



CHRIST IS RISEN!

Commemorate the Passion, Death and Resurrection of the Lord

Join Bishop Peter Jugis this Holy Week and Easter for liturgies
streamed online live from the Cathedral of St. Patrick:



- **Palm Sunday:** 11 a.m. Sunday, April 5
- **Chrism Mass:** 10 a.m. Tuesday, April 7
- **Mass of the Lord's Supper:** 7 p.m. Thursday, April 9
Followed by Eucharistic Adoration online until midnight
- **Good Friday:** 3 p.m. Friday, April 10
- **Easter Vigil:** 8 p.m. Saturday, April 11
- **Easter Sunday:** 10 a.m. Sunday, April 12

Tune in live or
watch on demand!



Diocese of Charlotte's YouTube channel
www.youtube.com/DioceseOfCharlotte

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Dear Brothers and Sisters in Christ,

Grace to you and peace from God our Father and the Lord Jesus Christ.

This Lent has been an unusually difficult one for so many people here at home and around the world, with the coronavirus outbreak impacting all of us to varying degrees. For everyone, our normal routines have been disrupted and we have been concerned for our own well-being and for the well-being of others. Thousands of people in North Carolina have become ill from the new virus, and sadly some have died.

In His love for us, Our Lord offers us profound lessons in faith, continually calling us to holiness. This Lent has been one of slowing down to draw closer to the Lord, practicing the virtues of kindness and patience, and focusing us on the loving care of family and friends. Our inability to come together personally for the Holy Sacrifice of the Mass has given us a unique opportunity to renew in our hearts a devotion to the Holy Eucharist.

Having lived the spiritual discipline of this Lent, we now come to anticipate the light of the Resurrection. With Palm Sunday we enter into the beginning of the celebration of Our Lord's Paschal Mystery. At the Mass of the Lord's Supper on Holy Thursday, we celebrate the institution of the Eucharist and the holy priesthood. On Good Friday, we commemorate the Passion and death of Our Lord. Since we cannot celebrate these beautiful liturgies of Holy Week as usual in our churches this year, this guide is offered in order to help you meditate on the readings and prayers throughout Holy Week, thus uniting us in prayer and making us truly "one body, one spirit in Christ."

As we look forward to Easter let us rejoice and be comforted by the joy that comes from the Risen Christ. May He who conquered death renew in us a steadfast spirit and hope, and bring us His healing and peace. Since this is the Year of Saint Joseph, let us also ask Blessed Joseph and his spouse, Mary Most Holy, to pray for us.

"Be strong and take heart, all who hope in the Lord." (Psalm 31:25)

Sincerely yours in Christ Jesus,

+ *Peter J. Jugis*

Most Reverend Peter J. Jugis, J.C.D.
Bishop of Charlotte



HOLY WEEK 2020

Palm Sunday of the Passion of the Lord

COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

SOLEMN ENTRANCE (TO BE USED ONLY AT THE CATHEDRAL)

The assembly gathers at the door of the church or inside the church as usual. All receive palm branches to carry. The Priest and the other ministers go to the door or to another site outside the sanctuary. At this site the branches are blessed and the Gospel is proclaimed. The Priest and the ministers process solemnly through the assembly while the Entrance Antiphon is sung.

– or –

SIMPLE ENTRANCE (TO BE USED AT ALL OTHER CHURCHES)

All receive branches on arrival and the usual Order of Mass follows.

ENTRANCE ANTIPHON MATTHEW 21:9

All sing the following antiphon or another suitable song.

Hosanna Filio David: benedictus qui venit in Nomine Domini. O Rex Israel: Hosanna in excelsis.	Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest!
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*The Priest invites us to enter into the mystery of this day.
He addresses the people in these or similar words:*

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

BLESSING OF BRANCHES

Let us pray.
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. **Amen.**

– or –

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

GOSPEL

The Lord be with you. **And with your spirit.**
A reading from the holy Gospel according to Matthew
Glory to you, O Lord.

When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." This happened so that what had been spoken through the prophet might be fulfilled:

*Say to daughter Zion,
"Behold, your king comes to you,
meek and riding on an ass,
and on a colt, the foal of a beast of burden."*

The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying:

*"Hosanna to the Son of David;
blessed is he who comes in the name of the Lord;
hosanna in the highest."*

And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."

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

HOMILY

PROCESSION TO THE CHURCH

The Deacon or Priest addresses 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.

– or –

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

*The following or other suitable chants in honor of Christ the King
are sung during the procession.*

**R/. The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:
Hosanna in the highest.**

Psalm 24(23)

The LORD's is the earth and its fullness, /
the world, and those who dwell in it.
It is he who set it on the seas; / on the rivers he made it firm. **R/.**

Who shall climb the mountain of the LORD?

Who shall stand in his holy place? /

The clean of hands and pure of heart,
whose soul is not set on vain things, /
who has not sworn deceitful words. **R/.**

Blessings from the LORD shall he receive, /
and right reward from the God who saves him.
Such are the people who seek him, /
who seek the face of the God of Jacob. **R/.**

O gates, lift high your heads; / grow higher, ancient doors.
Let him enter, the king of glory!

Who is this king of glory?

The LORD, the mighty, the valiant; / the LORD, the valiant in war. **R/.**

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. **R/.**

– or –

**R/. The children of the Hebrews spread their garments
on the road,
crying out and saying: Hosanna to the Son of David;
blessed is he who comes in the name of the Lord.**

Psalm 47(46)

All peoples, clap your hands. / Cry to God with shouts of joy!
For the LORD, the Most high, is awesome, /
the great king over all the earth. **R/.**

He humbles peoples under us / and nations under our feet.
Our heritage he chose for us, / the pride of Jacob whom he loves.

God goes up with shouts of joy. / The LORD goes up with trumpet
blast. **R/.**

Sing praise for God; sing praise! / Sing praise to our king; sing
praise!

God is king of all earth. / Sing praise with all your skill. **R/.**

God reigns over the nations. / God sits upon his holy throne.

The princes of the peoples are assembled /
with the people of the God of Abraham.

The rulers of the earth belong to God, / who is greatly exalted. **R/.**

HYMN TO CHRIST THE KING

Glory, praise and honor to Thee, O King Christ, the Redeemer:
to whom children poured their glad and sweet hosanna's song.

R/. Glory, praise and honor to Thee, O King Christ, the Redeemer:
to whom children poured their glad and sweet hosanna's song.

Hail, King of Israel! David's Son of royal fame! Who comest in the
Name of the Lord, O blessed King.

R/. Glory, praise and honor to Thee, O King Christ, the Redeemer:
to whom children poured their glad and sweet hosanna's song.

The Angel host laud Thee on high,

On earth mankind, with all created things.

R/. Glory, praise and honor to Thee, O King Christ, the Redeemer:
to whom children poured their glad and sweet hosanna's song.

With palms the Jews went forth to meet Thee. We greet Thee now
with prayers and hymns.

R/. Glory, praise and honor to Thee, O King Christ, the Redeemer:
to whom children poured their glad and sweet hosanna's song.

On Thy way to die, they crowned Thee with praise.

We raise our song to Thee, now King on high.

R/. Glory, praise and honor to Thee, O King Christ, the Redeemer:

to whom children poured their glad and sweet hosanna's song.

Their poor homage pleased Thee, O gracious King!

O clement King, accept too ours, the best we can bring.

R/. Glory, praise and honor to Thee, O King Christ, the Redeemer:
to whom children poured their glad and sweet hosanna's song.

Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui puerile
decus prompsit Hosanna pium.

R/. Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui
puerile decus prompsit Hosanna pium.

Israel es tu Rex, Davidis et inclyta proles:

Nomine qui in Domini, Rex benedicte, venis.

R/. Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui
puerile decus prompsit Hosanna pium.

Coetus in excelsis te laudat coelicus omnis. Et mortalis homo, et
cuncta creata simul.

R/. Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui
puerile decus prompsit Hosanna pium.

Plebs Hebraea tibi cum palmis obvia venit: Cum prece, voto,
hymnis, adsumus ecce tibi.

R/. Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui
puerile decus prompsit Hosanna pium.

Hi tibi passuro solvebant munia laudis: Nos tibi regnanti
pangimus ecce melos.

R/. Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui
puerile decus prompsit Hosanna pium.

Hi placuere tibi, placeat devotio nostra:

Rex bone, Rex clemens, qui bona cuncta placent.

R/. Gloria, laus et honor tibi sit, Rex Christe Redemptor: Cui
puerile decus prompsit Hosanna pium.

ENTRANCE INTO CHURCH

*As the procession enters the church, we sing the following
responsory or another suitable song.*

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

**V/. When the people heard that Jesus was coming to
Jerusalem, they went out to meet him.
Waving their branches of palm, they cried:
Hosanna in the Highest.**

AT THE MASS

ENTRANCE ANTIPHON *cf. JOHN 12:1, 12-13; PSALM 24(23):9-10*

**Six days before the Passover,
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out: Hosanna in the highest!
Blessed are you, who have come in your abundant mercy!**

**O gates, lift high your heads; grow higher, ancient doors.
Let him enter, the king of glory! Who is this king of glory?
He, the Lord of hosts, he is the king of glory.
Hosanna in the highest!
Blessed are you, who have come in your abundant mercy!**

COLLECT

Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Savior to take flesh and submit to the Cross,
graciously grant that we may heed his lesson of patient suffering
and so merit a share in his Resurrection.

Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

FIRST READING *ISAIAH 50:4-7*

A reading from the Book of the Prophet Isaiah

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. **Thanks be to God.**

RESPONSORIAL PSALM *PSALM 22:8-9, 17-18, 19-20, 23-24 (R/. 2A)*

R/. 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/.**

SECOND READING *PHILIPPIANS 2:6-11*

A reading from the Letter of Saint Paul to the Philippians

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. **Thanks be to God.**

GOSPEL ACCLAMATION *PHILIPPIANS 2:8-9*

R./ Praise to you, Lord Jesus Christ, king of endless glory.

Christ became obedient to the point of death, /
even death on a cross.
Because of this, God greatly exalted him / and bestowed on him
the name which is above every name. **R/.**

GOSPEL *MATTHEW 26:14-27:66 OR 27:11-54*

*In the shorter form of the Passion,
the two passages in brackets are omitted.*

The Passion of our Lord Jesus Christ according to Matthew

[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."

While they were eating, Jesus took bread, said the blessing, broke
it, and giving it to his disciples said, "Take and eat; this is my body."
Then he took a cup, gave thanks, and gave it to them, saying, "Drink
from it, all of you, for this is my blood of the covenant, which will be
shed on behalf of many for the forgiveness of sins. I tell you, from
now on I shall not drink this fruit of the vine until the day when
I drink it with you new in the kingdom of my Father." Then, after
singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, "This night all of you will have your faith in
me shaken, for it is written:

*I will strike the shepherd,
and the sheep of the flock will be dispersed;*

but after I have been raised up, I shall go before you to Galilee."
Peter said to him in reply, "Though all may have their faith in you
shaken, mine will never be." Jesus said to him, "Amen, I say to you,
this very night before the cock crows, you will deny me three times."
Peter said to him, "Even though I should have to die with you, I will
not deny you." And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane, and he
said to his disciples, "Sit here while I go over there and pray." He took
along Peter and the two sons of Zebedee, and began to feel sorrow

and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak." Withdrawing a second time, he prayed again, "My Father, if it is not possible that this cup pass without my drinking it, your will be done!" Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand."

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him." Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him. Jesus answered him, "Friend, do what you have come for." Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the Scriptures be fulfilled which say that it must come to pass in this way?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

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

The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" But Jesus was silent. Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Christ, the Son of God." Jesus said to him in reply, "You have said so. But I tell you:

From now on you will see 'the Son of Man
seated at the right hand of the Power'
and 'coming on the clouds of heaven.'"

Then the high priest tore his robes and said, "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?" They said in reply, "He deserves to die!" Then they spat in his face and struck him, while some slapped him, saying, "Prophecy for us, Christ: who is it that struck you?"

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an oath, "I do not know the

man!" A little later the bystanders came over and said to Peter, "Surely you too are one of them; even your speech gives you away." At that he began to curse and to swear, "I do not know the man." And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly.

When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, "It is not lawful to deposit this in the temple treasury, for it is the price of blood." After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet,

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

Now] Jesus stood before the governor, and he questioned him, "Are you the king of the Jews?" Jesus said, "You say so." And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they are testifying against you?" But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, "Which one do you want me to release to you, Barabbas, or Jesus called Christ?" For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him."

The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Christ?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

**If the shorter form of the Passion is used, this first line is:*

Jesus stood before the governor, Pontius Pilate, who questioned him,

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying,

“Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

And when they came to a place called Golgotha—which means Place of the Skull—, they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.

From noon onward, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried out in a loud voice,

“Eli, Eli, lema sabachthani?”

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

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!” [There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb. The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’ Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.” Pilate said to them, “The guard is yours; go, secure it as best you can.” So they went and secured the tomb by fixing a seal to the stone and setting the guard.]

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

The Creed is said.

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. **Amen.**

PREFACE

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, though innocent, he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification. And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of Hosts...

OFFERTORY ANTIPHON

Improprium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea po-taverunt me aceto.

My heart hath expected reproach and misery, and I looked for one that would grieve to-gether with Me, but there was none: I sought for one that would comfort Me, and I found none: and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

COMMUNION ANTIPHON *MATTHEW 26:42*

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

Father, if this chalice cannot pass without my drinking it, you 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. **Amen.**

PRAYER OVER THE PEOPLE

Look, we pray, O Lord, on this your family, for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and submit to the agony of the Cross. Who lives and reigns for ever and ever. **Amen.**

Chrism Mass

ENTRANCE ANTIPHON *PSALM 45:8, 2*

All sing the following antiphon or another suitable song.

Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. Ps. Eructavit cor meum verbum bonum: dico ego opera mea regi.	You have loved justice and have hated iniquity: Therefore God, your God, has anointed you with the oil of gladness above your companions. Ps. My heart overflows with a goodly theme: I address my works to the King.
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The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

O God, who anointed your Only Begotten Son with the Holy Spirit and made him Christ and Lord, graciously grant that, being made sharers in his consecration, we may bear witness to your Redemption in the world.

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

FIRST READING *ISAIAH 61:1-3*

A reading from the Book of the Prophet Isaiah

The Spirit of the Lord God is upon me,
because the LORD has anointed me;
He has sent me to bring glad tidings to the lowly,
to heal the brokenhearted,
To proclaim liberty to the captives
and release to the prisoners,
To announce a year of favor from the LORD
and a day of vindication by our God,
to comfort all who mourn;
To place on those who mourn in Zion
a diadem instead of ashes,
To give them oil of gladness in place of mourning,
a glorious mantle instead of a listless spirit.
You yourselves shall be named priests of the LORD,
ministers of our God shall you be called.
I will give them their recompense faithfully,
a lasting covenant I will make with them.
Their descendants shall be renowned among the nations,
and their offspring among the peoples;
All who see them shall acknowledge them
as a race the LORD has blessed.

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

RESPONSORIAL PSALM *PSALM 89:21-22 / 25, 27*

R/. Forever I will sing the goodness of the Lord.

"I have found David, my servant;
with my holy oil I have anointed him.
That my hand may always be with him;
and that my arm may make him strong." **R/.**

"My faithfulness and my mercy shall be with him;
and through my name shall his horn be exalted.
He shall say of me, 'You are my father,
my God, the Rock, my savior!'" **R/.**

SECOND READING *REVELATION 1:5-8*

A reading from the Book of Revelation.

[Grace to you and peace] from Jesus Christ, who is the faithful witness,
the firstborn of the dead and ruler of the kings of the earth.
To him who loves us and has freed us from our sins by his Blood,
who has made us into a Kingdom, priests for his God and Father,
to him be glory and power forever and ever. Amen.
Behold, he is coming amid the clouds,
and every eye will see him,
even those who pierced him.
All the peoples of the earth will lament him.
Yes. Amen.

"I am the Alpha and the Omega," says the Lord God,
"the one who is and who was and who is to come, the Almighty."

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

GOSPEL ACCLAMATION

R./ Praise to you, Lord Jesus Christ, king of endless glory.

The Spirit of the LORD is upon me;
for he has sent me to bring glad tidings to the poor. **R/.**

GOSPEL *LUKE 4:16-21*

The Lord be with you. **And with your spirit.**
A reading from the holy Gospel according to Luke
Glory to you, O Lord.

Jesus came to Nazareth, where he had grown up,
and went according to his custom
into the synagogue on the sabbath day.
He stood up to read and was handed a scroll of the prophet Isaiah.
He unrolled the scroll and found the passage where it was written:
The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,

and to proclaim a year acceptable to the Lord.
Rolling up the scroll, he handed it back to the attendant and sat down,
and the eyes of all in the synagogue looked intently at him.
He said to them,
“Today this Scripture passage is fulfilled in your hearing.”

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

HOMILY

The Creed is not said.

RENEWAL OF PRIESTLY PROMISES

Priests stand

Bishop: Beloved sons, on the anniversary of that day when Christ our Lord conferred his priesthood on his Apostles and on us, are you resolved to renew in the presence of your Bishop and God's holy people, the promises you once made?

Priests: **I am.**

Bishop: Are you resolved to be more united with the Lord Jesus and more closely conformed to him, denying yourselves and confirming those promises about sacred duties towards Christ's Church which, prompted by love of him, you willingly and joyfully pledged on the day of your priestly ordination?

Priests: **I am.**

Bishop: Are you resolved to be faithful stewards of the mysteries of God in the Holy Eucharist and the other liturgical rites and to discharge faithfully the sacred office of teaching, following Christ the Head and Shepherd, not seeking any gain, but moved only by zeal for souls?

Priests: **I am.**

All rise. Then the bishop addresses the people:

As for you, dearest sons and daughters, pray for your Priests, that the Lord may pour out his gifts abundantly upon them, and keep them faithful as ministers of Christ, the High Priest, so that they may lead you to him, who is the source of salvation.

People: **Christ hear us. Christ, graciously hear us.**

Bishop: And pray also for me, that I may be faithful to the apostolic office entrusted to me in my lowliness and that in your midst I may be made day by day a living and more perfect image of Christ, the Priest, the Good Shepherd, the Teacher and the Servant of all.

People: **Christ, hear us. Christ, graciously hear us.**

Bishop: May the Lord keep us all in his charity and lead all of us, shepherds and flock, to eternal life.

All: **Amen.**

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. **Amen.**

THE BLESSING OF THE OIL OF THE SICK

The blessing of The Oil of the Sick asks the Lord to strengthen those who are ill and to free them from pain. We pray that those who are anointed may have the strength to bear suffering and may be touched by the healing power of Christ.

COMMUNION ANTIPHON *PSALM 45:8*

Dilexisti iustitiam, et odisti
iniquitatem: propterea unxit te
Deus, Deus tuus, oleo lætitiæ
præ consortibus tuis

You have loved justice and have
hated iniquity: Therefore God,
your God, has anointed you with
the oil of gladness above your
companions.

THE BLESSING OF THE OIL OF CATECHUMENS

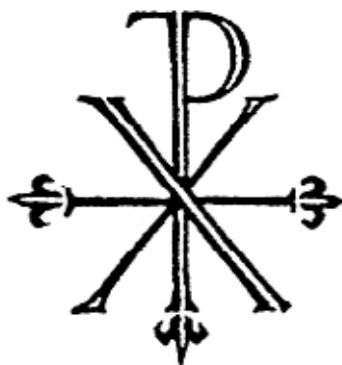
By the Oil of Catechumens, the candidates for baptism are strengthened to renounce sin and evil before they go to the font of life to be reborn.

CONSECRATION OF THE CHRISM

Sacred Chrism is fragrant oil used in the Sacraments of Initiation, Holy Orders, and the dedication of churches and altars. As the CHRIST OIL, it brings the community's focus upon Jesus, and invites us to put on Christ. With hands outstretched, the Bishop says consecratory prayer. At the words, "Therefore we beseech you, Lord," until the end of the consecratory prayer, all the concelebrants hold the right hand outstretched toward the chrism silently.

PRAYER AFTER COMMUNION

We beseech you, almighty God,
that those you renew by your Sacraments
may merit to become the pleasing fragrance of Christ.
Who lives and reigns for ever and ever. **Amen.**



THE SACRED PASCHAL TRIDUUM

Thursday of the Lord's Supper

HOLY THURSDAY AT THE EVENING MASS

ENTRANCE ANTIPHON *CF. GAL 6:14*

Nos autem gloriari oportet
in Cruce Domini nostri Iesu
Christi: in quo est salus, vita, et
resurrectio nostra: per quem
salvati, et liberati sumus.

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.

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

FIRST READING *EXODUS 12:1-8, 11-14*

A reading from the Book of Exodus

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. **Thanks be to God.**

RESPONSORIAL PSALM

PSALM 116:12-13, 15-16BC, 17-18 (R/. CF. 1 CORINTHIANS 10:16)

R/. 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/.**

SECOND READING *1 CORINTHIANS 11:23-26*

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

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. **Thanks be to God.**

GOSPEL ACCLAMATION *JOHN 13:34*

R./ Praise to you, Lord Jesus Christ, king of endless glory.

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

GOSPEL *JOHN 13:1-15*

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

A reading from the holy Gospel according to John
Glory to you, O Lord.

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

HOMILY

The Creed is not said.

OFFERTORY ANTIPHON

Antiphon. Where true charity is dwelling, God is present there.

V./ By the love of Christ we have been brought together:

V./ let us find in him our gladness and our pleasure;

V./ may we love him and revere him, God the living,

V./ and in love respect each other with sincere hearts.

Antiphon. Where true charity is dwelling, God is present there.

V./ So when we as one are gathered all together,

V./ let us strive to keep our minds free of division;

V./ may there be an end to malice, strife and quarrels,

V./ and let Christ our God be dwelling here among us.

Antiphon. Where true charity is dwelling, God is present there.

V./ May your face thus be our vision, bright in glory,

V./ Christ our God, with all the blessed Saints in heaven:

V./ such delight is pure and faultless, joy unbounded,

V./ 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. **Amen.**

PREFACE

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 hymns of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts...

COMMUNION ANTIPHON 1 CORINTHIANS 11:24-25

Hoc corpus, quod pro vobis
tradetur: hic calix novi
Testamenti est in meo sanguine,
dicit Dominus: hoc facite,
quotiescumque sumitis, in
meam commemorationem.

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. **Amen.**

THE TRANSFER OF THE MOST BLESSED SACRAMENT

PANGE, LINGUA

1. Praise we Christ's immortal body,
And his precious blood we praise;
Born of royal Virgin Mother,
He shall reign for endless days!
Dying once to save all nations,
Evermore he wins our praise!
2. Coming forth from spotless Maiden
He for us was born a man!
Sowing seeds of truth among us,
He fulfilled the Father's plan;
Then his final night upon him,
Wondrously that night began!
3. On the eve of that last supper,
Breaking bread with chosen friends,
He obeys the Law's directions
Even as the old Law ends.
Now he hands the Twelve a new bread;
His own flesh with their flesh blends!
4. By a word, the Word embodied
Changes common bread and wine;
Bread becomes his holy body,
Wine is made his blood divine!
Though this truth evades the senses,
Faith unveils the sacred sign!

When the procession reaches the place of repose, the Priest places the ciborium in the tabernacle, the door of which remains open. Then he puts incense in the thurible and, kneeling, incenses the Blessed Sacrament, while Tantum ergo Sacramentum or another eucharistic chant is sung. Then the Deacon or the Priest himself places the Sacrament in the tabernacle and closes the door.

5. Humbly let us voice our homage
For so great a sacrament;
Let all former rites surrender
To the Lord's New Testament;
What our senses fail to fathom,
Let us grasp through faith's consent!
6. Glory, honor, adoration
Let us sing with one accord!
Praised be God, almighty Father;
Praised be Christ, his Son, our Lord;
Praised be God the Holy Spirit;
Triune Godhead be adored! Amen.

Thomas Aquinas, c. 1227-1274, alt. Tr. by Melvin Farrell, 1930-1986 Tr. © 1964, WLP

After a period of silent adoration, the Priest and ministers genuflect and return to the sacristy.

Note to readers: A livestreamed video of the Most Blessed Sacrament on the altar of repose inside St. Patrick Cathedral will continue until midnight to allow for adoration online, as there will be no public veneration.

FRIDAY OF THE PASSION OF THE LORD

Solemn Liturgy of Good Friday

THE CELEBRATION OF THE PASSION OF THE LORD

The Priest and the Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel.

Then the Priest, with the ministers, goes to the chair where, facing the people, who are standing, he says, with hands extended, one of the following prayers, omitting the invitation Let us pray.

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. Amen.

– or –

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

FIRST PART:

THE LITURGY OF THE WORD

FIRST READING *ISAIAH 52:13—53:12*

A reading from the Book of the Prophet Isaiah

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. **Thanks be to God.**

RESPONSORIAL PSALM

PSALM 31:2, 6, 12–13, 15–16 17, 25 (R/. LUKE 23:46)

R/. 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/.**

SECOND READING *HEBREWS 4:14–16; 5:7–9*

A reading from the Letter to the Hebrews

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. **Thanks be to God.**

GOSPEL ACCLAMATION *PHILIPPIANS 2:8–9*

R./ Praise to you, Lord Jesus Christ, king of endless glory.

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

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

GOSPEL *JOHN 18:1–19:42*

The Passion of our Lord Jesus Christ according to John

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's

disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this

reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written."

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

*They divided my garments among them,
and for my vesture they cast lots.*

This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

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

HOMILY

SOLEMN INTERCESSIONS

The Solemn Intercessions conclude the Liturgy of the Word, and take on a tone of heightened importance on this day. The Priest stands at the chair, or he may be at the lectern or altar. A Deacon or lay minister sings or says the introduction in which each intention is stated. All kneel and pray silently for some period of time, and then the Priest with hands extended, sings or says the prayer. The people may either kneel or stand throughout the entire period of 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.

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

II. FOR THE POPE

Let us pray also for our most Holy Father Pope Francis, 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.

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

III. FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

IV. FOR CATECHUMENS

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

V. FOR THE UNITY OF CHRISTIANS

Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased,
as they live the truth,
to gather them together and keep them in his one Church.

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

VI. FOR THE JEWISH PEOPLE

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

VII. FOR THOSE WHO DO NOT BELIEVE IN CHRIST

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

VIII. FOR THOSE WHO DO NOT BELIEVE IN GOD

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

IX. FOR THOSE IN PUBLIC OFFICE

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

X. FOR THOSE IN TRIBULATION

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

Let us kneel. *silent prayer* Let us stand.

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. **Amen.**

XI. FOR THOSE WHO ARE STRICKEN ILL BY THE CORONAVIRUS

Let us pray, also, dear friends,
to our Almighty Father
for those who are stricken ill by the coronavirus,
that he may wipe the face of the earth from disease,
give hope to the sick, comfort to families,
and strengthen doctors and nurses with courage.

Let us kneel. *silent prayer* Let us stand.

Almighty God, creator of all that is good,
who sent Your Son as the Divine Physician,
cast out disease and the current attack against us,
comfort those who suffer, and bring close to yourself
all who are in danger of death.
Through Christ our Lord. **Amen.**

XII. FOR THOSE WHO HAVE DIED AS A RESULT OF INFECTION

Let us pray, dearly beloved,
for all those who have died as a result of infection,
that God may not look upon the sins of the departed,
but see in their sufferings the face of his own suffering Son
and have mercy on their souls.

Let us kneel. *silent prayer* Let us stand.

Almighty and merciful Father,
hear our cry for those who have died and are dying from this
virus,
and send your angels to minister to their souls,
for we know it belongs to your boundless mercy
to be ever kind and look upon one's faith and righteousness.
Through Christ our Lord. **Amen.**

SECOND PART:

ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

The veiled cross is unveiled in the sanctuary in three stages by the Priest. At each stage, the cross is raised high and the invitation "Behold the wood of the Cross, on which hung the salvation of the world." is sung. The people respond with "Come, let us adore." At the end of each invitation all kneel and venerate the cross briefly in silence; the Priest remains standing and lifts the cross high.

– or –

The Priest or Deacon, accompanied by the ministers, leads a procession of the unveiled cross from the entrance of the church to the sanctuary. Three times the cross is raised high, and the invitation and responses are sung as above. All kneel in veneration after each response.

THE ADORATION OF THE HOLY CROSS

Then, accompanied by two ministers with lighted candles, the Priest or the Deacon carries the Cross to the entrance of the sanctuary or to another suitable place and there puts it down or hands it over to the ministers to hold. Candles are placed on the right and left sides of the Cross. The Priest Celebrant will then venerate the Cross.

While the Adoration of the Holy Cross is taking place, the antiphon Crucem tuam adoramus (We adore your Cross, O Lord), the Reproaches, the hymn Crux fidelis (Faithful Cross) or other suitable chants are sung.

CHANTS TO BE SUNG DURING THE ADORATION OF THE HOLY CROSS

Antiphon. 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.

When the adoration has been concluded, the Cross is carried by the Deacon or a minister to its place at the altar. Lighted candles are placed around or on the altar or near the Cross.

THIRD PART: HOLY COMMUNION

The Priest or Deacon brings the ciborium with the Blessed Sacrament from the place of reposition to the altar without any procession, while all stand in silence. Two acolytes with lighted candles accompany him and place the candles near or on the altar.

All join in the Lord's Prayer. At the conclusion of the Lord's Prayer the Priest continues with a simple communion rite.

**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.**

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.**

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

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. **Amen.**

PRAYER OVER THE PEOPLE

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

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

After the celebration, the altar is stripped, but the Cross remains on the altar with two or four candlesticks.



Easter Sunday of the Resurrection of the Lord

EASTER VIGIL IN THE HOLY NIGHT

Because the Easter Vigil is part of the three-day-long liturgy of the Paschal Triduum, there are no introductory rites. The Vigil begins with the Solemn Beginning of the Vigil or Lucernarium.

FIRST PART:

SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

The Easter Vigil begins with the lighting of a new paschal fire in the presence of the assembly. The Priest goes to the fire with the ministers, one of whom carries the unlit Easter candle. The Priest greets the assembly and addresses them in these or similar words:

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

BLESSING OF THE FIRE

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. **Amen.**

PREPARATION OF THE CANDLE

The Priest may say the following in whole or in part as he scribes the design into the candle.

Christ yesterday and today;
the Beginning and the End;
the Alpha;
and the Omega.
All time belongs to him;
and all the ages.
To him be glory and power;
through every age and for ever. **Amen.**

The Priest may insert five grains of incense into the candle, held in place by wax nails:

1. By his holy
2. and glorious wounds,
3. may Christ the Lord
4. guard us
5. and protect us. **Amen.**

The Priest lights the candle from the new fire, saying:

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

Any or all of the preceding rites may be used, depending on pastoral circumstances.

PROCESSION

At the door of the church the Deacon or Priest takes the Easter candle, lifts it high, and sings alone:

The Light of Christ. Thanks be to God.

Then all enter the church, led by the Deacon or Priest with the Easter candle. If incense is used, the thurifer precedes the Easter candle in the procession. All process to the middle of the church where the Deacon or Priest lifts the candle high and sings the acclamation a second time. All light their candles from the Easter candle and continue in the procession. When the Deacon or Priest arrives at the altar, he faces the people and sings the acclamation a third time. Then the lights in the church are put on.

THE EASTER PROCLAMATION (EXSULTET)

The Deacon or Priest places the Easter candle in its stand. The book and the candle may be incensed. The Deacon or Priest or a lay cantor then sings the Easter Proclamation. All stand and hold lighted candles. When the shorter form of the proclamation is sung, the passages in brackets are omitted.

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.

If the singer is not a Deacon or Priest, the following is omitted, resuming with "Lift up your hearts."

[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. Amen.

The people extinguish their candles.

SECOND PART:

LITURGY OF THE WORD

The Priest addresses the people in these or similar words:

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.

FIRST READING GENESIS 1:1—2:2 OR 1:1, 26—31A

*In the shorter form of the reading,
the two passages in brackets are omitted.*

A reading from the Book of Genesis

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. **Thanks be to God.**

RESPONSORIAL PSALM *PSALM 104:1–2, 5–6, 10, 12, 13–14, 24, 35 (R/.30)*

R/. 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 –

PSALM 33:4–5, 6–7, 12–13, 20–22

R/. 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. **Amen.**

– 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. **Amen.**

SECOND READING *GENESIS 22:1–18 OR 22:1–2, 9A, 10–13, 15–18*

*In the shorter form of the reading,
the three passages in brackets are omitted.*

A reading from the Book of Genesis

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

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

When they came to the place of which God had told him, Abraham

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

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

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

RESPONSORIAL PSALM *PSALM 16:5, 8, 9–10, 11 (R/. 1)*

R/. 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. **Amen.**

THIRD READING *EXODUS 14:15—15:1*

A reading from the Book of Exodus

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. **Thanks be to God.**

RESPONSORIAL PSALM *EXODUS 15:1–2, 3–4, 5–6, 17–18*

R/. 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. **Amen.**

– or –

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

FOURTH READING *ISAIAH 54:5–14*

A reading from the Book of the Prophet Isaiah
The One who has become your husband is your Maker;
his name is the LORD of hosts;
your redeemer is the Holy One of Israel,
called God of all the earth.
The LORD calls you back,
like a wife forsaken and grieved in spirit,
a wife married in youth and then cast off,
says your God.
For a brief moment I abandoned you,
but with great tenderness I will take you back.
In an outburst of wrath, for a moment
I hid my face from you;
but with enduring love I take pity on you,
says the LORD, your redeemer.
This is for me like the days of Noah,
when I swore that the waters of Noah
should never again deluge the earth;
so I have sworn not to be angry with you,
or to rebuke you.
Though the mountains leave their place
and the hills be shaken,
my love shall never leave you
nor my covenant of peace be shaken,
says the LORD, who has mercy on you.
O afflicted one, storm-battered and unconsolated,
I lay your pavements in carnelians,
and your foundations in sapphires;
I will make your battlements of rubies,
your gates of carbuncles,
and all your walls of precious stones.
All your children shall be taught by the LORD,
and great shall be the peace of your children.
In justice shall you be established,
far from the fear of oppression,
where destruction cannot come near you.
The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM *PSALM 30:2, 4, 5–6, 11–12, 13*

R/. 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. **Amen.**

FIFTH READING *ISAIAH 55:1–11*

A reading from the Book of the Prophet Isaiah
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. **Thanks be to God.**

RESPONSORIAL PSALM ISAIAH 12:2–3, 4, 5–6

R/. 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. **Amen.**

SIXTH READING BARUCH 3:9–15, 32—4:4

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

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

RESPONSORIAL PSALM PSALM 19:8, 9, 10, 11 (R/. JOHN 6:68C)

R/. 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. **Amen.**

SEVENTH READING EZEKIEL 36:16–17A, 18–28

A reading from the Book of the Prophet Ezekiel
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. **Thanks be to God.**

RESPONSORIAL PSALM *PSALM 51:12–13, 14–15, 18–19*

R/. 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. **Amen.**

– or –

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

GLORIA

The altar candles are lit and the Gloria is sung. The church bells are rung, according to local custom.

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

O God, who make this most sacred night radiant
with the glory of the Lord's Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

EPISTLE *ROMANS 6:3–11*

A reading from the Letter of Saint Paul to the Romans

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. **Thanks be to God.**

THE NEWS OF THE ALLELUIA

The Deacon says to the Bishop: "Most Reverend Father, I bring you a message of great joy, the message of Alleluia." Then he stands and solemnly intones the Alleluia:

Alleluia, Alleluia, Alleluia

Confitemini Domino, quoniam
bonus: quoniam in saeculum
misericordia eius.

Give praise to the Lord for He is
good: for His mercy endureth
forever.

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/.**

GOSPEL *MATTHEW 28:1-10*

The Lord be with you. **And with your spirit.**
A reading from the holy Gospel according to Matthew
 Glory to you, O Lord.

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

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

HOMILY

**THIRD PART:
BAPTISMAL LITURGY**

*If the font is to be blessed but there are no candidates for Baptism,
the Priest addresses the people in these or similar words:*

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 blessing continues with the Litany of Saints:

LITANY OF THE SAINTS

*If not already included, patron saints of the church, place, and
candidates may be added to the litany.*

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.

Make this font holy by your grace for the new birth of your children,	Lord, we ask you, hear our prayer.
Jesus, Son of the living God,	Lord, we ask you, hear our prayer.
Christ, hear us.	Christ, hear us.
Christ, graciously hear us.	Christ, graciously hear us.



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.

*And, if appropriate, lowering the paschal candle
into the water either once or three times, he continues:*

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,

and, holding the candle in the water, he continues:

so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

Then 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.

RENEWAL OF BAPTISMAL PROMISES

The Priest invites those present to the renewal of their baptismal promises unless this has already been done together with those to be baptized; the candidates for reception into full communion join the rest of the community in this renunciation of sin and profession of faith. All stand and hold lighted candles and respond to the same inquiries earlier addressed to the candidates for baptism. All respond to the inquiries with the words: I do.

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.**

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. **Amen.**

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

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

Another chant that is baptismal in character may also be sung.

*The Priest returns to the chair. The Profession of Faith is omitted,
and the Priest directs the Prayer of the Faithful. Following the
Prayer of the Faithful, the Priest goes to the altar
and begins the Liturgy of the Eucharist in the usual way.*

FOURTH PART: LITURGY OF THE EUCHARIST

PRAYER OVER THE OFFERINGS

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

PREFACE

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but on this night 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:

Holy, Holy, Holy Lord God of hosts ...

OFFERTORY ANTIPHON

Dextera Domini fecit virtutem,
dextera Domini exaltavit me.
Non moriar, sed vivam, et
narrabo opera Domini. Alleluia.

The right hand of the Lord has
done valiantly, the right hand of
the Lord has exalted me. I shall
not die, but live, and declare the
works of the Lord. Alleluia.

COMMUNION ANTIPHON 1 COR 5:7-8

Pascha nostrum immolatus
est Christus, alleluia: itaque
epulemur in azymis sinceritatis,
et veritatis, alleluia, alleluia,
alleluia.

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

Psalm 118(117) may appropriately be sung.

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. **Amen.**

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.

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

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

– or –

Go in peace, alleluia, alleluia.

R./ Thanks be to God, alleluia, alleluia.

This practice is observed throughout the Octave of Easter.

Easter Sunday of the Resurrection of the Lord

AT THE MASS DURING THE DAY

ENTRANCE ANTIPHON *CF. PSALM 139 (138):18, 5-6*

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

– or – *LK 24:34 CF. REV 1:6*

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

The *Gloria in excelsis* (Glory to God in the highest) is said.

FIRST READING *ACTS 10:34A, 37-43*

A reading from the Acts of the Apostles

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. **Thanks be to God.**

RESPONSORIAL PSALM *PSALM 118:1-2, 16-17, 22-23 (R/. 24)*

R/. This is the day the Lord has made; let us rejoice and be glad.

Alternative psalm response: **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/.**

SECOND READING *COLOSSIANS 3:1-4*

A reading from the Letter of Saint Paul to the Colossians

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. **Thanks be to God.**

– or – *1 CORINTHIANS 5:6B-8*

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

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. **Thanks be to God.**

SEQUENCE: VICTIMAE PASCHALI LAUDES

The text which follows from the Lectionary for Mass may be used, or a metrical paraphrase may be sung.

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.

Victimae Paschali laudes immolent Christiani
Agnus redemit oves; Christus innocens
Patri reconciliavit peccatores.
Mors et vita duello confluxere mirando;
dux vitae mortuus, regnat vivus.
Dic nobis, Maria, quid vidisti in via?
Sepulchrum Christi viventis et gloriam vidi resurgentis.
Angelicos testes, sudarium et vestes.
Surrexit Christus spes mea:
praecedet vos in Galilaeam.
Scimus Christum surrexisse a mortuis vere;
tu nobis, victor Rex, miserere. Amen. Alleluia.

GOSPEL ACCLAMATION *Cf. 1 CORINTHIANS 5:7B-8A*

R./ Alleluia

Christ, our paschal lamb, has been sacrificed; /
let us then feast with joy in the Lord. **R/.**

GOSPEL *JOHN 20:1-9*

The Gospel from the Easter Vigil may be read in place of the following Gospel at any time of the day.

The Lord be with you. **And with your spirit.**
A reading from the holy Gospel according to John
 Glory to you, O Lord.

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

HOMILY

RENEWAL OF BAPTISMAL PROMISES

The Renewal of Baptismal Promises takes place at all Masses today. The Creed is omitted.

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.
All:	I do.	Priest:	And all his empty show?
Priest:	And all his works?	All:	I do.

– or –

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

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

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

Another chant that is baptismal in character may also be sung.

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. **Amen.**

PREFACE

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but on this day 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:

Holy, Holy, Holy Lord God of hosts ...

COMMUNION ANTIPHON *1 CORINTHIANS 5:7-8*

Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis, et veritatis, alleluia, alleluia, alleluia.	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. **Amen.**

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.

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

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

– or –

Go in peace, alleluia, alleluia.

R./ Thanks be to God, alleluia, alleluia.

This practice is observed throughout the Octave of Easter.

*Divine
Mercy.
Painting
in Divine
Mercy
Sanctuary
in Vilnius
(1934)*



The Divine Mercy Novena of Chaplets

GOOD FRIDAY, APRIL 10 — DIVINE MERCY SUNDAY, APRIL 19

Jesus asked that the Feast of the Divine Mercy be preceded by a Novena to the Divine Mercy which would begin on Good Friday. A novena is typically nine days of prayer in preparation of a celebration of a feast day. At the National Shrine of The Divine Mercy, the Chaplet of Divine Mercy Novena is recited perpetually at the Hour of Great Mercy – the 3 o'clock hour. The Chaplet can be said anytime, but the Lord specifically asked that it be recited as a novena. He promised, "By this Novena (of Chaplets), I will grant every possible grace to souls." For each of the nine days, our Lord gave St. Faustina a different intention:

First Day:

Today bring to Me ALL MANKIND, ESPECIALLY ALL SINNERS, and immerse them in the ocean of My mercy. In this way you will console Me in the bitter grief into which the loss of souls plunges Me.

Most Merciful Jesus, whose very nature it is to have compassion on us and to forgive us, do not look upon our sins but upon our trust which we place in Your infinite goodness. Receive us all into the abode of Your Most Compassionate Heart, and never let us escape from It. We beg this of You by Your love which unites You to the Father and the Holy Spirit.

Eternal Father, turn Your merciful gaze upon all mankind and especially upon poor sinners, all enfolded in the Most Compassionate Heart of Jesus. For the sake of His sorrowful Passion show us Your mercy, that we may praise the omnipotence of Your mercy for ever and ever. Amen.

Second Day:

Today bring to Me THE SOULS OF PRIESTS AND RELIGIOUS, and immerse them in My unfathomable mercy. It was they who gave Me strength to endure My bitter Passion. Through them as through channels My mercy flows out upon mankind.

Most Merciful Jesus, from whom comes all that is good, increase Your grace in men and women consecrated to Your service,* that they may perform worthy works of mercy; and that all who see them may glorify the Father of Mercy who is in heaven.

Eternal Father, turn Your merciful gaze upon the company of chosen ones in Your vineyard—upon the souls of priests and religious; and endow them with the strength of Your blessing. For the love of the Heart of Your Son in which they are enfolded, impart to them Your power and light, that they may be able to guide others in the way of salvation and with one voice sing praise to Your boundless mercy for ages without end. Amen.

Third Day:

Today bring to Me ALL DEVOUT AND FAITHFUL SOULS, and immerse them in the ocean of My mercy. The souls brought Me consolation on the Way of the Cross. They were that drop of consolation in the midst of an ocean of bitterness.

Most Merciful Jesus, from the treasury of Your mercy, You impart Your graces in great abundance to each and all. Receive us into the abode of Your Most Compassionate Heart and never let us escape from It. We beg this grace of You by that most wonderful love for the heavenly Father with which Your Heart burns so fiercely.

Eternal Father, turn Your merciful gaze upon faithful souls, as upon the inheritance of Your Son. For the sake of His sorrowful Passion, grant them Your blessing and surround them with Your constant protection. Thus may they never fail in love or lose the treasure of the holy faith, but rather, with all the hosts of Angels and Saints, may they glorify Your boundless mercy for endless ages. Amen.

Fourth Day:

Today bring to Me THOSE WHO DO NOT BELIEVE IN GOD* AND THOSE WHO DO NOT YET KNOW ME. I was thinking also of them during My bitter Passion, and their future zeal comforted My Heart. Immerse them in the ocean of My mercy.

Most compassionate Jesus, You are the Light of the whole world. Receive into the abode of Your Most Compassionate Heart the souls of those who do not believe in God and of those who as yet do not know You. Let the rays of Your grace enlighten them that they, too, together with us, may extol Your wonderful mercy; and do not let them escape from the abode which is Your Most Compassionate Heart.

Eternal Father, turn Your merciful gaze upon the souls of those who do not believe in You, and of those who as yet do not know You, but who are enclosed in the Most Compassionate Heart of Jesus. Draw them to the light of the Gospel. These souls do not know what great happiness it is to love You. Grant that they, too, may extol the generosity of Your mercy for endless ages. Amen.

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Fifth Day:

Today bring to Me THE SOULS OF THOSE WHO HAVE SEPARATED THEMSELVES FROM MY CHURCH,* and immerse them in the ocean of My mercy. During My bitter Passion they tore at My Body and Heart, that is, My Church. As they return to unity with the Church, My wounds heal and in this way they alleviate My Passion.

Most Merciful Jesus, Goodness Itself, You do not refuse light to those who seek it of You. Receive into the abode of Your Most Compassionate Heart the souls of those who have separated themselves from Your Church. Draw them by Your light into the unity of the Church, and do not let them escape from the abode of Your Most Compassionate Heart; but bring it about that they, too, come to glorify the generosity of Your mercy.

Eternal Father, turn Your merciful gaze upon the souls of those who have separated themselves from Your Son's Church, who have squandered Your blessings and misused Your graces by obstinately persisting in their errors. Do not look upon their errors, but upon the love of Your own Son and upon His bitter Passion, which He underwent for their sake, since they, too, are enclosed in His Most Compassionate Heart. Bring it about that they also may glorify Your great mercy for endless ages. Amen.

Sixth Day:

Today bring to Me THE MEEK AND HUMBLE SOULS AND THE SOULS OF LITTLE CHILDREN, and immerse them in My mercy. These souls most closely resemble My Heart. They strengthened Me during My bitter agony. I saw them as earthly Angels, who will keep vigil at My altars. I pour out upon them whole torrents of grace. Only the humble soul is capable of receiving My grace. I favor humble souls with My confidence. Most Merciful Jesus, You yourself

have said, "Learn from Me for I am meek and humble of heart." Receive into the abode of Your Most Compassionate Heart all meek and humble souls and the souls of little children. These souls send all heaven into ecstasy and they are the heavenly Father's favorites. They are a sweet-smelling bouquet before the throne of God; God Himself takes delight in their fragrance. These souls have a permanent abode in Your Most Compassionate Heart, O Jesus, and they unceasingly sing out a hymn of love and mercy.

Eternal Father, turn Your merciful gaze upon meek souls, upon humble souls, and upon little children who are enfolded in the abode which is the Most Compassionate Heart of Jesus. These souls bear the closest resemblance to Your Son. Their fragrance rises from the earth and reaches Your very throne. Father of mercy and of all goodness, I beg You by the love You bear these souls and by the delight You take in them: Bless the whole world, that all souls together may sing out the praises of Your mercy for endless ages. Amen.

Seventh Day:

Today bring to Me THE SOULS WHO ESPECIALLY VENERATE AND GLORIFY MY MERCY,* and immerse them in My mercy. These souls sorrowed most over my Passion and entered most deeply into My spirit. They are living images of My Compassionate Heart. These souls will shine with a special brightness in the next life. Not one of them will go into the fire of hell. I shall particularly defend each one of them at the hour of death.

Most Merciful Jesus, whose Heart is Love Itself, receive into the abode of Your Most Compassionate Heart the souls of those who particularly extol and venerate the greatness of Your mercy. These souls are mighty with the very power of

God Himself. In the midst of all afflictions and adversities they go forward, confident of Your mercy; and united to You, O Jesus, they carry all mankind on their shoulders. These souls will not be judged severely, but Your mercy will embrace them as they depart from this life.

Eternal Father, turn Your merciful gaze upon the souls who glorify and venerate Your greatest attribute, that of Your fathomless mercy, and who are enclosed in the Most Compassionate Heart of Jesus. These souls are a living Gospel; their hands are full of deeds of mercy, and their hearts, overflowing with joy, sing a canticle of mercy to You, O Most High! I beg You O God:

Show them Your mercy according to the hope and trust they have placed in You. Let there be accomplished in them the promise of Jesus, who said to them that during their life, but especially at the hour of death, the souls who will venerate this fathomless mercy of His, He, Himself, will defend as His glory. Amen.

Eighth Day:

Today bring to Me THE SOULS WHO ARE DETAINED IN PURGATORY, and immerse them in the abyss of My mercy. Let the torrents of My Blood cool down their scorching flames. All these souls are greatly loved by Me. They are making retribution to My justice. It is in your power to bring them relief. Draw all the indulgences from the treasury of My Church and offer them on their behalf. Oh, if you only knew the torments they suffer, you would continually offer for them the alms of the spirit and pay off their debt to My justice.

Most Merciful Jesus, You Yourself have said that You desire mercy; so I bring into the abode of Your Most Compassionate Heart the souls in Purgatory, souls who are very dear to You, and yet, who must make retribution to Your justice. May the

streams of Blood and Water which gushed forth from Your Heart put out the flames of Purgatory, that there, too, the power of Your mercy may be celebrated.

Eternal Father, turn Your merciful gaze upon the souls suffering in Purgatory, who are enfolded in the Most Compassionate Heart of Jesus. I beg You, by the sorrowful Passion of Jesus Your Son, and by all the bitterness with which His most sacred Soul was flooded: Manifest Your mercy to the souls who are under Your just scrutiny. Look upon them in no other way but only through the Wounds of Jesus, Your dearly beloved Son; for we firmly believe that there is no limit to Your goodness and compassion. Amen.

Ninth Day:

Today bring to Me SOULS WHO HAVE BECOME LUKEWARM,* and immerse them in the abyss of My mercy. These souls wound My Heart most painfully. My soul suffered the most dreadful loathing in the Garden of Olives because of lukewarm souls. They were the reason I cried out: 'Father, take this cup away from Me, if it be Your will.' For them, the last hope of salvation is to run to My mercy.

Most compassionate Jesus, You are Compassion Itself. I bring lukewarm souls into the abode of Your Most Compassionate Heart. In this fire of Your pure love, let these tepid souls, who, like corpses, filled You with such deep loathing, be once again set aflame. O Most Compassionate Jesus, exercise the omnipotence of Your mercy and draw them into the very ardor of Your love, and bestow upon them the gift of holy love, for nothing is beyond Your power.

Eternal Father, turn Your merciful gaze upon lukewarm souls who are nonetheless enfolded in the Most Compassionate Heart of Jesus. Father of Mercy, I beg You by the bitter Passion of Your Son and by His three-hour agony on the Cross: Let them, too, glorify the abyss of Your mercy. Amen.