd. Pauline von Mallinckrodt ↘ Maxwell E. Johnson</div>	<div>29</div> <div>W</div> <div>St. Catherine of Siena † St. Catherine of Siena ↘ St. Catherine of Siena</div>	
<div>Key</div> <div>† Blessed Among Us by Robert Ellsberg ↘ Reflection/Within the Word Author [] Optional Memorial</div> <div>Vestment colors: R Red W White V Violet</div>			

Wednesday	Thursday	Friday	Saturday
<div>2</div> <div>V</div> <div>[St. Francis Paola]</div> <div>✝ St. Mary of Egypt</div> <div>✎ Fr. Don Talafous</div>	<div>3</div> <div>V</div> <div></div> <div>✝ St. Richard of Chichester</div> <div>✎ Bishop David J. Bonnar</div>	<div>4</div> <div>V</div> <div>[St. Isadore]</div> <div>✝ Thomas Gumbleton</div> <div>✎ Rachelle Linner</div>	<div>5</div> <div>V</div> <div>[St. Vincent Ferrer]</div> <div>✝ Pandita Ramabai</div> <div>✎ Eric Clayton</div>
<div>9</div> <div>V</div> <div></div> <div>✝ Dietrich Bonhoeffer</div> <div>✎ Valerie Schultz</div>	<div>10</div> <div>V</div> <div></div> <div>✝ Ezekiel</div> <div>✎ Wendy Cichanski Caduff</div>	<div>11</div> <div>V</div> <div>[St. Stanislaus]</div> <div>✝ Pierre Teilhard de Chardin</div> <div>✎ Justin Bartkus</div>	<div>12</div> <div>V</div> <div></div> <div>✝ George Zabelka</div> <div>✎ Wes Howard-Brook</div>
<div>16</div> <div>V</div> <div></div> <div>✝ Mother Lurana White</div> <div>✎ Virginia Herbers</div>	<div>17</div> <div>W</div> <div>Holy Thursday</div> <div>✎ Michelle Franci-Donnay</div>	<div>18</div> <div>R</div> <div>Good Friday</div> <div>✎ Jim Wallis</div>	<div>19</div> <div>W</div> <div>Easter Vigil</div> <div>✎ Fr. William Skudlarek</div>
	Triduum: One Great Mystery ✎ Rita Ferrone		
<div>23</div> <div>W</div> <div></div> <div>✝ Cesar Chavez</div> <div>✎ Darius A. Villalobos</div>	<div>24</div> <div>W</div> <div></div> <div>✝ St. Mary Euphrasia Pelletier</div> <div>✎ Sr. Kathleen Hughes</div>	<div>25</div> <div>W</div> <div></div> <div>✝ St. Mark</div> <div>✎ Fr. Demetrius Dumm</div>	<div>26</div> <div>W</div> <div></div> <div>✝ Ven. Nano Nagle</div> <div>✎ Paul Mariani</div>
<div>30</div> <div>W</div> <div>[St. Pius V]</div> <div>✝ Daniel Berrigan</div> <div>✎ Christopher Pramuk</div>			

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Rising Into the Promise of Christ

Melissa Musick Nussbaum

In the days and hours before my mother died, she fell into a sleep from which there would be no waking. I longed to hear her voice.

I asked my son, a physician, why she could not speak one last time to me. He said, “Mama, she’s in labor. She’s working hard for this new birth. She has no energy for anything else just now. All we can do is sit by and hold her hand and let her know we are here.”

My mother had to fall, fall into frailty and dementia and death, before she could rise into the new life promised her in Christ.

“Rise” and “risen” are familiar Easter words. We seldom consider their painful priors: “fall” and “fallen.” Christ rises, but he rises from the depths of the tomb. He rises after his arrest, after his beatings, after falling three times carrying his cross to the hill where he will hang and die. Like a woman in labor, he knows pain and fear. He sweats and bleeds and cries out. The struggle, the exhaustion, and then this new birth— this new life. This resurrection, this rising.

“Rise” has its priors and “fall” has its progression. The grammar of God wills it. St. Gregory the Theologian writes, “That which is united to God, that will be saved.” We may turn away from Christ, but Christ unites himself to us.

Christ falls like us, with us, as one of us, that we might rise with him—that we might be saved.

Here is our promise and our hope. We are fallen, and falling, sojourners in a fallen world, sweating and bleeding and crying out, struggling and exhausted. And though our eyes may be closed in pain or fear, God is nearby. God is with us, holding us, raising us through and in and up from our falling. Raising us newborn, resurrected, fully and finally and forever alive.

We will rise with Christ. We will rise into Christ.

Amen. Alleluia.

Melissa Musick Nussbaum is a religious educator, speaker, and the author of numerous books, including The Catholic Catalogue: A Field Guide to the Daily Acts That Make Up a Catholic Life. Visit her website, Wonder, Love and Praise, at melissamusick.com.



Teach Us to Pray

Praying for the Incarcerated

Fr. James Martin

One of my closest friends is George Williams, SJ, a Jesuit priest who has worked in prison ministry for decades and is now the Catholic chaplain in San Quentin, a large prison in California. I've learned much about prison ministry from George, and even worked with him at a prison in Boston during my theology studies. For many years, until California abolished the death penalty, George also worked on death row at San Quentin.

George often says two things in homilies that surprise people. First, that Jesus is the most famous victim of capital punishment. And second, that Jesus, on the night before his execution, was on death row.

The reminder that Jesus was in jail should sober us all. Obviously, anyone who is incarcerated today is not the Sinless Son of God: many inmates have committed some horrible crimes. By the same token, we must remember that inmates are nonetheless part of the Body of Christ, and the way we treat them is the way we treat Christ. Do we treat inmates humanely or do we seek to dehumanize them? Do we provide for their rehabilitation and reincorporation into society, or do we simply want to punish them? More simply, do we, as Jesus asks us, visit them (Matt 25)?

There is little space for a full reflection on our prison system and how it disproportionately penalizes the poor and minorities. Whatever your opinions on that are, it's important for us to pray for those who are behind bars and in solitary confinement. At the same time, let's also pray for the guards and all those in charge of their rehabilitation.

James Martin is a Jesuit priest, editor at America magazine, and author of many books.

Holy, Holy, Holy

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

—*Roman Missal*



Saint Benedict, in Chapter 31 of his Rule, *On the Monastery Cellarer*, offers a memorable statement: “He or she will regard all utensils and goods of the monastery as the sacred vessels of the altar.”

For a long time, I interpreted this to mean that we should be good stewards of our possessions. Recently, however, an oblate provided a deeper insight. He said, “What are the sacred vessels of the altar used for? They’re for bringing Jesus to others, as in the Eucharist.” Benedict’s wisdom is that our entire life, including all that we own, is a way of bringing the sacred to others. Pots and pans, dining tables, computers, cars, backpacks, rakes, desks, pens and paper, even your shoes. Wiggle your toes. Do you feel your shoes? Your shoes are sacred vessels of the altar. How do your shoes bring the sacred, bring Jesus, to others?

Already anticipating and putting into practice the deep union of heaven and earth, Benedict may have been recalling the words of the prophet Zechariah, “On that day . . . the pots in the house of the Lord will be as the basins before the altar. Every pot in Jerusalem and Judah will be holy to the Lord of hosts” (Zech 14:20-21).

Recently, I was in a hurry and standing in our dining room, eating quickly from a bowl of soup. Father Meinrad looked at me curiously and said, “Michael, the way you’re eating is not Benedictine. Sit down and eat with me.” I joined Meinrad and enjoyed our conversation together! My bowl of soup, once just a hurried meal, became something holy and Eucharistic thanks to Meinrad’s invitation.

Yes, all that we have are sacred vessels on the altar of the world. Heaven and earth are full of God’s glory! Need a reminder? Wiggle your toes.

Fr. Michael Peterson

Michael Peterson, OSB, is a monk of Saint John’s Abbey, where he is the director of oblates and an avid swimmer.



For Holy Week

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

He is all things:

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

Such is Jesus Christ!

To him be glory forever! Amen.

—Melito, Bishop of Sardis (Second Century)



Christ, our Lord,
you endured the agony in the garden
to strengthen us in prayer.

R. Holy is God!

Holy and strong!

Holy immortal one, have mercy on us.

You carried your Cross to save us. **R.**

You were nailed to the Cross
to heal our wounds of sin. **R.**

You died on the Cross to bring us eternal life. **R.**

You were raised to life
so that we could live with you for God. **R.**

—*Blessings and Prayers for Home and Family*

Prayer for the Care of the Earth

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

—Diana Macalintal, *The Work of Your Hands*



Eastertime Meal Prayer

Leader: This is the day the Lord has made,
Let us rejoice and be glad,
let us praise the Lord for his goodness.
For behold, Jesus died and now lives for evermore.
Alleluia!

All: He has gone before us.
Yet he is with us for all time. Alleluia!

Leader: Lord,
in this most holy season
let your blessing rest upon us
and upon our table.
Strengthen us in this time together.
We ask this in Jesus' name. Amen.

—Fr. Michael Kwatera, OSB, and Br. Dietrich Reinhart, OSB

To Have Hope

To have hope

Is to believe that history continues open

To the dream of God and to human creativity.

To have hope

Is to continue affirming

That it is possible to dream a different world,

Without hunger, without injustice,

Without discrimination.

To have hope

Is to be a courier of God

And courier of men and women of good will,

Tearing down walls, destroying borders,

Building bridges.

To have hope

Is to believe in the revolutionary potential of faith,

Is to leave the door open so that

The Spirit can enter and make all things anew.

To have hope

Is to believe that life wins over death.

To have hope

Is to begin again as many times as necessary.

To have hope

Is to believe that hope is not

The last thing that dies.

To have hope

Is to believe that hope cannot die,

That hope no longer dies.

To have hope

Is to live.

—Missionary Sisters of St. Charles Borromeo,
Prayer Without Borders

Blessing of Fields

O God,
from the very beginning of time
you commanded the earth to bring forth vegetation
and fruit of every kind.
You provide the sower with seed and give bread to eat.
Grant, we pray, that this land,
enriched by your bounty and cultivated by human hands,
may be fertile with abundant crops.
Then your people, enriched by the gifts of your goodness,
will praise you unceasingly now and for ages unending.
We ask this through Christ our Lord.
Amen.

—*Book of Blessings*



The Pope's Monthly Prayer Intention

Let us pray that the use of the new technologies
will not replace human relationships,
will respect the dignity of the person,
and will help us face the crises of our times.

—Pope's Prayer Network
(Apostleship of Prayer, popesprayerusa.net)

Prayer at Night

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

EXAMINATION OF CONSCIENCE

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

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

PSALM 134

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

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

Glory to the Father . . .

SCRIPTURE

Colossians 3:12-15

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

ANTIPHON

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

CANTICLE OF SIMEON

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

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

Glory to the Father . . .

MARIAN ANTIPHON—LENT (or another Marian hymn, p. 446–47)

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

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

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

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

BLESSING

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

Tuesday, April 1

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 19:2-7

(opt. hymn, pp. 440–47)

The heavens declare the glory of God,
whose handiwork the firmament proclaims.

Day unto day conveys the message,
and night unto night imparts the knowledge.

No speech, no word, whose voice goes unheeded;
their sound goes forth through all the earth,
their message to the utmost bounds of the world.

There God has placed a tent for the sun;
it comes forth like a bridegroom coming from his tent,
rejoices like a champion to run its course.

At one end of the heavens is the rising of the sun;
to its furthest end it runs its course.
There is nothing concealed from its burning heat.

Glory to the Father . . .

SCRIPTURE

Zechariah 14:6-9

On that day there will no longer be cold or frost. There will be one continuous day—it is known to the LORD—not day and night, for in the evening there will be light. On that day, fresh water will flow from Jerusalem, half to the eastern sea, and half to the western sea. This will be so in summer and in winter. The LORD will be king over the whole earth; on that day the LORD will be the only one, and the LORD's name the only one.

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

ANTIPHON

Where these waters flow they refresh; everything lives
where the river goes.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Holy God, in you all things are made new. With trust we
pray: **R.** God, in your mercy, hear our prayer.

For a path toward peace between Israel and Palestine,
we pray: **R.**

For an end to all war, oppression, and violence, we pray: **R.**

For greater understanding of environmental issues and
successful sustainable practices, we pray: **R.**

Our Father . . .

May God bless us with peace and renew our hearts by the
truth that comes through Jesus Christ. Amen.

Blessed Among Us

Blessed Giuseppe Girotti

Dominican Priest and Martyr (1905–1945)

Giuseppe Girotti was born in northern Italy in 1905. At the age of thirteen he entered the Dominican seminary and was ordained in 1930. A brilliant student, he was sent for Scripture studies to the Angelicum University in Rome and later to the École Biblique in Jerusalem, where he studied under the great Dominican scholar Marie-Joseph Lagrange. Returning to Italy, he taught in the Dominican Theological Seminary of Turin.

In 1943, the Nazis occupied Italy and launched an intense campaign of persecution against the Jews. Suddenly the lessons of Scripture took on a different urgency. Through his study of the Hebrew Scriptures, Fr. Girotti had come to feel a deep affinity with the Jewish people, his “elder brothers” in faith. From the seminary he conducted an effective support network for endangered Jews, offering shelter, safe transport, and false baptismal certificates. His activities were uncovered by the Gestapo, and he was arrested on August 29, 1944. After moving through a series of jails, he ended up in Dachau along with 2,500 Catholic priests and clergy. With 1,000 of these priests he shared a barracks designed for 180 inmates. In such filthy conditions, disease was rampant. Yet throughout this ordeal he impressed his companions with his joy and radiant faith.

Eventually falling ill, he was transferred to the hospital where, on April 1, 1945, Easter Sunday, he was dispatched by lethal injection. He was beatified in 2014.

“Everything I do is out of love.”

—Blessed Giuseppe Girotti

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

Mass

Tuesday of the Fourth Week of Lent*

* The following readings may be used on any Lenten day this week, especially in Years B and C when the Gospel of the Man Born Blind is not read on the Fourth Sunday of Lent: Micah 7:7-9; John 9:1-41.

ENTRANCE ANTIPHON

Cf. Isaiah 55:1

All who are thirsty, come to the waters, says the Lord. /
Though you have no money, come and drink with joy.

COLLECT

May the venerable exercises of holy devotion
shape the hearts of your faithful, O Lord,
to welcome worthily the Paschal Mystery
and proclaim the praises of your salvation.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Ezekiel 47:1-9, 12

*I saw water flowing from the temple, and all who were
touched by it were saved (see Roman Missal).*

The angel brought me, Ezekiel, back to the entrance of the temple of the LORD, and I saw water flowing out from beneath the threshold of the temple toward the east, for the façade of the temple was toward the east; the water flowed down from the right side of the temple, south of the altar. He led me outside by the north gate, and around to the outer gate facing the east, where I saw water trickling from the right side. Then when he had walked off to the east with a measuring cord in his hand, he measured off a thousand cubits and had me wade through the water, which was ankle-deep. He measured off another thousand and once

more had me wade through the water, which was now knee-deep. Again he measured off a thousand and had me wade; the water was up to my waist. Once more he measured off a thousand, but there was now a river through which I could not wade; for the water had risen so high it had become a river that could not be crossed except by swimming. He asked me, "Have you seen this, son of man?" Then he brought me to the bank of the river, where he had me sit. Along the bank of the river I saw very many trees on both sides. He said to me, "This water flows into the eastern district down upon the Arabah, and empties into the sea, the salt waters, which it makes fresh. Wherever the river flows, every sort of living creature that can multiply shall live, and there shall be abundant fish, for wherever this water comes the sea shall be made fresh. Along both banks of the river, fruit trees of every kind shall grow; their leaves shall not fade, nor their fruit fail. Every month they shall bear fresh fruit, for they shall be watered by the flow from the sanctuary. Their fruit shall serve for food, and their leaves for medicine."

The word of the Lord.

RESPONSORIAL PSALM

46:2-3, 5-6, 8-9

R/. (8) The Lord of hosts is with us; our stronghold is the
God of Jacob.

God is our refuge and our strength,
an ever-present help in distress.

Therefore we fear not, though the earth be shaken
and mountains plunge into the depths of the sea. **R/.**

There is a stream whose runlets gladden the city of God,
the holy dwelling of the Most High.

God is in its midst; it shall not be disturbed;

God will help it at the break of dawn. **R/.**

The LORD of hosts is with us;
 our stronghold is the God of Jacob.
 Come! behold the deeds of the LORD,
 the astounding things he has wrought on earth. *R/.*

GOSPEL ACCLAMATION

Psalm 51:12a, 14a

A clean heart create for me, O God;
 give me back the joy of your salvation.

A reading from the holy Gospel according to John 5:1-16

Immediately the man became well.

There was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem at the Sheep Gate a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." Jesus said to him, "Rise, take up your mat, and walk." Immediately the man became well, took up his mat, and walked.

Now that day was a sabbath. So the Jews said to the man who was cured, "It is the sabbath, and it is not lawful for you to carry your mat." He answered them, "The man who made me well told me, 'Take up your mat and walk.'" They asked him, "Who is the man who told you, 'Take it up and walk'?" The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin any more, so that nothing worse may happen to you." The man went and told the Jews that Jesus was the one who had made him well. Therefore, the

22 April 1

Jews began to persecute Jesus because he did this on a sabbath.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

We offer to you, O Lord,
these gifts which you yourself have bestowed;
may they attest to your care as Creator
for this our mortal life,
and effect in us the healing
that brings us immortality.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Psalm 23 (22):1-2

The Lord is my shepherd; there is nothing I shall want. /
Fresh and green are the pastures where he gives me
repose, / near restful waters he leads me.

PRAYER AFTER COMMUNION

Purify our minds, O Lord, we pray,
and renew them with this heavenly Sacrament,
that we may find help for our bodies
now and likewise in times to come.
Through Christ our Lord.

Reflection

Come, Sit by the Water

In her text *The Book of Her Life*, Saint Teresa of Avila uses the metaphor of watering a garden to describe the stages of the spiritual life. At first, efforts at prayer are arduous, getting past distractions of all kinds. It is like drawing water from a well.

As the soul depends more on God, the water is higher and requires less labor to pull it up from the well. In the third stage, even less sweat is required as the Lord practically becomes the gardener. Finally, the soul unites with God, requiring absolutely no effort from the gardener. The prayer is experienced not as work, but as glory—a joy that is incomprehensible.

In the book of Ezekiel, the angel brings the prophet to the entrance of the temple where he wades through water that is first to his ankles, then knees, then waist. Eventually it becomes a river that cannot be crossed except by swimming. Unlike Teresa's garden, the rising waters seem to require more effort. But the ending is the same. The Lord brings Ezekiel to the banks of the river where he simply sits and enjoys all the creation that surrounds him.

How to get to Ezekiel's rest? How to arrive at the complete healing experienced by the sick man beside the pool in the Gospel of Mark? Trust. Dependence on God. Worrying less about rising waters and how to get into the pool, and saying as often as needed, "I believe." Praying for the ability to be led by faith. The more we trust, the less there is to do. And the more there is to enjoy.

..... Therese Borchard

Therese J. Borchard is a chaplain and a writer. She lives with her husband in Annapolis, Maryland, and blogs at thereseborchard.com.

Evening

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

PSALM 142:2-6, 8

(opt. hymn, pp. 440–47)

With my voice I cry to you, O LORD;
with my voice I entreat you, O LORD.
I pour out my trouble before you;
I recount to you all my distress
while my spirit faints within me.
But you, O Lord, know my path.

On the way where I shall walk,
they have hidden a snare to entrap me.
Look on my right hand and see:
there is no one who pays me heed.
No escape remains open to me;
no one cares for my soul.

To you I cry, O LORD.
I have said, “You are my refuge,
my portion in the land of the living.”

Bring my soul out of prison,
and I shall give thanks to your name.
Around me the righteous will assemble,
because of your goodness to me.

Glory to the Father . . .

SCRIPTURE

Hebrews 10:19-25

Since through the blood of Jesus we have confidence of entrance into the sanctuary by the new and living way he opened for us through the veil, that is, his flesh, and since we have “a great priest over the house of God,” let us ap-

proach with a sincere heart and in absolute trust, with our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. Let us hold unwaveringly to our confession that gives us hope, for he who made the promise is trustworthy. We must consider how to rouse one another to love and good works. We should not stay away from our assembly, as is the custom of some, but encourage one another, and this all the more as you see the day drawing near.

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

ANTIPHON

Let us approach with our hearts sprinkled clean and our bodies washed in pure water.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Living God, you are our hope. In faith we pray:

R/. God of love, hear our prayer.

Heal misunderstandings and divisions in families and faith communities. **R/.**

Help us to advance support services for parents. **R/.**

Comfort those who grieve the death of a child, parent, spouse, or loved one. **R/.**

Our Father . . .

May God make us firm in faith, unwavering in hope, and constant in love, through Jesus our brother. Amen.

Wednesday, April 2

Morning

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

PSALM 147:12-20

(opt. hymn, pp. 440–47)

O Jerusalem, glorify the LORD!
O Zion, praise your God,
who has strengthened the bars of your gates,
and has blessed your children within you;
who established peace on your borders,
and gives you your fill of finest wheat.

The Lord sends out his word to the earth;
the divine command runs swiftly.
God showers down snow like wool,
and scatters hoarfrost like ashes.

The Lord hurls down hailstones like crumbs;
before such cold, who can stand?
God sends forth a word and it melts them;
at the blowing of God's breath the waters flow.

The Lord reveals a word to Jacob;
to Israel, decrees and judgments.
God has not dealt thus with other nations,
has not taught them heaven's judgments.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 32:36-37, 38b-39

Surely, the LORD will do justice for his people; / on his
servants he will have pity. / When he sees their strength
is gone, / and neither bond nor free is left, / He will say,

Where are their gods, / the rock in whom they took refuge.
/ Let them rise up now and help you! / Let them be your
protection! / See now that I, I alone, am he, / and there is
no god besides me. / It is I who bring both death and life, /
I who inflict wounds and heal them, / and from my hand
no one can deliver.

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

ANTIPHON

It is I who form you and set you as a covenant for the
people.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Just God, your Word is our life. In hope we pray:

R. Have mercy on us, O God.

Inspire our almsgiving, and increase our awareness of
charitable giving opportunities. **R.**

Uphold those who offer services for mental health. **R.**

Advance ministrations for domestic violence and policies
to lessen public violence. **R.**

Our Father . . .

May the God of life heal us, protect us, and give us peace,
through Jesus, the Wisdom of God. Amen.

Blessed Among Us

St. Mary of Egypt

Hermit (Fifth Century)

Born in a village in Egypt, St. Mary ran away to Alexandria at the age of twelve, where she became entrapped in prostitution. For seventeen years she supported herself in this fashion, continuing to ply her trade even when she joined a caravan of pilgrims on their way to Jerusalem. There, attempting to enter a church, she found herself blocked by an invisible force. Believing the obstacle to be caused by her own sins, she began to weep. Looking upon an icon of the Virgin Mary, she confessed her sins and promised to adopt a penitent life. Immediately, the barrier lifted, and she entered the church. While worshiping, she heard a voice tell her: "If you go across the Jordan you will be saved." Thereafter she went into the desert and lived as a hermit for the next forty-seven years.

Toward the end of her life, Mary was discovered by a wandering priest. Astonished to find a solitary woman living in the wilderness, he asked her to relate her story. In return, she begged him to return on Holy Thursday to bring her communion. He gladly performed this duty. But on the following year, when he returned again, he found her dead. In the sand by her side, she had written, "Bury Mary's little body, return her dust to the earth, and pray for me to the Lord. I died the night of the Lord's Passion, after receiving the divine and mystic Banquet."

"When I only reflect on the evils from which Our Lord has delivered me I have imperishable food for hope of salvation. I am fed and clothed by the all-powerful Word of God, the Lord of all. For it is not by bread alone that man lives."

—St. Mary of Egypt

Mass

Wednesday of the Fourth Week of Lent

[St. Francis of Paola, opt. memorial]

ENTRANCE ANTIPHON

Psalms 69 (68):14

I pray to you, O Lord, for a time of your favor. / In your great mercy, answer me, O God, / with your salvation that never fails.

COLLECT

O God, who reward the merits of the just
and offer pardon to sinners who do penance,
have mercy, we pray, on those who call upon you,
that the admission of our guilt
may serve to obtain your pardon for our sins.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Isaiah 49:8-15

I have given you as a covenant to the people, to restore the land.

Thus says the LORD: / In a time of favor I answer you, /
on the day of salvation I help you; / and I have kept you
and given you as a covenant to the people, / To restore the
land / and allot the desolate heritages, / Saying to the prisoners:
Come out! / To those in darkness: Show yourselves! /
Along the ways they shall find pasture, / on every bare height
shall their pastures be. / They shall not hunger or thirst, /
nor shall the scorching wind or the sun strike them; / For
he who pities them leads them / and guides them beside
springs of water. / I will cut a road through all my mountains,
/ and make my highways level. / See, some shall come from
afar, / others from the north and the west, / and some from
the land of Syene. / Sing out, O heavens, and rejoice, O earth,

/ break forth into song, you mountains. / For the LORD comforts his people / and shows mercy to his afflicted.

But Zion said, "The LORD has forsaken me; / my Lord has forgotten me." / Can a mother forget her infant, / be without tenderness for the child of her womb? / Even should she forget, / I will never forget you.

The word of the Lord.

RESPONSORIAL PSALM

145:8-9, 13cd-14, 17-18

R. (8a) The Lord is gracious and merciful.

The LORD is gracious and merciful,
slow to anger and of great kindness.

The LORD is good to all
and compassionate toward all his works. **R.**

The LORD is faithful in all his words
and holy in all his works.

The LORD lifts up all who are falling
and raises up all who are bowed down. **R.**

The LORD is just in all his ways
and holy in all his works.

The LORD is near to all who call upon him,
to all who call upon him in truth. **R.**

GOSPEL ACCLAMATION

John 11:25a, 26

I am the resurrection and the life, says the Lord;
whoever believes in me will never die.

A reading from the holy Gospel according to John 5:17-30

*As the Father raises the dead and gives them life,
so also does the Son give life to those whom he chooses.*

Jesus answered the Jews: "My Father is at work until now, so I am at work." For this reason they tried all the more to kill him, because he not only broke the sabbath

but he also called God his own father, making himself equal to God.

Jesus answered and said to them, “Amen, amen, I say to you, the Son cannot do anything on his own, but only what he sees the Father doing; for what he does, the Son will do also. For the Father loves the Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. Nor does the Father judge anyone, but he has given all judgment to the Son, so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to the Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.

“I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me.”

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

May the power of this sacrifice, O Lord, we pray,
mercifully wipe away what is old in us,

and increase in us grace of salvation and newness of life.
Through Christ our Lord.

COMMUNION ANTIPHON

John 3:17

God did not send his Son into the world / to judge the
world, / but that the world might be saved through him.

PRAYER AFTER COMMUNION

May your heavenly gifts, O Lord, we pray,
which you bestow as a heavenly remedy on your people,
not bring judgment to those who receive them.
Through Christ our Lord.

Reflection

Exuberant Faith

The Gospel today points to the passion and death of Jesus, to be recalled shortly during Holy Week. The Gospel and Isaiah together give us a plate full of themes. One theme suggests Easter, but is relevant for us now during Lent: “. . . the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live” (5:25). Not only will the dead in the tombs hear the voice of the Son of God and come forth to resurrection, but even now the dead in homes, offices, businesses, schools, churches, and even we here today—all who hear Jesus’ word—can be brought back to life.

We all must experience at times feelings of complete inertia toward our faith, a lack of enthusiasm, or a feeling of *déjà vu* about every element of our Christian life. Those of us who have gone through the church year many times over may be especially prone to sometimes being lukewarm. We

pray appropriately that our faith and hope be brought back to life. Jesus says, “. . . whoever hears my word and believes in the one who sent me has eternal life.” . . . There is no way to guarantee exuberant feelings toward our faith, but we can, perhaps, remember more fervent moments when God truly rescued us from despair or sin. With the help of this interior testimony, we can hear God’s word with a more open heart and ready generosity.

Fr. Don Talafous, *Homilies for Weekdays: Year I*

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Evening

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

(opt. hymn, pp. 440–47)

PSALM 137:1-6

By the rivers of Babylon
there we sat and wept,
remembering Zion;
on the poplars that grew there
we hung up our harps.

For it was there that they asked us,
our captors, for songs,
our oppressors, for joy.
“Sing to us,” they said,
“one of Zion’s songs.”

O how could we sing
the song of the LORD
on foreign soil?
If I forget you, Jerusalem,
let my right hand wither!

O let my tongue hold fast to my palate
if I remember you not,
if I prize not Jerusalem, the first of my joys!

Glory to the Father . . .

SCRIPTURE

2 Corinthians 5:6-10

We are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home

to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.

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

ANTIPHON

Whoever hears my word and believes in the one who sent me has eternal life.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Eternal God, in you life has no end. With faith we pray:

R. God, in your mercy, come to our aid.

For refugees, migrants, immigrants, and those exiled from their country, we pray: **R.**

For those who are separated from loved ones because of war, employment, or illness, we pray: **R.**

For patience with ourselves and with one another, we pray: **R.**

Our Father . . .

May the peace of Christ reign in our hearts, now and forever. Amen.

Thursday, April 3

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 37:7-9, 34, 39-40

(opt. hymn, pp. 440-47)

Be still before the LORD and wait in patience;
do not fret at the one who prospers,
the one who makes evil plots.

Calm your anger and forget your rage;
do not fret, it only leads to evil.
For those who do evil shall perish.
But those who hope in the LORD,
they shall inherit the land.

Then wait for the LORD, keep to the way.
God will exalt you to inherit the land,
and you will see the wicked cut off.

But from the LORD comes the salvation of the righteous,
their stronghold in time of distress.
The LORD helps them and rescues them,
rescues and saves them from the wicked,
for their refuge is in God.

Glory to the Father . . .

SCRIPTURE

Wisdom 15:1-3

You, our God, are good and true, / slow to anger, and
governing all with mercy. / For even if we sin, we are
yours, and know your might; / but we will not sin, knowing
that we belong to you. / For to know you well is complete

righteousness, / and to know your might is the root of immortality.

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

ANTIPHON

The Lord is slow to anger and abounding in mercy.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of stillness, you are slow to anger and full of love.
In hope we pray: **R.** Saving God, hear our prayer.

Teach us your hidden wisdom, and deepen our compassion for self and others through our Lenten practices. **R.**

Safeguard civil workers and public spaces, and heal victims of violence. **R.**

Instill knowledge, prudence, and skill in engineers, architects, and construction workers. **R.**

Our Father . . .

May the Word of God be a lamp for our steps and a light for our path, now and always. Amen.

Blessed Among Us

St. Richard of Chichester

Bishop (ca. 1197–1253)

St. Richard was a distinguished scholar. Following studies at Oxford, Paris, and Bologna, he served as chancellor of the University of Oxford before answering a call from the Archbishop of Canterbury to become chancellor of the diocese. This drew him into ongoing conflicts between the Church and King Henry III. The standoff became more personal when a later archbishop, passing over the king's preferred candidate, appointed Richard as the new bishop of Chichester. Though the pope decided in Richard's favor, the king cut off funding to the diocese and forbade anyone from offering shelter to the new bishop. Thus Richard, on arriving in Chichester, was "like a stranger in a foreign land."

Joined by a priest willing to defy the king, Richard lived uncomfortably for two years, traveling by foot throughout the diocese and ministering as best he could. Eventually, under the pope's threat, Henry relented, allowing Richard to move into his residence. This effected no change in his simple life. When his steward cautioned him against over-generous charity, Richard replied by selling his horse and silver plate and distributing the proceeds to the poor. His biographer said of him, "Toward his clergy he desired to be as a master to his disciples, to his household as a father to his children, to the people as a kindly nurse to her infants."

Richard died on April 3, 1253. He was canonized in 1262.

"O most merciful redeemer, friend, and brother, may I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day."

—St. Richard of Chichester

Mass

Thursday of the Fourth Week of Lent

ENTRANCE ANTIPHON

Cf. Psalm 105 (104):3-4

Let the hearts that seek the Lord rejoice; / turn to the
Lord and his strength; / constantly seek his face.

COLLECT

We invoke your mercy in humble prayer, O Lord,
that you may cause us, your servants,
corrected by penance and schooled by good works,
to persevere sincerely in your commands
and come safely to the paschal festivities.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of Exodus

32:7-14

Relent in punishing your people.

The LORD said to Moses, “Go down at once to your people whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshipping it, sacrificing to it and crying out, ‘This is your God, O Israel, who brought you out of the land of Egypt!’” The LORD said to Moses, “I see how stiff-necked this people is. Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation.”

But Moses implored the LORD, his God, saying, “Why, O LORD, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand? Why should

the Egyptians say, ‘With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth’? Let your blazing wrath die down; relent in punishing your people. Remember your servants Abraham, Isaac and Israel, and how you swore to them by your own self, saying, ‘I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.’” So the LORD relented in the punishment he had threatened to inflict on his people.

The word of the Lord.

RESPONSORIAL PSALM

106:19-20, 21-22, 23

R. (4a) Remember us, O Lord, as you favor your people.

Our fathers made a calf in Horeb
and adored a molten image;
They exchanged their glory
for the image of a grass-eating bullock. **R.**

They forgot the God who had saved them,
who had done great deeds in Egypt,
Wondrous deeds in the land of Ham,
terrible things at the Red Sea. **R.**

Then he spoke of exterminating them,
but Moses, his chosen one,
Withstood him in the breach
to turn back his destructive wrath. **R.**

GOSPEL ACCLAMATION

John 3:16

God so loved the world that he gave his only-begotten Son,
so that everyone who believes in him might have eternal
life.

A reading from the holy Gospel according to John 5:31-47

*The one who will accuse you is Moses,
in whom you have placed your hope.*

Jesus said to the Jews: “If I testify on my own behalf, my testimony is not true. But there is another who testifies on my behalf, and I know that the testimony he gives on my behalf is true. You sent emissaries to John, and he testified to the truth. I do not accept human testimony, but I say this so that you may be saved. He was a burning and shining lamp, and for a while you were content to rejoice in his light. But I have testimony greater than John’s. The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me. Moreover, the Father who sent me has testified on my behalf. But you have never heard his voice nor seen his form, and you do not have his word remaining in you, because you do not believe in the one whom he has sent. You search the Scriptures, because you think you have eternal life through them; even they testify on my behalf. But you do not want to come to me to have life.

“I do not accept human praise; moreover, I know that you do not have the love of God in you. I came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him. How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God? Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope. For if you had believed Moses, you would have believed me, because he wrote about me. But if you do not believe his writings, how will you believe my words?”

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Grant, we pray, almighty God,
that what we offer in sacrifice
may cleanse us in our frailty from every evil
and always grant us your protection.
Through Christ our Lord.

COMMUNION ANTIPHON

Jeremiah 31:33

I will place my law within them, and I will write it upon
their hearts; / and I will be their God, and they shall be
my people, says the Lord.

PRAYER AFTER COMMUNION

May this Sacrament we have received purify us, we pray,
O Lord,
and grant your servants freedom from all blame,
that those bound by a guilty conscience
may glory in the fullness of heavenly remedy.
Through Christ our Lord.

Reflection

Renewed Vigor

The holy season of Lent seems to breed a greater spirit of intentionality when it comes to living one's faith. This penitential season affords us the opportunity to collectively renew our commitment to conversion and, with renewed vigor, return to the Lord with our whole heart. And yet, as we approach the fifth week of this journey, disappointment and fatigue can take hold of our intentional hearts, making it difficult to continue.

How fitting that in the Collect, the Opening Prayer, we ask God to help us “persevere sincerely in your commands and come safely to the Paschal festivities” through our prayer, penance, and good works. The word “persevere” means to continue onward even in the face of challenge. The responsorial refrain is another cry for God’s help, “Remember us, O Lord, as you favor your people.”

It is important that in this journey we keep our eyes and ears fixed on Jesus, who is a model of perseverance for us. In today’s Gospel, Jesus encounters disbelief and rejection from the crowd. The conversation becomes personal when he says, “But you do not want to come to me to have life.” Thankfully, for our sake, Jesus does not collapse in frustration or give up in disappointment. Instead, he remains steadfastly committed to accomplishing his Father’s works and he perseveres, eventually enduring suffering and death to gain for us the promise of an abundant life. Lord Jesus, help us to persevere in our Lenten journey!

..... Bishop David J. Bonnar

Bishop Bonnar is the Sixth Bishop of Youngstown, Ohio, and editor for The Priest Magazine.

Evening

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

PSALM 145:1-9

(opt. hymn, pp. 440–47)

I will extol you, my God and King,
and bless your name forever and ever.

I will bless you day after day,
and praise your name forever and ever.
The LORD is great and highly to be praised;
God's greatness cannot be measured.

Age to age shall proclaim your works,
shall declare your mighty deeds.
They will tell of your great glory and splendor,
and recount your wonderful works.

They will speak of your awesome deeds,
recount your greatness and might.
They will recall your abundant goodness,
and sing of your righteous deeds with joy.

The LORD is kind and full of compassion,
slow to anger, abounding in mercy.
How good are you, O LORD, to all,
compassionate to all your creatures.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:13-17

If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty [too] is our preaching; empty, too, your faith. Then we are also false witnesses to God because we testified

against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins.

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

ANTIPHON

The Father who sent me has testified on my behalf.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Sovereign God, you are the beauty of holiness. In trust we pray: *R.* Compassionate God, hear our prayer.

Make your Church a place of unreserved hospitality and welcome. *R.*

Shower your grace on parents of young children and adolescents. *R.*

Prosper the work of small business owners. *R.*

Our Father . . .

May the praise of God be always in our hearts and on our lips, through Jesus, the compassion of God. Amen.

Friday, April 4

Morning

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

PSALM 51:12-19

(opt. hymn, pp. 440–47)

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.

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.

Rescue me from bloodshed, O God,
O God of my salvation,
and then my tongue shall ring out your righteousness.
O Lord, open my lips
and my mouth shall proclaim your praise.

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,
you will not spurn, O God.

Glory to the Father . . .

SCRIPTURE

Genesis 37:17b-20ac, 23-24a

Joseph went after his brothers and found them in Dothan.
They saw him from a distance, and before he reached

them, they plotted to kill him. They said to one another: “Here comes that dreamer! Come now, let us kill him and throw him into one of the cisterns here. We will see then what comes of his dreams.”

So when Joseph came up to his brothers, they stripped him of his tunic, the long ornamented tunic he had on; then they took him and threw him into the cistern.

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

ANTIPHON

If the righteous one is the son of God, God will help him.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of our salvation, you are the source of joy. In hope we pray: *R.* Teach us your ways, O God.

You draw near to the brokenhearted: comfort and heal those who suffer relationship wounds. *R.*

You rescue us from danger: protect children surrounded by war and violence. *R.*

You open our lips to proclaim your praise: help us to speak with respect, appreciation, and love. *R.*

Our Father . . .

May God renew a steadfast spirit in us and sustain our hope, through Jesus our brother. Amen.

Blessed Among Us

Thomas Gumbleton

Bishop and Peacemaker (1930–2024)

Following his ordination in 1956, Thomas Gumbleton seemed destined for a successful career in the Church. After studies in Rome, he was appointed vicar general of the archdiocese of Detroit, his hometown. There, in 1968, he became an auxiliary bishop. But there too his ecclesial career stalled.

When asked to speak to some troublesome priests who were protesting the Vietnam War, Gumbleton listened to them, decided they were right, and joined them. It was the start of a journey to enter ever deeper into the peace message of Jesus, and to follow where it would lead. As the first bishop-president of Pax Christi USA, he played an important role in drafting “The Challenge of Peace,” the historic 1983 pastoral letter of the US bishops on nuclear war. But for the most part, his ministry was spent on the margins.

He traveled frequently to war zones around the world and was eventually arrested for acts of civil disobedience against the arms race. He established a hospital in Haiti; he supported the cause of civil rights, labor unions, and the poor; he became a faithful ally of the LGBTQ community, and later an outspoken supporter of victims of clergy sex abuse. The whole world—especially those who suffered violence or discrimination—seemed to be his parish. And yet his stances made him a troublesome figure to many Church officials. He remained an auxiliary bishop until his retirement in 2006. Bishop Gumbleton died on April 4, 2024, at the age of 94.

“As followers of Jesus, we know our clarion call: to be Doers of God’s word and to build God’s reign in the here-and-now. This call is one that has guided my life. The challenge has not changed over the years.”

—Bishop Thomas Gumbleton

Mass

Friday of the Fourth Week of Lent

[*St. Isidore, opt. memorial*]

ENTRANCE ANTIPHON

Cf. Psalm 54 (53):3-4

O God, save me by your name; / by your power, defend
my cause. / O God, hear my prayer; / give ear to the
words of my mouth.

COLLECT

O God, who have prepared
fitting helps for us in our weakness,
grant, we pray, that we may receive
their healing effects with joy
and reflect them in a holy way of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of Wisdom

2:1a, 12-22

Let us condemn him to a shameful death.

The wicked said among themselves, / thinking not aright:
/ “Let us beset the just one, because he is obnoxious to
us; / he sets himself against our doings, / Reproaches us for
transgressions of the law / and charges us with violations
of our training. / He professes to have knowledge of God /
and styles himself a child of the LORD. / To us he is the
censure of our thoughts; / merely to see him is a hardship
for us, / Because his life is not like that of others, / and dif-
ferent are his ways. / He judges us debased; / he holds aloof
from our paths as from things impure. / He calls blest the
destiny of the just / and boasts that God is his Father. / Let
us see whether his words be true; / let us find out what will

happen to him. / For if the just one be the son of God, he
will defend him / and deliver him from the hand of his foes.
/ With revilement and torture let us put him to the test /
that we may have proof of his gentleness / and try his pa-
tience. / Let us condemn him to a shameful death; / for
according to his own words, God will take care of him.” /
These were their thoughts, but they erred; / for their wick-
edness blinded them, / and they knew not the hidden coun-
sels of God; / neither did they count on a recompense of
holiness / nor discern the innocent souls’ reward.
The word of the Lord.

RESPONSORIAL PSALM

34:17-18, 19-20, 21 and 23

R. (19a) The Lord is close to the brokenhearted.

The LORD confronts the evildoers,
to destroy remembrance of them from the earth.
When the just cry out, the LORD hears them,
and from all their distress he rescues them. **R.**

The LORD is close to the brokenhearted;
and those who are crushed in spirit he saves.
Many are the troubles of the just man,
but out of them all the LORD delivers him. **R.**

He watches over all his bones;
not one of them shall be broken.
The LORD redeems the lives of his servants;
no one incurs guilt who takes refuge in him. **R.**

GOSPEL ACCLAMATION

Matthew 4:4b

One does not live on bread alone,
but on every word that comes forth from the mouth of
God.

A reading from the holy Gospel according to John

7:1-2, 10, 25-30

They tried to arrest him, but his hour had not yet come.

Jesus moved about within Galilee; he did not wish to travel in Judea, because the Jews were trying to kill him. But the Jewish feast of Tabernacles was near.

But when his brothers had gone up to the feast, he himself also went up, not openly but as it were in secret.

Some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill? And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Christ? But we know where he is from. When the Christ comes, no one will know where he is from." So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me." So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come. The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

May this sacrifice, almighty God,
 cleanse us by its mighty power
 and lead us to approach its source
 with ever greater purity.
 Through Christ our Lord.

COMMUNION ANTIPHON

Ephesians 1:7

In Christ, we have redemption by his Blood, / and
 forgiveness of our sins, / in accord with the riches of his
 grace.

PRAYER AFTER COMMUNION

Grant, we pray, O Lord,
that, as we pass from old to new,
so, with former ways left behind,
we may be renewed in holiness of mind.
Through Christ our Lord.

Reflection

The Fullness of God's Time

His hour had not yet come (John 7:30).

Hour is a rich theme threaded throughout the fourth Gospel, from the miracle at Cana to the Last Supper discourse, consistent with John's presentation of a Jesus who is completely in control of his life, mission, and death. Hour does not speak of chronological time, but the fullness of God's time, the time when Jesus' life of love will reach its culmination in the total self-giving of his death.

It is the hour we have unknowingly longed for since we ate the forbidden fruit and hid from God. It is the hour when everything created will be redeemed: seed-bearing plants and fruit trees; great sea monsters and winged birds; all animals, wild and tame, and every kind of thing that crawls on the ground, every man, woman, and child made in the image and likeness of God. Everything. No exceptions. The hour has not yet come, but it is coming soon. We await this hour, the apex that flows from creation to redemption.

Jesus knows his hour because, born without sin, he does not need to hide from God. We can never know the fullness of that trust, but we who call Jesus Savior are invited to live in the freedom his fidelity has won for us. Even—especially—

when we are brokenhearted and crushed in spirit, we share the psalmist's bedrock hope that it is precisely then that God is closest to us. We may not feel it in our hearts or sing it with our lips, but naked faith clings to him who is our refuge and stronghold.

In these holy days of Lent we await, with Jesus, his hour of triumph.

..... Rachelle Linner

Rachelle Linner is a freelance writer, reviewer, and a spiritual director. She has a master of theological studies from Weston Jesuit School of Theology.

[illegible]

Evening

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

PSALM 119:9-16

(opt. hymn, pp. 440–47)

How shall a youth remain pure on life's way?
By obeying your word.
I seek you with all my heart;
let me not stray from your commands.

I treasure your word in my heart,
lest I sin against you.
Blest are you, O LORD;
teach me your statutes.

With my lips have I recounted
all the decrees of your mouth.
I rejoice in the way of your precepts,
as though all riches were mine.

I will ponder your precepts,
and consider your paths.
I take delight in your statutes;
I will not forget your word.

Glory to the Father . . .

SCRIPTURE

2 Peter 1:16-19

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, “This is my Son, my beloved, with whom I

am well pleased.” We ourselves heard this voice come from heaven while we were with him on the holy mountain. Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts.

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

ANTIPHON

I did not come on my own, but the One who sent me is true.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

All-powerful God, you are faithful to all you have created. In trust we pray: *R.* God of grace, hear us.

Help us to ponder your life-giving Word and keep it. *R.*

Comfort and strengthen those who experience depression or anxiety. *R.*

Give unending joy in your presence to those who have gone before us in faith. *R.*

Our Father . . .

May God fill us with reverence, hope, and the unfailing love of Jesus, by the power of the Holy Spirit. Amen.

Saturday, April 5

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 124

(opt. hymn, pp. 440–47)

“If the LORD had not been on our side,”

let Israel say—

“If the LORD had not been on our side

when people rose against us,

then would they have swallowed us alive

when their anger was kindled.

“Then would the waters have engulfed us,

the torrent gone over us;

over our head would have swept

the raging waters.”

Blest be the LORD who did not give us

as prey to their teeth!

Our life, like a bird, has escaped

from the snare of the fowler.

Indeed, the snare has been broken,

and we have escaped.

Our help is in the name of the LORD,

who made heaven and earth.

Glory to the Father . . .

SCRIPTURE

Isaiah 8:23–9:2, 5a

There is no gloom where there had been distress. Where once he degraded the land of Zebulun and the land of

Naphtali, now he has glorified the way of the Sea, the land across the Jordan, Galilee of the Nations.

The people who walked in darkness / have seen a great light; / Upon those who lived in a land of gloom / a light has shone. / You have brought them abundant joy / and great rejoicing; / They rejoice before you as people rejoice at harvest, / as they exult when dividing the spoils. / For a child is born to us, a son is given to us; / upon his shoulder dominion rests.

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

ANTIPHON

The Messiah will not come from Galilee, will he?

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of the universe, our strength lies in you. In confidence we pray: *R.* Keep us safe, O God.

Shine the light of faith on those who are seeking baptism or full communion in the Church. *R.*

Thwart the plots of those who plan violence and harm. *R.*

Give counsel, judgment, and wisdom to judges and intelligence officers. *R.*

Our Father . . .

May the God of every blessing fill us with the Spirit and walk with us in Jesus, our Saving Help. Amen.

Blessed Among Us

Pandita Ramabai

Indian Christian and Reformer (1858–1922)

Pandita Ramabai, the daughter of a wealthy Brahmin scholar and his much younger wife, was born in Karnataka, India. Having been instructed by her father to read Sanskrit, she set out at sixteen to walk across India, winning fame by reciting classic poetry and acquiring an honorific title: “Pandita,” mistress of wisdom. Married at twenty-two, she was widowed only a year later. Her travels in India, as well as her own and her mother’s experience, had sensitized her to the plight of widows and orphans, inspiring her to establish centers for their care in Poona and Bombay. Soon she became the leading advocate for the rights and welfare of women in India.

In 1883, while visiting England, she studied the Bible and asked to be baptized. News of her conversion provoked angry controversy in India, where she was accused of betraying her culture. She insisted that in the Gospel of Christ she had found the expression of her own spiritual intuition: her growing belief that to serve women and the poor was a religious, and not simply a social, work. Ironically, her fellow Christians also criticized her for making no effort to seek converts, pressing her for proof of her doctrinal orthodoxy. In reply, she said that her creed was to love God and her neighbor as herself. To this end, she said, she prayed not for the conversion of Hindus but of her fellow Christians.

“People must not only hear about the kingdom of God but must see it in actual operation, on a small scale perhaps . . . but a real demonstration nevertheless.”

—Pandita Ramabai

Mass

Saturday of the Fourth Week of Lent

[*St. Vincent Ferrer, opt. memorial*]

ENTRANCE ANTIPHON

Cf. Psalm 18 (17):5, 7

The waves of death rose about me; / the pains of the netherworld surrounded me. / In my anguish I called to the Lord, / and from his holy temple he heard my voice.

COLLECT

May the working of your mercy, O Lord, we pray,
direct our hearts aright,
for without your grace
we cannot find favor in your sight.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Jeremiah

11:18-20

I am like a trusting lamb led to slaughter.

I knew their plot because the LORD informed me; at that time you, O LORD, showed me their doings.

Yet I, like a trusting lamb led to slaughter, had not realized that they were hatching plots against me: "Let us destroy the tree in its vigor; let us cut him off from the land of the living, so that his name will be spoken no more."

But, you, O LORD of hosts, O just Judge, / searcher of mind and heart, / Let me witness the vengeance you take on them, / for to you I have entrusted my cause!

The word of the Lord.

RESPONSORIAL PSALM

7:2-3, 9bc-10, 11-12

R. (2a) O Lord, my God, in you I take refuge.

O LORD, my God, in you I take refuge;
save me from all my pursuers and rescue me,
Lest I become like the lion's prey,
to be torn to pieces, with no one to rescue me. **R.**

Do me justice, O LORD, because I am just,
and because of the innocence that is mine.
Let the malice of the wicked come to an end,
but sustain the just,
O searcher of heart and soul, O just God. **R.**

A shield before me is God,
who saves the upright of heart;
A just judge is God,
a God who punishes day by day. **R.**

GOSPEL ACCLAMATION

See Luke 8:15

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

A reading from the holy Gospel according to John 7:40-53

The Christ will not come from Galilee, will he?

Some in the crowd who heard these words of Jesus said, "This is truly the Prophet." Others said, "This is the Christ." But others said, "The Christ will not come from Galilee, will he? Does not Scripture say that the Christ will be of David's family and come from Bethlehem, the village where David lived?" So a division occurred in the crowd because of him. Some of them even wanted to arrest him, but no one laid hands on him.

So the guards went to the chief priests and Pharisees, who asked them, "Why did you not bring him?" The guards

answered, “Never before has anyone spoken like this man.” So the Pharisees answered them, “Have you also been deceived? Have any of the authorities or the Pharisees believed in him? But this crowd, which does not know the law, is accursed.” Nicodemus, one of their members who had come to him earlier, said to them, “Does our law condemn a man before it first hears him and finds out what he is doing?” They answered and said to him, “You are not from Galilee also, are you? Look and see that no prophet arises from Galilee.”

Then each went to his own house.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Be pleased, O Lord, we pray,
with these oblations you receive from our hands,
and, even when our wills are defiant,
constrain them mercifully to turn to you.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. 1 Peter 1:18-19

By the precious Blood of Christ, / the Blood of a spotless
and unblemished Lamb, / we have been redeemed.

PRAYER AFTER COMMUNION

May your holy gifts purify us, O Lord, we pray,
and by their working render us fully pleasing to you.
Through Christ our Lord.

Reflection

Where Christ Dwells

It's amazing how confident we can be about Christ's whereabouts—or lack thereof. *Christ isn't present here. Not on this business trip. Not in this errand. Not in this project or conversation or particularly hard day. The Christ will not come from this.*

How often do we look over our days and wonder, “*Was God even here at all?*” It's easy to get down on ourselves. It's easy to reduce our own life stories to mediocrity. *This task, this feeling, this place—it's not enough for God.*

We all face the temptation to shrug off our inherent identity as God's beloved. We all face the temptation to say of ourselves, of our own stories, *The Christ will not come from this.*

Such thinking could not be more wrong! We are all made in the image and likeness of our God who delights in us. We are all bearers of Christ who dwells within us.

In today's Gospel, the crowd is divided between those who cling solely to the law and those who have had a personal experience of Jesus. Those who have listened to God's Word and allowed it to affect their lives are better able to find Christ wherever he dwells.

As we continue our Lenten pilgrimage, are we allowing God's Word to affect *us*? To challenge and console? When we do, we might be surprised to find the face of Christ not only in our own stories but in the lives of every person we encounter.

Eric Clayton

Eric A. Clayton is the author of My Life with the Jedi: The Spirituality of Star Wars and Cannonball Moments: Telling Your Story, Deepening Your Faith. He is the deputy director for communications at the Jesuit Conference of Canada and the United States. Learn more at ericclaytonwrites.com.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 81:2-4, 6c-11

Sing joyfully to God our strength,
shout in triumph to the God of Jacob.
Raise a song and sound the timbrel,
the sweet-sounding lyre with the harp;
blow the trumpet at the new moon,
when the moon is full, on our feast.

A voice I did not know said to me:
“I freed your shoulder from the burden;
your hands were freed from the builder’s basket.
You called in distress and I delivered you.

“I answered, concealed in the thunder;
at the waters of Meribah I tested you.
Listen, my people, as I warn you.
O Israel, if only you would heed!

“Let there be no strange god among you,
nor shall you worship a foreign god.
I am the LORD your God,
who brought you up from the land of Egypt.
Open wide your mouth, and I will fill it.”

Glory to the Father . . .

SCRIPTURE

Revelation 15:2-4

I saw something like a sea of glass mingled with fire. On the sea of glass were standing those who had won the victory over the beast and its image and the number that

signified its name. They were holding God's harps, and they sang the song of Moses, the servant of God, and the song of the Lamb:

"Great and wonderful are your works, / Lord God almighty. / Just and true are your ways, / O king of the nations. / Who will not fear you, Lord, / or glorify your name? / For you alone are holy. / All the nations will come / and worship before you, / for your righteous acts have been revealed."

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

ANTIPHON

You, Lord of hosts, just Judge, search the mind and heart.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Holy God, just and true are your ways. In faith we pray:

R. God, in your wisdom, hear our prayer.

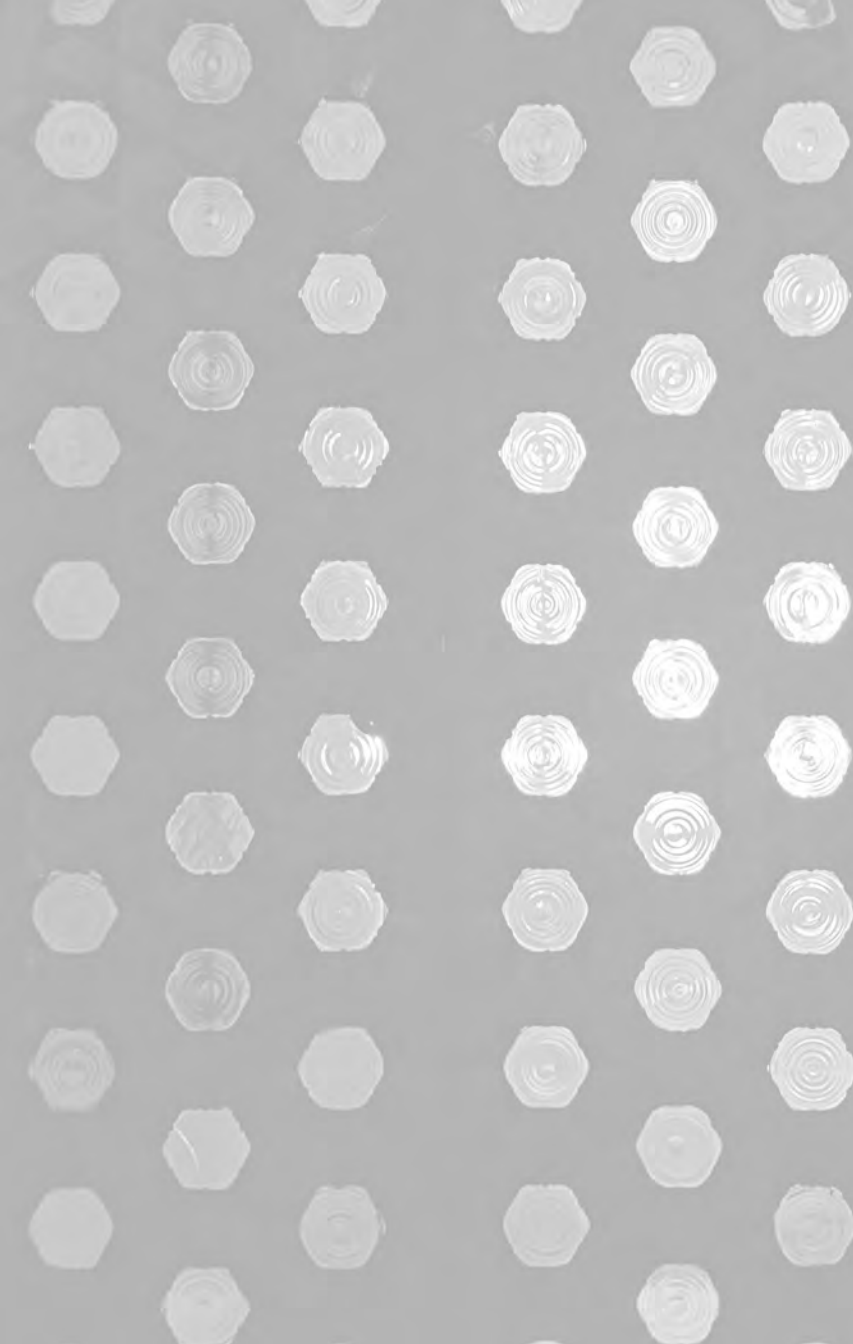
Reveal your truth to those in positions of decision and power. **R.**

Free those who are unjustly imprisoned or trapped in trafficking. **R.**

Glorify those who walk by the light of the Gospel. **R.**

Our Father . . .

May God bless us and lead us to know the hope to which we are called in Christ Jesus, the Light of the World.
Amen.





Sunday, April 6

Morning

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

PSALM 149

(opt. hymn, pp. 440–47)

Sing a new song to the LORD,
high praise in the assembly of the faithful.
Let Israel rejoice in its Maker;
let Zion's children exult in their King.
Let them praise God's name with dancing,
and make music with timbrel and lyre.

For the LORD takes delight in the people,
and adorns the poor with salvation.
Let the faithful rejoice in glory,
shout with joy on their couches.
Let the praise of God be in their mouths
and a two-edged sword in their hands,

To deal out vengeance to the nations
and punishment upon the peoples;
to bind their rulers in chains
and their nobles in fetters of iron;
to carry out the judgment decreed.
This is an honor for all God's faithful.

Glory to the Father . . .

SCRIPTURE

Exodus 14:21-25

Moses stretched out his hand over the sea; and the LORD
drove back the sea with a strong east wind all night

long and turned the sea into dry ground. The waters were split, so that the Israelites entered into the midst of the sea on dry land, with the water as a wall to their right and to their left.

The Egyptians followed in pursuit after them—all Pharaoh's horses and chariots and horsemen—into the midst of the sea. But during the watch just before dawn, the LORD looked down from a column of fiery cloud upon the Egyptian army and threw it into a panic; and he so clogged their chariot wheels that they could drive only with difficulty. With that the Egyptians said, "Let us flee from Israel, because the LORD is fighting for them against Egypt."

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

ANTIPHON

Remember not the events of the past; see I am doing something new!

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Liberating God, you love us unconditionally. Delighting in your justice, we pray: *R.* God of our praise, hear us.

Nurture your Church to witness your boundless love and infinite mercy. *R.*

Help us to rejoice in the beauty and goodness present in nature. *R.*

Inspire us to comfort the sick, visit the homebound, and befriend the lonely. *R.*

Our Father . . .

May the peace of Christ brighten every heart and guide our living, by the power of the Holy Spirit. Amen.

Mass

Fifth Sunday of Lent

ENTRANCE ANTIPHON

Cf. Psalm 43 (42):1-2

Give me justice, O God, / and plead my cause against a nation that is faithless. / From the deceitful and cunning rescue me, / for you, O God, are my strength.

(The Gloria is omitted.)

COLLECT

By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
your Son handed himself over to death.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

(The readings given for Year A, pp. 73–77 may be used in place of the following.)

A reading from the Book of the Prophet Isaiah 43:16-21

See, I am doing something new and I give my people drink.

Thus says the LORD, / who opens a way in the sea / and a path in the mighty waters, / who leads out chariots and horsemen, / a powerful army, / till they lie prostrate together, never to rise, / snuffed out and quenched like a wick. / Remember not the events of the past, / the things of long ago consider not; / see, I am doing something new! / Now it springs forth, do you not perceive it? / In the desert I make a way, / in the wasteland, rivers. / Wild beasts honor me, / jackals and ostriches, / for I put water in the desert / and rivers in the wasteland / for my chosen people to drink,

/ the people whom I formed for myself, / that they might
announce my praise.

The word of the Lord.

RESPONSORIAL PSALM

126:1-2, 2-3, 4-5, 6

R. (3) The Lord has done great things for us; we are filled
with joy.

When the LORD brought back the captives of Zion,
we were like men dreaming.

Then our mouth was filled with laughter,
and our tongue with rejoicing. *R.*

Then they said among the nations,
“The LORD has done great things for them.”

The LORD has done great things for us;
we are glad indeed. *R.*

Restore our fortunes, O LORD,
like the torrents in the southern desert.

Those that sow in tears
shall reap rejoicing. *R.*

Although they go forth weeping,
carrying the seed to be sown,
they shall come back rejoicing,
carrying their sheaves. *R.*

A reading from the Letter of Saint Paul to the
Philippians

3:8-14

*Because of Christ, I consider everything as a loss,
being conformed to his death.*

Brothers and sisters: I consider everything as a loss be-
cause of the supreme good of knowing Christ Jesus my
Lord. For his sake I have accepted the loss of all things and
I consider them so much rubbish, that I may gain Christ

and be found in him, not having any righteousness of my own based on the law but that which comes through faith in Christ, the righteousness from God, depending on faith to know him and the power of his resurrection and the sharing of his sufferings by being conformed to his death, if somehow I may attain the resurrection from the dead.

It is not that I have already taken hold of it or have already attained perfect maturity, but I continue my pursuit in hope that I may possess it, since I have indeed been taken possession of by Christ Jesus. Brothers and sisters, I for my part do not consider myself to have taken possession. Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus.

The word of the Lord.

GOSPEL ACCLAMATION

Joel 2:12-13

Even now, says the Lord,
return to me with your whole heart;
for I am gracious and merciful.

A reading from the holy Gospel according to John 8:1-11

*Let the one among you who is without sin
be the first to throw a stone at her.*

Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?" They said this to test him, so that they could have some charge to bring against him. Jesus bent down and

began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, and from now on do not sin any more." The Gospel of the Lord.

CREED (p. 412)

PRAYER OVER THE OFFERINGS

Hear us, almighty God,
and, having instilled in your servants
the teachings of the Christian faith,
graciously purify them
by the working of this sacrifice.
Through Christ our Lord.

COMMUNION ANTIPHON

When the Gospel of Lazarus is read: Cf. John 11:26
Everyone who lives and believes in me / will not die for
ever, says the Lord.

When the Gospel of the Adulterous Woman is read: John 8:10-11
Has no one condemned you, woman? No one, Lord. /
Neither shall I condemn you. From now on, sin no more.

When another Gospel is read: John 12:24
Amen, Amen I say to you: Unless a grain of wheat / falls
to the ground and dies, it remains a single grain. / But if
it dies, it bears much fruit.

PRAYER AFTER COMMUNION

We pray, almighty God,
 that we may always be counted among the members of
 Christ,
 in whose Body and Blood we have communion.
 Who lives and reigns for ever and ever.

*Reflection***A Powerful Lesson**

As a teenager in the 1970s, I was sneaking cigarettes. Eventually my guilt prompted me to tell my mother. I prepared for the worst! She responded first in silence, and then calmly requested that I please stop doing this. That was it! The relief and gratitude I felt was profound, and it was a powerful lesson learned about compassion.

In today's reading, a woman caught in adultery encounters her own lesson in compassion. Those trying to test Jesus ask what should be done in response to her sin. Instead of picking up a rock, Jesus gets down on the ground and starts writing. Jesus is doing something new here, scrawling in the dirt with his finger. It makes me think about his humility, and his thoughtful processing of the situation.

In response to the stoning, he asks those without sin to throw stones, and no one steps forth. Eventually, he turns to the woman, asking if anyone has condemned her, and Jesus says that he has not. He then simply asks her to go and to sin no more—she is free.

Instead of being punished in the old way, she is given another chance and is only asked to refrain from this behavior. This kind of mercy is likely to restore confidence and courage and draw her closer to God, which will lead to a better life

and to eternal life. Jesus does not change the law, but he administers it in an entirely new and life-giving way. Who would not want to pursue that promise?

Fran Rossi Szpylczyn

Fran Rossi Szpylczyn is a writer exploring the intersection of faith and daily life. She is a pastoral associate at Immaculate Conception Church in Glenville, New York, and a parishioner at St. Edward the Confessor in Clifton Park, New York.

Readings for Year A

ENTRANCE ANTIPHON

Cf. Psalm 43 (42):1-2

Give me justice, O God, / and plead my cause against a nation that is faithless. / From the deceitful and cunning rescue me, / for you, O God, are my strength.

COLLECT

By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
your Son handed himself over to death.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Ezekiel 37:12-14

I will put my spirit in you that you may live.

Thus says the Lord God: O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel. Then you shall know that I am the LORD, when I open your graves and have you rise from them, O my people! I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall

know that I am the LORD. I have promised, and I will do it,
says the LORD.

The word of the Lord.

RESPONSORIAL PSALM

130:1-2, 3-4, 5-6, 7-8

R. (7) With the Lord there is mercy and fullness of
redemption.

Out of the depths I cry to you, O LORD;
LORD, hear my voice!

Let your ears be attentive
to my voice in supplication. **R.**

If you, O LORD, mark iniquities,
LORD, who can stand?

But with you is forgiveness,
that you may be revered. **R.**

I trust in the LORD;
my soul trusts in his word.

More than sentinels wait for the dawn,
let Israel wait for the LORD. **R.**

For with the LORD is kindness
and with him is plenteous redemption;
and he will redeem Israel
from all their iniquities. **R.**

A reading from the Letter of Saint Paul to the Romans

8:8-11

*The Spirit of the One who raised Jesus
from the dead dwells in you.*

Brothers and sisters: Those who are in the flesh cannot
please God. But you are not in the flesh; on the con-
trary, you are in the spirit, if only the Spirit of God dwells
in you. Whoever does not have the Spirit of Christ does not

belong to him. But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit dwelling in you.

The word of the Lord.

GOSPEL ACCLAMATION

John 11:25a, 26

I am the resurrection and the life, says the Lord;
whoever believes in me, even if he dies, will never die.

A reading from the holy Gospel according to John

11:1-45 (Shorter Form [], 11:3-7, 17, 20-27, 33b-45)

I am the resurrection and the life.

Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. So [the sisters (of Lazarus) sent word to Jesus saying, “Master, the one you love is ill.” When Jesus heard this he said, “This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he remained for two days in the place where he was. Then after this he said to his disciples, “Let us go back to Judea.”] The disciples said to him, “Rabbi, the Jews were just trying to stone you, and you want to go back there?” Jesus answered, “Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. But if one walks at night, he stumbles, because the light is not in him.” He said this, and then told them, “Our friend Lazarus is asleep, but I am going to awaken him.” So the disciples said to him, “Master,

if he is asleep, he will be saved.” But Jesus was talking about his death, while they thought that he meant ordinary sleep. So then Jesus said to them clearly, “Lazarus has died. And I am glad for you that I was not there, that you may believe. Let us go to him.” So Thomas, called Didymus, said to his fellow disciples, “Let us also go to die with him.”

[When Jesus arrived, he found that Lazarus had already been in the tomb for four days.] Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. [When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise.” Martha said to him, “I know he will rise, in the resurrection on the last day.” Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world.”]

When she had said this, she went and called her sister Mary secretly, saying, “The teacher is here and is asking for you.” As soon as she heard this, she rose quickly and went to him. For Jesus had not yet come into the village, but was still where Martha had met him. So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping and the Jews who had come with her weeping, [he became perturbed and

deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.]

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Hear us, almighty God,
and, having instilled in your servants
the teachings of the Christian faith,
graciously purify them
by the working of this sacrifice.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. John 11:26

Everyone who lives and believes in me / will not die for
ever, says the Lord.

PRAYER AFTER COMMUNION

We pray, almighty God,
that we may always be counted among the members of
Christ,
in whose Body and Blood we have communion.
Who lives and reigns for ever and ever.



Evening

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

PSALM 123

(opt. hymn, pp. 440–47)

To you have I lifted up my eyes,
you who dwell in the heavens.

Behold, like the eyes of slaves
on the hand of their lords,
like the eyes of a servant
on the hand of her mistress,
so our eyes are on the LORD our God,
till mercy be shown us.

Have mercy on us, LORD, have mercy.
We are filled with contempt.
Indeed, all too full is our soul
with the scorn of the arrogant,
the disdain of the proud.

Glory to the Father . . .

SCRIPTURE

Romans 6:1-5

What then shall we say? Shall we persist in sin that grace may abound? Of course not! How can we who died to sin yet live in it? Or 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.

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

ANTIPHON

Let us pursue the goal, the prize of God's call in Christ Jesus.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Just God, you are forgiving and full of love. We give you thanks and pray: *R.* Gracious God, hear our prayer.

Help us to fix our hearts on your Word, and strengthen us to bear our crosses in love. *R.*

Animate the works of justice, prayer, and charity in your Church. *R.*

Give patience and encouragement to caregivers for those who are elderly or infirm. *R.*

Our Father . . .

May God bless the work of our hearts and minds so we may celebrate the coming festival of Easter with joy, by the power of the Holy Spirit. Amen.

April 6–12

Fifth Week of Lent

Within the Word

Casting Stones

To be honest, every time I begin to hear or read this Sunday's Gospel, I can't help but wonder, "Where is the *man* caught in adultery? Why is the woman the only one brought forward for public humiliation and punishment? Doesn't it take two to tango?" After all, Deuteronomy 22:22 clearly states that both parties, male and female, are to be punished.

The notable absence of the male adulterer is not the only disquieting feature of the story. The punishment of death for adultery almost certainly sounds too harsh by modern standards, and stoning as a form of capital punishment might sound downright barbaric. Simply dismissing the various biblical stoning scenes because they feel antiquated or even inappropriate is tempting, but we owe it to ourselves to determine if there are hidden lessons for us.

In the Bible, stoning was prescribed, or allowable as a last resort, for a number of offenses, including: idolatry, luring others into idolatry or blaspheming God (Deut 13:6-11; 17:2-7; Lev 24:16), blatant disobedience or rebellion against one's parents (Deut 21:18-21), murder (Lev 24:17), and various sexual transgressions (Deut 22:21; Lev 20:10). At least two witnesses were required to condemn the person in question, the stoning usually took place outside the city walls, and the accuser was allowed to cast the first stone before the rest of the community or its representatives joined in.

Digging beneath the surface, we find a true concern for healthy bonds within the community. And to give benefit of doubt, in the ancient world with few safety nets, a strong and

united community was necessary for survival. Actions that threatened community bonds were sinful not simply because of the potential scandal of sin. Care for the community and its relationships might have something to teach us about a standard for morality.

Another important note: while stoning in the Bible gets lots of press, there are only eight people who are identified as being stoned, and numerous people whose violations of God's law could have warranted stoning but did not receive this punishment. For example, King David was both an adulterer and a murderer and was not stoned to death; blasphemers were rarely executed even though the law allowed it; idolatry is evidenced throughout Scripture but capital punishment is rarely the result.

Biblical law allowed for stoning, to be sure, but it was rarely recorded either as a matter of fact or as a deterrent. The scene from the Gospel of John of the woman adulterer on the verge of being stoned gives us pause for several reasons. We wonder that the crowd is ready to identify and drag the woman out for public humiliation, for her affront to the community, and yet the crowd is nameless. Their violence will also do harm to the community but it carries no shame, that is, until Jesus steps into the scene. His words to the executioners uncover the hypocrisy of the situation and demand that those casting stones examine their own sin. His words to the woman offer the grace of mercy without condemnation. Jesus models for us a morality that seeks to restore rather than punish, and to change hearts rather than mere behavior.

—Catherine Upchurch

Catherine (Cackie) Upchurch is the general editor of the Little Rock Catholic Study Bible, the author of several volumes of Alive in the Word, and a contributor to the Loose-leaf Lectionary. She enjoys directing retreats and working with adults in faith formation. At this time, she is the primary caregiver for her mother.

Monday, April 7

Morning

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

PSALM 20:1-6, 8-10

(opt. hymn, pp. 440-47)

May the LORD answer you in time of trial;
may the name of Jacob's God protect you,
sending you help from the holy place,
and giving you support from Zion.

May God remember all your offerings,
receive your sacrifice with favor,
give you your heart's desire,
and fulfill every one of your plans.

May we ring out our joy at your victory,
and raise banners in the name of our God.
May the LORD grant all your prayers.

Some put their trust in chariots or horses,
but we in the name of the LORD, our God.
They will collapse and fall,
but we shall rise up and hold firm.
Grant salvation to the king, O LORD,
give answer on the day we call.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 19:15-19a

One witness alone shall not stand against someone in regard to any crime or any offense that may have been committed; a charge shall stand only on the testimony of two or three witnesses.

If a hostile witness rises against someone to accuse that person of wrongdoing, the two parties in the dispute shall appear in the presence of the LORD, in the presence of the priests and judges in office at that time, and the judges must investigate it thoroughly. If the witness is a false witness and has falsely accused the other, you shall do to the false witness just as that false witness planned to do to the other.

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

ANTIPHON

You shall not bear false witness against your neighbor.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of truth, your justice stands forever. In hope we pray:
R. Hear us, O God.

Guide our prayer and action to respect the dignity of the unborn and life at every stage of development. R.

Inspire constructive use of new technologies. R.

Bless and prosper the work of farmers and gardeners. R.

Our Father . . .

May God protect us from evil, grant our prayers, and give us our heart's desire through Jesus, our Saving Help.
Amen.

Blessed Among Us

Blessed Ursulina of Parma

Prophet (1375–1410)

Ursulina, a young girl of Parma, began receiving heavenly visions and other mystical experiences from an early age. By the time she was fifteen, she felt called to a daunting mission: to heal the Great Schism, which at the time divided the Church between rival popes. She attributed the beginning of this calling to a vision in which she beheld Christ wandering around a church, looking for a place to sit. When she offered him a place on her own knees, he willingly accepted. Afterward, he invited her into a house where together they drank wine, while he expounded on the great suffering of the Church and instructed her on what she must do.

Remarkably, she was able to persuade her mother to join her in this cause. Together, on foot, they crossed the Alps and made their way to Avignon. There, more remarkably still, they obtained an audience with Clement VII, though she utterly failed to persuade him to renounce the papacy. Undeterred, she set off for Rome to make the same case to Boniface IX. There, despite her eloquence, her efforts found no greater success. When she pressed her case a second time at Avignon, she was charged with sorcery and barely escaped with her life.

Though she survived these adventures, Ursulina did not live to see the end of the papal schism in 1417. She had died in 1410 at the age of thirty-five.

“God himself, the Lord Creator of all things, has decided to reveal things to the human race through me.”

—Blessed Ursulina of Parma

Mass

*Monday of the Fifth Week of Lent**
[St. John Baptist de la Salle, opt. memorial]

*The following readings may be used on any day this week, especially in Years B and C when the Gospel of Lazarus is not read on the Fifth Sunday of Lent: 2 Kgs 4:18b-21, 32-37; John 11:1-45.

ENTRANCE ANTIPHON

Cf. Psalm 56 (55):2

Have mercy on me, O God, for people assail me; / they fight me all day long and oppress me.

COLLECT

O God, by whose wondrous grace
 we are enriched with every blessing,
 grant us so to pass from former ways to newness of life,
 that we may be made ready for the glory of the heavenly
 Kingdom.

Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 God, for ever and ever.

A reading from the Book of the Prophet Daniel

13:41c-62 (Longer Form, 13:1-9, 15-17, 19-30, 33-62)

*Here I am about to die, though I have done
 none of the things charged against me.*

The assembly condemned Susanna to death.

But Susanna cried aloud: “O eternal God, you know what is hidden and are aware of all things before they come to be: you know that they have testified falsely against me. Here I am about to die, though I have done none of the things with which these wicked men have charged me.”

The Lord heard her prayer. As she was being led to execution, God stirred up the holy spirit of a young boy named

Daniel, and he cried aloud: "I will have no part in the death of this woman." All the people turned and asked him, "What is this you are saying?" He stood in their midst and continued, "Are you such fools, O children of Israel! To condemn a woman of Israel without examination and without clear evidence? Return to court, for they have testified falsely against her."

Then all the people returned in haste. To Daniel the elders said, "Come, sit with us and inform us, since God has given you the prestige of old age." But he replied, "Separate these two far from each other that I may examine them."

After they were separated one from the other, he called one of them and said: "How you have grown evil with age! Now have your past sins come to term: passing unjust sentences, condemning the innocent, and freeing the guilty, although the Lord says, 'The innocent and the just you shall not put to death.' Now, then, if you were a witness, tell me under what tree you saw them together." "Under a mastic tree," he answered. Daniel replied, "Your fine lie has cost you your head, for the angel of God shall receive the sentence from him and split you in two." Putting him to one side, he ordered the other one to be brought. Daniel said to him, "Offspring of Canaan, not of Judah, beauty has seduced you, lust has subverted your conscience. This is how you acted with the daughters of Israel, and in their fear they yielded to you; but a daughter of Judah did not tolerate your wickedness. Now, then, tell me under what tree you surprised them together." "Under an oak," he said. Daniel replied, "Your fine lie has cost you also your head, for the angel of God waits with a sword to cut you in two so as to make an end of you both."

The whole assembly cried aloud, blessing God who saves those who hope in him. They rose up against the two elders, for by their own words Daniel had convicted them of per-

jury. According to the law of Moses, they inflicted on them the penalty they had plotted to impose on their neighbor: they put them to death. Thus was innocent blood spared that day.

The word of the Lord.

RESPONSORIAL PSALM

23:1-3a, 3b-4, 5, 6

R. (4ab) Even though I walk in the dark valley I fear no evil; for you are at my side.

The LORD is my shepherd; I shall not want.

In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul. **R.**

He guides me in right paths
for his name's sake.

Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage. **R.**

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows. **R.**

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come. **R.**

GOSPEL ACCLAMATION

Ezekiel 33:11

I take no pleasure in the death of the wicked man, says the Lord,
but rather in his conversion, that he may live.

A reading from the holy Gospel according to John 8:12-20

I am the light of the world.

Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." So the Pharisees said to him, "You testify on your own behalf, so your testimony cannot be verified." Jesus answered and said to them, "Even if I do testify on my own behalf, my testimony can be verified, because I know where I came from and where I am going. But you do not know where I come from or where I am going. You judge by appearances, but I do not judge anyone. And even if I should judge, my judgment is valid, because I am not alone, but it is I and the Father who sent me. Even in your law it is written that the testimony of two men can be verified. I testify on my behalf and so does the Father who sent me." So they said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." He spoke these words while teaching in the treasury in the temple area. But no one arrested him, because his hour had not yet come.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Grant, we pray, O Lord,
that, preparing to celebrate the holy mysteries,
we may bring before you as the fruit of bodily penance
a joyful purity of heart.
Through Christ our Lord.

COMMUNION ANTIPHON

When the Gospel of the Adulterous Woman is read: John 8:10-11
Has no one condemned you, woman? No one, Lord. /
Neither shall I condemn you. From now on, sin no more.

When another Gospel is read:

John 8:12

I am the light of the world, says the Lord; / whoever follows me will not walk in the darkness, / but will have the light of life.

PRAYER AFTER COMMUNION

Strengthened by the blessing of your Sacraments, we pray,
O Lord,
that through them we may constantly be cleansed of our faults
and, by following Christ,
hasten our steps upward toward you.
Through Christ our Lord.

Reflection

Crowdsourcing Love

Often in our world, we go along to get along. Crowds may be sources of truth, or they may be paths to judgment.

Today's storytelling opens with injustice. Susanna is wrongly accused and condemned to death on the false witness of two people. A young man named Daniel (the name in Hebrew means "God is my judge"), speaks up, halts the intended mob justice, and exonerates Susanna through his knowledge of Deuteronomic law.

In the Gospel of John, the Pharisees use the same principles to indict Jesus on claims of blasphemy. This is not only about Jesus' monumental statements like "I am the light of the world." It is also about his actions that upend the Pharisaic sense of right and wrong. Indeed, this passage follows Jesus' curious doodles in the sand that stop a bloodthirsty crowd from murdering a woman caught in adultery.

Jesus' life and light reinterpret the law through lenses of love. "My testimony can be verified, because I know where I came from and where I am going." In a world marked by injustice, deception, and false witness, Jesus invites us to a simple truth. When we remember that we belong to God and, like Jesus, will return to God, we are oriented better to live the truth in love. The light we need cuts through the shadow of condemnation and falsehood. It generates clarity that allows us to see the presence of the Divine in those we encounter. In turn, it makes our responsibility of crowdsourcing love much easier.

John DeCostanza, Jr.

John DeCostanza, Jr., is a pastoral minister, social worker, and theologian. He serves as vice president for faith and mission and as executive director of the Saint Martin de Porres Society at Catholic Charities of the Archdiocese of Chicago.



Evening

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

(opt. hymn, pp. 440–47)

PSALM 17:1-7

O LORD, hear a cause that is just,
pay heed to my cry.
Turn your ear to my prayer:
no deceit is on my lips.
From you may my justice come forth.
Your eyes discern what is upright.

Search my heart and visit me by night.
Test me by fire, and you will find no wrong in me.

My mouth does not transgress as others do;
on account of the words of your lips,
I have avoided the paths of the violent.

I kept my steps firmly in your paths.
My feet have never faltered.

To you I call; for you will surely heed me, O God.
Turn your ear to me; hear my words.
Display your faithful love,
you who deliver from their foes
those who trust in your right hand.

Glory to the Father . . .

SCRIPTURE

Romans 8:33-37

Who will bring a charge against God's chosen ones?
It is God who acquits us. Who will condemn? It is
Christ [Jesus] who died, rather, was raised, who also is at
the right hand of God, who indeed intercedes for us. What

will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written: / “For your sake we are being slain all the day; / we are looked upon as sheep to be slaughtered.” / No, in all these things we conquer overwhelmingly through him who loved us.

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

ANTIPHON

God saves those who hope in him.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of peace, you are always with us. In faith we pray:

R. Gracious God, hear our prayer.

Give wisdom, compassion, and knowledge to catechists, pastors, and deacons. **R.**

Instill wonder and love of learning in teachers, students, and school administrators. **R.**

Favor hospice workers with your comforting presence. **R.**

Our Father . . .

May God bless us, keep us, and give us peace, through Jesus, the Word of God. Amen.

Tuesday, April 8

Morning

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

PSALM 84:2-8

(opt. hymn, pp. 440–47)

How lovely is your dwelling place,

O LORD of hosts.

My soul is longing and yearning
for the courts of the LORD.

My heart and my flesh cry out
to the living God.

Even the sparrow finds a home,
and the swallow a nest for herself
in which she sets her young, at your altars,
O LORD of hosts, my king and my God.

Blessed are they who dwell in your house,
forever singing your praise.

Blessed the people whose strength is in you,
whose hearts are set on the pilgrimage.

As they go through the Baca Valley,
they make it a place of springs;
the autumn rain covers it with pools.
They walk with ever-growing strength;
the God of gods will appear in Zion.

Glory to the Father . . .

SCRIPTURE

Ecclesiastes 7:8-10, 13-14

Better is the end of a thing than its beginning; / better is a patient spirit than a lofty one. / Do not let anger upset your spirit, / for anger lodges in the bosom of a fool.

Do not say: How is it that former times were better than these? For it is not out of wisdom that you ask about this.

Consider the work of God. Who can make straight what God has made crooked? On a good day enjoy good things, and on an evil day consider: Both the one and the other God has made, so that no one may find the least fault with him.

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

ANTIPHON

The people complained against God and against Moses.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of hosts, your heart is hospitality. With joy we pray:

R. God, our strength, hear our prayer.

Fortify faith formation in parishes and youth groups. **R.**

Unite efforts to know and care for the needs of our neighbors. **R.**

Help us to listen compassionately to the hearts and concerns of adolescents and young adults. **R.**

Our Father . . .

May God bless us with a patient spirit and a loving heart, through Jesus, the Wisdom of God. Amen.

Blessed Among Us

St. Julie Billiart

Cofounder, Institute of Notre Dame de Namur
(1751–1816)

Julie Billiart was born to a peasant family in Picardy, France. By the time she was seven, she was teaching the catechism to other small children of the town. At fourteen she took a vow of chastity and devoted herself to works of mercy and the religious instruction of her poor neighbors. Her spiritual authority was widely recognized in her hometown. During the French Revolution she got into trouble for harboring illegal priests and had to be smuggled out of her house and go into hiding. When her persecutors pursued her she exclaimed, “Dear Lord, will you not find me a corner in paradise, since there is no room for me on earth?”

Eventually, however, it became safe for her to resume catechetical work, and with the support of her confessor she undertook the foundation of a new congregation, the Institute of Notre Dame, devoted to the Christian education of the poor and the training of religious teachers.

Julie was afflicted over many years by strange maladies that left her at various times paralyzed and unable to speak. Nevertheless, she made as many as 120 journeys on behalf of her mission. Fifteen new convents were established during her lifetime, including the motherhouse in Namur.

She died on April 8, 1816, at the age of sixty-four. She was canonized in 1969.

“Let us endure with courage the painful little experiences that Divine Providence allows to befall us. They are a necessary part of every life, and force us to place all our trust in God, for He alone can support and guide us.”

—St. Julie Billiart

Mass

Tuesday of the Fifth Week of Lent

ENTRANCE ANTIPHON

Psalm 27 (26):14

Wait for the Lord; be strong; / be stouthearted, and wait
for the Lord!

COLLECT

Grant us, we pray, O Lord,
perseverance in obeying your will,
that in our days the people dedicated to your service
may grow in both merit and number.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of Numbers

21:4-9

Whoever looks at the bronze serpent, shall live.

From Mount Hor the children of Israel set out on the Red Sea road, to bypass the land of Edom. But with their patience worn out by the journey, the people complained against God and Moses, “Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!”

In punishment the LORD sent among the people saraph serpents, which bit the people so that many of them died. Then the people came to Moses and said, “We have sinned in complaining against the LORD and you. Pray the LORD to take the serpents away from us.” So Moses prayed for the people, and the LORD said to Moses, “Make a saraph and mount it on a pole, and whoever looks at it after being bitten will live.” Moses accordingly made a bronze serpent and

mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he lived.
The word of the Lord.

RESPONSORIAL PSALM

102:2-3, 16-18, 19-21

R. (2) O Lord, hear my prayer, and let my cry come to you.

O LORD, hear my prayer,
and let my cry come to you.

Hide not your face from me
in the day of my distress.

Incline your ear to me;
in the day when I call, answer me speedily. **R.**

The nations shall revere your name, O LORD,
and all the kings of the earth your glory,

When the LORD has rebuilt Zion
and appeared in his glory;

When he has regarded the prayer of the destitute,
and not despised their prayer. **R.**

Let this be written for the generation to come,
and let his future creatures praise the LORD:

“The LORD looked down from his holy height,
from heaven he beheld the earth,

To hear the groaning of the prisoners,
to release those doomed to die.” **R.**

GOSPEL ACCLAMATION

The seed is the word of God, Christ is the sower;
all who come to him will live for ever.

A reading from the holy Gospel according to John 8:21-30

*When you have lifted up the Son of Man,
then you will know that I am he.*

Jesus said to the Pharisees: “I am going away and you will look for me, but you will die in your sin. Where I

am going you cannot come.” So the Jews said, “He is not going to kill himself, is he, because he said, ‘Where I am going you cannot come?’” He said to them, “You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. That is why I told you that you will die in your sins. For if you do not believe that I AM, you will die in your sins.” So they said to him, “Who are you?” Jesus said to them, “What I told you from the beginning. I have much to say about you in condemnation. But the one who sent me is true, and what I heard from him I tell the world.” They did not realize that he was speaking to them of the Father. So Jesus said to them, “When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me. The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him.” Because he spoke this way, many came to believe in him.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

We offer you, O Lord, the sacrifice of conciliation,
that, being moved to compassion,
you may both pardon our offenses
and direct our wavering hearts.
Through Christ our Lord.

COMMUNION ANTIPHON

John 12:32

When I am lifted up from the earth, / I will draw all to myself, says the Lord.

PRAYER AFTER COMMUNION

Grant, we pray, almighty God,
that, ever seeking what is divine,
we may always be worthy
to approach these heavenly gifts.
Through Christ our Lord.

Reflection

Divine Contradictions

Primary among [Jesus'] seeming contraries is divine and human. It is not a problem to be solved but a mystery that invites an ever-deeper living-with, living-in. I must allow God to open my heart to rest in the reality that Jesus became one of us, and that in his depths and for our sake he embodies the dialogue of love between God and human beings.

Another of the seeming contraries that Jesus brings to wholeness is the incarnational and the eschatological, or, in simpler language, this world and the world to come, the “already” and the “not yet.” . . . [Jesus] was actively involved in caring for the genuine earthly needs of people, even strangers and outcasts, and he was outspoken about problems and issues in his time, yet he always called people beyond the present to the fullness of the Kingdom in forming their values and judging their actions.

. . . We return to Jesus' question as addressed to each of us and to the whole community of faith: “Who do you say that I am?” We must and we do say with Peter, “You are the Messiah, the Son of the living God.” With the eyes and ears and hearts of faith, we may make this profession of faith deeply personal, deeply prayerful, and deeply transforming.

..... Sr. Jeremy Hall, *Silence, Solitude, Simplicity*

Jeremy Hall, OSB (1918-2008), was a gifted retreat leader and a member of Saint Benedict's Monastery in St. Joseph, Minnesota.

Evening

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

PSALM 119:89-96

(opt. hymn, pp. 440–47)

Forever is your word, O LORD,
standing firm in the heavens.
From age to age is your truth;
like the earth, it stands firm.

Your judgments endure to this day,
for all things are your servants.
Had your law not been my delight,
I would have died in my affliction.

I will never forget your precepts,
for with them you give me life.
Save me, I am yours,
for I seek your precepts.

Though the wicked lie in wait to destroy me,
yet I ponder your decrees.
I have seen that all perfection has an end,
but your command is boundless.

Glory to the Father . . .

SCRIPTURE

2 Corinthians 4:13-16

Since, then, we have the same spirit of faith, according to what is written, “I believed, therefore I spoke,” we too believe and therefore speak, knowing that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more

people may cause the thanksgiving to overflow for the glory of God.

Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day.

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

ANTIPHON

The one who sent me is true, and what I heard from him
I tell the world.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of the covenant, you are forever faithful to your Word. In faith we pray: *R.* God, in your abundant love, hear our prayer.

Imbue government leaders with integrity and wise counselors. *R.*

Grant perseverance and success to detectives, law enforcement, and intelligence officials. *R.*

Heal those afflicted with PTSD. *R.*

Our Father . . .

May God bless us with every grace and gift we need and renew our hope in Jesus, by the power of the Holy Spirit. Amen.

Wednesday, April 9

Morning

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

PSALM 59:2-6a, 17-18

(opt. hymn, pp. 440-47)

Rescue me, God, from my foes;
protect me from those who attack me.
O rescue me from those who do evil,
and save me from those who are bloodthirsty.

See, they lie in wait for my life;
the strong band together against me.
For no offense, no sin of mine, O LORD,
for no guilt of mine they rush to take their stand.

Awake! Come to meet me, and see!
LORD God of hosts, you are Israel's God.

As for me, I will sing of your strength,
and acclaim your faithful love in the morning,
for you have been my stronghold,
a refuge in the day of my distress.

O my Strength, to you I will sing praise,
for you, O God, are my stronghold,
the God who shows me faithful love.

Glory to the Father . . .

SCRIPTURE

Wisdom 3:1-6

The souls of the righteous are in the hand of God, / and
no torment shall touch them. / They seemed, in the
view of the foolish, to be dead; / and their passing away was

thought an affliction / and their going forth from us, utter destruction. / But they are in peace. / For if to others, indeed, they seem punished, / yet is their hope full of immortality; / Chastised a little, they shall be greatly blessed, / because God tried them / and found them worthy of himself. / As gold in the furnace, he proved them, / and as sacrificial offerings he took them to himself.

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

ANTIPHON

Blessed be God who sent an angel to deliver these faithful servants.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of the living, your fidelity outlasts the heavens.

In hope we pray: *R/*. Draw us close to you, O God.

For those faced with life-changing decisions, we pray: *R/*.

For women in crisis pregnancies, we pray: *R/*.

For those who suffer in mind, body, or spirit, we pray: *R/*.

Our Father . . .

May the God of peace sanctify us entirely and ready our souls for the joys of holy Easter. Amen.

Blessed Among Us

Dietrich Bonhoeffer

Theologian and Confessor (1906–1945)

Dietrich Bonhoeffer, a Lutheran theologian, was among those Christians in Germany who recognized early on the enormity of the evil posed by Hitler's regime. For Christians, he believed, the claims of the Nazi state posed a confessional challenge—ultimately a question about whether the Church worshiped God or a national idol. Bonhoeffer was a leader in the so-called Confessing Church, organized to oppose efforts by the state to co-opt and control the churches in Germany. In 1939 he accepted an opportunity to escape the country and teach in New York. Almost immediately he regretted the decision. "I will have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share in the tribulations of this time with my people."

Upon his return, he joined in a conspiracy to overthrow Hitler. When the plot eventually unraveled, Bonhoeffer and his fellow conspirators were arrested. After two years in a military prison, he was hanged on April 9, 1945.

In his early theology Bonhoeffer had written about the "cost of discipleship" and the need to reject "cheap grace"—"the grace we confer on ourselves." From prison he wrote of having learned "to see the great events of world history from below, from the perspective of the outcast . . . in short, from the perspective of those who suffer." In his life and witness, he offered a poignant model of a form of contemporary holiness—not withdrawn from the world but fully engaged "in life's duties, problems, successes and failures."

"The church's task is not simply to bind the wounds of the victim beneath the wheel, but also to put a spoke in the wheel itself."

—Dietrich Bonhoeffer

Mass

Wednesday of the Fifth Week of Lent

ENTRANCE ANTIPHON

Cf. Psalm 18 (17):48-49

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

COLLECT

Enlighten, O God of compassion,
the hearts of your children, sanctified by penance,
and in your kindness
grant those you stir to a sense of devotion
a gracious hearing when they cry out to you.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Daniel

3:14-20, 91-92, 95

The Lord has sent his angel to deliver his servants.

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

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

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

R. (52b) Glory and praise for ever!

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

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

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

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

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

GOSPEL ACCLAMATION

See Luke 8:15

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

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

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

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

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

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

Colossians 1:13-14

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

PRAYER AFTER COMMUNION

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

Reflection

Places We Do Not Expect

I've been keeping a daily journal based on a prayer for spiritual Communion that I learned while attending livestream Mass during the pandemic: "Teach me to find you in places I do not expect."

A representative journal entry: *My little granddaughter holding her baby sister. The white blossoms on blackberry bushes. The woman crying at the library.* I suppose it's another way of trying to embody—or at least illuminate—the Jesuit ideal of "finding God in all things."

All these weeks into the somber season of Lent, today's readings shine a light onto the holy presence of God among us. The faithful men with the memorable names Shadrach, Meshach, and Abednego are found not only to be "unfettered and unhurt, walking in the fire" that was supposed to kill them in punishment for not worshiping a false god, but to be accompanied by a fourth man who "looks like a son of God." In a place they do not expect.

The actual Son of God, in the Gospel, emphasizes his relationship to God. "I tell you what I have seen in the Father's presence," Jesus says, with some frustration. "[M]y word has no room among you." His disciples don't grasp his urgent message. Jesus is coming from a place they do not expect.

Maybe today we make some room for God's Word among us. Maybe today we open our hearts to God's voice. Maybe today we treasure God's presence in all the unexpected places.

Valerie Schultz

Valerie Schultz is a freelance writer and essayist. She is author of Overdue: A Dewey Decimal System of Grace and A Hill of Beans: The Grace of Everyday Troubles.

Evening

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

PSALM 66:1-3a, 5-9

(opt. hymn, pp. 440-47)

Cry out with joy to God, all the earth;
O sing to the glory of God's name.
O render glorious praise.
Say to God, "How awesome your deeds!"

Come and see the works of God:
awesome deeds among the children of Adam.
God turned the sea into dry land;
they passed through the river on foot.

There did we rejoice in the Lord,
who rules forever with might,
whose eyes keep watch on the nations:
let rebels not exalt themselves.

O peoples, bless our God;
let our voice of praise resound,
to the God who gave life to our souls
and kept our feet from stumbling.

Glory to the Father . . .

SCRIPTURE

Hebrews 1:2-5

In these last days, [God] spoke to us through a son, whom he made heir of all things and through whom he created the universe, / who is the refulgence of his glory, / the very imprint of his being, / and who sustains all things by his mighty word. / When he had accomplished purification from sins, / he took his seat at the right hand of the Majesty

on high, / as far superior to the angels / as the name he has inherited is more excellent than theirs.

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

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

ANTIPHON

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

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Magnificent God, your glory resounds throughout the universe. In awe we pray: *R.* God, in your mercy, hear our prayer.

Prosper the work of space scientists, and awaken us to the wonders of the cosmos. *R.*

Fulfill the hopes of those seeking employment. *R.*

Strengthen and protect all who work through the night. *R.*

Our Father . . .

May the God of mystery and majesty save us by the cross and resurrection of Jesus. Amen.

Thursday, April 10

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 9:2-3, 6-11

(opt. hymn, pp. 440-47)

I will praise you, LORD, with all my heart;

all your wonders I will recount.

I will rejoice in you and be glad,

and sing psalms to your name, O Most High.

You have rebuked the nations, destroyed the wicked;

you have wiped out their name forever and ever.

The foe is destroyed, eternally ruined.

You uprooted their cities; their memory has perished.

But the LORD sits enthroned forever,

and has set up a throne for judgment.

God will judge the world with righteousness,

and will govern the peoples with equity.

For the oppressed, the LORD will be a stronghold,

a stronghold in times of distress.

Those who know your name will trust you;

you will not forsake those who seek you, O LORD.

Glory to the Father . . .

SCRIPTURE

Sirach 44:19-21

ABRAHAM, father of many peoples, / kept his glory with-
out stain: / He observed the Most High's command, /
and entered into a covenant with him; / In his own flesh he
incised the ordinance, / and when tested was found loyal. /

For this reason, God promised him with an oath / to bless the nations through his descendants, / To make him numerous as grains of dust, / and to exalt his posterity like the stars, / Giving them an inheritance from sea to sea, / and from the River to the ends of the earth.

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

ANTIPHON

You and your descendants after you must keep my covenant throughout the ages.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Just God, you are our stronghold in times of distress. In hope we pray: *R.* God, in your justice, hear our prayer.

Help us stop the production and proliferation of chemical and nuclear weapons. *R.*

Prosper efforts to negotiate peace in the Middle East and all places of war and conflict. *R.*

Give government leaders prudence, judgment, and integrity. *R.*

Our Father . . .

May the Lord bless us, fill us with the grace of God's life-giving Word, and bring us to everlasting life in Jesus. Amen.

Blessed Among Us

Ezekiel

Prophet (Sixth Century B.C.)

The career of Ezekiel, a priest and one of the great prophets of Israel, spanned the fall of Jerusalem in 587 B.C., the deportation of thousands of his fellow Judeans to Babylon, and their eventual return. The book of his oracles and prophecies begins with a precise notation of a vision that set the course of his ministry: “In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles . . . the heavens were opened and I saw visions of God.”

Ezekiel’s first vision is a fantastical depiction of winged creatures, chariots with wheels within wheels, fire, lightning, radiant rainbows: “such was the appearance of the likeness of the glory of the Lord.” Presented with a scroll containing words of lamentation and mourning, Ezekiel is instructed to eat the scroll: “and it was in my mouth as sweet as honey.”

Ezekiel’s message was not generally sweet. In long dream-like oracles, accompanied by dramatic pantomimes, he chastised his fellow exiles for forgetting their covenant and straying from their faith, and foretold ongoing suffering. “Disaster after disaster! Behold it comes!” And yet, for those who remained faithful, God promised relief. In one of the more hopeful visions, Ezekiel records that the Spirit of the Lord set him in the midst of a valley of dry bones. Told to prophesy to the bones, Ezekiel saw the Divine breath come into them “and they lived.”

Unusual among the Hebrew prophets, Ezekiel appears in the calendar of saints with a feast day on April 10.

“I will give them one heart, and put a new spirit within them; I will take the stony heart out of their flesh and give them a heart of flesh.”
—Ezekiel 11:19

Mass

Thursday of the Fifth Week of Lent

ENTRANCE ANTIPHON

Hebrews 9:15

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

COLLECT

Be near, O Lord, to those who plead before you,
and look kindly on those who place their hope in your
mercy,
that, cleansed from the stain of their sins,
they may persevere in holy living
and be made full heirs of your promise.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of Genesis

17:3-9

You will be the father of a multitude of nations.

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

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

Look to the LORD in his strength;

seek to serve him constantly.

Recall the wondrous deeds that he has wrought,

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

You descendants of Abraham, his servants,

sons of Jacob, his chosen ones!

He, the LORD, is our God;

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

He remembers forever his covenant

which he made binding for a thousand generations—

Which he entered into with Abraham

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

GOSPEL ACCLAMATION

Psalm 95:8

If today you hear his voice,

harden not your hearts.

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

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

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

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

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

Romans 8:32

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

PRAYER AFTER COMMUNION

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

Reflection

An Arrangement with Terms

“Mom, do you have ten bucks?” my ten-year-old son asked with urgency. “Because I just lost a bet and owe a kid ten dollars.” I stopped unpacking and focused on him, “What? Who? What kind of bet?” The details were sparse: he didn’t know his name; it was a bike race. I told him he’ll have to go back out the door of our rented cabin and tell the other kid his mom said he doesn’t have any money. My son’s face fell. “But, Mom, that’s like scamming to bet with fake money. I am a man of my word.”

Making agreements, keeping agreements. My son, at the tender age of ten, was already understanding the importance of giving one’s word and standing by it. God does the same with us—offers an arrangement with terms we are free to agree to or walk away from. Unlike many humans, God is always faithful to the deal.

I can see Abraham so clearly here—facedown on the ground, hearing God’s many promises. His mind must have been spinning. Scripture is brimming with covenants, broken and renewed. These were made first to the nation of Israel and then to all humanity. Stone tablets. Descendants. Circumcision. Sabbath. Sprinkled blood. Jesus Christ himself.

Jesus, harkening back to Abraham in today’s Gospel, revealed his pre-existence as the great I AM. He also assured the doubters he keeps God’s word and promised eternal life. No wonder they said, “Now we are sure that you are possessed.”

Wendy Cichanski Caduff

Wendy Cichanski Caduff ministers in liturgy and faith formation at St. Thomas Becket in Eagan, Minnesota. She is married and the mother of two children through the gift of adoption. A coauthor of Liturgy and Ministry in Times of Need, she writes regularly about faith, mothering, and adoption on her Substack.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 132:1-5, 8-10

O LORD, remember David
and all the hardships he endured,
the oath he swore to the LORD,
his vow to the Strong One of Jacob.

“I will not enter the house where I dwell,
nor go to the bed where I rest;
I will give no sleep to my eyes,
to my eyelids I will give no slumber,
till I find a place for the LORD,
a dwelling for the Strong One of Jacob.”

Go up, LORD, to the place of your rest,
you and the ark of your strength.
Your priests shall be clothed with righteousness;
your faithful shall ring out their joy.
For the sake of David your servant,
do not reject your anointed.

Glory to the Father . . .

SCRIPTURE

Romans 4:13-17

It was not through the law that the promise was made to Abraham and his descendants that he would inherit the world, but through the righteousness that comes from faith. For if those who adhere to the law are the heirs, faith is null and the promise is void. For the law produces wrath; but where there is no law, neither is there violation. For this reason, it depends on faith, so that it may be a gift, and the

promise may be guaranteed to all his descendants, not to those who only adhere to the law but to those who follow the faith of Abraham, who is the father of all of us, as it is written, “I have made you father of many nations.” He is our father in the sight of God, in whom he believed, who gives life to the dead and calls into being what does not exist.

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

ANTIPHON

Before Abraham came to be, I AM.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of our ancestors, your law of love is our life. In trust we pray: *R/*. God, receive our prayer.

Uphold the faith and support of catechumens and their sponsors. *R/*.

Come to the aid of those who suffer financial crises. *R/*.

Give unending life to those who have died with their heart fixed on you. *R/*.

Our Father . . .

May the love of God, the peace of Christ, and the light of the Holy Spirit be with us and remain with us forever.
Amen.

Friday, April 11

Morning

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

PSALM 90:1-2, 4, 13-17

(opt. hymn, pp. 440-47)

O Lord, you have been our refuge,
from generation to generation.
Before the mountains were born,
or the earth or the world were brought forth,
you are God, from age to age.

To your eyes a thousand years
are like yesterday, come and gone,
or like a watch in the night.

Turn back, O LORD! How long?
Show pity to your servants.
At dawn, fill us with your faithful love;
we shall exult and rejoice all our days.
Give us joy for the days of our affliction,
for the years when we looked upon evil.

Let your deed be seen by your servants,
and your glorious power by their children.
Let the favor of the LORD our God be upon us;
give success to the work of our hands.
O give success to the work of our hands.

Glory to the Father . . .

SCRIPTURE

Wisdom 2:16-18, 20

The wicked say], “He judges us debased; / he holds aloof from our paths as from things impure. / He calls blest the destiny of the righteous / and boasts that God is his Father.

Let us see whether his words be true; / let us find out what will happen to him in the end. / For if the righteous one is the son of God, God will help him / and deliver him from the hand of his foes. / Let us condemn him to a shameful death; / for according to his own words, God will take care of him.”

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

ANTIPHON

Jesus declares, “The Father is in me and I am in the Father.”

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God, our refuge, you are faithful from age to age. In hope we pray: **R/**. Fulfill our hopes, O God.

Give compassion, insight, and wisdom to canon lawyers. **R/**.

Help us create conditions to establish peace and allow it to flourish. **R/**.

Advance research and treatment of heart disease. **R/**.

Our Father . . .

May the favor of God be upon us and the peace of Christ rule in our hearts, now and always. Amen.

Blessed Among Us

Pierre Teilhard de Chardin

Mystic and Scientist (1881–1955)

The work of the French Jesuit Pierre Teilhard de Chardin underlies many of the creative movements in contemporary theology and spirituality. A scientist of the first rank, he published scores of scholarly articles and took part in anthropological excavations on three continents. All the while he worked out a profound theological synthesis, integrating the theory of evolution with his own cosmic vision of Christianity.

And yet his work aroused concerns in Rome, so much so that throughout his career he was denied permission to publish any of his theological writings, to lecture publicly, or to accept any academic appointments. This treatment caused him severe frustration, yet he submitted in obedience, convinced that he served Christ best by faithfulness to his vocation.

Teilhard's spirituality was marked by a strong apprehension of the incarnation. With a mystic's eye, he perceived the face of the divine in all of creation: "I want to teach people how to see God everywhere, to see Him in all that is most hidden, most solid, and most ultimate in the world."

He spent his final years in New York, where he died on Easter Sunday, April 10, 1955. After his death, the publication of his writings—previously passed from hand to hand among a select few—found a wide and devoted audience that continues to grow.

"The more the years pass, the more I begin to think that my function is probably simply that . . . of John the Baptist, that is, of one who presages what is to come. Or perhaps what I am called on to do is simply to help in the birth of a new soul in that which already is."

—Pierre Teilhard de Chardin

Mass

Friday of the Fifth Week of Lent

[*St. Stanislaus, opt. memorial*]

ENTRANCE ANTIPHON

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

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

COLLECT

Pardon the offenses of your peoples, we pray, O Lord,
and in your goodness set us free
from the bonds of the sins
we have committed in our weakness.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Or:

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

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

The LORD God is with me, a mighty hero.

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

The word of the Lord.

RESPONSORIAL PSALM

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

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

I love you, O LORD, my strength,

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

My God, my rock of refuge,

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

Praised be the LORD, I exclaim,

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

The breakers of death surged round about me,

the destroying floods overwhelmed me;

The cords of the nether world enmeshed me,

the snares of death overtook me. *R.*

In my distress I called upon the LORD

and cried out to my God;

From his temple he heard my voice,
and my cry to him reached his ears. *R.*

GOSPEL ACCLAMATION

See John 6:63c, 68c

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

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

They wanted to arrest Jesus, but he eluded them.

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

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

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

1 Peter 2:24

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

PRAYER AFTER COMMUNION

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

Reflection

The Joy of Being Wrong

I've profited greatly from a book called *The Joy of Being Wrong* by the theologian James Alison. After ten years of spiritual direction, I've never heard such a succinct and accurate summary of what it means to be a follower of Jesus.

"Being wrong" is less about facts and arguments and more about lapsing out of the Kingdom of God into unredeemed logic: assuming scarcity, parlaying advantage, defending territory. In the Gospels, Jesus' disciples are frequently "wrong," arguing over who was the greatest, expecting earthly return on investment, and defending Jesus' campaign with violent

arms. Through his nonviolent love, his death and forgiving return, he convinced them of their wrongness.

In my own spiritual journey, “being wrong” always looks the same: impatience, perfectionism, quickness to judgment. “Being wrong” is what happens when the wounds, not the grace, speak. Again and again, in various episodes of my life, I’ve had to take joy—thank God!—that I was wrong.

In today’s Gospel, we witness people who, from the evangelist’s point of view, are factually wrong about who Jesus is. More significantly, however, is their *way* of being wrong—theirs is the religious logic of the mob, convinced with increasing lethal momentum that it is right.

No follower (or group of followers) of Jesus is exempt from being wrong. And yet the Gospel also counsels us to take joy, because Resurrection forgiveness—the infinite, tender, forgiveness that holds us until our wrongness is expended—is coming soon.

Justin Bartkus

Justin Bartkus is a human-centered designer living in Chicago, Illinois.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 102:2-3, 25-29

Hear my prayer, O LORD,
and let my cry come to you.
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.

I say: “My God, do not take me away
before half of my days are complete,
you, whose days last from age to age.

Long ago you founded the earth,
and the heavens are the work of your hands.
They will perish but you will remain.
They will all wear out like a garment.
You will change them like clothes, and they change.
But you are the same, and your years do not end.”

The children of your servants shall dwell untroubled,
and their descendants established before you.

Glory to the Father . . .

SCRIPTURE

1 John 4:13-16

This is how we know that we remain in [God] and he in us, that he has given us of his Spirit. Moreover, we have seen and testify that the Father sent his Son as savior of the world. Whoever acknowledges that Jesus is the Son of God,

God remains in him and he in God. We have come to know and to believe in the love God has for us.

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

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

ANTIPHON

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

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Everlasting God, you are the Alpha and the Omega.
In confidence we pray: *R/*. God, lead us to your truth.

Shine the light of faith on those who are preparing for baptism, confirmation, and First Communion. *R/*.

Shine hope on those who experience grief or loss. *R/*.

Shine your face on those who have died, and give them peace. *R/*.

Our Father . . .

May God strengthen us in faith, hope, and love, and lead us to love one another in Christian charity, by the power of the Holy Spirit. Amen.

Saturday, April 12

Morning

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

PSALM 50:1-2, 7-9, 14-15

(opt. hymn, pp. 440–47)

The God of gods, the LORD,
has spoken and summoned the earth,
from the rising of the sun to its setting.
Out of Zion, the perfection of beauty,
God is shining forth.

“Listen, my people, I will speak;
Israel, I will testify against you,
for I am God, your God.

“I do not rebuke you for your sacrifices;
your offerings are always before me.
I do not take more bullocks from your farms,
nor goats from among your herds.

“Give your praise as a sacrifice to God,
and fulfill your vows to the Most High.
Then call on me in the day of distress.
I will deliver you and you shall honor me.”

Glory to the Father . . .

SCRIPTURE

Nahum 2:1, 3

At this moment on the mountains / the footsteps of one
bearing good news, / of one announcing peace! / Cele-
brate your feasts, Judah, / fulfill your vows! / For never again
will destroyers invade you; / they are completely cut off.

The LORD will restore the vine of Jacob, / the honor of Israel, / Because ravagers have ravaged them / and ruined their branches.

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

ANTIPHON

I will make a covenant of peace with you.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Creating God, you are the author of peace. In faith we pray:

R. God, hear us.

Guide missionaries, preachers, and all who teach your Word. **R.**

Lift the weight of anger, fear, and envy from our hearts. **R.**

Bless the Jewish people as they begin the festival of Passover. **R.**

Our Father . . .

May God pour love into our hearts and gladden all our days, through Jesus, our Saving Light. Amen.

Blessed Among Us

George Zabelka

Priest and Peacemaker (1915–1992)

In August 1945, the air base on Tinian Island in the South Pacific was the launching pad for the most destructive military raids in human history—the firebombing of Tokyo and the atomic bombing of Hiroshima and Nagasaki. George Zabelka was the Catholic chaplain on the base. “As a Catholic priest,” he later reflected, “my task was to keep my people, wherever they were, close to the mind and heart of Christ.” He came to believe he had failed in that task.

After years of parish ministry in Flint, Michigan, a turning point came during a retreat in 1973 that focused on the Gospel message of peace. Confronted with Jesus’ teachings on the love of enemies, he decided he must either “accept what Christ said or deny him completely.” From that point on his ministry was devoted to spreading the message of Gospel nonviolence.

His own acceptance of the atomic bomb, he believed, was the logical extension of the Church’s long silence and acquiescence in the face of state violence. “I, like the Catholic pilot of the Nagasaki plane, was heir to a Christianity that had for seventeen hundred years engaged in revenge, murder, torture, the pursuit of power, all in the name of our Lord.”

In 1983 he undertook a pilgrimage for peace, beginning in Bangor, Washington, and ending a year later in Bethlehem. His witness helped inspire the U.S. bishops to undertake their pastoral letter, “The Challenge of Peace.” Fr. Zabelka died on April 11, 1992.

“Communion with Christ cannot be established on disobedience to his clearest teachings.”

—Fr. George Zabelka

Mass

Saturday of the Fifth Week of Lent

ENTRANCE ANTIPHON

Cf. Psalm 22 (21):20, 7

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

COLLECT

O God, who have made all those reborn in Christ
a chosen race and a royal priesthood,
grant us, we pray, the grace to will and to do what you
command,
that the people called to eternal life
may be one in the faith of their hearts
and the homage of their deeds.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

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

I will make them into one nation.

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

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

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

The word of the Lord.

RESPONSORIAL PSALM

Jeremiah 31:10, 11-12abcd, 13

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

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

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

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

GOSPEL ACCLAMATION

Ezekiel 18:31

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

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

To gather together in unity the scattered children of God.

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

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

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

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

Cf. John 11:52

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

PRAYER AFTER COMMUNION

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

Reflection

Gathered into Unity

The scene John's gospel presents is laced with bitter irony. . . . [The people's] dream of saving the "nation" through the death of a public victim only results in their own downfall, yet does ultimately provide salvation for the "people."

This distinction between the *nation* and the *people* is at the heart of the biblical story, told again here in a new way. Its roots lie in the abandonment of God by the Israelites a millennium earlier, when they sought to "be like the nations" in having a warrior-king to rule over them (1 Sam 8). It is a

struggle people of faith continue to engage in today, as the conflict between worldly security and trust in God tears at our hearts. John's gospel is unequivocal in siding with the biblical tradition that rejected power-over as idolatry unworthy of God's people. . . . The gospel's claim is that in Jesus' death the nation will indeed be destroyed, but the people of God, though scattered around the earth, will be gathered into unity.

This final scrutiny challenges those within the community of Jesus' followers to put aside their last hopes in the way of the world. To become a disciple is to . . . break from commitment to all false births, all systems of power that seek a share of the loyalty which belongs to God alone. It is a difficult challenge, one virtually impossible for individuals acting alone. Before Easter morning the church is offered another promise, one that can provide the necessary strength to continue on the road of discipleship.

Wes Howard-Brook, adapted from *John's Gospel & the Renewal of the Church*

Wes Howard-Brook teaches theology and scripture at Seattle University and has been teaching and writing at the intersection of church, society, and academy since 1988.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 48:2-4, 9-11b

Great is the LORD and highly to be praised
in the city of our God,
whose holy mountain rises in beauty,
the joy of all the earth.

Mount Zion, in the heart of the North,
the city of the Mighty King!
God, in the midst of her citadels,
is shown to be her stronghold.

As we have heard, so we have seen
in the city of our God,
in the city of the LORD of hosts,
which God establishes forever.

Your faithful love, O God,
we ponder in your temple.
Your praise, O God, like your name,
reaches the ends of the earth.

Glory to the Father . . .

SCRIPTURE

Colossians 1:18b-23

Christ] is the beginning, the firstborn from the dead, /
that in all things he himself might be preeminent. /
For in him all the fullness was pleased to dwell, / and
through him to reconcile all things for him, / making peace
by the blood of his cross / [through him], whether those on
earth or those in heaven.

And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven, of which I, Paul, am a minister.

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

ANTIPHON

One man had the courage to die so that the people would not perish.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of greatness, you are our stronghold. We praise you and pray: *R.* God, teach us your ways.

Help us reconcile differences in your Church, and heal divisions among Christians. *R.*

Give patience, support, and inner strength to caregivers for those with mental illness. *R.*

Deliver those who are entrapped in cults. *R.*

Our Father . . .

May God give us our heart's desire and lead us to find our delight in the Lord, now and always. Amen.





Palm Sunday, April 13

Morning

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

PSALM 118:24-29

(opt. hymn, pp. 440–47)

This is the day the LORD has made;
let us rejoice in it and be glad.

We beseech you, O LORD, grant salvation;
We beseech you, O LORD, grant success.
Blest is he who comes
in the name of the LORD.

We bless you from the house of the LORD;
the LORD is God, and has given us light.

Go forward in procession with branches,
as far as the horns of the altar.

You are my God, I thank you.

My God, I praise you.

Give thanks to the LORD, who is good,
whose faithful love endures forever.

Glory to the Father . . .

SCRIPTURE

Zechariah 9:9-10

Exult greatly, O daughter Zion! / Shout for joy, O daughter Jerusalem! / Behold: your king is coming to you, / a just savior is he, / Humble, and riding on a donkey, / on a colt, the foal of a donkey. / He shall banish the chariot from Ephraim, / and the horse from Jerusalem; / The warrior's

bow will be banished, / and he will proclaim peace to the nations. / His dominion will be from sea to sea, / and from the River to the ends of the earth.

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

ANTIPHON

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

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of life, your dominion is extolled from sea to sea.

We praise you and pray: *R.* Lord, in your great love, hear and answer.

Shower grace upon all who gather in worship, and inspire unity among Christians. *R.*

Strengthen your Church to be an effective instrument of your peace. *R.*

Restore freedom and dignity to those who are enslaved, oppressed, and disrespected. *R.*

Our Father . . .

May the power of God's love and the strength of Christ's passion fill us with hope and lead us to everlasting peace. Amen.

Palm Sunday of the Lord's Passion

Commemoration of the Lord's Entrance into Jerusalem

FIRST FORM: THE PROCESSION

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

ANTIPHON

Matthew 21:9

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

Dear brethren (brothers and sisters),
since the beginning of Lent until now
we have prepared our hearts by penance and charitable
works.

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

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

The Priest sprinkles the branches with holy water in silence.

A reading from the holy Gospel according to Luke 19:28-40

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

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!"

The Gospel of the Lord.

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

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

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

HYMN TO CHRIST THE KING

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

**They offered gifts of praise to you, so near to your
Passion;**

see how we sing this song now to you reigning on high.

All repeat: Glory and honor . . .

Chorus:

**Those you were pleased to accept; now accept our gifts
of devotion,**

good and merciful King, lover of all that is good.

All repeat: Glory and honor . . .

SECOND FORM: THE SOLEMN ENTRANCE

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

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

While the Priest approaches the appointed place, the antiphon **Hosanna** or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place as above (pages 147–48).

THIRD FORM: THE SIMPLE ENTRANCE

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

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

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

Blessed are you, who have come in your abundant mercy!
/ O gates, lift high your heads; / grow higher, ancient
doors. / Let him enter, the king of glory! / Who is this
king of glory? / He, the Lord of hosts, he is the king of
glory. / Hosanna in the highest!

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

Mass

COLLECT

Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Savior to take flesh and submit to the Cross,
graciously grant that we may heed his lesson of patient
suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity of the
Holy Spirit,
God, for ever and ever.

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

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

The Lord GOD has given me / a well-trained tongue, /
that I might know how to speak to the weary / a word
that will rouse them. / Morning after morning / he opens
my ear that I may hear; / and I have not rebelled, / have not
turned back. / I gave my back to those who beat me, / my

cheeks to those who plucked my beard; / my face I did not shield / from buffets and spitting.

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

The word of the Lord.

RESPONSORIAL PSALM

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

R. (2a) My God, my God, why have you abandoned me?

All who see me scoff at me;

they mock me with parted lips, they wag their heads:

“He relied on the LORD; let him deliver him,

let him rescue him, if he loves him.” **R.**

Indeed, many dogs surround me,

a pack of evildoers closes in upon me;

they have pierced my hands and my feet;

I can count all my bones. **R.**

They divide my garments among them,

and for my vesture they cast lots.

But you, O LORD, be not far from me;

O my help, hasten to aid me. **R.**

I will proclaim your name to my brethren;

in the midst of the assembly I will praise you:

“You who fear the LORD, praise him;

all you descendants of Jacob, give glory to him;

revere him, all you descendants of Israel!” **R.**

A reading from the Letter of Saint Paul to the Philippians

2:6-11

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

Christ Jesus, though he was in the form of God, / did not regard equality with God / something to be grasped.
/ Rather, he emptied himself, / taking the form of a slave, /

coming in human likeness; / and found human in appearance, / he humbled himself, / becoming obedient to the point of death, / even death on a cross. / Because of this, God greatly exalted him / and bestowed on him the name / which is above every name, / that at the name of Jesus / every knee should bend, / of those in heaven and on earth and under the earth, / and every tongue confess that / Jesus Christ is Lord, / to the glory of God the Father.

The word of the Lord.

The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

GOSPEL ACCLAMATION

Philippians 2:8-9

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

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

The Passion of our Lord Jesus Christ according to Luke

22:14–23:56 (Shorter Form [], 23:1-49)

The Passion of our Lord Jesus Christ.

The symbols in the following passion narrative represent:

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

C. 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.”

C. 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.”

C. 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.”

C. 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.”

C. 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.”

C. He said to him,

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

C. But he replied,

✠ “I tell you, Peter, before the cock crows this day,
you will deny three times that you know me.”

C. He said to them,

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

S. “No, nothing,”

C. 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.”

C. Then they said,

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

C. But he replied,

✝ “It is enough!”

C. 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.”

C. 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.”

C. 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.”

- C. 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?”

- C. His disciples realized what was about to happen, and they asked,

- SS. “Lord, shall we strike with a sword?”

- C. 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!”

- C. 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.”

- C. 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,

- S. “This man too was with him.”

- C. But he denied it saying,

- S. “Woman, I do not know him.”

- C. A short while later someone else saw him and said,
- S. "You too are one of them";
- C. but Peter answered,
- S. "My friend, I am not."
- C. About an hour later, still another insisted,
- S. "Assuredly, this man too was with him,
for he also is a Galilean."
- C. But Peter said,
- S. "My friend, I do not know what you are talking about."
- C. 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,

- SS. "Prophecy! Who is it that struck you?"
- C. 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,

- SS. "If you are the Christ, tell us,"
- C. 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."

- C. They all asked,

- SS.** “Are you then the Son of God?”
- C.** He replied to them,
- ✠** “You say that I am.”
- C.** Then they said,
- SS.** “What further need have we for testimony?
We have heard it from his own mouth.”
- C.** Then the whole assembly of them arose and brought him before Pilate.
- [(The elders of the people, chief priests and scribes, arose and brought Jesus before Pilate.)]
- They brought charges against him, saying,
- SS.** “We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king.”
- C.** Pilate asked him,
- S.** “Are you the king of the Jews?”
- C.** He said to him in reply,
- ✠** “You say so.”
- C.** Pilate then addressed the chief priests and the crowds,
- S.** “I find this man not guilty.”
- C.** But they were adamant and said,
- SS.** “He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here.”
- C.** 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.”

C. But all together they shouted out,

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

C. —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,

SS. “Crucify him! Crucify him!”

C. 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.”

C. 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?”

- C. 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.”

- C. They divided his garments by casting lots.

The people stood by and watched;
the rulers, meanwhile, sneered at him and said,

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

- C. Even the soldiers jeered at him.

As they approached to offer him wine they called out,

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

- C. 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,

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

- C. 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.”

- C. Then he said,

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

- C. He replied to him,

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

- C. 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”;
C. and when he had said this he breathed his last.

Here all kneel and pause for a short time.

- C. The centurion who witnessed what had happened
glorified God and said,
S. “This man was innocent beyond doubt.”
C. 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.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Through the Passion of your Only Begotten Son, O Lord,
may our reconciliation with you be near at hand,
so that, though we do not merit it by our own deeds,
yet by this sacrifice made once for all,
we may feel already the effects of your mercy.
Through Christ our Lord.

COMMUNION ANTIPHON

Matthew 26:42

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

PRAYER AFTER COMMUNION

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

Reflection

A Leap of Imagination

To experience a meaningful Holy Week requires a great leap, not only of faith, but of imagination. We are asked to suspend our belief in the scientific method, which replicates experiments in order to replicate results. Our goal in Holy Week is different: we go through the familiar readings and rituals as we've done for years, but we're hoping that something new will emerge from those ancient stories. We are seeking something more than what's on the surface, and in order to find it we must begin by seeking something less, the humble but thorough joy of children.

On Palm Sunday we stand with the glad crowds who welcomed Jesus into Jerusalem shortly before the annual Passover rituals, marveling that our ordinary day has turned extraordinary . . . We will need all the certainty of that faith, for our Palm Sunday readings quickly bring us to the heart of suffering. The Gospel takes us into Gethsemane, where Jesus is betrayed and arrested; soon we are hearing the story of his condemnation and death. Palm Sunday reminds us that our world can turn on a dime, that sudden changes in our circumstances can take us straight from praise to lament. But in exercising our God-given imagination, like the poet who first sang Psalm 22, we might also allow God to help us turn our most painful lament into praise.

This is the journey of Holy Week; this is the journey of our lives.

Kathleen Norris, adapted from *God for Us*

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Evening

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

PSALM 144:9-15

(opt. hymn, pp. 440-47)

To you, O God, will I sing a new song;
I will play on the ten-stringed harp
to you who give kings their victory,
who redeemed your servant David,
from the evil sword.

Rescue me, free me from the hands of foreign foes,
whose mouths speak lies,
whose right hands are raised in perjury.

Let our sons then flourish like saplings,
grown tall and strong from their youth;
our daughters graceful as columns,
as though they were carved for a palace.

Let our barns be filled to overflowing
with crops of every kind;
our sheep increasing by thousands,
tens of thousands in our fields,
our cattle heavy with young.

No ruined wall, no exile,
no sound of weeping in our streets.
Blessed the people of whom this is true;
blessed the people whose God is the LORD!

Glory to the Father . . .

SCRIPTURE

Hebrews 2:10-11, 14-15

It was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them “brothers.” Now since the children share in blood and flesh, he likewise shared in them, that through death he might destroy the one who has the power of death, that is, the devil, and free those who through fear of death had been subject to slavery all their life.

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

ANTIPHON

Though in the form of God, he did not regard equality with God something to be grasped.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God, by your right hand you uphold your faithful. We cling to your love and pray: *R.* Remember your mercy, O God.

Help us ponder your compassion, and strengthen us to embrace the Paschal Mystery. *R.*

Consecrate your Church in truth and love. *R.*

Prosper efforts to end capital punishment and torture. *R.*

Our Father . . .

May God strengthen us with every gift of the Spirit so that our words and deeds may proclaim to all that Jesus is Lord. Amen.

April 13–19

Sixth Week of Lent

Within the Word

The Intimacy of Naming

Throughout Holy Week, we hear multiple readings from Second Isaiah (Isa 40–55), specifically from the servant songs (Isa 42:1–4; 49:1–6; 50:4–11; 52:13–53:12). These poems, set during the Babylonian exile, depict a figure or a community who suffers and whose suffering brings forth comfort and healing to communities during and after the exile. Our lectionary invites us to draw parallels and inspiration from the Servant Songs as we reflect on Jesus' crucifixion, death, and resurrection.

In Isaiah 49, we find details about the Servant's experience of suffering and his selection for the role. He declares, "The Lord called me from birth, / from my mother's womb he gave me my name. / He made of me a sharp-edged sword / and concealed me in the shadow of his arm. / He made me a polished arrow, / in his quiver he hid me. / You are my servant, he said to me, / Israel, through whom I show my glory." In this passage, we can gather several insights into how Second Isaiah understands the Servant as a representative of the people of Israel. The relationship between the Servant and God is particularly important, as he is known by God from within his mother's womb, called before birth and given a name.

Our text connects the Servant with Israel, suggesting he represents or acts on behalf of the larger community. What is especially striking is that God's intimate connection is highlighted through multiple parental actions that God performs. We encounter maternal imagery, as God works in

the womb. The Hebrew tradition twice mentions a mother's body, which is less evident in our English translation: "The LORD called me *from the womb, from the bowels of my mother*, he named me."

The language of naming is also notable, as the Hebrew root translated "to name" is *zkr*, which is typically translated "to remember." The usage and form in this context might imply God remembered to name him, again connecting the divine action with that of a parent who is entrusted with naming a child. Mothers are more frequently associated with naming children in the Bible, so this further associates God with maternal imagery. The verbal form of *zkr* can also be translated "to make known" which reminds us that naming introduces and makes a person known to the world.

Naming shows an intimacy with God, as God knows, sees, and forms the Servant. Our text invites us to think about our own relationship with God, how we see God as mother and father in our lives and how we might be called and named for a particular role. One week after this passage is proclaimed, we will hear another notable name text, John 20:11-18. On the Tuesday in the Octave of Easter, Mary Magdalene is called by name when she encounters the risen Christ and told to go preach the Good News. At first, she doesn't recognize Jesus, but when he calls her by her name "Mary," then she knows and sees him.

As we journey through this holiest period of the liturgical year, we are called to reflect on the Servant Songs and recognize what they reveal about suffering and hope. We are also called to find opportunities to better understand ourselves, our naming and calling, and our relationship with God.

—Jaime Waters

Jaime L. Waters is an associate professor of Old Testament at the Boston College Clough School of Theology and Ministry.

Monday, April 14

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 65:6, 10-11, 14

(opt. hymn, pp. 440-47)

With wondrous deliverance you answer us,

O God our savior.

You are the hope of all the earth,
and of far distant seas.

You visit the earth, give it water;
you fill it with riches.

God's ever-flowing river brims over
to prepare the grain.

And thus it is you who prepare it:
you drench its furrows;
you level it, soften it with showers;
you bless its growth.

The meadows are clothed with flocks,
and the valleys are decked with wheat.
They shout for joy, and even sing!

Glory to the Father . . .

SCRIPTURE

1 Samuel 16:11-13a

Samuel asked Jesse, "Are these all the sons you have?" Jesse replied, "There is still the youngest, but he is tending the sheep." Samuel said to Jesse, "Send for him; we will not sit down to eat until he arrives here." Jesse had the young man brought to them. He was ruddy, a youth with beautiful

eyes, and good looking. The LORD said: There—anoint him, for this is the one! Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers, and from that day on, the spirit of the LORD rushed upon David.

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

ANTIPHON

The spirit of the Lord is upon me because the Lord has anointed me.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God, our savior, your intense love for us endures forever. In hope we pray: *R.* God, in your great love, hear our prayer.

Increase our devotion to Scripture and nurture our faith through sacrament and ritual. *R.*

Inspire the Pope, pastors, and liturgical and music ministers as they prepare for the Triduum. *R.*

Shower your grace upon firefighters, emergency medical personnel, and first responders. *R.*

Our Father . . .

May God strengthen us to run with perseverance the race marked out for us with eyes fixed on Jesus, the perfecter of faith. Amen.

Blessed Among Us

St. Margaret of Citta-di-Castello

Third Order Dominican (1286–1320)

Blessed Margaret was born blind and deformed. Her wealthy parents, ashamed of their daughter, kept her locked in a cell, lest anyone learn of her existence. When she was six they took her to a shrine, hoping for a miraculous cure, but when this failed to occur, they abandoned her. Fortunately, kindly strangers rescued her and took her home.

Despite the harshness of her early childhood, Margaret had a sweet disposition and easily charmed everyone she encountered. Eventually she found a convent willing to take her in. Margaret was delighted and adapted easily to religious life. This being a rather lax convent, however, Margaret's eagerness to adopt a more rigorous standard of austerity affronted other members of the community. Eventually they tired of her presence and kicked her out. Once again, friendly souls came to her rescue. She became a Dominican tertiary, spending much of her time in prayer. She knew the Psalter by heart and achieved such ecstasies, it is said, that she sometimes levitated a foot off the ground. She also cared for young children in the town and formed a little school, thereby earning the grateful devotion of her neighbors. She died at the age of thirty-three. Miraculous cures were reported at her tomb, which became a popular pilgrimage site. Margaret was canonized in 2021.

“Oh, if you only knew what I have in my heart!”

—St. Margaret of Citta-di-Castello

Mass

Monday of Holy Week

ENTRANCE ANTIPHON

Cf. Psalm 35 (34):1-2; 140 (139):8

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

COLLECT

Grant, we pray, almighty God,
that, though in our weakness we fail,
we may be revived through the Passion of your Only
Begotten Son.

Who lives and reigns with you in the unity of the
Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Isaiah

42:1-7

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

(First oracle of the Servant of the Lord)

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

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

nations, / To open the eyes of the blind, / to bring out prisoners from confinement, / and from the dungeon, those who live in darkness.

The word of the Lord.

RESPONSORIAL PSALM

27:1, 2, 3, 13-14

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

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

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

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

Though an army encamp against me,
my heart will not fear;
Though war be waged upon me,
even then will I trust. **R.**

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

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

GOSPEL ACCLAMATION

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

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

Let her keep this for the day of my burial.

Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

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

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

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

Cf. Psalm 102 (101):3

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

PRAYER AFTER COMMUNION

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

Reflection

Freudeschaden

English speakers have adopted the German *Schadenfreude* to name the enjoyment (*Freude*) we derive from other's struggles and misfortune (*Schaden*). I'm ashamed that I occasionally experience this vicious delight at the loss of an egoistic champ or the failure of a greedy entrepreneur.

I recently learned of a pseudo-German term that plays on this word to name another unfortunate and familiar human feeling: *Freudeschaden* denotes the resentment we feel in response to the goodness and joy of others. Though this second term is lesser known, the feeling it names is a more common occurrence, I suspect. How often do we react to the goodness, beauty, or generosity of others with resentment rather than wonder? With bitterness rather than appreciation? With misery rather than joy?

In response to Mary, who blesses Jesus with this extravagant gesture and gift of precious oil, Judas experiences this *Freudeschaden*, too. Instead of revering her generosity toward their beloved teacher and friend, Judas speaks up to undermine her. And Jesus calls him out for this. Without refuting

Evening

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

(opt. hymn, pp. 440–47)

PSALM 7:2-6, 9-10

O LORD, my God, I take refuge in you.
Save and rescue me from all my pursuers,
lest like a lion they tear me apart,
and drag me off with no one to rescue me.

If I have done this, O LORD, my God,
if there is wrong on my hands,
if I have paid back evil for good,
or plundered my foe without cause:

Then let my foes pursue my soul and seize me,
let them trample my life to the ground,
and lay my honor in the dust.

The LORD is judge of the peoples.
Give judgment for me, O LORD,
for I am righteous and blameless of heart.

Put an end to the evil of the wicked!
Make the righteous stand firm.
It is you who test mind and heart,
O righteous God!

Glory to the Father . . .

SCRIPTURE

Hebrews 1:5-9

To which of the angels did God ever say: / “You are my son; this day I have begotten you”? / Or again: / “I will be a father to him, and he shall be a son to me”? / And again, when he leads the first-born into the world, he says: / “Let

all the angels of God worship him.” / Of the angels he says:
 / “He makes his angels winds / and his ministers a fiery
 flame”; / but of the Son: / “Your throne, O God, stands for-
 ever and ever; / and a righteous scepter is the scepter of your
 kingdom. / You loved justice and hated wickedness; / there-
 fore God, your God, anointed you / with the oil of gladness
 above your companions.”

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

ANTIPHON

I set you as a covenant for the people, a light for the
 nations.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Just Judge, you make the righteous stand firm. In faith we
 pray: *R.* God, our refuge, hear our prayer.

You love truth: help us instill respect and courage for
 truth-telling in children. *R.*

You test mind and heart: give discernment to those
 making vocational choices. *R.*

You shelter us from harm: prosper efforts in international
 collaboration for peace and justice. *R.*

Our Father . . .

May God bless us and ready our hearts for the graces of
 this Holy Week, by the power of the Holy Spirit. Amen.

Tuesday, April 15

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 18:2-7, 17-18

(opt. hymn, pp. 440-47)

I love you, LORD, my strength;

O LORD, my rock, my fortress, my savior;

my God, my rock where I take refuge;

my shield, my saving strength, my stronghold.

I cry out, "O praised be the LORD!"

and see, I am saved from my foes.

The waves of death rose about me;

the torrents of destruction assailed me;

the snares of Sheol surrounded me;

the traps of death confronted me.

In my anguish I called to the LORD;

I cried to my God for help.

In the heavenly temple my voice was heard;

my crying reached God's ears.

From on high God reached down and seized me,

drew me forth from the mighty waters,

and saved me from my powerful foe,

from my enemies, whose strength I could not match.

Glory to the Father . . .

SCRIPTURE

Jeremiah 1:4-8

The word of the LORD came to me: / "Before I formed you in the womb I knew you, / before you were born I dedicated you, / a prophet to the nations I appointed you."

/ “Ah, Lord God!” I said, / “I do not know how to speak. I am too young!” / But the LORD answered me, / “Do not say, ‘I am too young.’ / To whomever I send you, you shall go; / whatever I command you, you shall speak. / Do not be afraid of them, / for I am with you to deliver you—oracle of the LORD.”

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

ANTIPHON

You are my servant; in you I show my glory.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

O God, in Jesus you gave your life so we may never die.
Embracing the Paschal Mystery, we pray: *R.* God, our strength, hear our prayer.

For those who are persecuted for their faith, we pray: *R.*

For those with special needs and their parents, we pray: *R.*

For caregivers, we pray: *R.*

Our Father . . .

May God strengthen us and give us every grace we need
for our journey of faith, by the power of the Holy Spirit.
Amen.

Blessed Among Us

Blessed Lucien Botovasoa

Martyr (1908–1947)

Lucien Botovasoa was born to a family of poor farmers in a small village in Madagascar. At thirteen he was baptized in the Christian faith; his parents followed later. After studies at a Catholic school he became a teacher and assistant director of the parish school in his town. In 1930 he married and went on to father eight children, three of whom died.

From his early life Lucien had wished to be a good Christian. But he felt called to strive for holiness. After learning about the Franciscan Third Order he embraced the Rule and helped to gather a community of brothers to pray and meditate together.

As anticolonial sentiments intensified, the island was rent by competing political factions—each of which wanted Lucien’s support. The Catholic Church was viewed by certain nationalists as allied with the French, fueling antagonism that led to violence. During Holy Week in 1947 a massacre in Lucien’s region resulted in the burning of churches and schools. He was away at the time; upon his return he gathered survivors, urging them to pray and prepare themselves to face possible martyrdom.

On April 17, 1947, the leader of one of these anti-Catholic factions put out a call to eliminate his party’s enemies. He invited Lucien to accept a position in his movement, but Lucien refused, citing the persecution of religion. That night Lucien was arrested and brought before the chief. “I know you are going to kill me,” he said. “If my life can save others, do not hesitate to kill me.” Before being beheaded, he prayed and offered forgiveness to his executioners. He was beatified in 2018.

“May my blood, scattered on the earth, be for the redemption of my country.”

—Blessed Lucien Botovasoa

Mass

Tuesday of Holy Week

ENTRANCE ANTIPHON

Cf. Psalm 27 (26):12

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

COLLECT

Almighty ever-living God,
grant us so to celebrate
the mysteries of the Lord's Passion
that we may merit to receive your pardon.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of the Prophet Isaiah 49:1-6

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

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

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

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

The word of the Lord.

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

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

In you, O LORD, I take refuge;
let me never be put to shame.
In your justice rescue me, and deliver me;
incline your ear to me, and save me. *R.*

Be my rock of refuge,
a stronghold to give me safety,
for you are my rock and my fortress.
O my God, rescue me from the hand of the wicked. *R.*

For you are my hope, O Lord;
my trust, O God, from my youth.
On you I depend from birth;
from my mother's womb you are my strength. *R.*

My mouth shall declare your justice,
day by day your salvation.
O God, you have taught me from my youth,
and till the present I proclaim your wondrous deeds. *R.*

GOSPEL ACCLAMATION

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

A reading from the holy Gospel according to John

13:21-33, 36-38

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

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

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

Simon Peter said to him, "Master, where are you going?" Jesus answered him, "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

Romans 8:32

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

PRAYER AFTER COMMUNION

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

Reflection

Recompense

There is only one way of surviving the trauma of dark days and not losing hope when all seems lost. We have to keep our thoughts fixed on the truth that we have here no abiding city. The homeland toward which we journey awaits us. "My recompense is with my God."

As Jesus nears the end of his earthly life, instead of finding comfort in his closest friends, he is tortured by the realization that they will abandon him in his time of crisis, and one of them will betray him to his enemies. Yet Jesus is confident that what awaits him in the mysterious place to which he will

travel is ultimate fulfilment. He has not toiled in vain or uselessly spent his strength; he will become the light to the nations and the source of their salvation.

We all sometimes experience times in our life when our delusions are shattered, and we are left with a strong sense of brokenness, perhaps embellished by the attitudes of those around us. This is the occasion when we need to stir up our faith. Not for this life only do we have faith in Christ. Important as our present existence is, it is only the antechamber to our eternal home. There is nothing that can go wrong in this life—and plenty does—that cannot be repaired in the next. Not by us, but by God. “For you are my hope, O Lord; my trust, O God, from my youth.”

Fr. Michael Casey

Michael Casey, a Cistercian monk of Tarrawarra Abbey in Australia, is a retreat master, lecturer, and the author of many books, including The Promise of Deliverance: Reading Second Isaiah, Coenobium: Reflections on Monastic Community, and The Longest Psalm.

Evening

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

PSALM 119:129-136

(opt. hymn, pp. 440–47)

Your decrees are wonderful indeed;
therefore my soul obeys them.
The unfolding of your word gives light,
and understanding to the simple.

I have opened my mouth and I sigh,
for I yearn for your commands.
Turn and have mercy on me,
as is your rule for those who love your name.

Let my steps be guided by your promise;
may evil never rule me.
Redeem me from human oppression,
and I will keep your precepts.

Let your face shine forth on your servant,
and teach me your decrees.
My eyes shed streams of tears,
because of those who have not kept your law.

Glory to the Father . . .

SCRIPTURE

Acts 17:27b-31

God] “is not far from any one of us. For ‘In him we live and move and have our being,’ as even some of your poets have said, ‘For we too are his offspring.’ Since therefore we are the offspring of God, we ought not to think that the divinity is like an image fashioned from gold, silver, or stone by human art and imagination. God has overlooked

the times of ignorance, but now he demands that all people everywhere repent because he has established a day on which he will ‘judge the world with justice’ through a man he has appointed, and he has provided confirmation for all by raising him from the dead.”

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

ANTIPHON

I will make you a light to the nations that my salvation may reach to the ends of the earth.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Generous God, you lavish us with mercy and love.

In faith we pray: *R.* Shine your face on us, O God.

Inspire social media in the proclamation of your Word. *R.*

Guide the decisions of those entrusted with leadership in the Church and in government. *R.*

Give everlasting joy and peace to those who have died. *R.*

Our Father . . .

May almighty God bless us, have mercy on us, and lead us to everlasting life in Christ, by the power of the Holy Spirit. Amen.

Wednesday, April 16

Morning

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

PSALM 86:1-8

(opt. hymn, pp. 440–47)

Turn your ear, O LORD, and answer me,
for I am poor and needy.
Preserve my soul, for I am faithful;
save the servant who trusts in you, my God.

Have mercy on me, O Lord,
for I cry to you all the day long.
Gladden the soul of your servant,
for I lift up my soul to you, O Lord.

O Lord, you are good and forgiving,
full of mercy to all who call to you.
Give ear, O LORD, to my prayer,
and attend to my voice in supplication.

In the day of distress, I will call to you,
and surely you will answer me.
Among the gods there is none like you, O Lord,
nor works to compare with yours.

Glory to the Father . . .

SCRIPTURE

Isaiah 21:2a, 3-4

A harsh vision has been announced to me: / “The traitor
betrays, / the despoiler spoils. / Therefore my loins are
filled with anguish, / pangs have seized me like those of a
woman in labor; / I am too bewildered to hear, / too dis-

mayed to look. / My mind reels, / shuddering assails me; /
The twilight I yearned for / he has turned into dread.”

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

ANTIPHON

The Lord God is my help; therefore I am not disgraced.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Forgiving God, you are rich in kindness. In trust we pray:
R. God of salvation, hear our prayer.

Strengthen relationships within your Church, and unite
us in Word and sacrament. **R.**

Protect those who work in dangerous jobs or
unfavorable weather. **R.**

Prosper efforts to end drug trafficking. **R.**

Our Father . . .

May God shed light on our path and guide our steps in
truth, through Jesus, the Word of Life. Amen.

Blessed Among Us

Mother Lurana White

Founder, Franciscan Sisters of the Atonement

(1870–1935)

Lurana White was raised in a wealthy family of High Church Episcopalians in New York. While attending a boarding school run by an order of Episcopal sisters, she felt a strong attraction to religious life. With her family's permission she entered the order as a postulant. She was pained, however, that her Episcopal order did not take a corporate vow of poverty. At this time she heard about an Episcopal priest, Paul Watson, who was promoting reunion between the Anglican Communion and Rome. Eventually they met and vowed to found a new Episcopal order in the spirit of St. Francis: the Society of the Atonement. Watson understood atonement in the sense of both redemption and *at-one-ment*—signifying the cause of Christian unity. As founder of the Sisters of the Atonement, White became Mother Lurana. She and Watson established a new home on a site named Graymoor in Garrison, New York.

Fr. Watson's enthusiasm for Rome provoked increasing opposition within the Episcopal Church. Eventually, in 1909, he and Mother Lurana successfully petitioned the Vatican to accept their community into the Catholic Church.

The community grew rapidly. Graymoor became a center not only for retreats but for hospitality to indigents and the down-and-out. On one occasion a priest came seeking the superior of the sisters. Dubious when Mother Lurana introduced herself, he protested that surely she was too young. She replied, "That is one fault of mine which will be remedied in time." She died on April 15, 1935.

"I wished to do and suffer something worthwhile for God and for others."

—Mother Lurana White

Mass

Wednesday of Holy Week

ENTRANCE ANTIPHON

Cf. Philippians 2:10, 8, 11

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

COLLECT

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

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

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

*My face I did not shield from buffets and spitting.
(Third oracle of the Servant of the Lord)*

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

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

For your sake I bear insult,
and shame covers my face.

I have become an outcast to my brothers,
a stranger to my mother's sons,
because zeal for your house consumes me,
and the insults of those who blaspheme you fall upon
me. **R.**

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

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

I will praise the name of God in song,
and I will glorify him with thanksgiving:

"See, you lowly ones, and be glad;
you who seek God, may your hearts revive!

For the LORD hears the poor,
and his own who are in bonds he spurns not." **R.**

GOSPEL ACCLAMATION

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

Or:

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

A reading from the holy Gospel according to Matthew

26:14-25

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

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

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples."'" The disciples then did as Jesus had ordered, and prepared the Passover.

When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

Matthew 20:28

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

PRAYER AFTER COMMUNION

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

Reflection

Reckoning with Betrayal

Betrayal. It's such an ugly word, isn't it? But it's an even uglier reality. Consider for a moment the type of person who comes to mind when you think of betrayal. We might think of famous traitors like Benedict Arnold or the Rosenbergs. Or we may think of different kinds of betrayal like marital infidelity, rumor-spreading by a friend, insider trading. If we are going to reckon with the person of Judas, however, we need to consider more uncomfortable types of betrayals—the personal ones that cut to the bone. . . . Being forgiven by someone we have betrayed is nothing short of sheer grace. That type of forgiveness creates in the recipient a quiet, hollow space of humility, inviting her to greater wholeness and holiness. Forgiving someone who has betrayed us is a tall order, but it can be done—again, through grace—creating in the giver a tender, vulnerable space of strength and freedom.

. . . Judas had some bad behaviors, no two ways about it. So do I. So do you. So do the people who have hurt us, even those who have betrayed us. But no one is defined by their

worst choices, even if those choices have disastrous consequences. Maybe in focusing on Judas's betrayal, we are looking in the wrong direction. Maybe the reason he's not given much airtime in the gospels is because the writers knew his treachery would distract us from the actual Truth: *Jesus*.

Virginia Herbers, adapted from *Gifts from Friends We Never Wanted*

Virginia Herbers is a retreat director, lecturer, and spiritual director who uses story and theology to shed contemporary light on traditional scriptural texts. Virginia has been an educator in the United States and Taiwan, a blogger for the USCCB, a regular columnist for Global Sisters Report, and a frequent presenter at retreat centers and parishes across the country.



Evening

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

PSALM 42:2-4, 6

(opt. hymn, pp. 440–47)

Like the deer that yearns for running streams,
so my soul is yearning for you, my God.

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

My tears have become my bread,
by day, by night,
as they say to me all the day long,
“Where is your God?”

Why are you cast down, my soul;
why groan within me?
Hope in God, whom I will praise yet again,
my saving presence and my God.

Glory to the Father . . .

SCRIPTURE

Romans 8:31-34

What then shall we say to this? If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God’s chosen ones? It is God who acquits us. Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.

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

ANTIPHON

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

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of our longing, you are forever present to us in Jesus. With confidence we pray: **R.** God, in your just love, hear our prayer.

Comfort and heal those who experience betrayal of their trust. **R.**

Guide those who seek direction in their lives. **R.**

Grant safety to pilgrims and travelers. **R.**

Our Father . . .

May God strengthen us in hope and bless our world with peace these holy days. Amen.

Holy Thursday, April 17

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 11:1-2, 4ab, 5-7

(opt. hymn, pp. 440-47)

In the LORD I have taken refuge.

How can you say to my soul,

“Fly like a bird to the mountain!

“Look, the wicked are bending their bow!

They are fixing their arrow on the string,
to shoot the upright of heart in the dark.”

The LORD is in his holy temple;

in heaven is the throne of the LORD.

The LORD inspects the righteous and the wicked,

and hates the lover of violence,

sending fire and brimstone on the wicked,

a scorching wind to fill their cup.

For the LORD is righteous and loves righteous deeds;

the upright shall behold the face of God.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 16:1-3

Observe the month of Abib by keeping the Passover of the LORD, your God, since it was in the month of Abib that the LORD, your God, brought you out of Egypt by night. You shall offer the Passover sacrifice from your flock and your herd to the LORD, your God, in the place the LORD will choose as the dwelling place of his name. You shall not eat

leavened bread with it. For seven days you shall eat with it only unleavened bread, the bread of affliction, so that you may remember as long as you live the day you left the land of Egypt; for in hurried flight you left the land of Egypt.

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

ANTIPHON

This will be a day of remembrance for you forever.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Almighty God, you feed us with the bread of life. In faith we pray: *R/*. Give us your peace, O God.

Advance fruitful dialogue, understanding, and respect among Christians, Jews, and Muslims. *R/*.

Inspire your Church to reach out to families who are stressed by life's circumstances. *R/*.

Help us to end all war, and rejoin military men and women with their families. *R/*.

Our Father . . .

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

Triduum

One Great Mystery

Most Catholics, if they think about it, would probably say that the Paschal Triduum is made up of three liturgies: the Holy Thursday Mass of the Lord's Supper, the Good Friday liturgy of the Passion, and the Easter Vigil—each depicting a moment in the story of Jesus: the Last Supper, the Crucifixion, and the Resurrection.

Of course, there's a background to this understanding. Ever since the fourth century nun Egeria wrote about her pilgrimage to the Holy Land, describing the liturgies of Holy Week that were celebrated in the "sacred places" where the events of the Passion actually took place, Christians have tended to view our annual observance as a commemorative journey tracing the path of Jesus through his suffering, death, and resurrection. Liturgical historian Kenneth Stevenson called the piety associated with this understanding a "rememorative piety." It still exists today.

The Middle Ages added to this a growing fascination with drama. Ever-more elaborate devotional practices engaged with the story in granular detail. Veneration of relics flourished, and customs such as preaching "the Seven Last Words," or "visiting Jesus in the tomb" on Holy Saturday, imbued even minor elements of the story with emotional power. Christians meditated on the Sorrows of Mary and the Stations of the Cross.

These were vivid and imaginative exercises. But they left out something that the early church knew well: One great mystery runs through the Triduum and makes of its liturgies a single, unified whole. It is the Paschal Mystery.

Our most ancient sources tell us something more, too. We share in the Paschal Mystery of Jesus. The Triduum is not

merely an occasion to remember events of the long-gone past, though memory is important. It is a celebration of the present and future because the Paschal Triduum celebrates our salvation now, today. We have been brought from darkness into light. We have been rescued from despair and isolation and loved into community. It's about us.

Perhaps the Church forgot about all this because it lost sight of baptism. By restoring baptism to the heart of the Easter Vigil, a unified vision of the Paschal Triduum has again become possible. Christ, who suffered for our sake, is risen—and we rise with him. Christ is alive, and we are sent forth to bring this good news to our world.

—Rita Ferrone

Rita Ferrone is contributing writer for Commonweal magazine and author of Pastoral Guide to Pope Francis's Desiderio desideravi. She lives in Mount Vernon, New York.





Mass

Holy Thursday, Evening Mass of the Lord's Supper

ENTRANCE ANTIPHON

Cf. Galatians 6:14

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

GLORIA (p. 411)

COLLECT

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Book of Exodus

12:1-8, 11-14

The law regarding the Passover meal.

The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year. Tell the whole
community of Israel: On the tenth of this month every one
of your families must procure for itself a lamb, one apiece

for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

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

How shall I make a return to the LORD
for all the good he has done for me?

The cup of salvation I will take up,
and I will call upon the name of the LORD. **R.**

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

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

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

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

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

GOSPEL ACCLAMATION John 13:34

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

A reading from the holy Gospel according to John 13:1-15

Jesus loved them to the end.

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

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

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

The Gospel of the Lord.

WASHING OF FEET

Antiphons or other appropriate songs are sung.

LITURGY OF THE EUCHARIST

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

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

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

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

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

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

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

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

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

1 Corinthians 11:24-25

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

PRAYER AFTER COMMUNION

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

TRANSFER OF THE HOLY EUCHARIST

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

PANGE, LINGUA

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

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

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

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

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

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

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

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

Therefore we before him bending,
This great sacrament revere,

Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear.

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

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

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

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

Reflection

Fully Immersed

After the starkness of Lent, with its stripped altars and veiled statues, it's always a shock when I walk into the church on

Holy Thursday. The altar is draped in crimson satin, the chapel where the Eucharist will repose is overflowing with flowers and candles. Tendrils of incense wind toward the ceiling, a gathering cloud of prayer above the nave. In the sacristy, an empty monstrance glitters alongside stacks of fluffy white towels awaiting the washing of the feet.

In the midst of this staggering visual richness, I sometimes forget there are other senses at play tonight. The soundscape is lavish. The sound of the water as it gurgles into the basins, the sigh as an exhausted woman drops into a chair before the altar, the rough sound of a towel drying her feet. The ting-ting of the chain on the censer as it swings in procession. The choir softly chanting the *Pange Lingua* as it circles the church, like the stirring of the wind before a storm. Word made flesh indeed.

This liturgy begs us not just to listen, but to hear, not just to stand in witness as a procession passes by, but to bear that Word out the doors of the church—to make it flesh. Look! Here is the eternal Word that stirred the universe into being, the whispered Word that called to Elijah, the redemptive Word that silenced death on the cross, the living Word that sent Mary Magdalene out of the garden to proclaim the Resurrection. Listen! Hear the Word that commands me to wash my neighbors' feet, that whispers to me, "take up your cross," that speaks my name and sends me out to make manifest the Good News. *Verbum caro, panem verum, Verbo carnem efficit.* Become flesh in me.

Michelle Franci-Donnay

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Evening

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

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

(opt. hymn, pp. 440–47)

PSALM 30:2-11

I will extol you, LORD, for you have raised me up,
and have not let my enemies rejoice over me.

O LORD my God, I cried to you for help,
and you have healed me.

O LORD, you have lifted up my soul from Sheol,
restored me to life from those who sink into the pit.

Sing psalms to the LORD, you faithful ones;
give thanks to God's holy name.
Divine anger lasts a moment, but favor all through life.
At night come tears, but dawn brings joy.

I said to myself in my good fortune:

“I shall never be shaken.”

O LORD, your favor had set me like a mountain stronghold.
Then you hid your face, and I was put to confusion.

To you, O LORD, I cried,
to my Lord I appealed for mercy:

“What profit is my lifeblood, my going to the grave?
Can dust give you thanks, or proclaim your faithfulness?”

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

Glory to the Father . . .

SCRIPTURE

1 Corinthians 10:16-17

The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

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

ANTIPHON

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

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

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

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

Prosper action for ecumenism, and hasten the day that all Christians may share together at your table. **R.**

Deepen our appreciation, respect, and awe for the diversity of gifts given for the building of your Church. **R.**

Increase our faith and love. **R.**

Our Father . . .

May the bread we break and the cup we share unite us in faith and keep us in love, through Jesus our brother.
Amen.

Good Friday, April 18

Morning

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

PSALM 143:1-4, 7-8

(opt. hymn, pp. 440-47)

Listen, O LORD, to my prayer;
turn your ear to my appeal.
You are faithful, you are righteous; give answer.
Do not call your servant to judgment,
for in your sight no living being is righteous.

The foe has pursued my soul,
has crushed my life to the ground,
and has made me dwell in darkness,
like those long dead.
Therefore my spirit fails;
my heart is desolate within me.

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

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

Glory to the Father . . .

SCRIPTURE

Lamentations 5:15-17, 19-21

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

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

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

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

ANTIPHON

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

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Faithful God, you uphold us by your right hand. As we reflect and remember the passion of your Son, we pray:
R. Merciful God, hear us.

For those whose hearts are clouded by shadows of sin, sadness, or fear of the unknown, we pray: **R.**

For an end to gun violence and torture of prisoners, we pray: **R.**

For the protection of children in danger of exploitation, abuse, or abandonment, we pray: **R.**

Our Father . . .

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

Good Friday

Friday of the Lord's Passion

PRAYER

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

Or:

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

FIRST PART:

THE LITURGY OF THE WORD

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

He himself was wounded for our sins.

(Fourth oracle of the Servant of the Lord).

See, my servant shall prosper, / he shall be raised high
and greatly exalted. / Even as many were amazed at
him— / so marred was his look beyond human semblance
/ and his appearance beyond that of the sons of man— / so
shall he startle many nations, / because of him kings shall

stand speechless; / for those who have not been told shall see, / those who have not heard shall ponder it.

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

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

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

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

Because of his affliction / he shall see the light in fullness of days; / through his suffering, my servant shall justify many, / and their guilt he shall bear. / Therefore I will give him his portion among the great, / and he shall divide the

spoils with the mighty, / because he surrendered himself to death / and was counted among the wicked; / and he shall take away the sins of many, / and win pardon for their offenses.

The word of the Lord.

RESPONSORIAL PSALM

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

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

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

In your justice rescue me.

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

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

they who see me abroad flee from me.

I am forgotten like the unremembered dead;

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

But my trust is in you, O LORD;

I say, "You are my God.

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

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

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

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

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

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

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

The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

GOSPEL ACCLAMATION

Philippians 2:8-9

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

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

The Passion of our Lord Jesus Christ according to John

The Passion of our Lord Jesus Christ. 18:1–19:42

The symbols in the following passion narrative represent:

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

- C. Jesus went out with his disciples across the Kidron valley
to where there was a garden,
into which he and his disciples entered.
Judas his betrayer also knew the place,
because Jesus had often met there with his disciples.
So Judas got a band of soldiers and guards
from the chief priests and the Pharisees
and went there with lanterns, torches, and weapons.
Jesus, knowing everything that was going to happen
to him,
went out and said to them,
✝ “Whom are you looking for?”
C. They answered him,
SS. “Jesus the Nazorean.”
C. He said to them,
✝ “I AM.”
C. Judas his betrayer was also with them.
When he said to them, “I AM,”
they turned away and fell to the ground.
So he again asked them,
✝ “Whom are you looking for?”
C. They said,
SS. “Jesus the Nazorean.”
C. Jesus answered,
✝ “I told you that I AM.
So if you are looking for me, let these men go.”

- C. This was to fulfill what he had said,
 “I have not lost any of those you gave me.”
 Then Simon Peter, who had a sword, drew it,
 struck the high priest’s slave, and cut off his right ear.
 The slave’s name was Malchus.
 Jesus said to Peter,
- ✝ “Put your sword into its scabbard.
 Shall I not drink the cup that the Father gave me?”
- C. So the band of soldiers, the tribune, and the Jewish
 guards seized Jesus,
 bound him, and brought him to Annas first.
 He was the father-in-law of Caiaphas,
 who was high priest that year.
 It was Caiaphas who had counseled the Jews
 that it was better that one man should die rather
 than the people.
- Simon Peter and another disciple followed Jesus.
 Now the other disciple was known to the high priest,
 and he entered the courtyard of the high priest with
 Jesus.
- But Peter stood at the gate outside.
 So the other disciple, the acquaintance of the high priest,
 went out and spoke to the gatekeeper and brought
 Peter in.
- Then the maid who was the gatekeeper said to Peter,
- S. “You are not one of this man’s disciples, are you?”
- C. He said,
- S. “I am not.”
- C. Now the slaves and the guards were standing around
 a charcoal fire
 that they had made, because it was cold,
 and were warming themselves.
 Peter was also standing there keeping warm.

The high priest questioned Jesus
about his disciples and about his doctrine.

Jesus answered him,

✝ “I have spoken publicly to the world.

I have always taught in a synagogue
or in the temple area where all the Jews gather,
and in secret I have said nothing. Why ask me?

Ask those who heard me what I said to them.

They know what I said.”

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

S. “Is this the way you answer the high priest?”

C. Jesus answered him,

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

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

Now Simon Peter was standing there keeping warm.

And they said to him,

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

C. He denied it and said,

S. “I am not.”

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

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

C. Again Peter denied it.

And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium.

It was morning.

And they themselves did not enter the praetorium,
in order not to be defiled so that they could eat the
Passover.

So Pilate came out to them and said,

- S. "What charge do you bring against this man?"
- C. They answered and said to him,
- SS. "If he were not a criminal,
we would not have handed him over to you."
- C. At this, Pilate said to them,
- S. "Take him yourselves, and judge him according to
your law."
- C. The Jews answered him,
- SS. "We do not have the right to execute anyone,"
- C. in order that the word of Jesus might be fulfilled
that he said indicating the kind of death he would die.
So Pilate went back into the praetorium
and summoned Jesus and said to him,
- S. "Are you the King of the Jews?"
- C. Jesus answered,
- ✠ "Do you say this on your own
or have others told you about me?"
- C. Pilate answered,
- S. "I am not a Jew, am I?
Your own nation and the chief priests handed you
over to me.
What have you done?"
- C. Jesus answered,
- ✠ "My kingdom does not belong to this world.
If my kingdom did belong to this world,
my attendants would be fighting
to keep me from being handed over to the Jews.
But as it is, my kingdom is not here."
- C. So Pilate said to him,
- S. "Then you are a king?"
- C. Jesus answered,
- ✠ "You say I am a king.
For this I was born and for this I came into the world,
to testify to the truth.

Everyone who belongs to the truth listens to my voice.”

C. Pilate said to him,

S. “What is truth?”

C. When he had said this,

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

S. “I find no guilt in him.

But you have a custom that I release one prisoner to you at Passover.

Do you want me to release to you the King of the Jews?”

C. They cried out again,

SS. “Not this one but Barabbas!”

C. Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged.

And the soldiers wove a crown out of thorns and placed it on his head,

and clothed him in a purple cloak,

and they came to him and said,

SS. “Hail, King of the Jews!”

C. And they struck him repeatedly.

Once more Pilate went out and said to them,

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

C. So Jesus came out, wearing the crown of thorns and the purple cloak.

And he said to them,

S. “Behold, the man!”

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

SS. “Crucify him, crucify him!”

C. Pilate said to them,

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

C. The Jews answered,

- SS.** “We have a law, and according to that law he ought to die,
because he made himself the Son of God.”
- C.** Now when Pilate heard this statement,
he became even more afraid,
and went back into the praetorium and said to Jesus,
- S.** “Where are you from?”
- C.** Jesus did not answer him.
So Pilate said to him,
- S.** “Do you not speak to me?
Do you not know that I have power to release you
and I have power to crucify you?”
- C.** Jesus answered him,
- ✝** “You would have no power over me
if it had not been given to you from above.
For this reason the one who handed me over to you
has the greater sin.”
- C.** Consequently, Pilate tried to release him; but the Jews
cried out,
- SS.** “If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes Caesar.”
- C.** When Pilate heard these words he brought Jesus out
and seated him on the judge’s bench
in the place called Stone Pavement, in Hebrew,
Gabbatha.
It was preparation day for Passover, and it was about
noon.
And he said to the Jews,
- S.** “Behold, your king!”
- C.** They cried out,
- SS.** “Take him away, take him away! Crucify him!”
- C.** Pilate said to them,
- S.** “Shall I crucify your king?”

C. The chief priests answered,

SS. "We have no king but Caesar."

C. Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself,
he went out to what is called the Place of the Skull,
in Hebrew, Golgotha.

There they crucified him, and with him two others,
one on either side, with Jesus in the middle.

Pilate also had an inscription written and put on the
cross.

It read,

"Jesus the Nazorean, the King of the Jews."

Now many of the Jews read this inscription,
because the place where Jesus was crucified was
near the city;

and it was written in Hebrew, Latin, and Greek.

So the chief priests of the Jews said to Pilate,

SS. "Do not write 'The King of the Jews,'
but that he said, 'I am the King of the Jews.'"

C. Pilate answered,

S. "What I have written, I have written."

C. When the soldiers had crucified Jesus,
they took his clothes and divided them into four
shares,
a share for each soldier.

They also took his tunic, but the tunic was seamless,
woven in one piece from the top down.

So they said to one another,

SS. "Let's not tear it, but cast lots for it to see whose it
will be,"

C. in order that the passage of Scripture might be
fulfilled that says:

*They divided my garments among them,
and for my vesture they cast lots.*

This is what the soldiers did.

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

When Jesus saw his mother and the disciple there
whom he loved he said to his mother,

✠ "Woman, behold, your son."

C. Then he said to the disciple,

✠ "Behold, your mother."

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

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

✠ "I thirst."

C. There was a vessel filled with common wine.

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

When Jesus had taken the wine, he said,

✠ "It is finished."

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

Here all kneel and pause for a short time.

Now since it was preparation day,

in order that the bodies might not remain
on the cross on the sabbath,

for the sabbath day of that week was a solemn one,
the Jews asked Pilate that their legs be broken
and that they be taken down.

So the soldiers came and broke the legs of the first
and then of the other one who was crucified with
Jesus.

But when they came to Jesus and saw that he was
already dead,
they did not break his legs,
but one soldier thrust his lance into his side,
and immediately blood and water flowed out.
An eyewitness has testified, and his testimony is true;
he knows that he is speaking the truth,
so that you also may come to believe.
For this happened so that the Scripture passage might
be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea,
secretly a disciple of Jesus for fear of the Jews,
asked Pilate if he could remove the body of Jesus.
And Pilate permitted it.
So he came and took his body.
Nicodemus, the one who had first come to him at night,
also came bringing a mixture of myrrh and aloes
weighing about one hundred pounds.
They took the body of Jesus
and bound it with burial cloths along with the spices,
according to the Jewish burial custom.
Now in the place where he had been crucified there
was a garden,
and in the garden a new tomb, in which no one had
yet been buried.
So they laid Jesus there because of the Jewish
preparation day;
for the tomb was close by.

The Gospel of the Lord.

THE SOLEMN INTERCESSIONS

I. FOR HOLY CHURCH

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

Prayer in silence. Then the Priest says:

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

II. FOR THE POPE

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

Prayer in silence. Then the Priest says:

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

III. FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

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

Prayer in silence. Then the Priest says:

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

IV. FOR CATECHUMENS

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

Prayer in silence. Then the Priest says:

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

V. FOR THE UNITY OF CHRISTIANS

Let us pray also for all our brothers and sisters who
believe in Christ,

that our God and Lord may be pleased,
as they live the truth,
to gather them together and keep them in his one Church.

Prayer in silence. Then the Priest says:

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

VI. FOR THE JEWISH PEOPLE

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

Prayer in silence. Then the Priest says:

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

VII. FOR THOSE WHO DO NOT BELIEVE IN CHRIST

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

Prayer in silence. Then the Priest says:

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

VIII. FOR THOSE WHO DO NOT BELIEVE IN GOD

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

Prayer in silence. Then the Priest says:

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

IX. FOR THOSE IN PUBLIC OFFICE

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

Prayer in silence. Then the Priest says:

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

X. FOR THOSE IN TRIBULATION

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

Prayer in silence. Then the Priest says:

Almighty ever-living God,
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation
come before you,
that all may rejoice,
because in their hour of need
your mercy was at hand.
Through Christ our Lord.

SECOND PART:
THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

FIRST FORM

Ecce lignum Crucis (Behold the wood of the Cross).

All respond: Venite, adoremus (Come, let us adore).

or

SECOND FORM

**Behold the wood of the Cross,
on which hung the salvation of the world.**

All respond: Come, let us adore.

THE ADORATION OF THE HOLY CROSS

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

CHANTS TO BE SUNG DURING THE ADORATION OF THE
HOLY CROSS

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

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

And the antiphon is repeated: We adore . . .

THE REPROACHES

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

I

- 1 and 2 My people, what have I done to you?
Or how have I grieved you? Answer me!
- 1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Savior.
- 1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.
- 1 and 2 Because I led you out through the desert forty years
and fed you with manna and brought you into a
land of plenty,
you have prepared a Cross for your Savior.
- 1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.
- 1 and 2 What more should I have done for you and have
not done?
Indeed, I planted you as my most beautiful
chosen vine
and you have turned very bitter for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Savior's side.
- 1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

II

Cantors:

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

1 and 2 repeat:

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

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

HYMN

All:

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

Cantors:

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

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!

Never was there such a scion,
Never leaf or flower so rare.

Cantors:

For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.

All:

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

Cantors:

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

All:

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

Cantors:

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

All:

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

Cantors:

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

All:

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

Cantors:

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

All:

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

Cantors:

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

All:

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

Cantors:

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

All:

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

Cantors:

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

All:

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

The following conclusion is never to be omitted:

All:

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

THIRD PART:
HOLY COMMUNION

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

The Priest, with hands extended says, and all present continue:
Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

With hands extended, the Priest continues alone:
Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

He joins his hands. The people conclude the prayer, acclaiming:
For the kingdom, the power and the glory are yours now
and for ever.

Then the Priest, with hands joined, says quietly:
May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy

be for me protection in mind and body
and a healing remedy.

The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

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

PRAYER AFTER COMMUNION

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

PRAYER OVER THE PEOPLE

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

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

Reflection

People of the Resurrection

What about you and me today? Do we still doubt that [Jesus'] kind of love makes much sense in our complex technological world? Does the way of suffering servanthood seem out of place in our world of huge and powerful institutions? That doubt was the experience of the disciples between Good Friday and Easter Sunday. They, too, felt overwhelmed by the powers and forces that ruled the day. But they were converted. The disciples became the people of the resurrection. They began to live lives filled with the fruits of conversion. They began living in the power of the resurrection. We, too, can know the power of Christ's resurrection.

But such power will not come simply by attesting to the theological fact of the resurrection. We, like the first disciples, must come out of hiding and see the risen Lord. Seeing is believing, and believing is knowing that we must turn and follow Jesus. The wisdom of God in Jesus Christ will then be made known to the principalities and the powers through the church. The place in which the dominion of the powers is broken is the fellowship of the resurrection, the church community that nurtures growing confidence in the power of God's love. The resurrection restores broken fellowship. Because the Lord is risen, love reigns where fear once controlled.

Jim Wallis, *The Call to Conversion*

Jim Wallis is the inaugural Archbishop Desmond Tutu Chair in Faith and Justice at the McCourt School of Public Policy and the faculty director of Georgetown University's Center on Faith and Justice. He is a New York Times bestselling author, public theologian, renowned preacher, and commentator on ethics and public life.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 12:2-8

Save me, O LORD, for the holy ones are no more;
the faithful have vanished from the human race.
They babble vanities, one to another,
with cunning lips, with divided heart.

May the LORD destroy all cunning lips,
the tongue that utters boastful words,
Those who say, “We prevail with our tongue;
our lips are our own, who can command us?”

“For the poor who are oppressed and the needy who sigh,
now will I arise,” says the LORD;
“I will grant them the salvation for which they long.”
The words of the LORD are words without alloy,
silver from the furnace, seven times refined.

It is you, O LORD, who will keep us safe,
and protect us forever from this generation.

Glory to the Father . . .

SCRIPTURE

Romans 8:14-17

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

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

ANTIPHON

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

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of infinite love, in Jesus you bore our pain and suffering. With trust we pray: *R.* God, in your kindness, hear us.

Uphold and strengthen those who cannot pray or have lost faith. *R.*

Heal those scarred by abuse or trauma. *R.*

Safeguard those who are homeless or fleeing from danger. *R.*

Our Father . . .

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

Holy Saturday, April 19

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 126

(opt. hymn, pp. 440–47)

When the LORD brought back the exiles of Zion,
we thought we were dreaming.

Then was our mouth filled with laughter;
on our tongues, songs of joy.

Then they said among the nations,
“What great deeds the LORD worked for them!”
What great deeds the LORD worked for us!
Indeed, we were glad.

Bring back our exiles, O LORD,
as streams in the Negeb.
Those who are sowing in tears
will sing when they reap.

They go out, they go out, full of tears,
bearing seed for the sowing;
they come back, they come back with a song,
bearing their sheaves.

Glory to the Father . . .

SCRIPTURE

Habakkuk 3:17-19

Though the fig tree does not blossom, / and no fruit
appears on the vine, / Though the yield of the olive fails
/ and the terraces produce no nourishment, / Though the
flocks disappear from the fold / and there is no herd in the

stalls, / Yet I will rejoice in the LORD / and exult in my saving God. / GOD, my Lord, is my strength; / he makes my feet swift as those of deer / and enables me to tread upon the heights.

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

ANTIPHON

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

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God, in Christ you have born our sorrow and carried our iniquities. In hope we pray: **R.** Teach us to be faithful, O God.

Help us to pause and ponder your Paschal Mystery and great love. **R.**

Strengthen the faith of catechumens and all who will receive the sacraments at the Easter Vigil. **R.**

Inspire all who proclaim and hear your life-giving Word. **R.**

Our Father . . .

May God bless us with mercy, kindness, and compassion, and grant us salvation. Amen.

Evening

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

PSALM 37:1-2, 5-6, 35-38

(opt. hymn, pp. 440-47)

Do not fret because of the wicked;
do not envy those who do evil,
for they wither quickly like grass
and fade like the green of the fields.

Commit your way to the LORD;
if you trust, then God will act,
and make your righteousness shine like the light,
your justice like the noonday sun.

I have seen the wicked triumphant,
towering like cedars of Lebanon.
I passed by again; they were gone.
I searched; they were nowhere to be found.

Mark the blameless, observe the upright;
for the peaceful a future lies in store,
but sinners shall all be destroyed,
the future of the wicked cut off.

Glory to the Father . . .

SCRIPTURE

Romans 8:18-21

I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free

from slavery to corruption and share in the glorious freedom of the children of God.

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

ANTIPHON

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

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Merciful God, your infinite goodness and kindness astound us. In hope we pray: *R.* God, hear our prayer.

Renew hope and joy in those separated from their home or loved ones. *R.*

Open our hearts to receive and encounter Jesus in new ways. *R.*

Raise to new life all who have died with their hope fixed on you. *R.*

Our Father . . .

May almighty God bless us, fulfill our hope for peace, and bring us to everlasting life. Amen.



Easter Sunday *of the Resurrection of the Lord*

The Easter Vigil in the Holy Night

FIRST PART:

THE SOLEMN BEGINNING OF THE VIGIL

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

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

Let us pray.

O God, who through your Son
bestowed upon the faithful the fire of your glory,
sanctify ✠ this new fire, we pray,
and grant that,
by these paschal celebrations,
we may be so inflamed with heavenly desires,

that with minds made pure
 we may attain festivities of unending splendor.
 Through Christ our Lord.

PREPARATION OF THE CANDLE

- (1) Christ yesterday and today (he cuts a vertical line);
- (2) the Beginning and the End (he cuts a horizontal line);
- (3) the Alpha (he cuts the letter Alpha above the vertical line);
- (4) and the Omega (he cuts the letter Omega below the vertical line).
- (5) All time belongs to him (he cuts the first numeral of the current year in the upper left corner of the cross);
- (6) and all the ages (he cuts the second numeral of the current year in the upper right corner of the cross).
- (7) To him be glory and power (he cuts the third numeral of the current year in the lower left corner of the cross);
- (8) through every age and for ever. Amen. (he cuts the fourth numeral of the current year in the lower right corner of the cross).

$$\begin{array}{c}
 \text{A} \\
 \begin{array}{|c|} \hline 2 \quad 0 \\ \hline 2 \quad 5 \\ \hline \end{array} \\
 \Omega
 \end{array}$$

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

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

PROCESSION

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

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

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

THE EASTER PROCLAMATION (EXSULTET)

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

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

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

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

(V. The Lord be with you.

R. And with your spirit.)

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECOND PART:

THE LITURGY OF THE WORD

Dear brethren (brothers and sisters),
now that we have begun our solemn Vigil,
let us listen with quiet hearts to the Word of God.

Let us meditate on how God in times past saved his people
and in these, the last days, has sent us his Son as our
Redeemer.

Let us pray that our God may complete this paschal work
of salvation
by the fullness of redemption.

READING I

A reading from the Book of Genesis

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

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

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

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

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

Then God said, “Let the water under the sky be gathered into a single basin, so that the dry land may appear.” And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land “the earth,” and the basin of the water he called “the sea.” God saw how good it was. Then God said, “Let the earth bring forth vegetation: every kind of plant that bears seed

and every kind of fruit tree on earth that bears fruit with its seed in it.” And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

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

Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” Evening came, and morning followed—the fifth day.

Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then [God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.” / God created man in his image; / in the image of God he created him; / male

and female he created them. / God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. God looked at everything he had made, and he found it very good.] Evening came, and morning followed—the sixth day.

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

The word of the Lord.

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

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

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!
You are clothed with majesty and glory,
robed in light as with a cloak. **R.**

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

You send forth springs into the watercourses
that wind among the mountains.
Beside them the birds of heaven dwell;
from among the branches they send forth their song. **R.**

You water the mountains from your palace;
the earth is replete with the fruit of your works.
You raise grass for the cattle,
and vegetation for man's use,
producing bread from the earth. *R.*

How manifold are your works, O LORD!
In wisdom you have wrought them all—
the earth is full of your creatures.
Bless the LORD, O my soul! *R.*

Or B 33:4-5, 6-7, 12-13, 20 and 22
R. (5b) The earth is full of the goodness of the Lord.

Upright is the word of the LORD,
and all his works are trustworthy.
He loves justice and right;
of the kindness of the LORD the earth is full. *R.*

By the word of the LORD the heavens were made;
by the breath of his mouth all their host.
He gathers the waters of the sea as in a flask;
in cellars he confines the deep. *R.*

Blessed the nation whose God is the LORD,
the people he has chosen for his own inheritance.
From heaven the LORD looks down;
he sees all mankind. *R.*

Our soul waits for the LORD,
who is our help and our shield.
May your kindness, O LORD, be upon us
who have put our hope in you. *R.*

PRAYER

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

Or:

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

READING II

A reading from the Book of Genesis

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

The sacrifice of Abraham our father in faith.

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

On the third day Abraham got sight of the place from afar. Then he said to his servants: "Both of you stay here with the donkey, while the boy and I go on over yonder. We will

worship and then come back to you.” Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac’s shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham: “Father!” Isaac said. “Yes, son,” he replied. Isaac continued, “Here are the fire and the wood, but where is the sheep for the holocaust?” “Son,” Abraham answered, “God himself will provide the sheep for the holocaust.” Then the two continued going forward.

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

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

The word of the Lord.

RESPONSORIAL PSALM

16:5, 8, 9-10, 11

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

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

I set the LORD ever before me;
with him at my right hand I shall not be disturbed. **R.**

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo
corruption. **R.**

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

PRAYER

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

READING III

A reading from the Book of Exodus

14:15–15:1

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

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

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

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

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

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

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

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

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

The LORD is a warrior,
LORD is his name!

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

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

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

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

PRAYER

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

Or:

O God, who by the light of the New Testament
have unlocked the meaning
of wonders worked in former times,
so that the Red Sea prefigures the sacred font
and the nation delivered from slavery

foreshadows the Christian people,
 grant, we pray, that all nations,
 obtaining the privilege of Israel by merit of faith,
 may be reborn by partaking of your Spirit.
 Through Christ our Lord.

READING IV

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

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

The One who has become your husband is your Maker;
 / his name is the LORD of hosts; / your redeemer is the
 Holy One of Israel, / called God of all the earth. / The LORD
 calls you back, / like a wife forsaken and grieved in spirit,
 / a wife married in youth and then cast off, / says your God.
 / For a brief moment I abandoned you, / but with great
 tenderness I will take you back. / In an outburst of wrath,
 for a moment / I hid my face from you; / but with enduring
 love I take pity on you, / says the LORD, your redeemer. /
 This is for me like the days of Noah, / when I swore that the
 waters of Noah / should never again deluge the earth; / so
 I have sworn not to be angry with you, / or to rebuke you.
 / Though the mountains leave their place / and the hills be
 shaken, / my love shall never leave you / nor my covenant
 of peace be shaken, / says the LORD, who has mercy on you.
 / O afflicted one, storm-battered and unconsoled, / I lay
 your pavements in carnelians, / and your foundations in
 sapphires; / I will make your battlements of rubies, / your
 gates of carbuncles, / and all your walls of precious stones.
 / All your children shall be taught by the LORD, / and great
 shall be the peace of your children. / In justice shall you
 be established, / far from the fear of oppression, / where
 destruction cannot come near you.

The word of the Lord.

RESPONSORIAL PSALM

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

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

I will extol you, O LORD, for you drew me clear
and did not let my enemies rejoice over me.

O LORD, you brought me up from the netherworld;
you preserved me from among those going down into
the pit. **R.**

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

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

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

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

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

PRAYER

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

READING V

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

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

Thus says the LORD: / All you who are thirsty, / come to the water! / You who have no money, / come, receive grain and eat; / come, without paying and without cost, / drink wine and milk! / Why spend your money for what is not bread, / your wages for what fails to satisfy? / Heed me, and you shall eat well, / you shall delight in rich fare. / Come to me heedfully, / listen, that you may have life. / I will renew with you the everlasting covenant, / the benefits assured to David. / As I made him a witness to the peoples, / a leader and commander of nations, / so shall you summon a nation you knew not, / and nations that knew you not shall run to you, / because of the LORD, your God, / the Holy One of Israel, who has glorified you.

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

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

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

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

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

PRAYER

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

READING VI

A reading from the Book of the Prophet Baruch

3:9-15, 32-4:4

Walk toward the splendor of the Lord.

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

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

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

The word of the Lord.

RESPONSORIAL PSALM

19:8, 9, 10, 11

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

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

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

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

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

PRAYER

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

READING VII

A reading from the Book of the Prophet Ezekiel

36:16-17a, 18-28

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

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

A When baptism is celebrated 42:3, 5; 43:3, 4

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

Athirst is my soul for God, the living God.

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

I went with the throng
and led them in procession to the house of God,
amid loud cries of joy and thanksgiving,
with the multitude keeping festival. **R.**

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

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

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

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

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my savior.

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

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

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

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

C When baptism is not celebrated 51:12-13, 14-15, 18-19
R. (12a) Create a clean heart in me, O God.

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

Give me back the joy of your salvation,
and a willing spirit sustain in me.

I will teach transgressors your ways,
and sinners shall return to you. *R.*

For you are not pleased with sacrifices;
should I offer a holocaust, you would not accept it.

My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not
spurn. *R.*

PRAYER

O God of unchanging power and eternal light,
look with favor on the wondrous mystery of the whole
Church
and serenely accomplish the work of human salvation,

which you planned from all eternity;
may the whole world know and see
that what was cast down is raised up,
what had become old is made new,
and all things are restored to integrity through Christ,
just as by him they came into being.
Who lives and reigns for ever and ever.

Or:

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

GLORIA (p. 411)

COLLECT

O God, who make this most sacred night radiant
with the glory of the Lord's Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

EPISTLE

A reading from the Letter of Saint Paul to the Romans

6:3-11

Christ, raised from the dead, dies no more.

Brothers and sisters: Are you unaware that we who were
baptized into Christ Jesus were baptized into his death?

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

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

The word of the Lord.

RESPONSORIAL PSALM

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

R. Alleluia, alleluia, alleluia.

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

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

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

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

The stone which the builders rejected
has become the cornerstone.

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

A reading from the holy Gospel according to Luke 24:1-12*Why do you seek the Living One among the dead?*

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.

The Gospel of the Lord.

**THIRD PART:
BAPTISMAL LITURGY**

If there are candidates to be baptized:

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

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

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

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

(If no one is to be baptized and the font is not to be blessed, the Litany is omitted, and the Blessing of Baptismal Water, p. 283, takes place at once.)

THE LITANY OF THE SAINTS

℣. Lord, have mercy. ℟. Lord, have mercy.

℣. Christ, have mercy. ℟. Christ, have mercy.

℣. Lord, have mercy. ℟. Lord, have mercy.

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

℣. Saint Michael, ℟. pray for us.

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

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

℣. Saint Joseph, ℟. pray for us.

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

℣. Saint Andrew, ℟. pray for us.

℣. Saint John, ℟. pray for us.

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

℣. Saint Stephen, ℟. pray for us.

℣. Saint Ignatius of Antioch, ℟. pray for us.

℣. Saint Lawrence, ℟. pray for us.

℣. Saint Perpetua and Saint Felicity, ℟. pray for us.

℣. Saint Agnes, ℟. pray for us.

℣. Saint Gregory, ℟. pray for us.

℣. Saint Augustine,	℟. pray for us.
℣. Saint Athanasius,	℟. pray for us.
℣. Saint Basil,	℟. pray for us.
℣. Saint Martin,	℟. pray for us.
℣. Saint Benedict,	℟. pray for us.
℣. Saint Francis and Saint Dominic,	℟. pray for us.
℣. Saint Francis Xavier,	℟. pray for us.
℣. Saint John Vianney,	℟. pray for us.
℣. Saint Catherine of Siena,	℟. pray for us.
℣. Saint Teresa of Jesus,	℟. pray for us.
℣. All holy men and women, Saints of God,	℟. pray for us.

℣. Lord, be merciful,	℟. Lord, deliver 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.

V. Christ, graciously hear us.

R. Christ, graciously hear us.

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

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

BLESSING OF BAPTISMAL WATER

O God, who by invisible power
accomplish a wondrous effect
through sacramental signs
and who in many ways have prepared water, your creation,
to show forth the grace of Baptism;

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

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

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,

set free from slavery to Pharaoh,
would prefigure the people of the baptized;

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
“Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the
Holy Spirit,”

look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

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

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

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

CELEBRATION OF BAPTISM

RENUNCIATION OF SIN AND PROFESSION OF FAITH

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

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

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

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

BAPTISM OF ADULTS

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

Candidate: It is.

He baptizes the candidate, saying:

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

He immerses the candidate or pours water upon him.
and of the Son,

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

and of the Holy Spirit.

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

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

This is the fountain of life,

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

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

BAPTISM OF CHILDREN

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

Parents and godparents: It is.

He baptizes the child, saying:

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

**He immerses the child or pours water upon it.
and of the Son,**

**He immerses the child or pours water upon it a second time.
and of the Holy Spirit.**

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

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

This is the fountain of life,

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

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

ANOINTING WITH CHRISM

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

CLOTHING WITH THE WHITE GARMENT

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

CELEBRATION OF CONFIRMATION

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

INVITATION

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

LAYING ON OF HANDS

All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit

you freed your sons
and daughters from sin and gave them new life.
Send your Holy Spirit upon them to be their helper and
guide.

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

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

We ask this through Christ our Lord.

ANOINTING WITH CHRISM

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

Newly confirmed: Amen.

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

Newly confirmed: And also with you.

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

Dear brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled upon us
as a memorial of our Baptism.

May he graciously renew us,
that we may remain faithful to the Spirit
whom we have received.

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

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,

graciously bless this water.

For you created water to make the fields fruitful
and to refresh and cleanse our bodies.

You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.

Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters,
who at Easter have received their Baptism.
Through Christ our Lord.

THE RENEWAL OF BAPTISMAL PROMISES

Dear brethren (brothers and sisters), through the Paschal
Mystery

we have been buried with Christ in Baptism,
so that we may walk with him in newness of life.
And so, now that our Lenten observance is concluded,
let us renew the promises of Holy Baptism,
by which we once renounced Satan and his works
and promised to serve God in the holy Catholic Church.

And so I ask you:

Priest: Do you renounce Satan? **All:** I do.

Priest: And all his works? **All:** I do.

Priest: And all his empty show? **All:** I do.

Or:

Priest: Do you renounce sin,
so as to live in the freedom of the children of God?

All: I do.

Priest: Do you renounce the lure of evil,
so that sin may have no mastery over you?

All: I do.

Priest: Do you renounce Satan,
the author and prince of sin?

All: I do.

Then the priest continues:

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

All: I do.

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

All: I do.

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

All: I do.

And may almighty God, the Father of our Lord Jesus
Christ,
who has given us new birth by water and the Holy Spirit

and bestowed on us forgiveness of our sins,
keep us by his grace,
in Christ Jesus our Lord,
for eternal life.

PRAYER OF THE FAITHFUL

FOURTH PART:

THE LITURGY OF THE EUCHARIST (p. 413)

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

1 Corinthians 5:7-8

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

PRAYER AFTER COMMUNION

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

SOLEMN BLESSING

May almighty God bless you
through today's Easter Solemnity

and, in his compassion,
defend you from every assault of sin.

R. Amen.

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

R. Amen.

Now that the days of the Lord's Passion have drawn to a
close,

may you who celebrate the gladness of the Paschal Feast
come with Christ's help, and exulting in spirit,
to those feasts that are celebrated in eternal joy.

R. Amen.

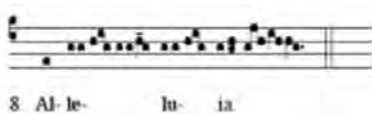
And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

R. Amen.

Reflection

A Minor Third

The Easter Vigil has such a rich array of readings, rituals, and symbols that it would be easy to overlook the haunting melody for the alleluia that heralds the proclamation of the Gospel.



That melody—shown here in its Gregorian Chant notation—begins with a minor third (*mi* to *sol*) and then twice

ascends to *ti*. On the third try, it finally reaches *do* and then comes back to rest on *sol*.

The minor third in music is an interval commonly associated with sadness. In this case, however, it suggests bewilderment. The women are stunned to find the tomb empty, and they struggle to understand what has happened and what it means.

We have not sung or spoken alleluia since the beginning of Lent. Now that we are about to hear the good news of the Resurrection shouldn't we be singing a rousing, full-throated alleluia? Instead, we are given a timid, halting melody that implies we still see "indistinctly as in a mirror" (1 Cor 13:12).

The cantor sings the alleluia three times, each time on a higher pitch. We may sing with more conviction each time we repeat it, but the initial minor third and the melody's wavering ascent suggest that we still do not comprehend the full meaning of the resurrection—for Jesus and for us.

There will be fifty days for exuberant, triumphant alleluias. On this holy night, however, a hesitant, almost whispered alleluia calls us to contemplate a blessing that excels anything we could have imagined or hoped for.

..... Fr. William Skudlarek

William Skudlarek has been a monk of Saint John's Abbey since 1958. He recently completed sixteen years as Secretary General of Monastic Interreligious Dialogue.



Easter Sunday, April 20

Morning

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

PSALM 148:1-6

(opt. hymn, pp. 440–47)

Alleluia!

Praise the LORD from the heavens;
praise the Lord in the heights.
Praise the Lord, all his angels;
praise the Lord, all his hosts.

Praise the Lord, sun and moon;
praise the Lord, all shining stars.
Praise the Lord, highest heavens,
and the waters above the heavens.

Let them praise the name of the LORD,
who commanded, and they were created.
God established them forever and ever,
gave a law which shall not pass away.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:3-8

I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to

more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me.

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

ANTIPHON

This is the day the Lord has made! Let us rejoice and be glad.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Holy God, on this most joyous day we rejoice in Jesus' resurrection and pray: *R.* Glorious God, open our mouths in songs of praise.

Let hymns of joy send peace throughout the world. *R.*

Diffuse the light and message of Jesus' death and resurrection to every land. *R.*

Disclose and heal the sources of fear, division, and racism. *R.*

Our Father . . .

May God bless us with the assurances of faith and strengthen us to hold fast to hope in Christ Jesus, crucified and risen. Alleluia!

Easter Sunday

Mass During the Day

ENTRANCE ANTIPHON

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

I have risen, and I am with you still, alleluia. / You have laid your hand upon me, alleluia. / Too wonderful for me, this knowledge, alleluia, alleluia.

Or:

Luke 24:34; cf. Revelation 1:6

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

GLORIA (p. 411)

COLLECT

O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection
may, through the renewal brought by your Spirit,
rise up in the light of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

10:34a, 37-43

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

Peter proceeded to speak and said: "You know what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about

doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”

The word of the Lord.

RESPONSORIAL PSALM

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

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

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

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

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

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

The stone which the builders rejected
has become the cornerstone.

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

A

A reading from the Letter of Saint Paul to the Colossians

3:1-4

Seek what is above, where Christ is.

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

The word of the Lord.

Or B

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

5:6b-8

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

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

The word of the Lord.

SEQUENCE

Victimae paschali laudes

Christians, to the Paschal Victim

Offer your thankful praises!

A Lamb the sheep redeems;

Christ, who only is sinless,

Reconciles sinners to the Father.

Death and life have contended in that combat stupendous:
The Prince of life, who died, reigns immortal.
Speak, Mary, declaring
What you saw, wayfaring.
“The tomb of Christ, who is living,
The glory of Jesus’ resurrection;
Bright angels attesting,
The shroud and napkin resting.
Yes, Christ my hope is arisen;
To Galilee he goes before you.”
Christ indeed from death is risen, our new life obtaining.
Have mercy, victor King, ever reigning!
Amen. Alleluia.

GOSPEL ACCLAMATION

Cf. 1 Corinthians 5:7b-8a

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

At an afternoon or evening Mass, another Gospel may be read:
Luke 24:13-35.

The Gospel from the Easter Vigil (see p. 280) may also be read
in place of the following Gospel at any time of the day.

A reading from the holy Gospel according to John 20:1-9

He had to rise from the dead.

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we don’t know where they put him.” So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths

there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the Scripture that he had to rise from the dead.

The Gospel of the Lord.

CREED (p. 412) *or* RENEWAL OF BAPTISMAL PROMISES (p. 289)

PRAYER OVER THE OFFERINGS

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

COMMUNION ANTIPHON

1 Corinthians 5:7-8

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

PRAYER AFTER COMMUNION

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

SOLEMN BLESSING

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

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

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

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

Reflection

Wrapped in Light

Several years ago, we lost power during a thunderstorm. Our children were toddlers at this time, and they awoke with a cry when their sound machines stopped running and all artificial light vanished from their rooms. The house was plunged into darkness.

In the Gospel this morning, we encounter the familiar story of the empty tomb. We are told that Mary Magdalene visits the tomb while it is still dark and finds the stone had been rolled away. It is through this early morning darkness that she runs to tell the disciples what she has found.

We ran into our kids' rooms and scooped them up to bring them into the safety of our bed. We lit candles and watched the storm together. Huddled under the blankets, we sang songs and told stories.

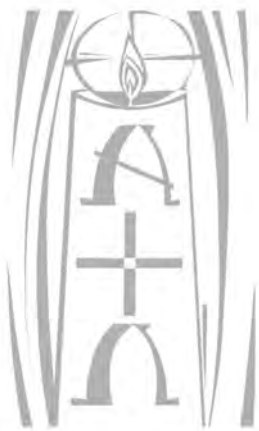
In the darkness, Mary exhorts: "They have taken the Lord from the tomb, and we don't know where they put him." At

this, the two disciples run to see for themselves. When the first arrives, Scripture tells us, he is too afraid to go in. So, Simon Peter enters first and finds the burial cloths strewn about. And while they realize that Jesus is gone, they cannot yet comprehend that he has risen.

How often we cry out in darkness and fear, how often we feel alone and abandoned in the storm. But this morning, this Easter morning, we are the lucky ones because we know the end of the story. God has scooped us up out of the darkness and wrapped us in the light of the Resurrection. Amen. Alleluia!

Heidi Busse

Heidi Busse is the editor of Give Us This Day.



Evening

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

(opt. hymn, pp. 440–47)

PSALM 116:12-19

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

My vows to the LORD I will fulfill
before all the people.
How precious in the eyes of the LORD
is the death of God's faithful.

Your servant, LORD, your servant am I,
you have loosened my bonds.
I will offer you a thanksgiving sacrifice;
I will call on the name of the LORD.

My vows to the LORD I will fulfill
before all the people,
in the courts of the house of the LORD,
in your midst, O Jerusalem.

Alleluia!

Glory to the Father . . .

SCRIPTURE

Colossians 1:15-20

Christ] is the image of the invisible God, / the firstborn
of all creation. / For in him were created all things in
heaven and on earth, / the visible and the invisible, / whether
thrones or dominions or principalities or powers; / all
things were created through him and for him. / He is before

all things, / and in him all things hold together. / He is the head of the body, the church. / He is the beginning, the firstborn from the dead, / that in all things he himself might be preeminent. / For in him all the fullness was pleased to dwell, / and through him to reconcile all things for him, / making peace by the blood of his cross / [through him], whether those on earth or those in heaven.

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

ANTIPHON

Christ is risen from the dead. Alleluia!

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of all creation, you raised Jesus from the dead. In joy we pray: **R.** God, in your wisdom, hear our prayer.

You free the oppressed: restore peace in Ukraine, Gaza, and all places of war. **R.**

You make all things new: strengthen the newly baptized and help your Church reach out to our new members. **R.**

You are forever faithful: give unending life to all who have gone before us in faith. **R.**

Our Father . . .

May the peace and love of the risen Christ reign in our hearts, now and forever. Amen.

April 20–26

Octave of Easter

Within the Word

Constant Reality of the Resurrection

Christians have long regarded Easter as the “Queen of Seasons.” Everything else we do during the liturgical year, from Advent through Ordinary Time, stems from or flows into Christ’s resurrection. Even the sanctoral calendar marking the proper of saints celebrates the depth of resurrection faith by animating the lives of those saints being honored. For this reason, we extend Easter Day over eight days giving us the Easter Octave. A new creation demands a new way to configure time.

The readings during the Octave help to propel the celebration of Christ’s resurrection. Each day features a Gospel containing a resurrection story in which the risen Christ appears to his disciples or the apostles. Monday, in Matthew’s resurrection account, we have Jesus speaking to the two Marys at the tomb; Tuesday in John, Jesus greets Mary Magdalene; Wednesday in Luke, Jesus walks with the two disciples to Emmaus; Thursday in Luke, Jesus appears to the apostles in the Upper Room; Friday in John, Jesus cooks breakfast for the disciples; Saturday in Mark, the evangelist summarizes Jesus’ resurrection encounters with his followers.

Wednesday’s passage contributes an additional perspective. The Emmaus story draws the reader directly into the resurrection experience. While the narrative describes the depressed and traumatized state of the two disciples, Cleopas and most likely his spouse, it further relates the personal imprint of every Christian through time.

These two travelers are both dejected over the death of a beloved friend and deflated from the collapse of all the hopes

that Jesus represented. Then on the road along comes this stranger. We know it is Jesus, but they do not, at least not explicitly; a further action clues them in.

The hearts of the Cleopas couple are burning within them as they offer the traveling stranger hospitality, and this simmering fire bursts into flame at the breaking of the bread. With that, they see and perceive everything clearly: Jesus, a prophet mighty in word and deed before God and all the people has redeemed Israel, has redeemed them.

In the great outline of Luke's Gospel, the evangelist makes the experience of these two disciples a metaphor for the Christian life. As a story of the Christian life, it is filled with paradox and ambiguity as well as struggles between faith and doubt. Faith redoubles at the breaking of the bread in the Eucharist, that familiar connection with Christ. We see ourselves in those two disciples; they represent us.

Within the Easter Octave, Wednesday's Emmaus passage threads through the other days and their respective Gospels to tie the Cleopas pair to the first witnesses of the resurrection: Mary Magdalene as Apostle to the Apostles, along with the other women, and eventually the Apostles themselves. Their awe and joy are no less ours because of time and distance, for the promise of eternal life, sealed by Christ's resurrection, is confirmed even now in the breaking of the bread every time we celebrate the Eucharist. The resurrection, certainly a historical event, is also a constant reality, and it takes an octave to underscore that fact.

—Fr. Michael Patella

Michael Patella, OSB, is professor emeritus of Sacred Scripture at St. John's School of Theology and Seminary and past seminary rector. He is the author of Angels and Demons: A Christian Primer of the Spiritual World, Word and Image: The Hermeneutics of The Saint John's Bible and the Gospel of Luke in The Jerome Biblical Commentary for the Twenty-First Century.

Monday, April 21

Morning

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

PSALM 66:8-9, 16-20

(opt. hymn, pp. 440-47)

O peoples, bless our God;
let our voice of praise resound,
to the God who gave life to our souls
and kept our feet from stumbling.

Come and hear, all who fear God;
I will tell what God has done for my soul.
To the Lord I cried aloud,
with exaltation ready on my tongue.

Had I cherished evil in my heart,
the Lord would not have listened.
But truly God has listened,
and has heeded the voice of my prayer.
Blest be God, who did not reject my prayer,
nor withhold from me faithful love.

Glory to the Father . . .

SCRIPTURE

2 Samuel 7:25-26, 28-29

Now, LORD God, confirm the promise that you have spoken concerning your servant and his house forever. Bring about what you have promised so that your name may be forever great. People will say: ‘The LORD of hosts is God over Israel,’ when the house of your servant David is established in your presence. Since you, Lord GOD, are truly God and your words are truth and you have made this gen-

erous promise to your servant, do, then, bless the house of your servant, that it may be in your presence forever—since you, Lord GOD, have promised, and by your blessing the house of your servant shall be blessed forever.”

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

ANTIPHON

God has fulfilled the promise to David of a Savior.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Living God, with Mary Magdalene and the women at the tomb, we rejoice in Christ’s resurrection and pray:

R. Your love is our delight, O God.

Accept our songs of praise, and empower us to profess our faith and hope in Christ. **R.**

Unite your Church in the breaking of bread, proclaiming the Good News, and love for one another. **R.**

Bless farmers and gardeners with favorable weather. **R.**

Our Father . . .

May God awaken our hearts to the mercy and love Christ won for us by the power of the Holy Spirit. Amen.

Blessed Among Us

Félicité Niyitegeka

Martyr of Charity (1934–1994)

In the course of a hundred days in April 1994, Hutu militia and military in Rwanda carried out a terrible genocide against their Tutsi neighbors and their Hutu allies. Labeled “cockroaches” and “vermin” by the agents of hatred, an estimated one million people were killed—mostly at close range with machetes and clubs. Whether out of fear or indifference, many Hutus—even priests and religious—stood by in silence. But others spurned safety, choosing to stay close to their neighbors and to share their fate. One of these was Félicité Niyitegeka.

Félicité, a Hutu, was raised in a devoutly Catholic family. Early in her life, she expressed a desire to dedicate herself to serving God and her neighbors. Recruited by the Auxiliaries of the Apostolate, a lay movement from France, she was sent to Lourdes for special training, and then returned to Rwanda to promote the work of the movement.

She was given charge of a retreat center in the diocese of Nyundo. She was there when the genocide erupted. Already the center was full, but Félicité immediately welcomed Tutsi refugees. She then organized small groups to escape to neighboring Congo. Her uncle, a lieutenant-colonel in the army, sent a jeep to evacuate her, but she refused to leave, preferring, she said, to die with those in her care.

On April 21, militiamen stormed the center and ordered all the Tutsis to board buses to transport them to a mass grave. Félicité boarded the bus. Even along the way, the militia, who knew she was the colonel’s niece, urged her to get off the bus but she refused. She was the last of the group to die.

“Where my people are killed, I too will be killed.”

—Félicité Niyitegeka

Mass

Monday within the Octave of Easter

ENTRANCE ANTIPHON

Exodus 13:5, 9

The Lord has led you into a land flowing with milk and honey, / that the law of the Lord may always be on your lips, alleluia.

Or: The Lord has risen from the dead, as he said; / let us all exult and rejoice, / for he reigns for all eternity, alleluia.

COLLECT

O God, who give constant increase
to your Church by new offspring,
grant that your servants may hold fast in their lives
to the Sacrament they have received in faith.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

2:14, 22-33

God raised this Jesus; of this we are all witnesses.

On the day of Pentecost, Peter stood up with the Eleven, raised his voice, and proclaimed: “You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words.

“You who are children of Israel, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death,

because it was impossible for him to be held by it. For David says of him: / *I saw the Lord ever before me, / with him at my right hand I shall not be disturbed. / Therefore my heart has been glad and my tongue has exulted; / my flesh, too, will dwell in hope, / because you will not abandon my soul to the nether world, / nor will you suffer your holy one to see corruption. / You have made known to me the paths of life; / you will fill me with joy in your presence.* / My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he poured forth the promise of the Holy Spirit that he received from the Father, as you both see and hear.”
The word of the Lord.

RESPONSORIAL PSALM

16:1-2a and 5, 7-8, 9-10, 11

R. (1) Keep me safe, O God; you are my hope.

or: **R.** Alleluia.

Keep me, O God, for in you I take refuge;

I say to the LORD, “My Lord are you.”

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

I bless the LORD who counsels me;

even in the night my heart exhorts me.

I set the LORD ever before me;

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

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

Because you will not abandon my soul to the nether
world,
nor will you suffer your faithful one to undergo
corruption. *R.*

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

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;
let us be glad and rejoice in it.

A reading from the holy Gospel according to Matthew

28:8-15

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

Mary Magdalene and the other Mary went away quickly from the tomb, fearful yet overjoyed, and ran to announce the news to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, “Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me.”

While they were going, some of the guard went into the city and told the chief priests all that had happened. The chief priests assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, telling them, “You are to say, ‘His disciples came by night and stole him while we were asleep.’ And if this gets to the ears of the governor, we will satisfy him and keep you out of trouble.” The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present day.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Accept graciously, O Lord, we pray,
the offerings of your peoples,
that, renewed by confession of your name and by Baptism,
they may attain unending happiness.
Through Christ our Lord.

COMMUNION ANTIPHON

Romans 6:9

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

PRAYER AFTER COMMUNION

May the grace of this paschal Sacrament
abound in our minds, we pray, O Lord,
and make those you have set on the way of eternal
salvation
worthy of your gifts.
Through Christ our Lord.

Reflection

Let the Spirit Rise

Let them hear and rejoice who walk in the ways of justice.
Let them hear, I say, for Jesus deigns to meet and manifest
himself not only to those who devote themselves to contem-
plation but also to those who justly and devoutly walk the
ways of action. . . .

Was not your heart burning in you on account of Jesus
when he spoke to you on the way and opened the Scriptures?
Let them then who have experienced it remember it and let
them sing in the ways of the Lord that great is the glory of
the Lord. Let those who have not experienced it believe and

be eager to experience it, so that they too may sing of God's graces in the place of their pilgrimage and affliction.

So let the spirit of us all rise and come to life again, whether to watchfulness in prayer or to constancy in work, so that by a certain revived and lively alacrity each may prove himself anew to have received a share in Christ's resurrection. The first sign of life's return to a man is energy and diligence in action, and his perfect resurrection, as long as he is in this mortal body, is to open his eyes to contemplation.

. . . First then there is the warmth of returning life when good works are performed; the second stage of resurrection is the extending of the affections through prayer; perfection is reached when the understanding is enlightened so as to contemplate. Strive, my brethren, to rise more and more by these stages of virtue, these increases in holiness of life, so that you may arrive, as St Paul says, at the resurrection of Christ, who lives and reigns for ever and ever. Amen.

Bd. Gueric of Igny, *Liturgical Sermons, Book 1*

Gueric of Igny (ca. 1070–1157) was educated in the humanities and theology. An esteemed and seasoned scholar, he was encouraged to enter monastic life by Bernard of Clairvaux. He was elected abbot of Igny in 1138.

Evening

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

PSALM 148:7-14

(opt. hymn, pp. 440–47)

Praise the LORD from the earth,
sea creatures and all ocean depths,
fire and hail, snow and mist,
stormy winds that fulfill the command;

Mountains and all hills,
fruit trees and all cedars,
beasts, both wild and tame,
creeping things and birds on the wing;

Rulers of the earth and all peoples,
sovereigns and all judges of the earth,
young men and maidens as well,
the old and the young together.

Let them praise the name of the LORD,
for God's name alone is exalted,
whose splendor rises above heaven and earth.

The Lord exalts the strength of the people,
and is the praise of all the faithful,
the praise of the children of Israel,
of the people to whom our God is close.

Alleluia!

Glory to the Father . . .

SCRIPTURE

1 John 1:1-4

What was from the beginning, / what we have heard,
/ what we have seen with our eyes, / what we looked

upon / and touched with our hands / concerns the Word of life— / for the life was made visible; / we have seen it and testify to it / and proclaim to you the eternal life / that was with the Father and was made visible to us— / what we have seen and heard / we proclaim now to you, / so that you too may have fellowship with us; / for our fellowship is with the Father / and with his Son, Jesus Christ. / We are writing this so that our joy may be complete.

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

ANTIPHON

The women, fearful yet overjoyed, ran to announce the good news to the disciples.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Compassionate God, your beauty fills the earth. In hope we pray: *R.* God of the living, hear our prayer.

Kindle in us the fire of your love, and help us to show compassion to our neighbor. *R.*

Shower mercy and care upon children with special needs and their parents. *R.*

Comfort those who mourn and grieve. *R.*

Our Father . . .

May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with us, now and always. Amen.

Tuesday, April 22

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 33:8-12, 18-19, 21

(opt. hymn, pp. 440-47)

Let all the earth fear the LORD,
all who live in the world show reverence.
God spoke, and it came to be;
commanded and it stood in place.

The LORD frustrates the designs of the nations,
and defeats the plans of the peoples.
The designs of the LORD stand forever,
the plans of God's heart from age to age.

Blessed the nation whose God is the LORD,
the people God has chosen as a heritage.

Behold, the eyes of the LORD
are on those who fear him,
who hope in God's faithful love,
to rescue their soul from death,
to keep them alive in famine.

In you do our hearts find joy;
we trust in your holy name.

Glory to the Father . . .

SCRIPTURE

Wisdom 11:23-26

You have mercy on all, because you can do all things;
/ and you overlook sins for the sake of repentance. /
For you love all things that are / and loathe nothing that

you have made; / for you would not fashion what you hate.
/ How could a thing remain, unless you willed it; / or be
preserved, had it not been called forth by you? / But you
spare all things, because they are yours, / O Ruler and Lover
of souls.

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

ANTIPHON

Repent and be baptized in the name of Jesus Christ for
the forgiveness of your sins.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Creating God, your fertile genius fills us with awe.
We humbly pray: *R.* God, in your faithful love,
hear our prayer.

Make your Church an effective agent for reducing climate
change and adapting to a warming climate. *R.*

Inspire efforts to promote greater environmental
awareness and protection of the earth. *R.*

Open our minds, hearts, and voices in praise and
gratitude for the beauty of the natural world. *R.*

Our Father . . .

May the Lord bless and lead us to find our joy in God's
faithful love and holy name. Amen.

Blessed Among Us

Engelbert Mveng

Jesuit Theologian and Artist (1930–1995)

Engelbert Mveng, the first Cameroonian Jesuit, received training in the Belgian Congo followed by studies in Belgium and France. Following ordination in 1963, he returned to his homeland. There, drawing on his African cultural roots, Mveng developed a unique theological voice, combining art, history, and anthropology. Art, he believed, was “essentially a cosmic liturgy and a religious language,” which imparted a vision of human destiny and its relation to God. Through his own work, which included altar pieces, Stations of the Cross, and other paintings, he translated the divine mysteries into a distinctively African visual idiom of signs and symbols. “Every rite, dance, piece of music, and work of art,” he wrote, “is a cosmic celebration of life’s victory over death.”

Mveng was a key promoter of inculturation—the incarnation of the Gospel into the language, culture, and worldview of African peoples. Through this “de-Europeanizing” of the Gospel, the African Church not only found its own voice but contributed to making the Church more truly “catholic.” He was also a theologian of liberation, which for him involved aligning oneself with the Kingdom of God—the forces of truth, freedom, justice, and love—against the kingdom of this world, which breeds poverty, injustice, tears, and discord. “It is from this kingdom that we must free ourselves.”

While inspiring a generation of African theologians, Mveng also had his enemies. On April 23, 1995, he was murdered by unknown assailants.

“The vocation of human beings on earth is to ensure the victory of life over death.”

—Fr. Engelbert Mveng

Mass

Tuesday within the Octave of Easter

ENTRANCE ANTIPHON

Cf. Sirach 15:3-4

He gave them the water of wisdom to drink; / it will be made strong in them and will not be moved; / it will raise them up for ever, alleluia.

COLLECT

O God, who have bestowed on us paschal remedies,
endow your people with heavenly gifts,
so that, possessed of perfect freedom,
they may rejoice in heaven
over what gladdens them now on earth.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

2:36-41

*Repent and be baptized, every one of you,
in the name of Jesus Christ.*

On the day of Pentecost, Peter said to the Jewish people, “Let the whole house of Israel know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart, and they asked Peter and the other Apostles, “What are we to do, my brothers?” Peter said to them, “Repent and be baptized, every one of you, in the name of Jesus Christ, for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call.” He testified with many other arguments, and

was exhorting them, "Save yourselves from this corrupt generation." Those who accepted his message were baptized, and about three thousand persons were added that day.
The word of the Lord.

RESPONSORIAL PSALM

33:4-5, 18-19, 20 and 22

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

or: R. Alleluia.

Upright is the word of the LORD,
and all his works are trustworthy.
He loves justice and right;
of the kindness of the LORD the earth is full. **R.**

See, the eyes of the LORD are upon those who fear him,
upon those who hope for his kindness,
To deliver them from death
and preserve them in spite of famine. **R.**

Our soul waits for the LORD,
who is our help and our shield.
May your kindness, O LORD, be upon us
who have put our hope in you. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;
let us be glad and rejoice in it.

A reading from the holy Gospel according to John 20:11-18

I have seen the Lord, and he said these things to me.

Mary Magdalene stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the Body of Jesus had been. And they said to her, "Woman, why are you weeping?" She said to them, "They have taken my Lord, and I don't know where they laid him."

When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought it was the gardener and said to him, "Sir, if you carried him away, tell me where you laid him, and I will take him." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni," which means Teacher. Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" Mary went and announced to the disciples, "I have seen the Lord," and then reported what he had told her.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Accept in compassion, Lord, we pray,
the offerings of your family,
that under your protective care
they may never lose what they have received,
but attain the gifts that are eternal.
Through Christ our Lord.

COMMUNION ANTIPHON

Colossians 3:1-2

If you have risen with Christ, seek the things that are
above, / where Christ is seated at the right hand of God; /
mind the things that are above, alleluia.

PRAYER AFTER COMMUNION

Hear us, almighty God,
and, as you have bestowed on your family
the perfect grace of Baptism,
so prepare their hearts
for the reward of eternal happiness.
Through Christ our Lord.

Reflection

Say Her Name

“Greetings!” Jesus said to the women as they were running to tell the disciples about the empty tomb in Matthew’s Gospel (28:9). In the Gospels of Mark and Luke, Jesus does not speak until the disciples hear from the women who had returned from the tomb.

Strikingly, in today’s Gospel from John, Jesus’ first spoken word is “woman”—“Woman, why are you weeping?” (20:13)—followed by the pivotal moment of this Gospel as Jesus called her by name: “Mary!” As she shouts “Teacher!” in response, it’s easy to imagine her wanting to rush into his arms. With this tender and loving utterance of her name, Jesus shares his new life with her and gives her the honor of being the first to proclaim his resurrection.

In John’s Gospel there are only three other persons he names—Peter, Lazarus, and Philip—for reasons you may recall. As with them, and most poignantly with Mary, by saying her name, Jesus acknowledges his relationship with her. It was as if her name signaled her inner identity. And more importantly, it assured her that Jesus had kept his promise to return and to remain for all time.

What a wonder the good news of the Resurrection is for all of us! Christ knows each of us by name, and nothing, not even death, can keep him from remaining in relationship with us. Given this sacramental power of a name, I resolve from this day forward to honor the risen Christ in each person I meet with a greeting by name.

Sr. Ephrem Hollermann

Ephrem Hollermann, OSB, is a former prioress of Saint Benedict’s Monastery, St. Joseph, Minnesota, and professor emerita of theology at the College of Saint Benedict and Saint John’s University.

Evening

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

PSALM 119:73-80

(opt. hymn, pp. 440–47)

It was your hands that made me and shaped me;
grant me insight to learn your commands.
Those who revere you see me and rejoice,
for I trust in your word.

O LORD, I know that your decrees are right,
and that in faithfulness, you humbled me.
Let your faithful love console me
by your promise to your servant.

Show me compassion, that I may live,
for your law is my delight.
Let the arrogant be shamed who deflect me with lies;
as for me, I will ponder your precepts.

Let those who fear you turn to me,
that they may know your decrees.
Let my heart be blameless in your statutes,
that I may not be put to shame.

Glory to the Father . . .

SCRIPTURE

Ephesians 2:14-18

Christ] is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that en-

mity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father.

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

ANTIPHON

Magdalene announced to the disciples, "I have seen the Lord."

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Creating God, you are the praise of all the faithful. We rejoice in the risen Lord and pray: *R/*. God of the living, hear our prayer.

Sensitize us to the beauty and vastness of the universe. *R/*.

Awaken us to the wonder of every species. *R/*.

Unite people of faith in the protection of life and eradication of poverty. *R/*.

Our Father . . .

May God fill our hearts with Paschal joy and lead us to joy in the risen Lord, by the working of the Holy Spirit.
Amen.

Wednesday, April 23

Morning

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

PSALM 104:24-31

(opt. hymn, pp. 440–47)

How many are your works, O LORD!
In wisdom you have made them all.
The earth is full of your creatures.

Vast and wide is the span of the sea,
with its creeping things past counting,
living things great and small.
The ships are moving there,
and Leviathan you made to play with.

All of these look to you
to give them their food in due season.
You give it, they gather it up;
you open wide your hand, they are well filled.

You hide your face, they are dismayed;
you take away their breath, they die,
returning to the dust from which they came.
When you send forth your breath, they are created,
and you renew the face of the earth.

May the glory of the LORD last forever!
May the LORD rejoice in these works!

Glory to the Father . . .

SCRIPTURE

Isaiah 35:3-6a

Strengthen hands that are feeble, / make firm knees that are weak, / Say to the fearful of heart: / Be strong, do not fear! / Here is your God, / he comes with vindication; / With divine recompense / he comes to save you. / Then the eyes of the blind shall see, / and the ears of the deaf be opened; / Then the lame shall leap like a stag, / and the mute tongue sing for joy.

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

ANTIPHON

In the name of Jesus Christ, rise and walk.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of life, in the breaking of the bread we have come to know the Lord. Sharing in the life of God, we pray:

R. Make us one body in Christ, O God.

Strengthen your Church to be inclusive, compassionate, and joyful in living the Gospel. **R.**

Increase efforts to stop bullying, and lead all children to know their precious worth. **R.**

Inspire greater education and protection of human rights. **R.**

Our Father . . .

May God put a song of thanksgiving in our hearts, and lead us to praise the Lord with every breath we take, by the power of the Holy Spirit. Amen.

Blessed Among Us

Cesar Chavez

Farmworker, Labor Organizer (1927–1993)

In the early 1960s, Cesar Chavez wrote a new chapter in the history of the American labor movement by organizing the first successful union of farmworkers. Through his commitment to nonviolence and his deep faith in the justice of his cause, he transformed a local labor struggle into a moral crusade that brought hope to the hopeless and aroused the conscience of the nation.

Cesar Chavez was born in 1927 to a Mexican-American family in the Southwest. As a child he performed stoop labor in the fields as his family followed the crops up and down the West Coast. As a young man with a family, he was eager to move away from the poverty of his upbringing. But he was influenced by a priest who instilled in him a passion for social justice and later by community activists who trained him in the techniques of organization. After moving to Delano, California, he founded the United Farmworkers Union (UFW).

The union was built on principles of sacrifice and solidarity and a commitment to nonviolence. Marches by the UFW often had a religious character, reinforced by public prayer, banners of Our Lady of Guadalupe, and public fasting. Along with strikes and picket lines, the UFW added consumer boycotts that appealed for public support. The strikers faced arrests and beatings, and the movement had its martyrs. And yet, whenever the cause faced defeat, Chavez breathed life into the struggle through his personal commitment and charisma.

He died on April 23, 1993.

“It is my deepest belief that only by giving our lives do we find life.”

—Cesar Chavez

Mass

Wednesday within the Octave of Easter

ENTRANCE ANTIPHON

Cf. Matthew 25:34

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

COLLECT

O God, who gladden us year by year
with the solemnity of the Lord's Resurrection,
graciously grant
that, by celebrating these present festivities,
we may merit through them to reach eternal joys.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

3:1-10

*What I do have I give you: in the name of the Lord Jesus, rise
and walk.*

Peter and John were going up to the temple area for the three o'clock hour of prayer. And a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, "Look at us." He paid attention to them, expecting to receive something from them. Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, rise and walk." Then Peter took him by the right hand and raised him up, and immediately his feet and

ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw him walking and praising God, they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

The word of the Lord.

RESPONSORIAL PSALM

105:1-2, 3-4, 6-7, 8-9

R. (3b) Rejoice, O hearts that seek the Lord. *or:* **R.** Alleluia.

Give thanks to the LORD, invoke his name;
make known among the nations his deeds.
Sing to him, sing his praise,
proclaim all his wondrous deeds. **R.**

Glory in his holy name;
rejoice, O hearts that seek the LORD!
Look to the LORD in his strength;
seek to serve him constantly. **R.**

You descendants of Abraham, his servants,
sons of Jacob, his chosen ones!
He, the LORD, is our God;
throughout the earth his judgments prevail. **R.**

He remembers forever his covenant
which he made binding for a thousand generations—
Which he entered into with Abraham
and by his oath to Isaac. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;
let us be glad and rejoice in it.

A reading from the holy Gospel according to Luke 24:13-35

They recognized Jesus in the breaking of the bread.

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression

that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Receive, we pray, O Lord,
the sacrifice which has redeemed the human race,
and be pleased to accomplish in us
salvation of mind and body.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Luke 24:35

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

PRAYER AFTER COMMUNION

We pray, O Lord,
that the reverent reception of the Sacrament of your Son
may cleanse us from our old ways
and transform us into a new creation.
Through Christ our Lord.

Reflection

Listening on the Road to Emmaus

There is some mystery as to why the two disciples on the road to Emmaus were “prevented from recognizing him.” Jesus could have appeared to them and relieved them of their heavy hearts. However, Jesus chose to accompany them on their journey without revealing himself. He takes the time to listen to their story of the events of the past few days. Clearly, Jesus knew better than they did about what occurred—he lived it! However, I believe Jesus’ feigning ignorance is important. He does not share with them the truth of the situation until he has listened to their story.

In a listening session I facilitated with young people discussing their relationship to the Church, a young person shared this wisdom: “I wish the Church would stop answering questions we are not asking.” I believe Jesus is modeling that sentiment in the Gospel today: to be a Church that listens firsts, and then responds. Sometimes we get overzealous about knowing the truth and forget to listen to the questions and concerns that people carry in their hearts.

If we can be a Church that listens and accompanies, we may find that people are more interested and willing to hear the Good News because we are willing to meet them where they are. The fruit of listening and accompaniment may well be an invitation to enter the homes of those with whom we walk. And in doing so, we allow Jesus to reveal himself to us. May we learn to be a Church that listens and accompanies, as Jesus did for the two disciples going to Emmaus—and as he does for each of us daily.

..... Darius A. Villalobos

Darius A. Villalobos serves as a ministry consultant with a focus on ministry with young people, catechesis, and diversity, equity, and inclusion. He and his wife live in Chicago.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 22:24–32

“You who fear the LORD, give praise;
all offspring of Jacob, give glory;
offer reverence, all you offspring of Israel.

For the Almighty has never despised
nor scorned the poverty of the poor.
From the poor God’s face is not hidden;
they were heard whenever they cried.”

You are my praise in the great assembly.
My vows I will pay before those who fear the Lord.
The poor shall eat and shall have their fill.
They shall praise the LORD, those who seek our God.
May your hearts live on forever and ever!

All the earth shall remember and return to the LORD.
All families of the nations worship and bow down,
for the kingdom is the LORD’s, who is ruler of the nations.
They shall eat and adore, all who sleep in the earth;
before the Lord shall bow all who go down to the dust.

And my soul shall live for God, my offspring too shall
serve.

To generations yet to come they shall tell of the LORD,
declare deliverance to peoples yet unborn:
“These are the things the LORD has done.”

Glory to the Father . . .

SCRIPTURE

1 Corinthians 11:26-29

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

Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

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

ANTIPHON

The disciples recognized him in the breaking of the bread.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

The earth is full of your goodness, O God. We proclaim your wondrous works and pray: **R/**. God, come to our aid.

Heal those who have suffered trauma, and give wisdom to those who accompany them in their pain. **R/**.

Sensitize us to reach out in service to paraplegics and those who are paralyzed. **R/**.

Unite nations in protecting children from unjust labor practices. **R/**.

Our Father . . .

May God fill us with gratitude and praise for the precious gift of eternal life in Jesus. Amen.

Thursday, April 24

Morning

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

PSALM 86:11-16a, 17

(opt. hymn, pp. 440-47)

Teach me, O LORD, your way,
so that I may walk in your truth,
single-heartedly revering your name.

I will praise you, Lord my God, with all my heart,
and glorify your name forever.
Your faithful love to me has been great;
you have saved me from the depths of Sheol.

The proud have risen against me, O God;
a band of the ruthless seeks my life.
To you they pay no heed.

But you, O God, are compassionate and gracious,
slow to anger, O Lord,
abundant in love and fidelity;
turn and take pity on me.

Show me the sign of your favor,
that my foes may see to their shame
that you, O LORD, give me comfort and help.

Glory to the Father . . .

SCRIPTURE

Isaiah 53:10b-12

By making his life as a reparation offering, / he shall see
his offspring, shall lengthen his days, / and the LORD's
will shall be accomplished through him. / Because of his

anguish he shall see the light; / because of his knowledge
he shall be content; / My servant, the just one, shall justify
the many, / their iniquity he shall bear. / Therefore I will
give him his portion among the many, / and he shall divide
the spoils with the mighty, / Because he surrendered himself
to death, / was counted among the transgressors, / Bore the
sins of many, / and interceded for the transgressors.

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

ANTIPHON

Repent, that your sins may be wiped away.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of salvation, in Jesus you fill us with joy. With
thanksgiving we pray: *R.* God, give us your peace.

Attune our hearts and minds to the teachings of
the Pope. *R.*

Help us to end the production of war weapons and
widespread access to guns. *R.*

Fulfill the hopes of children who are ill. *R.*

Our Father . . .

May the peace of Christ reign in our hearts and bear fruit
in our living the Good News of salvation. Amen.

Blessed Among Us

St. Mary Euphrasia Pelletier

Founder, Good Shepherd Sisters (1796–1868)

Rose Virginie Pelletier was born in Brittany, France. At the age of twenty-four she joined the Refuge of Our Lady of Charity of Tours, a community dedicated to the rescue of prostituted girls and women. She was eventually elected superior of the house but soon after was persuaded to take over management of another refuge for sexually exploited women in Angers. She approached her charges with compassion and charity: “Love them, console and strengthen these wounded sheep; make them happy, very happy, by God’s grace; this is your duty.” She added: “It is better not to preach too much; it only wearies them.”

Eventually she founded a new congregation, the Institute of Our Lady of Charity of the Good Shepherd. She urged her sisters to approach troubled women and girls with the tenderness that Veronica showed Christ when she wiped his brow. As Mother Euphrasia, she saw her order grow and spread across the globe. “Having brought to birth all our young sisters in the Cross,” she wrote, “I love them more than life itself. And the root of that love is in God and in the knowledge of my own unworthiness.”

Mother Euphrasia died of cancer in 1868. At that time, her sisters numbered nearly 3,000 in 110 convents. As she had said, “The habit we wear must be zeal, and that zeal must embrace the whole world.” She was canonized in 1940.

“Go after the lost sheep without other rest than the cross, other consolation than work, other thirst than for justice.”

—St. Mary Euphrasia Pelletier

Mass

Thursday within the Octave of Easter

ENTRANCE ANTIPHON

Wisdom 10:20-21

They praised in unison your conquering hand, O Lord, /
for wisdom opened mouths that were mute / and gave
eloquence to the tongues of infants, alleluia.

COLLECT

O God, who have united the many nations
in confessing your name,
grant that those reborn in the font of Baptism
may be one in the faith of their hearts
and the homage of their deeds.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

3:11-26

*The author of life you put to death,
but God raised him from the dead.*

As the crippled man who had been cured clung to Peter and John, all the people hurried in amazement toward them in the portico called “Solomon’s Portico.” When Peter saw this, he addressed the people, “You children of Israel, why are you amazed at this, and why do you look so intently at us as if we had made him walk by our own power or piety? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his servant Jesus whom you handed over and denied in Pilate’s presence, when he had decided to release him. You denied the Holy and Righteous One and asked that a murderer be released to you. The author of life you put to death, but God raised

him from the dead; of this we are witnesses. And by faith in his name, this man, whom you see and know, his name has made strong, and the faith that comes through it has given him this perfect health, in the presence of all of you. Now I know, brothers and sisters, that you acted out of ignorance, just as your leaders did; but God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Christ would suffer. Repent, therefore, and be converted, that your sins may be wiped away, and that the Lord may grant you times of refreshment and send you the Christ already appointed for you, Jesus, whom heaven must receive until the times of universal restoration of which God spoke through the mouth of his holy prophets from of old. For Moses said: / *A prophet like me will the Lord, your God, raise up for you / from among your own kin; / to him you shall listen in all that he may say to you. / Everyone who does not listen to that prophet / will be cut off from the people.*

“Moreover, all the prophets who spoke, from Samuel and those afterwards, also announced these days. You are the children of the prophets and of the covenant that God made with your ancestors when he said to Abraham, *In your offspring all the families of the earth shall be blessed.* For you first, God raised up his servant and sent him to bless you by turning each of you from your evil ways.”

The word of the Lord.

RESPONSORIAL PSALM

8:2ab and 5, 6-7, 8-9

R. (2ab) O Lord, our God, how wonderful your name in all the earth! *or: R.* Alleluia.

O LORD, our Lord,

how glorious is your name over all the earth!

What is man that you should be mindful of him,

or the son of man that you should care for him? **R.**

You have made him little less than the angels,
 and crowned him with glory and honor.
 You have given him rule over the works of your hands,
 putting all things under his feet. *R.*

All sheep and oxen,
 yes, and the beasts of the field,
 The birds of the air, the fishes of the sea,
 and whatever swims the paths of the seas. *R.*

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;
 let us be glad and rejoice in it.

A reading from the holy Gospel according to Luke 24:35-48

*Thus it was written that the Christ would suffer
 and rise from the dead on the third day.*

The disciples of Jesus recounted what had taken place along the way, and how they had come to recognize him in the breaking of bread.

While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." But they were startled and terrified and thought that they were seeing a ghost. Then he said to them, "Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have." And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" They gave him a piece of baked fish; he took it and ate it in front of them.

He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me

in the law of Moses and in the prophets and psalms must be fulfilled.” Then he opened their minds to understand the Scriptures. And he said to them, “Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things.”

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Graciously be pleased, O Lord,
to accept the sacrificial gifts we offer joyfully
both for those who have been reborn
and in hope of your increased help from heaven.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. 1 Peter 2:9

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

PRAYER AFTER COMMUNION

Hear, O Lord, our prayers,
that this most holy exchange,
by which you have redeemed us,
may bring your help in this present life
and ensure for us eternal gladness.
Through Christ our Lord.

Reflection

The Grace of Recognition

Today's Gospel is one in a series of post-resurrection appearances of Jesus that nearly always follow a similar pattern. The risen Jesus appears quite unexpectedly—on the shore, in the garden, beside travelers on the road, among the disciples in the Upper Room. In most instances, Jesus' first words are words of peace, perhaps to forestall the fear of those who may think they are seeing a ghost. And nearly always food is involved—for example, baked fish for breakfast or an evening meal.

Unexpected presence, words of peace, a shared meal.

How do we recognize someone? Often recognition follows an action or a word that is typical of the person—the tilt of the head, the timbre of the voice, the gait, the bubbling laugh. In today's story from Luke, recognition dawns when Jesus breaks bread and offers it to those at table. How often Jesus would have dined with his close followers. How often he would have recited the table blessings over bread and wine. How often he would have broken the bread and passed the cup as they gathered at day's end. Of course they recognized him in the breaking of the bread!

Routine reception of communion could make us sometimes inattentive. Perhaps we, too, could pray for that same grace of recognition.

Sr. Kathleen Hughes

Kathleen Hughes, a Religious of the Sacred Heart of Jesus (RSCJ), has written extensively on sacraments, liturgy, and spirituality.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 89:20-22, 25-30

Then you spoke in a vision.
To your faithful ones you said,
“I have bestowed my help on a warrior,
I have exalted one chosen from the people.

“I have found my servant David,
and with my holy oil anointed him.
My hand shall always be with him,
and my arm shall make him strong.

“My love and my faithfulness shall be with him;
by my name his might shall be exalted.
I will stretch out his hand to the Sea,
and his right hand upon the Rivers.

“He will call out to me, ‘You are my father,
my God, the rock of my salvation.’
I for my part will make him my firstborn,
the highest of the kings of the earth.

“I will keep my faithful love for him always;
with him my covenant shall last.
I will establish his descendants forever,
and his throne as lasting as the days of heaven.”

Glory to the Father . . .

SCRIPTURE

1 Corinthians 2:7-10

We speak God’s wisdom, mysterious, hidden, which
God predetermined before the ages for our glory,

and which none of the rulers of this age knew; for if they had known it, they would not have crucified the Lord of glory. But as it is written: / “What eye has not seen, and ear has not heard, / and what has not entered the human heart, / what God has prepared for those who love him,” / this God has revealed to us through the Spirit.

For the Spirit scrutinizes everything, even the depths of God.

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

ANTIPHON

You are witnesses of God's wisdom.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God, our help and our shield, you bless those who walk in your ways. We pray: *R.* Strengthen us, O God.

Inflame our hearts with courage, love, and patience as we seek to serve in Jesus' name. *R.*

Ease the anxiety of those who bear worries or heavy burdens. *R.*

Uphold those who seek healing and freedom from addiction. *R.*

Our Father . . .

May God bless us with the wisdom to comprehend what is the breadth and length and height and depth of Christ's love for us. Amen.

Friday, April 25

Morning

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

PSALM 107:1-3, 17-22

(opt. hymn, pp. 440–47)

“O give thanks to the LORD who is good,
whose faithful love endures forever.”

Let the redeemed of the LORD say this,
those redeemed from the hand of the foe,
and gathered from far-off lands,
from east and west, north and south.

Some fell sick on account of their sins,
and were afflicted on account of their guilt.
They had a loathing for every food;
they drew near to the gates of death.

Then they cried to the LORD in their need,
and God rescued them from their distress,
sending forth a word to heal them,
saving their life from destruction.

Let them give thanks for the love of the LORD,
God’s wonders for the human race.
Let them offer a sacrifice of thanks,
and tell of God’s deeds with rejoicing.

Glory to the Father . . .

SCRIPTURE

Isaiah 29:22-23

Thus says the LORD, / the God of the house of Jacob, /
who redeemed Abraham: / No longer shall Jacob be

ashamed, / no longer shall his face grow pale. / For when
his children see / the work of my hands in his midst, / They
shall sanctify my name; / they shall sanctify the Holy One
of Jacob, / be in awe of the God of Israel.

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

ANTIPHON

The disciples healed the sick through the power of Jesus'
name.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of enduring love, we give thanks for your faithful care.
In trust we pray: *R.* Redeeming God, hear our prayer.

Prosper works of justice, relationship building, and
peacemaking in your Church. *R.*

Safeguard those who are endangered by storm or
natural disaster. *R.*

Come to the aid of those for whom we have promised
to pray. *R.*

Our Father . . .

May God heal us of every ill and lead us along the path of
everlasting life, in Jesus our Savior. Amen.

Blessed Among Us

St. Mark

Evangelist (First Century)

Who was St. Mark? A disciple of Jesus and thus a witness to the story recounted in his Gospel? Perhaps the John Mark who appears in the book of Acts as a companion to Paul in his missionary journey? Regardless of his sources or his identity there is no doubt that in writing the first Gospel narrative, sometime around the year 70, Mark had a decisive influence on the subsequent shape of Christianity. Previously the teachings of Jesus had circulated in the form of sayings. Paul's letters contain almost no reference to the actual life story of Jesus. But for Mark, the authority of Jesus' message was rooted in his paradoxical identity as the suffering and crucified Messiah. For Mark, this was best communicated in the form of a story.

After predicting his own passion, Jesus foretells a similar fate for his disciples: "If any man would come after me, let him deny himself and take up his cross and follow me." Thus, Mark's Gospel becomes a handbook of discipleship. To be a Christian means patterning one's own life on Jesus' example of self-sacrificing love.

Mark's Gospel ends on a curiously dynamic and open-ended note. In place of an explicit account of the resurrection, he ends with the discovery of an empty tomb and the words of an angel: "Go tell his disciples and Peter that he is going before you to Galilee. There you will see him, as he told you." Thus Mark addresses contemporary disciples. Jesus is no longer in the past or confined to Mark's story. He has gone ahead to Galilee. Mark's readers must write their own conclusion by taking up the cross of discipleship and going forth to meet him for themselves.

"'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'You are the Messiah.'"

—Mark 8:29

Mass

Friday within the Octave of Easter

ENTRANCE ANTIPHON

Cf. Psalm 78 (77):53

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

COLLECT

Almighty ever-living God,
who gave us the Paschal Mystery
in the covenant you established
for reconciling the human race,
so dispose our minds, we pray,
that what we celebrate by professing the faith
we may express in deeds.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

4:1-12

There is no salvation through anyone else.

After the crippled man had been cured, while Peter and John were still speaking to the people, the priests, the captain of the temple guard, and the Sadducees confronted them, disturbed that they were teaching the people and proclaiming in Jesus the resurrection of the dead. They laid hands on Peter and John and put them in custody until the next day, since it was already evening. But many of those who heard the word came to believe and the number of men grew to about five thousand.

On the next day, their leaders, elders, and scribes were assembled in Jerusalem, with Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly class. They brought them into their presence and questioned them, "By what power or by what name have you done this?"

Then Peter, filled with the Holy Spirit, answered them, “Leaders of the people and elders: If we are being examined today about a good deed done to a cripple, namely, by what means he was saved, then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed. He is *the stone rejected by you, the builders, which has become the cornerstone*. There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.”

The word of the Lord.

RESPONSORIAL PSALM

118:1-2 and 4, 22-24, 25-27a

R. (22) The stone rejected by the builders has become the cornerstone. *or:* **R.** Alleluia.

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

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

Let those who fear the LORD say,
“His mercy endures forever.” **R.**

The stone which the builders rejected
has become the cornerstone.

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

This is the day the LORD has made;
let us be glad and rejoice in it. **R.**

O LORD, grant salvation!

O LORD, grant prosperity!

Blessed is he who comes in the name of the LORD;
we bless you from the house of the LORD.

The LORD is God, and he has given us light. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;
let us be glad and rejoice in it.

A reading from the holy Gospel according to John 21:1-14

*Jesus came over and took the bread and gave it to them,
and in like manner the fish.*

Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish. So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. When they climbed out on shore, they saw a charcoal fire with fish on it and bread. Jesus said to them, "Bring some of the fish you just caught." So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. Jesus came over and took the bread and gave

it to them, and in like manner the fish. This was now the third time Jesus was revealed to his disciples after being raised from the dead.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Perfect within us, O Lord, we pray,
the solemn exchange brought about by these paschal
offerings,
that we may be drawn from earthly desires
to a longing for the things of heaven.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. John 21:12-13

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

PRAYER AFTER COMMUNION

Keep safe, O Lord, we pray,
those whom you have saved by your kindness
that, redeemed by the Passion of your Son,
they may rejoice in his Resurrection.
Who lives and reigns for ever and ever.

Reflection

Follow Me

When Jesus questions Peter three times about his love for the Master, he is providing him with an opportunity to reverse the threefold denial made during those awful days of the passion. This is hard for Peter, and he shows his anguish: "Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you'" (21:17). The implication is

that Peter must accept this humbling experience to make amends for his previous infidelity.

. . . In a similar manner, we too die a little every time we act unselfishly, and we thereby prepare ourselves for the final offering. All this is surely implied when Jesus said to Peter, "Follow me" (21:19). Just as the power of Jesus' love was never more clearly evident than when he stood bound before Pilate, so also the love of his followers will be invincible when it least appears to be so. . . .

These discourses are addressed to all of us as well. Being attentive and obedient to the Spirit among us is the only way to discover who Jesus really is and how we can gradually come to live and love in him and thereby to become participants in his divine life. In a word, these discourses lead us into a deeper appreciation of that truth which became incarnate in Jesus and which enables us to make the most of this wonderful opportunity we call human life.

Fr. Demetrius Dumm, adapted from *A Mystical Portrait of Jesus*

Demetrius Dumm, OSB (d. 2013), was a monk of St. Vincent Archabbey in Latrobe, Pennsylvania, and a professor of New Testament studies at St. Vincent Seminary for almost fifty years.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 85:9-14

I will hear what the LORD God speaks,
who speaks of peace to his faithful people,
and those who turn to God in their hearts.
For those who fear God, salvation is near,
and the Lord's glory will dwell in our land.

Merciful love and faithfulness have met;
righteousness and peace have kissed.
Faithfulness shall spring from the earth,
and righteousness look down from heaven.

Also the LORD will bestow a great bounty,
and our earth shall yield its increase.
Righteousness will march as a vanguard,
and guide God's steps on the way.

Glory to the Father . . .

SCRIPTURE

2 Corinthians 4:5-7

We do not preach ourselves but Jesus Christ as Lord,
and ourselves as your slaves for the sake of Jesus. For
God who said, "Let light shine out of darkness," has shone
in our hearts to bring to light the knowledge of the glory
of God on the face of [Jesus] Christ.

But we hold this treasure in earthen vessels, that the sur-
passing power may be of God and not from us.

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

ANTIPHON

There is no salvation in any other name under heaven than Jesus Christ.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of salvation, your light shines forth through the darkness. In faith we pray: *R.* Enlighten us, O God.

Inspire us to see your face emanating through all of creation and in the faces of all whom we encounter. *R.*

Sensitize us to the needs of our neighbors and young adults. *R.*

Help us make choices that benefit the well-being of the earth. *R.*

Our Father . . .

May God console us in our sorrow and gently wipe away every tear from our eyes, through Jesus, the Risen Lord.
Amen.

Saturday, April 26

Morning

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

PSALM 72:1-4, 16-17

(opt. hymn, pp. 440–47)

O God, give your judgment to the king,
to a king's son your righteousness,
that he may judge your people in righteousness,
and your poor in right judgment.

May the mountains bring forth peace for the people,
and the hills bear peace in righteousness.
May he defend the poor of the people,
and save the children of the needy,
and crush the oppressor.

May grain be abundant in the land,
waving to the peaks of the mountains.
May its fruit rustle like Lebanon;
may the people flourish in the cities
like grass on the earth.

May his name endure forever,
his name continue like the sun.
Every tribe shall be blest in him,
all nations shall call him blessed.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 32:1-4

Give ear, O heavens, and let me speak; / let the earth
hear the words of my mouth! / May my teaching soak

in like the rain, / and my utterance drench like the dew, /
Like a downpour upon the grass, / like a shower upon the
crops. / For I will proclaim the name of the LORD, / praise
the greatness of our God!

The Rock—how faultless are his deeds, / how right all
his ways! / A faithful God, without deceit, / just and upright
is he!

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

ANTIPHON

Go into the whole world and proclaim the good news.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God of the prophets, in Jesus you fulfill our hopes.
In faith we pray: *R/*. God, come to our aid.

Restore the rights and dignity of those who suffer
discrimination or religious persecution. *R/*.

Inspire religious women and the laity to respond
creatively to the challenges of our times. *R/*.

Lead your Church to address bioethical challenges with
prayer, intelligence, wisdom, and grace. *R/*.

Our Father . . .

May God bless us with full knowledge of the life to which
we are called in Christ Jesus, our salvation and hope.
Amen.

Blessed Among Us

Venerable Nano Nagle

Founder, Presentation Sisters (1718–1784)

Honora Nagle, known as Nano, was born in a small town in County Cork, Ireland. Though she came from a wealthy family, like all Irish Catholics she felt the repressive burden of England's penal laws—a set of punitive restrictions on the faith and liberties of Irish Catholics designed to demoralize and weaken a defeated people. Apart from banishing all bishops and religious orders from Ireland, the laws abolished all Catholic schools.

Nano's early education was in one of the illegal “hedge schools” that proliferated in the countryside. Eventually she found the means to travel to Paris, where she quickly adapted to the pleasures of high society. She was, by her own account, “a lover of the world, and of vanity.” But upon the death of her parents she returned to Ireland. Becoming aware for the first time of the misery of her people, she felt that her life was being called to a higher purpose. In Cork, she risked imprisonment and even death by establishing a network of clandestine schools. As more women came to join her, she chose to establish a religious order devoted to serving the poor in every way. In 1775 she founded the Presentation Order, which eventually numbered many thousands, not only in Ireland but also in the West Indies and North America.

By the time of her death on April 26, 1784, her work was known and revered throughout Ireland and beyond. Her life is best summed up in her own motto: “Not words, but deeds.”

“I think any little labor I have, the Almighty has given me health to go through it; and if I did not make use of it in his service, he may deprive me of it.”

—Venerable Nano Nagle

Mass

Saturday within the Octave of Easter

ENTRANCE ANTIPHON

Psalm 105 (104):43

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

COLLECT

O God, who by the abundance of your grace
give increase to the peoples who believe in you,
look with favor on those you have chosen
and clothe with blessed immortality
those reborn through the Sacrament of Baptism.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

4:13-21

*It is impossible for us not to speak about
what we have seen and heard.*

Observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, the leaders, elders, and scribes were amazed, and they recognized them as the companions of Jesus. Then when they saw the man who had been cured standing there with them, they could say nothing in reply. So they ordered them to leave the Sanhedrin, and conferred with one another, saying, "What are we to do with these men? Everyone living in Jerusalem knows that a remarkable sign was done through them, and we cannot deny it. But so that it may not be spread any further among the people, let us give them a stern warning never again to speak to anyone in this name."

So they called them back and ordered them not to speak or teach at all in the name of Jesus. Peter and John, however,

said to them in reply, “Whether it is right in the sight of God for us to obey you rather than God, you be the judges. It is impossible for us not to speak about what we have seen and heard.” After threatening them further, they released them, finding no way to punish them, on account of the people who were all praising God for what had happened. The word of the Lord.

RESPONSORIAL PSALM

118:1 and 14-15ab, 16-18, 19-21

R. (21a) I will give thanks to you, for you have answered me. *or: R.* Alleluia.

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

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

The joyful shout of victory
in the tents of the just. **R.**

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

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

Though the LORD has indeed chastised me,
yet he has not delivered me to death. **R.**

Open to me the gates of justice;
I will enter them and give thanks to the LORD.

This is the gate of the LORD;
the just shall enter it.

I will give thanks to you, for you have answered me
and have been my savior. **R.**

GOSPEL ACCLAMATION

Psalm 118:24

This is the day the LORD has made;
let us be glad and rejoice in it.

A reading from the holy Gospel according to Mark 16:9-15

Go into the whole world and proclaim the Gospel to every creature.

When Jesus had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told his companions who were mourning and weeping. When they heard that he was alive and had been seen by her, they did not believe.

After this he appeared in another form to two of them walking along on their way to the country. They returned and told the others; but they did not believe them either.

But later, as the Eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. He said to them, "Go into the whole world and proclaim the Gospel to every creature."

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Grant, we pray, O Lord,
that we may always find delight in these paschal mysteries,
so that the renewal constantly at work within us
may be the cause of our unending joy.
Through Christ our Lord.

COMMUNION ANTIPHON

Galatians 3:27

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

PRAYER AFTER COMMUNION

Look with kindness upon your people, O Lord,
and grant, we pray,
that those you were pleased to renew by eternal mysteries
may attain in their flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.

Reflection

Uneducated, Ordinary Men

As I reflect on how things have turned out for me, today's readings touch a deeply personal note. "Uneducated, ordinary men." That certainly describes where I began. My father ran a gas station and, when that failed, worked as a bus foreman. My mother became a nurse who worked with returning Vietnam veterans. I worked nights at the local A&P, stocking shelves.

So, reading about Peter and John ("uneducated, ordinary men" like me) curing a crippled man who had begged daily for almost forty years at the temple, I am struck once more by Peter telling the man to rise and walk in the name of Jesus, and the man actually jumping for joy at what had just happened to him.

Of course, the high priest Annas and the religious authorities were nonplussed by what these followers of Jesus—whom they had insisted Pilate crucify—had done in his name. But what could they do, what with so many witnesses, but order them not to mention that man's name again?

But something had happened to Peter. On that first Easter, he and the other disciples had witnessed an event so radical, so inexplicable that it defied logic: Jesus raised from the dead! And here he was in their midst, urging them on now to "proclaim the Gospel to every creature." And impetuous Peter, called now to continue the work his Lord had begun, telling these same authorities that it was impossible not to proclaim what he had been witness to. Let this "uneducated, ordinary man," now radically transformed, serve as an example for us all.

Paul Mariani

Paul Mariani, professor emeritus of English at Boston College, is a poet, biographer, scholar, and critic. His most recent books of poems are Ordinary Time and All That Will Be New.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 110:1-4

The LORD's revelation to my lord:
"Sit at my right hand,
until I make your foes your footstool."

The LORD will send from Zion
your scepter of power:
rule in the midst of your foes.

With you is princely rule
on the day of your power.
In holy splendor, from the womb before the dawn,
I have begotten you.

The LORD has sworn an oath he will not change:
"You are a priest forever,
according to the order of Melchizedek."

Glory to the Father . . .

SCRIPTURE

1 Corinthians 3:6-11

| planted, Apollos watered, but God caused the growth.
| Therefore, neither the one who plants nor the one who
waters is anything, but only God, who causes the growth.
The one who plants and the one who waters are equal, and
each will receive wages in proportion to his labor. For we
are God's co-workers; you are God's field, God's building.

According to the grace of God given to me, like a wise
master builder I laid a foundation, and another is building
upon it. But each one must be careful how he builds upon

it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ.

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

ANTIPHON

It is impossible for us not to speak about the wonderful works of God.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of unity, in Jesus you call us to be of one mind and one heart. Hear us as we pray: **R.** God of peace, receive our prayer.

Prosper the works of justice, relationship-building, and reconciliation in your Church. **R.**

Advance access for women's health care, and support women in crisis pregnancies. **R.**

Foster gifts of compassion, self-knowledge, and faith in deacons, seminarians, and religious men and women in formation. **R.**

Our Father . . .

May God bless us, keep us in peace, and lead us to everlasting life, in Jesus our brother. Amen.



Sunday, April 27

Morning

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

PSALM 100

(opt. hymn, pp. 440–47)

Cry out with joy to the LORD, all the earth.
Serve the LORD with gladness.
Come before God, singing for joy.

Know that the LORD is God,
who made us, to whom we belong.
We are God's people, the sheep of God's flock.

Enter the temple gates with thanksgiving
and its courts with songs of praise.
Give thanks and bless God's name.

Indeed, how good is the LORD,
eternal God's merciful love.
God is faithful from age to age.

Glory to the Father . . .

SCRIPTURE

Isaiah 63:7-9

The loving deeds of the LORD I will recall, / the glorious
acts of the LORD, / Because of all the LORD has done for
us, / the immense goodness to the house of Israel, / Which
he has granted according to his mercy / and his many loving
deeds. / He said: "They are indeed my people, / children
who are not disloyal." / So he became their savior / in their

every affliction. / It was not an envoy or a messenger, / but his presence that saved them. / Because of his love and pity / the LORD redeemed them, / Lifting them up and carrying them / all the days of old.

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

ANTIPHON

Blessed are those who have not seen and have believed.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Lord God, you are our Shepherd and we are the flock.
With trust in your mercy and love, we pray:

R. God of goodness, receive our humble prayer.

Make your Church a place of welcome and an instrument of your mercy. **R.**

Deepen bonds of love and trust between spouses and within families. **R.**

Empower all people to embrace, respect, and protect life in all stages of development. **R.**

Our Father . . .

May God heal us in our affliction and carry us all our days, through the love and mercy of Jesus. Amen.

Mass

Second Sunday of Easter, Sunday of Divine Mercy

ENTRANCE ANTIPHON

1 Peter 2:2

Like newborn infants, you must long for the pure, spiritual milk, / that in him you may grow to salvation, alleluia.

Or:

4 Esdras 2:36-37

Receive the joy of your glory, giving thanks to God, / who has called you into the heavenly kingdom, alleluia.

GLORIA (p. 411)

COLLECT

God of everlasting mercy,
who in the very recurrence of the paschal feast
kindle the faith of the people you have made your own,
increase, we pray, the grace you have bestowed,
that all may grasp and rightly understand
in what font they have been washed,
by whose Spirit they have been reborn,
by whose Blood they have been redeemed.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

5:12-16

*More than ever, believers in the Lord,
great numbers of men and women, were added to them.*

Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico. None of the others dared to join them,

but the people esteemed them. Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.

The word of the Lord.

RESPONSORIAL PSALM

118:2-4, 13-15, 22-24

R. (1) Give thanks to the Lord for he is good, his love is everlasting. *or: R.* Alleluia.

Let the house of Israel say,

“His mercy endures forever.”

Let the house of Aaron say,

“His mercy endures forever.”

Let those who fear the LORD say,

“His mercy endures forever.” **R.**

I was hard pressed and was falling,

but the LORD helped me.

My strength and my courage is the LORD,

and he has been my savior.

The joyful shout of victory

in the tents of the just. **R.**

The stone which the builders rejected

has become the cornerstone.

By the LORD has this been done;

it is wonderful in our eyes.

This is the day the LORD has made;

let us be glad and rejoice in it. **R.**

A reading from the Book of Revelation 1:9-11a, 12-13, 17-19*I was dead, but now I am alive forever and ever.*

I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus, found myself on the island called Patmos because I proclaimed God's word and gave testimony to Jesus. I was caught up in spirit on the Lord's day and heard behind me a voice as loud as a trumpet, which said, "Write on a scroll what you see." Then I turned to see whose voice it was that spoke to me, and when I turned, I saw seven gold lampstands and in the midst of the lampstands one like a son of man, wearing an ankle-length robe, with a gold sash around his chest.

When I caught sight of him, I fell down at his feet as though dead. He touched me with his right hand and said, "Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld. Write down, therefore, what you have seen, and what is happening, and what will happen afterwards."

The word of the Lord.

GOSPEL ACCLAMATION**John 20:29**

You believe in me, Thomas, because you have seen me,
says the Lord;

blessed are they who have not seen me, but still believe!

A reading from the holy Gospel according to John 20:19-31*Eight days later Jesus came and stood in their midst.*

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace

be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.”

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” Thomas answered and said to him, “My Lord and my God!” Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

The Gospel of the Lord.

CREED (p. 412)

PRAYER OVER THE OFFERINGS

Accept, O Lord, we pray,
the oblations of your people
(and of those you have brought to new birth),
that, renewed by confession of your name and by Baptism,
they may attain unending happiness.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. John 20:27

Bring your hand and feel the place of the nails, / and do not be unbelieving but believing, alleluia.

PRAYER AFTER COMMUNION

Grant, we pray, almighty God,
that our reception of this paschal Sacrament
may have a continuing effect
in our minds and hearts.
Through Christ our Lord.

Reflection

The Moment of Joy

Doubts are silenced only by prayer and faith. Then, miraculously, men and women know that they cannot doubt any more. They believe with their hearts in the Triune God and in Our Lady and in all the church's teaching. *They believe that in them is hidden the answer to all doubts.*

By belief we become men and women of faith, men and women of Christ. He said, "Whoever acknowledges me before men, I will acknowledge before my Father." Now is the hour. Doubts fall away and Christ is acknowledged before men and women. Now faith has spread its wings and chased away all doubts. This is the moment of joy. It doesn't matter that it might be also the moment of pain. Joy overcomes pain, because now we suddenly know that all the while we were in darkness, knocking at all kinds of doors, Christ was there. So we stopped knocking and fell prostrate before his face. Somehow we knew that he would come to us, and he did.

Those who shed their doubts through faith know the resurrection. It is only when we really doubt, that we realize

Catherine de Hueck Doherty (1896–1985), a laywoman of Russian heritage, was foundress of the Madonna House Apostolate in Combermere, Canada. Details at madonnahouse.org.

[illegible]

Evening

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

(opt. hymn, pp. 440–47)

PSALM 24:1-6

The LORD's is the earth and its fullness,
the world, and those who dwell in it.
It is the Lord who set it on the seas,
and made it firm on the rivers.

Who shall climb the mountain of the LORD?
Who shall stand in God's holy place?
The clean of hands and pure of heart,
whose souls are not set on vain things,
who have not sworn deceitful words.

Blessings from the LORD shall they receive,
and right reward from the God who saves them.
Such are the people who seek the Lord,
who seek the face of the God of Jacob.

Glory to the Father . . .

SCRIPTURE

1 Corinthians 15:20-24

Now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power.

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

ANTIPHON

Do not be unbelieving, but believe.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Living God, you know us, and you love us. In hope we pray: *R.* God, in your mercy, give us life.

Instill Gospel wisdom, honesty, and courage in lawyers, juries, and judges. *R.*

Inspire detectives, police enforcement, and prison personnel to serve with integrity, truth, and compassion. *R.*

Welcome into your everlasting light all who have died in the hope of resurrection. *R.*

Our Father . . .

May God remove our blindness and renew our vision in the light of life in Christ, crucified and risen. Amen.



April 27–30

Second Week of Easter

Within the Word

Bearing Witness to Christ's Resurrection

I am a descendant of martyrs. Two of my uncles—my mother's brothers—were persecuted for their faith during the Communist regime in the 1950s. One was tortured and killed because he was a catechist; the other was publicly humiliated and severely beaten because he was a priest. His torturers noticed that when my uncle the priest raised his right hand and said, "In the name of the Father, and the Son, and the Holy Spirit," people bowed their heads in submission. To prevent from such an act, they broke his right hand.

Bearing witness to Christ both in words and deeds has been the hallmark of countless faithful Christians down through the ages. Tertullian—an early church father of the second century—correctly noted this, saying, "The blood of martyrs is the seed of the Church." In the Acts of the Apostles, which is proclaimed throughout the Easter season, bearing witness to Jesus as the risen Christ is a major and recurring theme. After his death and resurrection and just before his ascension into heaven, Jesus appeared and said to his disciples, "You will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8).

Peter and John (Monday's first reading), for example, refused to cave in to the demands of their persecutors and courageously bore witness to Jesus as the risen Christ. Even though they had been imprisoned and prohibited to speak of the name of Jesus, Peter and John "continued to speak the

word of God with boldness.” In Tuesday’s reading, Luke—the author of both the Gospel of Luke and the Acts of the Apostles—reports that “the community of believers was of one heart and mind.” Because they shared everything in common, there was no needy person among them. How extraordinary it must have been to be part of a community that was completely united and egalitarian. So impressed by the spirit of unity and love of the early disciples, Joseph the Levite from Cyprus sold everything he had and gave the proceeds to the Church. His action was so inspiring that the apostles gave him a new and more suitable name: “Barnabas,” which means “son of encouragement.” Barnabas bore testimony, not merely by word but by example.

Bearing witness to Christ’s resurrection is an essential aspect of the Easter kerygma or proclamation. St. Paul writes, “And if Christ has not been raised, then empty is our preaching; empty, too, your faith” (1 Cor 15:14).

In this Easter season, we are invited to make our faith in the Lord’s resurrection visible as well as credible to those we meet. We are to communicate to them not only in words but above all in deeds. How? The first thing we can do is to offer peace and reconciliation to those who are wounded and need healing, just as the risen Christ—the perfect embodiment of divine mercy—had done to the distraught disciples on that glorious Easter morning. And we can increase our commitment to the synodal Church that lives in the spirit of perfect communion, in which everyone feels equal and treasured.

—Fr. vănThanh Nguyễn

vănThanh Nguyễn, SVD, is professor of New Testament Studies and the Bishop Francis X. Ford, MM, Chair of Catholic Missiology at Catholic Theological Union, Chicago, Illinois. He has authored numerous articles and several books, including “Acts,” in The Jerome Biblical Commentary for the Twenty-First Century.

Monday, April 28

Morning

O Lord, open my lips.

And my mouth will proclaim your praise.

PSALM 103:1-5, 8-10

(opt. hymn, pp. 440-47)

Bless the LORD, O my soul,
and all within me, the holy name of God.

Bless the LORD, O my soul,
and never forget all God's benefits.

It is the Lord who forgives all your sins,
who heals every one of your ills,
who redeems your life from the grave,
who crowns you with love and compassion,
who fills your life with good things,
renewing your youth like an eagle's.

The LORD is compassionate and gracious,
slow to anger and abounding in love,
not always finding fault,
nor persisting in anger forever.
God does not treat us according to our sins,
nor repay us according to our faults.

Glory to the Father . . .

SCRIPTURE

Ecclesiastes 11:4-6

One who pays heed to the wind will never sow, / and
one who watches the clouds will never reap. / Just as
you do not know how the life breath / enters the human
frame in the mother's womb, / So you do not know the work
of God, / who is working in everything. / In the morning

sow your seed, / and at evening do not let your hand be idle:
/ For you do not know which of the two will be successful,
/ or whether both alike will turn out well.

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

ANTIPHON

Do not be amazed that I told you, "You must be born from above."

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Redeeming God, you fill our life with good things. In joy we pray: *R.* God, favor us with your love.

Help us to rejoice in our baptism and live as children of God. *R.*

Give good zeal, knowledge, and perseverance to pilots, drivers, and all transportation personnel. *R.*

Shower your care upon families of loved ones with an addiction. *R.*

Our Father . . .

May God show us compassion, heal every one of our ills, and renew our hope, through Jesus our life. Amen.

Blessed Among Us

Blessed Pauline von Mallinckrodt

Founder, Sisters of Christian Charity (1817–1881)

Pauline von Mallinckrodt was the daughter of a German politician. Though raised in comfort, even as a child she felt a deep bond with the poor. After her family moved to Paderborn, she was particularly moved by the hardship of slum dwellers and other victims of the Industrial Revolution. With other young women she began to care for the sick and dying. In 1840 she conceived the idea of forming kindergartens for young children whose working parents could not care for them. Two years later, she extended her work to care for the blind.

In 1849 Pauline and her companions formed the Sisters of Christian Charity. The congregation grew quickly, and by 1871 there were 244 sisters. At this point, however, a program of anti-Catholic legislation under Otto von Bismarck struck all religious communities in Prussia. In 1876 the sisters' house in Paderborn was seized. Pauline accepted these events with equanimity: "The Lord gives and the Lord takes away," she said. The community moved to Belgium.

Meanwhile, requests came from the United States for sisters to work with German immigrants. Mother Pauline herself made the voyage and established a motherhouse for the order in Wilkes-Barre, Pennsylvania. When the persecution in her homeland lifted, she returned to Paderborn. There she died on April 30, 1881. She was beatified in 1985.

"We must confidently look for God in our suffering brethren."

—Blessed Pauline von Mallinckrodt

Mass

Monday of the Second Week of Easter

[*St. Peter Chanel; St. Louis Grignion de Montfort, opt. memorials*]

ENTRANCE ANTIPHON

Romans 6:9

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

COLLECT

Grant, we pray, almighty God,
that we, who have been renewed by paschal remedies,
transcending the likeness of our earthly parentage,
may be transformed in the image of our heavenly maker.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

4:23-31

*As they prayed, they were all filled with the Holy Spirit
and continued to speak the word of God with boldness.*

After their release Peter and John went back to their own people and reported what the chief priests and elders had told them. And when they heard it, they raised their voices to God with one accord and said, "Sovereign Lord, maker of heaven and earth and the sea and all that is in them, you said by the Holy Spirit through the mouth of our father David, your servant: / *Why did the Gentiles rage / and the peoples entertain folly? / The kings of the earth took their stand / and the princes gathered together / against the Lord and against his anointed.* / Indeed they gathered in this city against your holy servant Jesus whom you anointed, Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, to do what your hand and your will had long ago

planned to take place. And now, Lord, take note of their threats, and enable your servants to speak your word with all boldness, as you stretch forth your hand to heal, and signs and wonders are done through the name of your holy servant Jesus.” As they prayed, the place where they were gathered shook, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

The word of the Lord.

RESPONSORIAL PSALM

2:1-3, 4-7a, 7b-9

R. (see 11d) **Blessed are all who take refuge in the Lord. or:**

R. Alleluia.

Why do the nations rage
and the peoples utter folly?
The kings of the earth rise up,
and the princes conspire together
against the LORD and against his anointed:
“Let us break their fetters
and cast their bonds from us!” **R.**

He who is throned in heaven laughs;
the LORD derides them.
Then in anger he speaks to them;
he terrifies them in his wrath:
“I myself have set up my king
on Zion, my holy mountain.”
I will proclaim the decree of the LORD. **R.**

The LORD said to me, “You are my Son;
this day I have begotten you.
Ask of me and I will give you
the nations for an inheritance
and the ends of the earth for your possession.
You shall rule them with an iron rod;
you shall shatter them like an earthen dish.” **R.**

GOSPEL ACCLAMATION

Colossians 3:1

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

A reading from the holy Gospel according to John 3:1-8

*No one can enter the Kingdom of God without
being born of water and Spirit.*

There was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him.” Jesus answered and said to him, “Amen, amen, I say to you, unless one is born from above, he cannot see the Kingdom of God.” Nicodemus said to him, “How can a man once grown old be born again? Surely he cannot reenter his mother’s womb and be born again, can he?” Jesus answered, “Amen, amen, I say to you, unless one is born of water and Spirit he cannot enter the Kingdom of God. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, ‘You must be born from above.’ The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.”

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Receive, O Lord, we pray,
these offerings of your exultant Church,
and, as you have given her cause for such great gladness,
grant also that the gifts we bring
may bear fruit in perpetual happiness.
Through Christ our Lord.

COMMUNION ANTIPHON

John 20:19

Jesus stood in the midst of his disciples and said to them:
/ Peace be with you, alleluia.

PRAYER AFTER COMMUNION

Look with kindness upon your people, O Lord,
and grant, we pray,
that those you were pleased to renew by eternal mysteries
may attain in their flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.

Reflection

Born from Above

Thanks to the restoration of Easter Vigil baptism in many of our churches, our dominant understanding of baptism in our catechesis and liturgical celebrations is that of death and burial in Christ (Romans chapter 6).

Today's Gospel, however, puts before us another primary image of baptism as being born anew, literally born "from above" through water and the Holy Spirit. While not incompatible with baptism as death and burial from which we "walk in newness of life," baptism as new birth in Christ is an image that invites our attention and suggests an alternative focus. Rooted not in Easter but in Pentecost and the baptism of Jesus in the Jordan River, this understanding of baptism as being born from above suggests a whole cluster of images, including seeing the baptismal font as *womb*, rather than tomb, and interpreting baptism, in the words of the late Mark Searle, using the metaphors of "adoption, divinization, sanctification, gift of the Spirit, indwelling, glory, power, wisdom, rebirth, restoration, [and] mission."

Baptism as being born from above through water and the Holy Spirit is all about becoming sons and daughters in the Son himself, who was proclaimed precisely as Son of God at his baptism by John. In the words of the inscription on the Lateran baptistery: "Here a people of godly race are born for heaven; the Spirit gives them life in the fertile waters. The Church-Mother, in these waves, bears her children like virginal fruit she has conceived by the Holy Spirit. Hope for the kingdom of heaven, you who are reborn in this spring, for those who are born but once have no share in the life of blessedness." What a rich and inviting image of baptism John chapter 3 provides for us.

Maxwell E. Johnson

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Evening

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

PSALM 34:12-19

(opt. hymn, pp. 440–47)

Come, children, and hear me,
that I may teach you the fear of the LORD.
Who is eager for life
and longs to see prosperous days?

Guard your tongue from evil,
and your lips from speaking deceit.
Turn aside from evil and do good.
Seek after peace, and pursue it.

The eyes of the LORD are on the righteous;
God's ears are open to their cry.
The LORD's face is turned against the wicked
to cut off their remembrance from the earth.

When the righteous cry out, the LORD hears,
and rescues them in all their distress.
The LORD is close to the brokenhearted,
and saves those whose spirit is crushed.

Glory to the Father . . .

SCRIPTURE

Romans 8:5-9a

T]hose who live according to the flesh are concerned with the things of the flesh, but those who live according to the spirit with the things of the spirit. The concern of the flesh is death, but the concern of the spirit is life and peace. For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it; and those

who are in the flesh cannot please God. But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you.

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

ANTIPHON

Only those born of water and Spirit can enter the kingdom of God.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

Compassionate God, you are close to the brokenhearted. In faith we pray: **R/**. God, look upon us with love.

Give light to our eyes, and help us to show appreciation to one another. **R/**.

Rescue those who are kidnapped, trafficked, or missing. **R/**.

Help scientists to advance research and treatment of diabetes, cancer, and other chronic diseases. **R/**.

Our Father . . .

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

Tuesday, April 29

Morning

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

PSALM 5:2-6, 12-13

(opt. hymn, pp. 440–47)

To my words give ear, O LORD;
give heed to my sighs.
Attend to the sound of my cry,
my Sovereign and my God.

To you do I pray, O LORD.
In the morning you hear my voice;
in the morning I plead and watch before you.

You are no God who delights in evil;
no sinner is your guest.
The boastful shall not stand before your eyes.

All who take refuge in you shall be glad,
and ever cry out their joy.
You shelter them; in you they rejoice,
those who love your name.
It is you who bless the righteous, O LORD,
you surround them with your favor like a shield.

Glory to the Father . . .

SCRIPTURE

Deuteronomy 15:7-8, 10-11

If one of your kindred is in need in any community in the land which the LORD, your God, is giving you, you shall not harden your heart nor close your hand against your kin who is in need. Instead, you shall freely open your hand

and generously lend what suffices to meet that need. When you give, give generously and not with a stingy heart; for that, the LORD, your God, will bless you in all your works and undertakings. The land will never lack for needy persons; that is why I command you: “Open your hand freely to your poor and to your needy kin in your land.”

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

ANTIPHON

Distribution was made to each according to need.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

Gracious God, you blessed St. Catherine with wholehearted zeal for your Word. In company with her we pray:

R. O God, hear us.

Advance avenues for continued dialogue and understanding between the Pope, bishops, and women in the Church. **R.**

Open our hands and hearts to extend help to those who are in need in our neighborhoods and cities. **R.**

Help us to find ways to secure adequate health care and housing for all people. **R.**

Our Father . . .

May God bless us with truth in our vision and charity in our hearts as we seek to do God’s will. Amen.

Blessed Among Us

St. Catherine of Siena

Doctor of the Church (1347–1380)

St. Catherine of Siena was one of the greatest saints of a tumultuous era. Like other great mystics, she enjoyed an intimate relationship with Christ. This was certified by a dazzling array of miraculous signs, which even in her lifetime made her something of a celebrity. What was distinctive about Catherine was the way she mediated through her own heart the burning love of Christ and the needs of her time.

Early in life she declared her betrothal to Christ. When her parents retaliated by forcing her to work as a household servant, she responded by erecting within her heart “a secret cell” of “self-knowledge” to which she could retreat from her daily drudgery. Eventually, while still living at home, she was permitted to put on the habit of a Dominican tertiary. But after three years she experienced a mystical marriage with Christ, which launched her on a new public career as she cared for the poor and sick and attracted a large band of disciples. As Jesus prompted her: “The service you cannot do me you must render to your neighbors.”

In 1374 she received a divine commission to help heal the world and the Church. She wrote hundreds of letters to the pope, monarchs, and other powerful men, counseling them on their duties to make peace and restore unity in the Church. She even traveled to Avignon on a mission to persuade the pope to return to his see in Rome. After a final vision in which she saw the Church, as if like a mighty ship, placed on her back, she collapsed in pain. She died soon after, on April 29, 1380.

In 1970 she was declared a Doctor of the Church.

“All the way to heaven is heaven, because He said, ‘I am the way.’”

—St. Catherine of Siena

Mass

St. Catherine of Siena, Memorial

ENTRANCE ANTIPHON

Here is a wise virgin, from among the number of the prudent, / who went forth with lighted lamp to meet Christ, alleluia.

COLLECT

O God, who set Saint Catherine of Siena on fire with
divine love
in her contemplation of the Lord's Passion
and her service of your Church,
grant, through her intercession,
that your people,
participating in the mystery of Christ,
may ever exult in the revelation of his glory.
Who lives and reigns with you in the unity of the
Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

4:32-37

The community of believers was of one heart and mind.

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the Apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the Apostles, and they were distributed to each according to need.

Thus Joseph, also named by the Apostles Barnabas (which is translated “son of encouragement”), a Levite, a Cypriot by birth, sold a piece of property that he owned, then brought the money and put it at the feet of the Apostles. The word of the Lord.

RESPONSORIAL PSALM

93:1ab, 1cd-2, 5

R. (1a) The Lord is king; he is robed in majesty.

or: R. Alleluia.

The LORD is king, in splendor robed;
robed is the LORD and girt about with strength. **R.**

And he has made the world firm,
not to be moved.

Your throne stands firm from of old;
from everlasting you are, O LORD. **R.**

Your decrees are worthy of trust indeed:
holiness befits your house,
O LORD, for length of days. **R.**

GOSPEL ACCLAMATION

John 3:14-15

The Son of Man must be lifted up,
so that everyone who believes in him
may have eternal life.

A reading from the holy Gospel according to John 3:7b-15

*No one has gone up to heaven except the one
who has come down from heaven, the Son of Man.*

Jesus said to Nicodemus: “‘You must be born from above.’ The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.” Nicodemus answered and said to him, “How can

this happen?" Jesus answered and said to him, "You are the teacher of Israel and you do not understand this? Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life."

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Accept, O Lord, the saving sacrifice we offer
in commemoration of Saint Catherine,
so that, instructed by her teaching,
we may give ever more fervent thanks
to you, the one true God.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. 1 John 1:7

If we walk in the light, as God is in the light, / then we
have fellowship with one another, / and the blood of his
Son Jesus Christ / cleanses us from all sin, alleluia.

PRAYER AFTER COMMUNION

May the heavenly table
at which we have been fed, O Lord,
confer eternal life upon us,
as even in this world
it nourished the life of Saint Catherine.
Through Christ our Lord.

Reflection

Follow this Way

[First] I made a bridge of my Son as he lived in your company. And though that living bridge has been taken from your sight, there remains the bridgeway of his teaching, which . . . is held together by my power and my Son's wisdom and the mercy of the Holy Spirit. My power gives the virtue of courage to those who follow this way. Wisdom gives them light to know the truth along the way. And the Holy Spirit gives them a love that . . . leaves only virtuous love. So now as much as before, through his teaching as much as when he was among you, he is the way and truth and life—the way that is the bridge leading to the very height of heaven.

This is what he meant when he said, “I came from the Father and I am returning to the Father,” and “I will come back to you.” In other words: My Father sent me to you and made me your bridge so that you might escape from the river and be able to reach life. . . .

So you must follow the way courageously, not in the fog but with the light of faith that I gave you as your most important adornment in holy baptism.

St. Catherine of Siena

Catherine of Siena (1347–1380) was a mystic and Dominican tertiary who counseled and challenged popes and rulers. She is known for her many spiritual writings and is a Doctor of the Church.

Evening

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

(opt. hymn, pp. 440–47)

PSALM 99:1-2, 5-9

The LORD is king; the peoples tremble.
God is enthroned on the cherubim; earth quakes.
The LORD is great in Zion,
exalted over all the peoples.

Exalt the LORD our God;
bow down before God's footstool,
for the Lord our God is holy!

Among God's priests were Aaron and Moses;
among those who invoked God's name was Samuel.
They cried out to the LORD, who answered.

To them the Lord spoke in the pillar of cloud.
They obeyed the decrees and the statutes
which the Lord had given them.

O LORD our God, you answered them.
For them you were a God who forgives,
and yet you punished their offenses.

Exalt the LORD our God;
bow down before the holy mountain,
for the LORD our God is holy.

Glory to the Father . . .

SCRIPTURE

Romans 10:5-9

Moses writes about the righteousness that comes from
[the] law, "The one who does these things will live by

them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will go up into heaven?’ (that is, to bring Christ down) or ‘Who will go down into the abyss?’ (that is, to bring Christ up from the dead).” But what does it say? / “The word is near you, / in your mouth and in your heart” / (that is, the word of faith that we preach), for, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

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

ANTIPHON

The Son of Man must be lifted up so that everyone who believes in him may have eternal life.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of all grace, you protect us in times of affliction and sadness. With trust, we pray: *R.* Hear us, O God.

Comfort and protect orphans, unaccompanied migrant children, and all who are vulnerable. *R.*

Unite people of faith in finding ways to secure food, clean water, and safe shelter worldwide. *R.*

Give us a sense of awe for the wonders of the night sky. *R.*

Our Father . . .

May the God of hope fill us with all joy and peace in believing, so that we may abound in hope by the power of the Holy Spirit. Amen.

Wednesday, April 30

Morning

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

PSALM 19:8-11

(opt. hymn, pp. 440–47)

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

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

The fear of the LORD is pure,
abiding forever.
The judgments of the LORD are true;
they are, all of them, righteous.

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

Glory to the Father . . .

SCRIPTURE

Deuteronomy 7:7-9

It was not because you are more numerous than all the peoples that the LORD set his heart on you and chose you; for you are really the smallest of all peoples. It was because the LORD loved you and because of his fidelity to the oath

he had sworn to your ancestors, that the LORD brought you out with a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt. Know, then, that the LORD, your God, is God: the faithful God who keeps covenant mercy to the thousandth generation toward those who love him and keep his commandments.

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

ANTIPHON

God so loved the world that he gave his only son that we might have eternal life.

CANTICLE OF ZECHARIAH (*inside front cover*)

INTERCESSIONS

God beyond all names, your law of love gladdens the heart. In faith we pray: *R/*. Lead us to your light, O God.

Inspire editors, translators, and Scripture scholars. *R/*.

Help us to address the causes of structural racism and hate speech. *R/*.

Prosper efforts to counsel and provide health care for expectant teenagers and women in crisis pregnancies. *R/*.

Our Father . . .

May the God of grace bless us and lead us to praise all our days, through Jesus, crucified and risen. Amen.

Blessed Among Us

Daniel Berrigan

Jesuit, Peacemaker (1921–2016)

Daniel Berrigan, one of the great prophets and peacemakers of his time, died on April 30, 2016, just shy of his 95th birthday. Along with his friends Dorothy Day and Thomas Merton, he charted a course of uncommon faithfulness to the way of Jesus, standing with the victims of violence and bearing witness to the God of Peace. “If you want to follow Jesus,” he said, “you’d better look good on wood.”

Ordained a Jesuit priest in 1952, Fr. Berrigan found his distinctive vocation in response to the horrendous death toll of the Vietnam War. In 1968, along with his brother Philip—a Josephite priest—and seven others, he seized files from a draft board in Catonsville, Maryland, and burned them with home-made napalm. From the courtroom transcripts he produced a classic play, *The Trial of the Catonsville Nine*, which included his words: “We have chosen to say / with the gift of our liberty / if necessary our lives: the violence stops here / the death stops here . . . / this war stops here.” Eventually he served two years in prison for this action—one of innumerable arrests over the years, particularly in protest of preparations for nuclear war. Much less public was his service in a home for cancer patients, and later with AIDS patients during the height of the deadly epidemic of the 1980s. “Peacemaking is hard,” he wrote, “hard almost as war. / The difference being one / we can stake life upon / and limb, and thought, and love.”

“Our apologies, good friends, for the fracture of good order, the burning of paper instead of children. . . . We could not, so help us God, do otherwise. For we are sick at heart, our hearts give us no rest for thinking of the Land of Burning Children.”

—Daniel Berrigan, SJ

Mass

Wednesday of the Second Week of Easter

[*St. Pius V, opt. memorial*]

ENTRANCE ANTIPHON

Cf. Psalm 18 (17):50; 22 (21):23

I will praise you, Lord, among the nations; / I will tell of your name to my kin, alleluia.

COLLECT

As we recall year by year the mysteries
by which, through the restoration of its original dignity,
human nature has received the hope of rising again,
we earnestly beseech your mercy, Lord,
that what we celebrate in faith
we may possess in unending love.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

A reading from the Acts of the Apostles

5:17-26

*The men whom you put in prison are in the temple area
and are teaching the people.*

The high priest rose up and all his companions, that is, the party of the Sadducees, and, filled with jealousy, laid hands upon the Apostles and put them in the public jail. But during the night, the angel of the Lord opened the doors of the prison, led them out, and said, "Go and take your place in the temple area, and tell the people everything about this life." When they heard this, they went to the temple early in the morning and taught. When the high priest and his companions arrived, they convened the Sanhedrin, the full senate of the children of Israel, and sent to the jail to have them brought in. But the court officers who went did not find them in the prison, so they came back and reported, "We found the jail securely locked and the guards

stationed outside the doors, but when we opened them, we found no one inside.” When the captain of the temple guard and the chief priests heard this report, they were at a loss about them, as to what this would come to. Then someone came in and reported to them, “The men whom you put in prison are in the temple area and are teaching the people.” Then the captain and the court officers went and brought them, but without force, because they were afraid of being stoned by the people.

The word of the Lord.

RESPONSORIAL PSALM

34:2-3, 4-5, 6-7, 8-9

R. (7a) The Lord hears the cry of the poor. *or.* **R.** Alleluia.

I will bless the LORD at all times;

his praise shall be ever in my mouth.

Let my soul glory in the LORD;

the lowly will hear me and be glad. **R.**

Glorify the LORD with me,

let us together extol his name.

I sought the LORD, and he answered me

and delivered me from all my fears. **R.**

Look to him that you may be radiant with joy,

and your faces may not blush with shame.

When the poor one called out, the LORD heard,

and from all his distress he saved him. **R.**

The angel of the LORD encamps

around those who fear him, and delivers them.

Taste and see how good the LORD is;

blessed the man who takes refuge in him. **R.**

GOSPEL ACCLAMATION

John 3:16

God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might have eternal life.

A reading from the holy Gospel according to John 3:16-21

God sent his Son that the world might be saved through him.

God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only-begotten Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

O God, who by the wonderful exchange effected in this sacrifice

have made us partakers of the one supreme Godhead,
grant, we pray,

that, as we have come to know your truth,
we may make it ours by a worthy way of life.

Through Christ our Lord.

COMMUNION ANTIPHON

Cf. John 15:16, 19

I have chosen you from the world, says the Lord, / and
have appointed you to go and bear fruit, / fruit that will
last, alleluia.

PRAYER AFTER COMMUNION

Graciously be present to your people, we pray, O Lord,
and lead those you have imbued with heavenly mysteries

to pass from former ways to newness of life.
Through Christ our Lord.

Reflection

Limned in the Likeness of God

On November 29, 1864, Chief White Antelope of the Cheyenne nation, emerged from his lodge at daybreak, startled by the sound of gunshots. The village, then settled at Sand Creek, Colorado, was surrounded by 675 US Army soldiers, firing indiscriminately at terrified men, women, and children. There was no escape. The chief stood calmly, arms folded, and sang his death song: “Nothing lives long. Only the earth and the mountains.”

Opening his posthumous memoir with this horrifying event, Frank Waters, noted author of the American Southwest, observes that “the wind and the rain of time and change prove the truth of White Antelope’s song.” Time and change “alter our daily lives, wash away civilizations. Only the earth and its mountains, visible parts of an unseen whole, endure forever.”

In the hymnic cosmology of John 3:16-21, Christ Jesus is the light and love who bodily “came into the world” to show us the way back to our humanity, limned in the likeness of God. Yet generation after generation, too often hiding behind a mask of false Christianity, of idolatrous faith, this is the verdict: “that the light came into the world but people preferred darkness to light.” From a Christian perspective, White Antelope spoke truthfully at his death, but only by half. He and the Native peoples who were massacred on that terrible morning remain part of the “unseen whole” that endures forever in the mercy and justice of God.

To be a companion of Jesus is to commit ourselves to the unseen whole, which is to say, that everything, without exception—the mountains and the earth, and all the living things and peoples who inhabit her—belongs to God. Only in God can we sing our death song in peace.

Christopher Pramuk

Christopher Pramuk, author of Hope Sings, So Beautiful, is University Chair of Ignatian Thought and Imagination and a professor of theology at Regis University in Denver, where he resides with his wife, Lauri, and their four children.

[illegible]

Evening

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

(opt. hymn, pp. 440–47)

PSALM 119:41–48

LORD, let your love come upon me,
the salvation you have promised.
I shall answer those who taunt me,
for I trust in your word.

Never take the word of truth from my mouth,
for I hope in your decrees.
I shall always keep your law,
forever and ever.

I shall walk on a spacious plain,
for I seek your precepts.
I will speak of your decrees before rulers,
and not be abashed.

In your commands I have found my delight;
these I have loved.
I reach out to your commands, which I love,
and ponder your statutes.

Glory to the Father . . .

SCRIPTURE

1 John 2:7–10

Beloved, I am writing no new commandment to you but an old commandment that you had from the beginning. The old commandment is the word that you have heard. And yet I do write a new commandment to you, which holds true in him and among you, for the darkness is passing away, and the true light is already shining. Whoever says he is in the light, yet hates his brother, is still in

the darkness. Whoever loves his brother remains in the light, and there is nothing in him to cause a fall.

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

ANTIPHON

Whoever lives in the truth comes to the light.

CANTICLE OF MARY (*inside back cover*)

INTERCESSIONS

God of peace, your gift of love is planted deep within our hearts. In faith we pray: *R.* O God, hear our prayer.

Help us to ensure safety in schools and all public places. *R.*

Give insight, wisdom, and compassion to counselors and spiritual companions. *R.*

Grant everlasting life in Christ to all who have gone before us in in faith. *R.*

Our Father . . .

May God bless us and lead us to find our life in Christ Jesus, our resurrection and hope. Amen.

The Order of Mass

■ In the name of the Father, and of the Son, and of the Holy Spirit.

■ Amen.

GREETING

A The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.
And with your spirit.

B Grace to you and peace from God our Father
and the Lord Jesus Christ.
And with your spirit.

C The Lord be with you.
And with your spirit.

PENITENTIAL ACT

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

(Pause)

A I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

B Have mercy on us, O Lord.
For we have sinned against you.
Show us, O Lord, your mercy.
And grant us your salvation.

These or other invocations may be used.

C You were sent to heal the contrite of heart:
Lord, have mercy. **Or:** Kyrie, eleison.
Lord, have mercy. **Or:** Kyrie, eleison.
You came to call sinners:
Christ, have mercy. **Or:** Christe, eleison.
Christ, have mercy. **Or:** Christe, eleison.
You are seated at the right hand of the Father to
intercede for us:
Lord, have mercy. **Or:** Kyrie, eleison.
Lord, have mercy. **Or:** Kyrie, eleison.

■ May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

■ Amen.

KYRIE

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

■ Lord, have mercy. ■ Kyrie, eleison.

■ Lord, have mercy. ■ Kyrie, eleison.

■ Christ, have mercy. ■ Christe, eleison.

■ Christ, have mercy. ■ Christe, eleison.

■ Lord, have mercy. ■ Kyrie, eleison.

■ Lord, have mercy. ■ Kyrie, eleison.

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT (OPENING PRAYER)

LITURGY OF THE WORD

FIRST READING

RESPONSORIAL PSALM

SECOND READING

GOSPEL ACCLAMATION

GOSPEL

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

■ The Lord be with you.

■ And with your spirit.

■ A reading from the holy Gospel according to **N**.

■ Glory to you, O Lord.

At the end:

■ The Gospel of the Lord.

■ Praise to you, Lord Jesus Christ.

Through the words of the Gospel
may our sins be wiped away.

HOMILY

PROFESSION OF FAITH

[The Apostles' Creed can be found on p. 438]

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow, up to and including and became man,
all bow.

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

PRAYER OF THE FAITHFUL (BIDDING PRAYERS)

LITURGY OF THE EUCHARIST

PRESENTATION AND PREPARATION OF THE GIFTS

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Blessed be God for ever.

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

Blessed be God for ever.

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

INVITATION TO PRAYER

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

PRAYER OVER THE OFFERINGS

EUCCHARISTIC PRAYER

- The Lord be with you. ■ And with your spirit.
- Lift up your hearts. ■ We lift them up to the Lord.
- Let us give thanks to the Lord our God.
- It is right and just.

PREFACE I OF LENT

The spiritual meaning of Lent

(The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For by your gracious gift each year
your faithful await the sacred paschal feasts
with the joy of minds made pure,
so that, more eagerly intent on prayer
and on the works of charity,
and participating in the mysteries
by which they have been reborn,
they may be led to the fullness of grace
that you bestow on your sons and daughters.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF THE FIFTH SUNDAY OF LENT, YEAR A

Lazarus

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For as true man he wept for Lazarus his friend
and as eternal God raised him from the tomb,
just as, taking pity on the human race,
he leads us by sacred mysteries to new life.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.

May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE III OF LENT

The fruits of abstinence

(The following Preface is said in Masses of the weekdays of Lent and on days of fasting.)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you will that our self-denial should give you thanks,
humble our sinful pride,
contribute to the feeding of the poor,
and so help us imitate you in your kindness.

And so we glorify you with countless Angels,
as with one voice of praise we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF THE PASSION OF THE LORD

The power of the Cross

(The following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For through the saving Passion of your Son
the whole world has received a heart
to confess the infinite power of your majesty,
since by the wondrous power of the Cross
your judgment on the world is now revealed
and the authority of Christ crucified.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF THE PASSION OF THE LORD

The victory of the Passion

(The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For the days of his saving Passion
and glorious Resurrection are approaching,
by which the pride of the ancient foe is vanquished
and the mystery of our redemption in Christ is celebrated.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.

May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.
As we eat his flesh that was sacrificed for us,
we are made strong,

and, as we drink his Blood that was poured out for us,
we are washed clean.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF EASTER

The Paschal Mystery

(The following Preface is said during Easter Time. At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time.)

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but (on this night / on this day / in this time) above all
to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

For he is the true Lamb
who has taken away the sins of the world;
by dying he has destroyed our death,
and by rising, restored our life.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

SANCTUS

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

EUCCHARISTIC PRAYER I (Roman Canon)

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept

and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Remember, Lord, your servants **N.** and **N.**
and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
✠ and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,

Peter and Paul, Andrew,
 (James, John,
 Thomas, James, Philip,
 Bartholomew, Matthew,
 Simon and Jude;
 Linus, Cletus, Clement, Sixtus,
 Cornelius, Cyprian,
 Lawrence, Chrysogonus,
 John and Paul,
 Cosmas and Damian)
 and all your Saints;
 we ask that through their merits and prayers,
 in all things we may be defended
 by your protecting help.
 (Through Christ our Lord. Amen.)

From the Mass of the Easter Vigil until the Second Sunday of Easter
 Celebrating the most sacred night (day)
 of the Resurrection of our Lord Jesus Christ in the flesh,
 and in communion with those whose memory we venerate,
 especially the glorious ever-Virgin Mary,
 Mother of our God and Lord, Jesus Christ, †

Therefore, Lord, we pray:
 graciously accept this oblation of our service,
 that of your whole family;
 order our days in your peace,
 and command that we be delivered from eternal damnation
 and counted among the flock of those you have chosen.
 (Through Christ our Lord. Amen.)

From the Mass of the Easter Vigil until the Second Sunday of Easter
 Therefore, Lord, we pray:
 graciously accept this oblation of our service,
 that of your whole family,
 which we make to you

also for those to whom you have been pleased to give
the new birth of water and the Holy Spirit,
granting them forgiveness of all their sins;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.
(Through Christ our Lord. Amen.)

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,

WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

A We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

B When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

C Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,

and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,
may be filled with every grace and heavenly blessing.
(Through Christ our Lord. Amen.)

Remember also, Lord, your servants **N.** and **N.**,
who have gone before us with the sign of faith
and rest in the sleep of peace.

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.
(Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,

but granting us your pardon,
through Christ our Lord.

Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Amen.

The Lord's Prayer, p. 434.

EUCCHARISTIC PRAYER II

Preface

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

You are indeed Holy, O Lord,
the fount of all holiness.

Make holy, therefore, these gifts, we pray,

by sending down your Spirit upon them like the dewfall,
so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

A We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

B When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

C Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Amen.

The Lord's Prayer, p. 434.

EUCCHARISTIC PRAYER III

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,
that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,
at whose command we celebrate these mysteries.

For on the night he was betrayed
he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

In a similar way, when supper was ended,
he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.**

DO THIS IN MEMORY OF ME.

The mystery of faith.

A We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

B When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

C Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Therefore, O Lord, as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.

Look, we pray, upon the oblation of your Church
and, recognizing the sacrificial Victim by whose death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.

May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with your blessed Apostles and glorious Martyrs
(with Saint **N.:** the Saint of the day or Patron Saint)
and with all the Saints,

on whose constant intercession in your presence
we rely for unfailing help.

May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant **N.** our Pope and **N.** our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.

Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

† To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory
through Christ our Lord,
through whom you bestow on the world all that is good. †

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Amen.

The Lord's Prayer, p. 434.

EUCCHARISTIC PRAYER IV

Preface

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.

You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.

And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.

For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.
To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.

Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,
that they may become
the Body and ✠ Blood of our Lord Jesus Christ
for the celebration of this great mystery,
which he himself left us
as an eternal covenant.

For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,
he took bread, blessed and broke it,
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way,
taking the chalice filled with the fruit of the vine,
he gave thanks,
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

A We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

B When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

C Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Therefore, O Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,

the sacrifice acceptable to you
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise of your glory.

Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope,
N. our Bishop, and the whole Order of Bishops,
all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.

Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.

To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the Blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,
through whom you bestow on the world all that is good.
Through him, and with him, and in him,
O God, almighty Father,

in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Amen.

COMMUNION RITE

LORD'S PRAYER

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

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

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

SIGN OF PEACE

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,

look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

BREAKING OF THE BREAD

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

Or:

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy

be for me protection in mind and body
and a healing remedy.

INVITATION TO COMMUNION

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

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

If there is no singing, the communion antiphon is recited.

PRAYER AFTER COMMUNION

CONCLUDING RITES

FINAL BLESSING

■ The Lord be with you.

■ **And with your spirit.**

■ May almighty God bless you,
the Father, and the Son, ✙ and the Holy Spirit.

■ **Amen.**

DISMISSAL

A Go forth, the Mass is ended.

B Go and announce the Gospel of the Lord.

C Go in peace, glorifying the Lord by your life.

D Go in peace.

Thanks be to God.

Sunday Celebration of the Liturgy of the Word [With Holy Communion]

INTRODUCTORY RITES

INTRODUCTION

Deacon or lay leader:

We gather here to celebrate the Lord's Day.
Sunday has been called the Lord's Day because
it was on this day
that Jesus conquered sin and death and rose to new life.
Unfortunately, we are not able to celebrate the Mass today
because we do not have a Priest.
Let us be united in the spirit of Christ with
the Church around the world
and celebrate our redemption in Christ's suffering,
Death, and Resurrection.

SIGN OF THE CROSS

STAND

Deacon or lay leader:

■ In the name of the Father, and of the Son, and of the Holy Spirit.

■ Amen.

GREETING

Deacon or lay leader:

■ Grace and peace to you from God our Father and from the Lord Jesus Christ. Blessed be God for ever.

■ Blessed be God for ever.

COLLECT

LITURGY OF THE WORD

SIT

FIRST READING

RESPONSORIAL PSALM

SECOND READING

GOSPEL ACCLAMATION

STAND

GOSPEL

HOMILY OR REFLECTION ON THE READINGS

SIT

PERIOD OF SILENCE

PROFESSION OF FAITH

STAND

[The Nicene Creed can be found on p. 412]

Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

*At the words that follow, up to and including the Virgin Mary,
all bow.*

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

PRAYER OF THE FAITHFUL

COMMUNION RITE

LORD'S PRAYER

Deacon or lay leader:

The Father provides us with food for eternal life.
Let us pray for nourishment and strength.

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

INVITATION TO COMMUNION

KNEEL

Deacon or lay leader:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

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

COMMUNION

ACT OF THANKSGIVING

STAND

CONCLUDING RITE

INVITATION TO PRAY FOR VOCATIONS TO THE PRIESTHOOD

Deacon or lay leader:

Mindful of the Lord's word, "Ask the Master of the harvest to send out laborers for the harvest," let us pray for an increase of vocations to the Priesthood. May our prayer hasten the day when we will be able to take part in the celebration of the Holy Eucharist every Sunday.

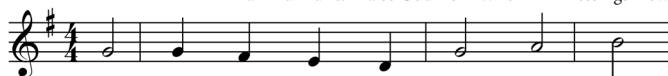
BLESSING

SIGN OF PEACE

Attend, O Lord, Our Earnest Prayer

LENT—AM

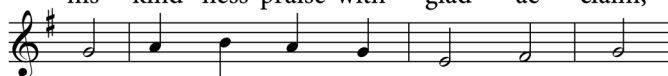
Familiar Tune: Praise God from Whom All Blessings Flow



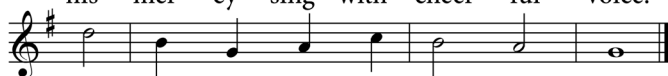
1. At - tend, O Lord, our earn - est prayer:
 2. O Lord, your kind - ness calls us in,
 3. Let all who trust in God, re - joice,



your help, we seek, our God, our King!
 we come to you with ho - ly fear,
 his kind - ness praise with glad ac - claim,



At morn we ask your grac - ious care,
 your mer - cy sets us free from sin,
 his mer - cy sing with cheer - ful voice:



all day your prai - ses we will sing!
 your love will draw us e - ver near!
 sing praise, all you who love his Name.

Text: Bernard Mischke, OSC, © 1965, Crosier Fathers and Brothers, Phoenix, AZ.

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Music: OLD HUNDREDTH, 88 88; Louis Bourgeois, c. 1510–1561.

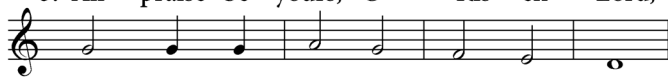
O Holy Lord, True Fount of Life

LENT—AM/PM

Familiar Tune: I Know That My Redeemer Lives



1. O ho - ly Lord, true fount of life,
 2. Your Cross, O Christ, is hope and light,
 3. All praise be yours, O Ris - en Lord,



we praise you, for in toil and strife
 to us who walk in dark of night.
 from death to end - less life re - stored;



we need not face de - spair and loss:
 For us new strength in it is sought;
 all praise to God the Fa - ther be

you save us in the ho - ly Cross.
 to us sal - va - tion now is brought.
 and ho - ly Ghost e - ter - nal - ly.

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 Music: DUKE STREET, 88 88; John Hatton, c. 1710–1793.

As the Sun with Longer Journey

LENT—AM/PM

Familiar Tune: Let All Mortal Flesh Keep Silence



1. As the sun with long - er jour - ney
 2. Through the days of wait - ing, watch - ing,
 melts the win - ter's snow and ice, with its
 in the des - ert of our sin, search - ing
 slow - ly grow - ing ra - diance warms the seed be -
 on the far ho - ri - zon for a sign of
 neath the earth, may the sun of Christ's up -
 cloud or wind, we a - wait the heal - ing
 ris - ing gen - tly bring our hearts to life.
 wa - ters of our Sav - ior's vic - to - ry.

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 Music: PICARDY, 87 87 87, French carol, 17th cent.

The Heavenly Word Proceeding Forth

Holy Thursday—AM/PM

Familiar Tune: O Saving Victim

1. The heav - 'nly Word pro - ceed - ing forth,
 2. While seat - ed with his cho - sen band,
 3. O sav - ing Vic - tim, o - p'ning wide,

yet leav - ing not the Fa - ther's side,
 his ver - y Flesh, his ver - y Blood,
 the gate of heav'n to us be - low,

and go - ing to his work on earth,
 he gave to them with his own hand,
 O cleanse us by the crim - son tide,

had reached at length life's ev - en - tide.
 and fed them with an - gel - ic food.
 which from your wound - ed side did flow.

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Music: DUGUET, 88 88, Abbé Duguet, c. 1767.

O Sacred Head Surrounded

Lent/Good Friday—AM/PM

1. O Sacred Head surrounded by crown of piercing thorn!
 O bleeding Head, so wounded, reviled and put to scorn!
 The pow'r of death comes o'er you, the glow of life decays,
 yet angel hosts adore you, and tremble as they gaze.
2. I see your strength and vigor all fading in the strife,
 and death with cruel rigor, bereaving you of life;
 O agony and dying! O love to sinners free!
 Jesus, all grace supplying, O turn your face on me.

3. In this, your bitter passion, Good Shepherd, think of me
with your most sweet compassion, unworthy though I be:
beneath your cross abiding for ever would I rest,
in your dear love confiding, and with your presence blest.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153;
tr. by Henry Baker, 1821–1877.

Music: PASSION CHORALE, 76 76 D, Hans Leo Hassler, 1564–1612.

O Cross of Christ, Immortal Tree

Lent/Good Friday—AM/PM

Familiar Tune: Jerusalem, My Happy Home

1. O Cross of Christ, im - mor - tal tree
2. From bit - ter death and bar - ren wood
3. O faith - ful Cross, you stand un - moved

on which our Sav - ior died,
the tree of life is made;
while a - ges run their course;

the world is shel - tered by your arms
its branch - es bear un - fail - ing fruit
foun - da - tion of the u - ni - verse,

that bore the Cru - ci - fied.
and leaves that nev - er fade.
cre - a - tion's bind - ing force.

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Music: LAND OF REST, CM, American.

Jesus Christ Is Ris'n Today

Easter—AM

1. Jesus Christ is ris'n today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross, Alleluia!
Suffer to redeem our loss. Alleluia!
2. Hymns of praise then let us sing, Alleluia!
Unto Christ, our heav'nly King, Alleluia!
Who endured the cross and grave, Alleluia!
Sinners to redeem and save. Alleluia!
3. But the pains which he endured, Alleluia!
Our salvation have procured; Alleluia!
Now above the sky he's King, Alleluia!
Where the angels ever sing. Alleluia!
4. Sing we to our God above, Alleluia!
Praise eternal as his love; Alleluia!
Praise him, all you heav'nly host, Alleluia!
Father, Son and Holy Ghost. Alleluia!

Text: St. 1, Surrexit Christus hodie, Latin, 14th cent.; para. in *Lyra Davidica*, 1708, alt.;
sts. 2, 3, *The Compleat Psalmist*, c. 1750, alt.; st. 4, Charles Wesley, 1707–1788.

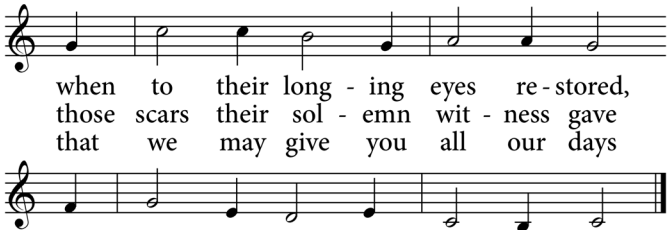
Music: EASTER HYMN, 77 77 with alleluias, *Lyra Davidica*, 1708.

That Easter Day with Joy Was Bright

Easter—AM/PM

1. That Eas - ter day with joy was bright,
2. His ris - en flesh with ra - diance glowed;
3. O Je - sus, King of gen - tle - ness,

the sun shone out with fair - er light,
his wound - ed hands and feet he showed;
come with your grace, our hearts pos - sess,



when to their long - ing eyes re - stored,
 those scars their sol - emn wit - ness gave
 that we may give you all our days

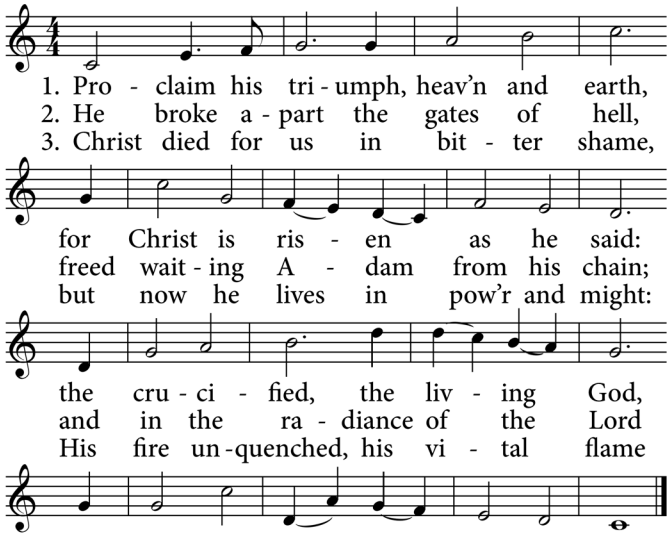
a - pos - tles saw their ris - en Lord.
 that Christ was ris - en from the grave.
 the will - ing trib - ute of our praise.

Text: *Claro paschali gaudio*; Latin, 5th c., tr. John M. Neale, 1818–1866, alt.

Music: PUER NOBIS, 88 88; Michael Praetorius, 1571–1621.

Proclaim His Triumph, Heaven and Earth

Easter—PM



1. Pro - claim his tri - umph, heav'n and earth,
 2. He broke a - part the gates of hell,
 3. Christ died for us in bit - ter shame,

for Christ is ris - en as he said:
 freed wait - ing A - dam from his chain;
 but now he lives in pow'r and might:

the cru - ci - fied, the liv - ing God,
 and in the ra - diance of the Lord
 His fire un-quenched, his vi - tal flame

who dwelt three days a - mong the dead.
 the face of Mo - ses shone a - gain.
 fills all the world with joy and light.

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Music: TRURO, 88 88, *Psalmody Evangelica*, Part II, 1789.

Hymn to the Sorrowful Mother

Marian—AM/PM

Familiar Tune: Savior of the Nations, Come



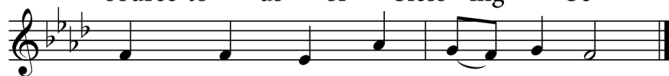
1. God, in whom all gra - ces dwell,
2. May the tears which Mar - y poured
3. May our con - tem - pla - tion, too,



grant us grace to pon - der well
 gain us par - don of the Lord;
 of the sor - rows Je - sus knew,



Mar - y's sor - rows sev - en - fold,
 tears ex - cel - ling in their worth
 source to us of bless - ing be



which the high priest had fore-told.
 all the pen - an - ces of earth.
 through-out all e - ter - ni - ty.

Text: *Palunabella*; tr. Edward Caswall, 1814–1878, alt.Music: NUN KOMM DER HEIDEN HEILAND, 77 77; Erfurt *Enchiridia*, Wittenberg, 1524.

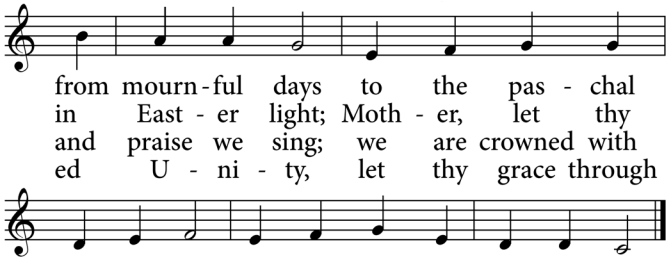
One in Joyful Songs of Praise

Marian—AM/PM (Easter)

Familiar Tune: On This Day, the First of Days



1. One in joy - ful songs of praise, let us pass
2. Now re - joice we at the sight of your Son
3. All the earth and heav - ens ring; joy - ful thanks
4. Ev - er bless - ed Trin - i - ty, un - di - vid -



from mourn-ful days to the pas - chal
 in East - er light; Moth - er, let thy
 and praise we sing; we are crowned with
 ed U - ni - ty, let thy grace through

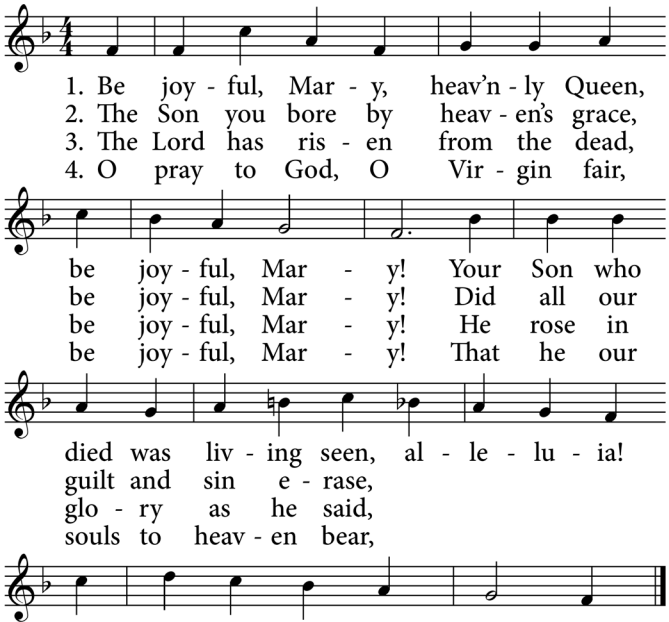
mys - ter - y: God a - rose who lived in thee!
 ris - en King rise in us a liv - ing spring.
 you in grace, sin - less flow - er of our race.
 Mar - y flow on God's child - ren here be - low.

Text: Latin, 13th c., tr. by William Koninkx, alt.

Music: LÜBECK, 77 77; Johann A. Freylinghausen, 1670–1739, adapt.

Be Joyful, Mary, Heav'nly Queen

Marian—AM/PM (Easter)



1. Be joy - ful, Mar - y, heav'n - ly Queen,
 2. The Son you bore by heav - en's grace,
 3. The Lord has ris - en from the dead,
 4. O pray to God, O Vir - gin fair,

be joy - ful, Mar - y! Your Son who
 be joy - ful, Mar - y! Did all our
 be joy - ful, Mar - y! He rose in
 be joy - ful, Mar - y! That he our

died was liv - ing seen, al - le - lu - ia!
 guilt and sin e - rase,
 glo - ry as he said,
 souls to heav - en bear,

Re - joice, re - joice, O Mar - y.

Text: *Regina caeli, jubila*; Latin, 17th C.: tr. anon. in *Psallite*, 1901, alt.

Music: REGINA CAELI, 8 5 8 4 7, Johann Leisentritt, 1527–1586.

Guide to *Lectio Divina*

Choose a word or phrase of the Scriptures you wish to pray. It makes no difference which text is chosen, as long as you have no set goal of “covering” a certain amount of text. The amount of text covered is in God’s hands, not yours.

Read. Turn to the text and read it slowly, gently. Savor each portion of the reading, constantly listening for the “still, small voice” of a word or phrase that somehow says, “I am for you today.” Do not expect lightning or ecstasies. In *lectio divina*, God is teaching us to listen, to seek him in silence. God does not reach out and grab us but gently invites us ever more deeply into his presence.

Ponder. Take the word or phrase into yourself. Memorize it and slowly repeat it to yourself, allowing it to interact with your inner world of concerns, memories, and ideas. Do not be afraid of distractions. Memories or thoughts are simply parts of yourself that, when they rise up during *lectio divina*, are asking to be given to God along with the rest of your inner self. Allow this inner pondering, this rumination, to invite you into dialogue with God.

Pray. Whether you use words, ideas, or images—or all three—is not important. Interact with God as you would with one who you know loves and accepts you. Give to God what you have discovered during your experience of meditation. Give to God what you have found within your heart.

It is not necessary to assess the quality of your *lectio divina*, as if you were “performing” or seeking some goal. *Lectio divina* has no goal other than that of being in the presence of God by praying the Scriptures.

—Fr. Luke Dysinger

Luke Dysinger, OSB, is a Benedictine monk of Saint Andrew's Abbey, Valyermo, California.

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About the Cover

As we move through the final days of Lent, the Triduum, and into holy Easter, Khrystyna Kvyk's *Resurrection* icon (iconart-gallery.com/en/artists/khrystyna-kvyk) provides much for us to ponder this month—confusion, mourning, mystery, and even glory.

In the Gospel account from the Easter Vigil, St. Luke tells us, “the women who had come from Galilee with Jesus took the spices they had prepared and went to the tomb.” In Kvyk's depiction, the Blessed Mother, wearing a red tunic, is among this group of women. An inscription to her left signals her identity as Mother of God. The inscription in the middle of the group indicates that these are the “myrrh-bearing women.” As they have come seeking to anoint the crucified Jesus, their countenances express confusion and sadness at not finding his body. While the Gospel accounts disagree on the number of messengers at the tomb, Kvyk depicts one angel—the inscription reads “Angel of God”—who points to the abandoned burial cloths, implying that Jesus is no longer in the tomb but has been raised.

In the icon, the resurrected Jesus stands above the entire scene as *Pantocrator*, ruler of all creation. He stands ready to return in glory for the good of all God's people—believers and doubters alike. An image of Christ's appearance to St. Thomas, also by Kvyk, adorns our back cover to remind us that even in our stubborn skepticism, we all have a place in God's magnificent domain. May we, like Thomas, be filled with the Holy Spirit, overcome our disbelief, and confess Jesus as both Lord and God.

—Br. Ælred Senna

Ælred Senna, OSB, is a monk of Saint John's Abbey in Collegeville, Minnesota, and publisher of Give Us This Day.

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Canticle of Mary (Magnificat)

Luke 1:46-55

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.

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



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Front cover: *Resurrection* (detail) by Khrystyna Kvyk

Back cover: *Appearance of the Resurrected Christ* (polyptych detail) by Khrystyna Kvyk

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