

HOLY WEEK



SUNDAY MISSAL

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CONTENT

Palm Sunday of the Passion of the Lord	1
The Sacred Paschal Triduum	
Thursday of the Lord's Supper	63
Friday of the Passion of the Lord	75
Easter Sunday of the Resurrection of the Lord	
<i>The Easter Vigil In the Holy Night</i>	105
<i>At the Mass During the Day</i>	175

PALM SUNDAY OF THE PASSION OF THE LORD

1. On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the principal Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people.

It is desirable that, where neither the Procession nor the Solemn Entrance can take place, there be a sacred celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.

The Commemoration of the Lord's Entrance into Jerusalem

First Form: The Procession

2. At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.

3. Wearing the red sacred vestments as for Mass, the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered. Instead of the chasuble, the Priest may wear a cope, which he leaves aside when the procession is over, and puts on a chasuble.

4. Meanwhile, the following antiphon or another appropriate chant is sung.

Antiphon. Mt 21: 9

Hosanna to the Son of David; blessed is he who comes in the name of the Lord, the King of Israel. Hosanna in the highest.

5. *After this, the Priest and people sign themselves, while the Priest says: **In the name of the Father, and of the Son, and of the Holy Spirit.** Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:*

Dear brethren (brothers and sisters),
since the beginning of Lent until now
we have prepared our hearts by penance and charitable
works.

Today we gather together to herald with the whole Church
the beginning of the celebration
of our Lord's Paschal Mystery,
that is to say, of his Passion and Resurrection.

For it was to accomplish this mystery
that he entered his own city of Jerusalem.

Therefore, with all faith and devotion,
let us commemorate
the Lord's entry into the city for our salvation,
following in his footsteps,
so that, being made by his grace partakers of the Cross,
we may have a share also in his Resurrection and in his life.

6. *After the address, the Priest says one of the following prayers with hands extended.*

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.

R. 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. R. Amen.

He sprinkles the branches with holy water without saying anything.

7. Then a Deacon or, if there is no Deacon, a Priest, proclaims in the usual way the Gospel concerning the Lord's entrance according to one of the four Gospels. If appropriate, incense may be used.

Year A

GOSPEL (*Blessed is he who comes in the name of the Lord.*)

A reading from the holy Gospel according to Matthew (21:1-11)

When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The Master has need of them.' Then he will send them at once." This happened so that what had been spoken through the prophet might be fulfilled: "*Say to daughter Zion, 'Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden.'*" The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The

very large crowd spread their cloaks on the road, while others cut branches from the trees and spread 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.

R. Praise to you, Lord Jesus Christ.

Year B

GOSPEL (*Blessed is he who comes in the name of the Lord.*)

A reading from the holy Gospel according to Mark (11:1-10)

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

following kept crying out: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!"
—The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

Or

GOSPEL (*Blessed is he who comes in the name of the Lord.*)

A reading from the holy Gospel according to John (12:12-16)

When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel."

Jesus found an ass and sat upon it, as is written: *Fear no more, O daughter Zion; see, your king comes, seated upon an ass's colt.* His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him. —The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

Year C

GOSPEL (*Blessed is he who comes in the name of the Lord.*)

A reading from the holy Gospel according to Luke (19:28-40)

Jesus proceeded on his journey up to Jerusalem. As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples. He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here. And if anyone should

ask you, ‘Why are you untying it?’ you will answer, ‘The Master has need of it.’” So those who had been sent went off and found everything just as he had told them. And as they were untying the colt, its owners said to them, “Why are you untying this colt?” They answered, “The Master has need of it.” So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. As he rode along, the people were spreading their cloaks on the road; and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen. They proclaimed: “Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest.” Some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” He said in reply, “I tell you, if they keep silent, the stones will cry out!” —The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

8. After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:

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.

All: In the name of Christ. Amen.

9. *The Procession to the church where Mass will be celebrated then sets off in the usual way. If incense is used, the thurifer goes first, carrying a thurible with burning incense, then an acolyte or another minister, carrying a cross decorated with palm branches according to local custom, between two ministers with lighted candles. Then follow the Deacon carrying the Book of the Gospels, the Priest with the ministers, and, after them, all the faithful carrying branches.*

As the Procession moves forward, the following or other suitable chants in honor of Christ the King are sung by the choir and people.

Antiphon 1

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

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

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.

(The antiphon is repeated)

Who shall climb the mountain of the Lord? *
The clean of hands and pure of heart,
whose soul is not set on vain things, †
who has not sworn deceitful words. *

(The antiphon is repeated)

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.

(The antiphon is repeated)

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.

(The antiphon is repeated)

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.

(The antiphon is repeated)

Antiphon 2

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.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

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.

(The antiphon is repeated)

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.

(The antiphon is repeated)

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.

(The antiphon is repeated)

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.

(The antiphon is repeated)

Hymn to Christ the King

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

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

All repeat: Glory and honor . . .

Chorus:

They offered gifts of praise to you, so near to your Passion;

see how we sing this song now to you reigning on high.

All repeat: Glory and honor . . .

Chorus:

Those you were pleased to accept; now accept our gifts of devotion,

good and merciful King, lover of all that is good.

All repeat: Glory and honor. . .

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

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.

*11. When the Priest arrives at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he puts aside the cope, if he has worn one, and puts on the chasuble. Omitting the other Introductory Rites of the Mass and, if appropriate, the **Kyrie (Lord, have mercy)**, he says the Collect of the Mass, and then continues the Mass in the usual way.*

Second Form: The Solemn Entrance

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

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

14. *While the Priest approaches the appointed place, the antiphon **Hosanna** or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place as above (nos. 5-7). After the Gospel, the Priest processes solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory **As the Lord entered** (no. 10) or another appropriate chant is sung.*

15. *Arriving at the altar, the Priest venerates it. He then goes to the chair and, omitting the Introductory Rites of the Mass and, if appropriate, the **Kyrie (Lord, have mercy)**, he says the Collect of the Mass, and then continues the Mass in the usual way.*

Third Form: The Simple Entrance

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

17. *While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (no. 18) or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way.*

At other Masses, in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.

18. ENTRANCE ANTIPHON (Cf. Jn 12: 1, 12-13; Ps 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!

At The Mass

19. *After the Procession or Solemn Entrance the Priest begins the Mass with the Collect.*

20. COLLECT

Let us pray (*pause*)

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.

R. Amen.

READINGS

FIRST READING (*My face I did not shield from buffets and spitting,
knowing that I shall not be put to shame.*)

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

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

The Lord God is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame. —The Word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM (22:8-9, 17-18, 19-20, 23-24)

R. My God, my God, why have you abandoned me? (*Ps 22:2a*)

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

A reading from the Letter of Saint Paul to the Philippians (2:6-11)

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave,

coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. — The Word of the Lord.

R. Thanks be to God.

21. The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.

Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

GOSPEL ACCLAMATION (*Phil 2:8-9*)

R. Glory and praise to you, Lord Jesus Christ.

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)

Year A

(Long Form)

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to Matthew

(26:14-27:66)

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

- N. One of the Twelve, who was called Judas Iscariot, went to the chief priests and said,
- O. "What are you willing to give me if I hand Jesus over to you?"
- N. They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand Jesus over.
- N. On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said,
- C. "Where do you want us to prepare for you to eat the Passover?"
- N. Jesus said,
- J. **"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.'"**
- N. The disciples then did as Jesus had ordered, and prepared the Passover.
- N. When it was evening, Jesus reclined at table with the Twelve. And while they were eating, he said,
- J. **"Amen, I say to you, one of you will betray me."**
- N. Deeply distressed at this, they began to say to Jesus one after another,
- C. "Surely it is not I, Lord?"
- N. Jesus said in reply,
- J. **"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."**
- N. Then Judas, his betrayer, said in reply,

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

Then Jesus said to them,

- J. **"This night all of you will have your faith in me shaken, for it is written: *I will strike the shepherd, and the sheep of the flock will be dispersed*; but after I have been raised up, I shall go before you to Galilee."**
- N. Peter said to Jesus in reply,
- O. "Though all may have their faith in you shaken, mine will never be."
- N. Jesus said to him,
- J. **"Amen, I say to you, this very night before the cock crows, you will deny me three times."**
- N. Peter said to Jesus,
- O. "Even though I should have to die with you, I will not deny you."
- N. And all the disciples spoke likewise.

- N. Then Jesus came with them to a place called Gethsemane, and he said to his disciples,
- J. **"Sit here while I go over there and pray."**
- N. Jesus took along Peter and the two sons of Zebedee, and began to feel sorrow and distress.
Then Jesus said to them,
- J. **"My soul is sorrowful even to death. Remain here and keep watch with me."**
- N. Jesus advanced a little and fell prostrate in prayer, saying,
- J. **"My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will."**
- N. When Jesus returned to his disciples, he found them asleep. He said to Peter,
- J. **"So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak."**
- N. Withdrawing a second time, Jesus prayed again,
- J. **"My Father, if it is not possible that this cup pass without my drinking it, your will be done!"**
- N. Then Jesus 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 Jesus returned to his disciples and said to them,
- J. **"Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand."**

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

- N. Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following Jesus 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,
- O. "This man said, 'I can destroy the temple of God and within three days rebuild it.'"
- N. The high priest rose and addressed Jesus,
- O. "Have you no answer? What are these men testifying against you?"
- N. But Jesus was silent. Then the high priest said to him,
- O. "I order you to tell us under oath before the living God whether you are the Christ, the Son of God."
- N. Jesus said to him in reply,
- J. **"You have said so. But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'"**
- N. Then the high priest tore his robes and said,
- O. "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?"
- N. They said in reply,
- C. "He deserves to die!"
- N. Then they spat in Jesus' face and struck him, while some slapped him, saying,

- C. "Prophecy for us, Christ: who is it that struck you?"
- N. Now Peter was sitting outside in the courtyard. One of the maids came over to him and said,
- O. "You too were with Jesus the Galilean."
- N. But Peter denied it in front of everyone, saying,
- O. "I do not know what you are talking about!"
- N. As Peter went out to the gate, another girl saw him and said to those who were there,
- O. "This man was with Jesus the Nazorean."
- N. Again Peter denied it with an oath,
- O. "I do not know the man!"
- N. A little later the bystanders came over and said to Peter,
- O. "Surely you too are one of them; even your speech gives you away."
- N. At that Peter began to curse and to swear,
- O. "I do not know the man."
- N. And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." Peter 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 the elders, saying,

- O. "I have sinned in betraying innocent blood."
- N. They said,

- C. "What is that to us? Look to it yourself."
- N. Flinging the money into the temple, Judas departed and went off and hanged himself. The chief priests gathered up the money, but said,
- C. "It is not lawful to deposit this in the temple treasury, for it is the price of blood."
- N. After consultation, they used it to buy the potter's field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, *And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me.*

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

- O. "Are you the king of the Jews?"
- N. Jesus said,
- J. **"You say so."**
- N. And when Jesus was accused by the chief priests and elders, he made no answer. Then Pilate said to Jesus,
- O. "Do you not hear how many things they are testifying against you?"
- N. But Jesus 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,

- O. "Which one do you want me to release to you, Barabbas, or Jesus called Christ?"
- N. For Pilate knew that it was out of envy that they had handed Jesus over. While Pilate was still seated on the bench, his wife sent him a message,
- O. "Have nothing to do with that righteous man. I suffered much in a dream today because of him."
- N. The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply,
- O. "Which of the two do you want me to release to you?"
- N. They answered,
- C. "Barabbas!"
- N. Pilate said to them,
- O. "Then what shall I do with Jesus called Christ?"
- N. They all said,
- C. "Let him be crucified!"
- N. But Pilate said,
- O. "Why? What evil has he done?"
- N. They only shouted the louder,
- C. "Let him be crucified!"
- N. When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying,
- O. "I am innocent of this man's blood. Look to it yourselves."
- N. And the whole people said in reply,
- O. "His blood be upon us and upon our children."
- N. Then Pilate released Barabbas to them, but after he had Jesus scourged, he handed Jesus over to be crucified.

- N. Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying,
- C. "Hail, King of the Jews!"
- N. They spat upon Jesus 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 Jesus' 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 Jesus, one on his right and the other on his left. Those passing by reviled Jesus, shaking their heads and saying,

- C. "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!"
- N. Likewise the chief priests with the scribes and elders mocked him and said,

- C. "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'"
- N. The revolutionaries who were crucified with Jesus also kept abusing Jesus 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,

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

(Here all kneel and pause for a short time.)

- N. 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,

- C. "Truly, this was the Son of God!"
- N. 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,

- C. "Sir, we remember that this imposter 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."
- N. Pilate said to them,
- O. "The guard is yours; go, secure it as best you can."
- N. So they went and secured the tomb by fixing a seal to the stone and setting the guard. —The Gospel of the Lord.
- R. Praise to you, Lord Jesus Christ.

(Short Form)

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to Matthew (27:11-54)

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

- N. Jesus stood before the governor, Pontius Pilate, and he questioned Jesus,
- O. "Are you the king of the Jews?"
- N. Jesus said,
- J. **"You say so."**
- N. And when Jesus was accused by the chief priests and elders, he made no answer. Then Pilate said to Jesus,
- O. "Do you not hear how many things they are testifying against you?"
- N. But Jesus 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,

- O. "Which one do you want me to release to you, Barabbas, or Jesus called Christ?"
- N. For Pilate knew that it was out of envy that they had handed Jesus over. While Pilate was still seated on the bench, his wife sent him a message,
- O. "Have nothing to do with that righteous man. I suffered much in a dream today because of him."
- N. The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply,

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

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

- C. "Hail, King of the Jews!"

- N. They spat upon Jesus 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 Jesus' 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 Jesus, one on his right and the other on his left. Those passing by reviled Jesus, shaking their heads and saying,

- C. "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!"
- N. Likewise the chief priests with the scribes and elders mocked him and said,
- C. "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'"

- N. The revolutionaries who were crucified with Jesus also kept abusing Jesus 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,
- J. *"Eli, Eli, lema sabachthani?"*
- N. which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said,
- C. "This one is calling for Elijah."
- N. Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to Jesus to drink. But the rest said,
- C. "Wait, let us see if Elijah comes to save him."
- N. But Jesus cried out again in a loud voice, and gave up his spirit.

(Here all kneel and pause for a short time.)

- N. 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,
- C. "Truly, this was the son of God!" —The Gospel of the Lord.
- R. Praise to you, Lord Jesus Christ.

Year B

(Long Form)

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to Mark (14:1-15:47)

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

- N. The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest Jesus by treachery and put him to death. They said,
- C. "Not during the festival, for fear that there may be a riot among the people."
- N. When Jesus was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured the oil on Jesus ' head. There were some who were indignant.
- C. "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor."
- N. They were infuriated with her. Jesus said,
- J. **"Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."**

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

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to Jesus,

- C. "Where do you want us to go and prepare for you to eat the Passover?"
 - N. Jesus sent two of his disciples and said to them,
 - J. **"Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a large upper room furnished and ready. Make the preparations for us there."**
 - N. The disciples then went off, entered the city, and found it just as Jesus had told them; and they prepared the Passover.
- When it was evening, Jesus came with the Twelve. And as they reclined at table and were eating, Jesus said,
- J. **"Amen, I say to you, one of you will betray me, one who is eating with me."**
 - N. They began to be distressed and to say to Jesus, one by one,
 - O. "Surely it is not I?"
 - N. Jesus said to them,

- J. **“One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”**
- N. While they were eating, Jesus took bread, said the blessing, broke it, and gave it to them, and said,
- J. **“Take it; this is my body.”**
- N. Then Jesus took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them,
- J. **“This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”**
- N. Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them,

- J. **“All of you will have your faith shaken, for it is written: ‘I will strike the shepherd, and the sheep will be dispersed.’ But after I have been raised up, I shall go before you to Galilee.”**
- N. Peter said to Jesus,
- O. **“Even though all should have their faith shaken, mine will not be.”**
- N. Then Jesus said to Peter,
- J. **“Amen, I say to you, this very night before the cock crows twice you will deny me three times.”**
- N. But Peter vehemently replied,
- O. **“Even though I should have to die with you, I will not deny you.”**

N. And they all spoke similarly.

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

J. **"Sit here while I pray."**

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

J. **"My soul is sorrowful even to death. Remain here and keep watch."**

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

J. **"Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will."**

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

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

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

Jesus returned a third time and said to them,

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

- N. Then, while Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying,
- O. "The man I shall kiss is the one; arrest him and lead him away securely."
- N. Judas came and immediately went over to Jesus and said,
- O. "Rabbi."
- N. And Judas kissed Jesus. At this they laid hands on Jesus and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply,
- J. **"Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled."**
- N. And they all left Jesus and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.
- N. They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed Jesus at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they

found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging,

- C. "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'"
- N. Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying,
- O. "Have you no answer? What are these men testifying against you?"
- N. But Jesus was silent and answered nothing. Again the high priest asked him and said to him,
- O. "Are you the Christ, the son of the Blessed One?"
- N. Then Jesus answered,
- J. **"I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'"**
- N. At that the high priest tore his garments and said,
- O. "What further need have we of witnesses? You have heard the blasphemy. What do you think?"
- N. They all condemned Jesus as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him,
- C. "Prophesy!"
- N. And the guards greeted Jesus with blows.

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

- O. "You too were with the Nazarene, Jesus."
- N. But Peter denied it saying,

- O. "I neither know nor understand what you are talking about."
- N. So Peter went out into the outer court. Then the cock crowed. The maid saw Peter and began again to say to the bystanders,
- O. "This man is one of them."
- N. Once again Peter denied it. A little later the bystanders said to Peter once more,
- C. "Surely you are one of them; for you too are a Galilean."
- N. Peter began to curse and to swear,
- O. "I do not know this man about whom you are talking."
- N. And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

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

- O. "Are you the king of the Jews?"
- N. Jesus said to him in reply,
- J. **"You say so."**
- N. The chief priests accused Jesus of many things. Again Pilate questioned him,
- O. "Have you no answer? See how many things they accuse you of."
- N. Jesus gave him no further answer, so that Pilate was amazed.

- N. Now on the occasion of the feast Pilate used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask Pilate to do for them as he was accustomed. Pilate answered,
- O. "Do you want me to release to you the king of the Jews?"
- N. For Pilate knew that it was out of envy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have Pilate release Barabbas for them instead. Pilate again said to them in reply,
- O. "Then what do you want me to do with the man you call the king of the Jews?"
- N. They shouted again,
- C. "Crucify him!"
- N. Pilate said to them,
- O. "Why? What evil has he done?"
- N. They only shouted the louder,
- C. "Crucify him!"
- N. So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led Jesus away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with,

- C. "Hail, King of the Jews!"

- N. and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

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

They brought Jesus to the place of Golgotha—which is translated Place of the Skull. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take.

It was nine o'clock in the morning when they crucified Jesus. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled Jesus, shaking their heads and saying,

- C. "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross."
- N. Likewise the chief priests, with the scribes, mocked him among themselves and said,
- C. "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe."
- N. Those who were crucified with Jesus also kept abusing him.

- N. At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice,
- J. *"Eloi, Eloi, lema sabachthani?"*
- N. which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said,
- C. "Look, he is calling Elijah."
- N. One of them ran, soaked a sponge with wine, put it on a reed and gave it to Jesus to drink saying,
- O. "Wait, let us see if Elijah comes to take him down."
- N. Jesus gave a loud cry and breathed his last.
(Here all kneel and pause for a short time.)

- N. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing Jesus saw how Jesus breathed his last, the centurion said,
- O. "Truly this man was the Son of God!"
- N. There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed Jesus when he was in Galilee and ministered to him. There were also many other women who had come up with Jesus to Jerusalem.

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

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

(Short Form)

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to Mark (15:1-39)

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

- N. As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him,
- O. "Are you the king of the Jews?"
- N. Jesus said to him in reply,
- J. "**You say so.**"
- N. The chief priests accused Jesus of many things. Again Pilate questioned him,
- O. "Have you no answer? See how many things they accuse you of."
- N. Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast Pilate used to release to them one prisoner whom they requested. A man

called Barabbas was then in prison along with the rebels who had committed murder in a rebellion.

The crowd came forward and began to ask Pilate to do for them as he was accustomed. Pilate answered,

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- N. For Pilate knew that it was out of envy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have Pilate release Barabbas for them instead. Pilate again said to them in reply,
- O. "Then what do you want me to do with the man you call the king of the Jews?"
- N. They shouted again,
- C. "Crucify him!"
- N. Pilate said to them,
- O. "Why? What evil has he done?"
- N. They only shouted the louder,
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- N. So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led Jesus away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with,

- C. "Hail, King of the Jews!"
- N. and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

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

They brought Jesus to the place of Golgotha—which is translated Place of the Skull. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take.

It was nine o'clock in the morning when they crucified Jesus. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled Jesus, shaking their heads and saying,

- C. "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross."
- N. Likewise the chief priests, with the scribes, mocked him among themselves and said,
- C. "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe."
- N. Those who were crucified with Jesus also kept abusing him.

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

- J. *"Eloi, Eloi, lema sabachthani?"*

- N. which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said,
- C. "Look, he is calling Elijah."
- N. One of them ran, soaked a sponge with wine, put it on a reed and gave it to Jesus to drink saying,
- O. "Wait, let us see if Elijah comes to take him down."
- N. Jesus gave a loud cry and breathed his last.
(Here all kneel and pause for a short time.)
- N. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing Jesus saw how Jesus breathed his last, the centurion said,
- O. "Truly this man was the Son of God!" —The Gospel of the Lord.
- R. Praise to you, Lord Jesus Christ.

Year C

(Long form)

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to Luke (22:14-23:56)

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

- N. When the hour came, Jesus took his place at the table with the apostles. He said to them,
- J. **"I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God."**
- N. Then Jesus took a cup, gave thanks, and said,

- J. **“Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.”**
- N. Then Jesus took the bread, said the blessing, broke it, and gave it to them, saying,
- J. **“This is my body, which will be given for you; do this in memory of me.”**
- N. And likewise the cup after they had eaten, saying,
- J. **“This cup is the new covenant in my blood, which will be shed for you.**
“And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed.”
- N. And they began to debate among themselves who among them would do such a deed.

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

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

- J. **"Simon, Simon! Behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers."**
- N. Simon Peter said to Jesus,
- O. **"Lord, I am prepared to go to prison and to die with you."**
- N. But Jesus replied,
- J. **"I tell you, Peter, before the cock crows this day, you will deny three times that you know me."**
- N. Jesus said to the apostles,
- J. **"When I sent you forth without a money bag or a sack or sandals, were you in need of anything?"**
- C. **"No, nothing,"**
- N. they replied. Jesus said to them,
- J. **"But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, namely, *He was counted among the wicked*; and indeed what is written about me is coming to fulfillment."**
- N. Then they said,
- C. **"Lord, look, there are two swords here."**
- N. But Jesus replied,
- J. **"It is enough!"**
- N. Then going out, Jesus went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them,
- J. **"Pray that you may not undergo the test."**

- N. After withdrawing about a stone's throw from them and kneeling down, Jesus prayed, saying,
- J. **"Father, if you are willing, take this cup away from me; still, not my will but yours be done."**
- N. And to strengthen him an angel from heaven appeared to him. Jesus was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them,
- J. **"Why are you sleeping? Get up and pray that you may not undergo the test."**
- N. While Jesus was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him,
- J. **"Judas, are you betraying the Son of Man with a kiss?"**
- N. Jesus' disciples realized what was about to happen, and they asked,
- C. **"Lord, shall we strike with a sword?"**
- N. And one of them struck the high priest's servant and cut off his right ear. But Jesus said in reply,
- J. **"Stop, no more of this!"**
- N. Then Jesus touched the servant's ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him,
- J. **"Have you come out as against a robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness."**

- N. After arresting Jesus they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw Peter seated in the light, she looked intently at him and said,
 - O. "This man too was with him."
- N. But Peter denied it saying,
 - O. "Woman, I do not know him."
- N. A short while later someone else saw Peter and said,
 - O. "You too are one of them";
 - N. but Peter answered,
 - O. "My friend, I am not."
- N. About an hour later, still another insisted,
 - O. "Assuredly, this man too was with him, for he also is a Galilean."
- N. But Peter said,
 - O. "My friend, I do not know what you are talking about."
- N. Just as Peter was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." Peter went out and began to weep bitterly. The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying,
 - C. "Prophecy! Who is it that struck you?"
- N. And they reviled Jesus in saying many other things against him.

- N. When day came the council of elders of the people met, both chief priests and scribes, and they brought Jesus before their Sanhedrin. They said,
- C. "If you are the Christ, tell us."
- N. But Jesus replied to them,
- J. **"If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God."**
- N. They all asked,
- C. "Are you then the Son of God?"
- N. Jesus replied to them,
- J. **"You say that I am."**
- N. Then they said,
- C. "What further need have we for testimony? We have heard it from his own mouth."
- N. Then the whole assembly of them arose and brought Jesus before Pilate. They brought charges against him, saying,
- C. "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king."
- N. Pilate asked Jesus,
- O. "Are you the king of the Jews?"
- N. Jesus said to him in reply,
- J. **"You say so."**
- N. Pilate then addressed the chief priests and the crowds,
- O. "I find this man not guilty."
- N. But they were adamant and said,
- C. "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."

N. On hearing this, Pilate asked if Jesus was a Galilean; and upon learning that he was under Herod's jurisdiction, Pilate sent him to Herod, who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see Jesus for a long time, for he had heard about Jesus and had been hoping to see Jesus perform some sign. He questioned Jesus at length, but Jesus gave no answer. The chief priests and scribes, meanwhile, stood by accusing Jesus harshly. Herod and his soldiers treated Jesus contemptuously and mocked him, and after clothing him in resplendent garb, Herod sent Jesus back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly.

Pilate then summoned the chief priests, the rulers, and the people and said to them,

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

N. But all together they shouted out,

C. "Away with this man! Release Barabbas to us."

N. Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.

Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting,

C. "Crucify him! Crucify him!"

N. Pilate addressed them a third time,

- O. "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him."
- N. With loud shouts, however, they persisted in calling for Jesus' crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So Pilate released the man who had been imprisoned for rebellion and murder, for whom they asked, and Pilate handed Jesus over to them to deal with as they wished.

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

- J. **"Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children. For indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' For if these things are done when the wood is green what will happen when it is dry?"**
- N. Now two others, both criminals, were led away with Jesus to be executed.

When they came to the place called the Skull, they crucified Jesus and the criminals there, one on his right, the other on his left. Then Jesus said,

- J. **"Father, forgive them, they know not what they do."**
- N. They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at Jesus and said,
- C. "He saved others, let him save himself if he is the chosen one, the Christ of God."
- N. Even the soldiers jeered at Jesus. As they approached to offer him wine they called out,
- C. "If you are King of the Jews, save yourself."
- N. Above Jesus there was an inscription that read, "This is the King of the Jews."

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

- O. "Are you not the Christ? Save yourself and us."
- N. The other, however, rebuking him, said in reply,
- O. "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal."
- N. Then he said,
- O. "Jesus, remember me when you come into your kingdom."
- N. Jesus replied to him,
- J. **"Amen, I say to you, today you will be with me in Paradise."**
- N. It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice,

J. **“Father, into your hands I commend my spirit.”**

N. And when Jesus had said this he breathed his last.

(Here all kneel and pause for a short time.)

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

O. “This man was innocent beyond doubt.”

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

Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid Jesus in a rock-hewn tomb in which no one had yet been buried.

It was the day of preparation, and the sabbath was about to begin. The women who had come from Galilee with Jesus followed behind, and when they had seen the tomb and the way in which Jesus' body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment. —The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

(Short Form)

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to Luke (23:1-49)

(J-Jesus, N-Narrator, O-Other single speaker, C-Crowd)

- N. The elders of the people, chief priests and scribes, arose and brought Jesus before Pilate. They brought charges against him, saying,
- C. "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king."
- N. Pilate asked Jesus,
- O. "Are you the king of the Jews?"
- N. Jesus said to him in reply,
- J. **"You say so."**
- N. Pilate then addressed the chief priests and the crowds,
- O. "I find this man not guilty."
- N. But they were adamant and said,
- C. "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."
- N. On hearing this, Pilate asked if Jesus was a Galilean; and upon learning that he was under Herod's jurisdiction, Pilate sent him to Herod, who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see Jesus for a long time, for he had heard about Jesus and had been hoping to see Jesus perform some sign. He questioned Jesus at length, but Jesus gave no answer. The chief priests and scribes, meanwhile, stood by accusing Jesus harshly.

N. Herod and his soldiers treated Jesus contemptuously and mocked him, and after clothing him in resplendent garb, Herod sent Jesus back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly.

Pilate then summoned the chief priests, the rulers, and the people and said to them,

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

N. But all together they shouted out,

C. "Away with this man! Release Barabbas to us."

N. Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.

Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting,

C. "Crucify him! Crucify him!"

N. Pilate addressed them a third time,

O. "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him."

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

- N. As they led Jesus away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said,
- J. **“Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children. For indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ For if these things are done when the wood is green what will happen when it is dry?”**
- N. Now two others, both criminals, were led away with Jesus to be executed.

When they came to the place called the Skull, they crucified Jesus and the criminals there, one on his right, the other on his left. Then Jesus said,

- J. **“Father, forgive them, they know not what they do.”**
- N. They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at Jesus and said.
- C. **“He saved others, let him save himself if he is the chosen one, the Christ of God.”**
- N. Even the soldiers jeered at Jesus. As they approached to offer him wine they called out,
- C. **“If you are the King of the Jews, save yourself.”**
- N. Above Jesus there was an inscription that read, **“This is the King of the Jews.”**

- N. Now one of the criminals hanging there reviled Jesus, saying,
- O. "Are you not the Christ? Save yourself and us."
- N. The other, however, rebuking him, said in reply,
- O. "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal."
- N. Then he said,
- O. "Jesus, remember me when you come into your kingdom."
- N. Jesus replied to him,
- J. **"Amen, I say to you, today you will be with me in Paradise."**
- N. It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice,
- J. **"Father, into your hands I commend my spirit."**
- N. And when Jesus had said this he breathed his last.
(Here all kneel and pause for a short time.)
- N. The centurion who witnessed what had happened glorified God and said,
- O. "This man was innocent beyond doubt."
- N. When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed Jesus from Galilee and saw these events. — The Gospel of the Lord.
- R. Praise to you Lord Jesus Christ.

22. *After the narrative of the Passion, a brief homily should take place, if appropriate. A period of silence may also be observed.*

The Creed is said, and the Universal Prayer takes place.

23. 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. R. Amen.

24. PREFACE

(The Passion of the Lord)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
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 too, acclaim:

25. COMMUNION ANTIPHON

(Mt 26: 42)

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

26. PRAYER AFTER COMMUNION

Let us pray (*pause*)

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.

R. Amen.

27. PRAYER OVER THE PEOPLE

Bow down for the blessing.

(The Priest, with hands extended over the people, says the blessing.)

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.

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.

THE SACRED PASCHAL TRIDUUM

1. In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen.

The Paschal Fast should also be kept sacred. It is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged also through Holy Saturday as a way of coming, with spirit uplifted, to the joys of the Lord's Resurrection.

2. For a fitting celebration of the Sacred Triduum, a sufficient number of lay ministers is required, who must be carefully instructed as to what they are to do.

The singing of the people, the ministers, and the Priest Celebrant has a special importance in the celebrations of these days, for when texts are sung, they have their proper impact.

Pastors should, therefore, not fail to explain to the Christian faithful, as best they can, the meaning and order of the celebrations and to prepare them for active and fruitful participation.

3. The celebrations of the Sacred Triduum are to be carried out in cathedral and parochial churches and only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts.

Consequently, it is desirable that small communities, associations, and special groups of various kinds join together in these churches to carry out the sacred celebrations in a more noble manner.

THURSDAY OF THE LORD'S SUPPER

At the Evening Mass

1. *The Mass of the Lord's Supper is celebrated in the evening, at a convenient time, with the full participation of the whole local community and with all the Priests and ministers exercising their office.*
 2. *All Priests may concelebrate even if they have already concelebrated the Chrism Mass on this day, or if they have to celebrate another Mass for the good of the Christian faithful.*
 3. *Where a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening and, in case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in the evening Mass. Care should, nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the evening Mass.*
 4. *Holy Communion may only be distributed to the faithful during Mass; but it may be brought to the sick at any hour of the day.*
 5. *The altar may be decorated with flowers with a moderation that accords with the character of this day. The tabernacle should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day.*
- (The reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord's Supper or at another time that seems more appropriate) [Chrism Mass 15]*

6. ENTRANCE ANTIPHON

(Cf. Gal 6:14)

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

7. *The **Gloria in excelsis (Glory to God in the highest)** is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the **Gloria in excelsis** of the Easter Vigil, unless, if appropriate, the Diocesan Bishop has decided otherwise. Likewise, during this same period, the organ and other musical instruments may be used only so as to support the singing.*

8. COLLECT

Let us pray (*pause*)

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.

R. Amen.

READINGS

FIRST READING (*The law regarding the Passover meal.*)

A reading from the Book of Exodus

(12:1-8, 11-14)

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

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

“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.” —The Word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM (116:12-13, 15-16c, 17-18)

R. Our blessing-cup is a communion with the Blood of Christ. (*Cf. 1Cor 10:16*)

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

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

(11:23-26)

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

of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. — The Word of the Lord.

R. Thanks be to God.

GOSPEL ACCLAMATION (*Jn 13:34*)

R. Glory and praise to you, Lord Jesus Christ.

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

GOSPEL (*Jesus loved them to the end.*)

A reading from the holy Gospel according to John (13:1-15)

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

The devil had already induced Judas, son of Simon the Iscariot, to hand Jesus 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, Jesus 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.

Jesus came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to Peter, "What I am doing, you do not understand now, but you will understand later." Peter said to Jesus, "You will never wash my feet." Jesus answered Peter, "Unless I wash you, you will have no inheritance with me." Simon Peter said to Jesus, "Master, then not only my feet, but my hands and head as well." Jesus said to Peter, "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 Jesus knew who would betray him; for this reason, he said, “Not all of you are clean.”

So when Jesus 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.

R. Praise to you, Lord Jesus Christ.

9. After the proclamation of the Gospel, the Priest gives a homily in which light is shed on the principal mysteries that are commemorated in this Mass, namely, the institution of the Holy Eucharist and of the priestly Order, and the commandment of the Lord concerning fraternal charity.

The Washing of Feet

10. After the Homily, where a pastoral reason suggests it, the Washing of Feet follows.

11. The men who have been chosen are led by the ministers to seats prepared in a suitable place. Then the Priest (removing his chasuble if necessary) goes to each one, and, with the help of the ministers, pours water over each one’s feet and then dries them.

12. Meanwhile some of the following antiphons or other appropriate chants are sung.

Antiphon 1

(Cf. Jn 13:4, 5, 15)

After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example.

Antiphon 2

(Cf. Jn 13:12, 13, 15)

The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise.

Antiphon 3

(Jn 13:6, 7, 8)

Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me.

- V. So he came to Simon Peter and Peter said to him:
R. Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me.
- V. What I am doing, you do not know for now, but later you will come to know.
R. Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me.

Antiphon 4

(Cf. Jn 13:14)

If I, your Lord and Master, have washed your feet, how much more should you wash each other's feet?

Antiphon 5

(Jn 13:35)

This is how all will know that you are my disciples: if you have love for one another.

V. Jesus said to his disciples:

R. This is how all will know that you are my disciples: if you have love for one another.

Antiphon 6

(Jn 13:34)

I give you a new commandment, that you love one another as I have loved you, says the Lord.

Antiphon 7

(1 Cor 13:13)

Let faith, hope and charity, these three, remain among you, but the greatest of these is charity.

V. Now faith, hope and charity, these three, remain; but the greatest of these is charity.

R. Let faith, hope and charity, these three, remain among you, but the greatest of these is charity.

13. After the Washing of Feet, the Priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Universal Prayer.

The Creed is not said.

The Liturgy of the Eucharist

14. At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile the following, or another appropriate chant, is sung.

15. 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.

R. Amen.

16. PREFACE I OF THE MOST HOLY EUCHARIST

(The Sacrifice and the Sacrament of Christ)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.
As we eat his flesh that was sacrificed for us,
we are made strong,
and, as we drink his Blood that was poured out for us,
we are washed clean.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

17-32. *The special form of the **Roman Canon** with proper formulas for the **Communicantes** and **Hanc igitur** are in the Sacramentary.*

33. *At an appropriate moment during Communion, the Priest entrusts the Eucharist from the table of the altar to Deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home.*

34. COMMUNION ANTIPHON

(1 Cor 11:24-25)

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

35. *After the distribution of Communion, a ciborium with hosts for Communion on the following day is left on the altar. The Priest, standing at the chair, says the Prayer after Communion.*

36. PRAYER AFTER COMMUNION

Let us pray (*pause*)
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. R. Amen.

The Transfer of the Most Blessed Sacrament

37. *After the Prayer after Communion, the Priest puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he rises, takes the ciborium, and covers it with the ends of the veil.*

38. A procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated. A lay minister with a cross, standing between two other ministers with lighted candles leads off. Others carrying lighted candles follow. Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible. Meanwhile, the hymn **Pange, lingua** (exclusive of the last two stanzas) or another eucharistic chant is sung.

39. When the procession reaches the place of repose, the Priest, with the help of the Deacon if necessary, 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.

40. After a period of adoration in silence, the Priest and ministers genuflect and return to the sacristy.

41. At an appropriate time, the altar is stripped and, if possible, the crosses are removed from the church. It is expedient that any crosses which remain in the church be veiled.

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

43. The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.

44. If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle.

FRIDAY OF THE PASSION OF THE LORD (Good Friday)

1. *On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.*
2. *On this day, Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.*
3. *The altar should be completely bare: without a cross, without candles and without cloths.*

The Celebration of the Passion of the Lord

4. *On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.*
5. *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.*
6. *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. R. 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. R. Amen.

FIRST PART:
THE LITURGY OF THE WORD

7. FIRST READING (*He himself was wounded for our sins.*) (*Fourth oracle of the Servant of the Lord.*)

A reading from the Book of the Prophet Isaiah (52:13-53:12)

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

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

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

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened

not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the Lord was pleased to crush him in infirmity.

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

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

R. Thanks be to God.

RESPONSORIAL PSALM (31:2, 6, 12-13, 15-16, 17,25)

R. Father, into your hands I commend my spirit. (*Lk 23:46*)

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*)

R. Father, into your hands I commend my spirit. (*Lk 23:46*)

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)

8. SECOND READING (*Jesus learned obedience and became the source of salvation for all who obey him.*)

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

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

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

R. Thanks be to God.

The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.

Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

GOSPEL ACCLAMATION (*Phil 2:8-9*)

R. Glory and praise to you, Lord Jesus Christ.

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)

9. Then the narrative of the Lord's Passion according to John (18:1-19:42) is read in the same way as on the preceding Sunday.

GOSPEL (*The Passion of our Lord Jesus Christ.*)

The Passion of our Lord Jesus Christ according to John (18:1-19:42)
(J-Jesus; N-Narrator; O-Other Single Speaker; C-Crowd.)

N. Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

- J. **"Whom are you looking for?"**
- N. They answered him,
- C. "Jesus the Nazorean."
- N. Jesus said to them,
- J. **"I AM."**
- N. Judas his betrayer was also with them. When Jesus said to them, "I AM," they turned away and fell to the ground. So Jesus again asked them,
- J. **"Whom are you looking for?"**
- N. They said,
- C. "Jesus the Nazorean."
- N. Jesus answered,
- J. **"I told you that I AM. So if you are looking for me, let these men go."**
- N. This was to fulfill what Jesus 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,
- J. **"Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"**
- N. So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. Annas 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.

- N. 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,
- O. "You are not one of this man's disciples, are you?"
- N. Peter said,
- O. "I am not."
- N. Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him,

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

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

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,

- O. "What charge do you bring against this man?"
- N. They answered and said to Pilate,
- C. "If he were not a criminal, we would not have handed him over to you."
- N. At this, Pilate said to them,
- O. "Take him yourselves, and judge him according to your law."
- N. The Jews answered him,
- C. "We do not have the right to execute anyone,"
- N. in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him,
- O. "Are you the King of the Jews?"
- N. Jesus answered,

- J. **“Do you say this on your own or have others told you about me?”**
- N. Pilate answered,
- O. “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?”
- N. Jesus answered,
- J. **“My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.”**
- N. So Pilate said to Jesus,
- O. “Then you are a king?”
- N. Jesus answered,
- J. **“You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”**
- N. Pilate said to Jesus,
- O. “What is truth?”
- N. When Pilate had said this, he again went out to the Jews and said to them,
- O. “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?”
- N. They cried out again,
- C. “Not this one but Barabbas!”
- N. Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,

- C. "Hail, King of the Jews!"
- N. And they struck him repeatedly. Once more Pilate went out and said to them,
- O. "Look, I am bringing him out to you, so that you may know that I find no guilt in him."
- N. So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,
- O. "Behold, the man!"
- N. When the chief priests and the guards saw Jesus they cried out,
- C. "Crucify him, crucify him!"
- N. Pilate said to them,
- O. "Take him yourselves and crucify him. I find no guilt in him."
- N. The Jews answered,
- C. "We have a law, and according to that law he ought to die, because he made himself the Son of God."
- N. Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,
- O. "Where are you from?"
- N. Jesus did not answer him. So Pilate said to him,
- O. "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"
- N. Jesus answered him,
- J. **"You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."**
- N. Consequently, Pilate tried to release Jesus; but the Jews cried out,

- C. "If you release him, you are not a friend of Caesar. Everyone who makes himself a king opposes Caesar."
- N. When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was Preparation Day for Passover, and it was about noon. And Pilate said to the Jews.
- O. "Behold, your king!"
- N. They cried out,
- C. "Take him away, take him away! Crucify him!"
- N. Pilate said to them,
- O. "Shall I crucify your king?"
- N. The chief priests answered,
- C. "We have no king but Caesar."
- N. Then Pilate handed Jesus over to them to be crucified.

So they took Jesus, and, carrying the cross himself, Jesus went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,

- C. "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'"
- N. Pilate answered,
- O. "What I have written, I have written."

- N. When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,
- C. "Let's not tear it, but cast lots for it to see whose it will be,"
- N. in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* 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,
- J. **"Woman, behold, your son."**
- N. Then Jesus said to the disciple,
- J. **"Behold, your mother."**
- N. And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said,

- J. **"I thirst."**
- N. There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to Jesus' mouth. When Jesus had taken the wine, he said,
- J. **"It is finished."**
- N. And bowing his head, Jesus handed over the spirit.
(Here all kneel down and pause for a short time.)

- N. Now since it was Preparation Day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. The 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 Joseph came and took Jesus' 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 Jesus 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.

R. Praise to you, Lord Jesus Christ.

10. After the reading of the Lord's Passion, the Priest gives a brief homily and, at its end, the faithful may be invited to spend a short time in prayer.

The Solemn Intercessions

11. The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo, and sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer.

The faithful may remain either kneeling or standing throughout the entire period of the prayers.

*12. Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's invitations **Let us kneel — Let us stand**, with all kneeling for silent prayer.*

The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

13. In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

I. For Holy Church

Deacon/Cantor:

Let us pray, dearly beloved, for the holy Church of God,
that our God and Lord be pleased to give her peace,
to guard her and to unite her throughout the whole
world

and grant that, leading our life in tranquility and quiet,
we may glorify God the Father almighty.

(Prayer in silence)

Priest:

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.

R. Amen.

II. For the Pope

Deacon/Cantor:

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

to govern the holy People of God.

(Prayer in silence)

Priest:

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.

R. Amen.

III. For all orders and degrees of the faithful

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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.

R. Amen.

IV. For catechumens

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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.

R. Amen.

V. For the unity of Christians

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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.

R. Amen.

VI. For the Jewish people

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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

Through Christ our Lord.

R. Amen.

VII. For those who do not believe in Christ

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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.

R. Amen.

VIII. For those who do not believe in God

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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. R. Amen.

IX. For those in public office

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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. R. Amen.

X. For those in tribulation

Deacon/Cantor:

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

(Prayer in silence)

Priest:

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.

R. Amen.

SECOND PART:
THE ADORATION OF THE HOLY CROSS

14. *After the Solemn Intercessions, the solemn Adoration of the Holy Cross takes place. Of the two forms of the showing of the Cross presented here, the more appropriate one, according to pastoral needs, should be chosen.*

The Showing of the Holy Cross

FIRST FORM

15. *The Deacon accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the middle of the sanctuary.*

*The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the **Ecce lignum Crucis (Behold the wood of the Cross)**. He is assisted in singing by the Deacon or, if need be, by the choir. All respond, **Come, let us adore**. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.*

Behold the wood of the Cross,
on which hung the salvation of the world.
R. Come, let us adore.

*Then the Priest uncovers the right arm of the Cross and again, raising up the Cross, begins, **Behold the wood of the Cross** and everything takes place as above.*

*Finally, he uncovers the Cross entirely and, raising it up, he begins the invitation **Behold the wood of the Cross** a third time and everything takes place like the first time.*

SECOND FORM

16. *The Priest or the Deacon accompanied by ministers, or another suitable minister, goes to the door of the church, where he receives the unveiled Cross, and the ministers take lighted candles; then the procession sets off through the church to the sanctuary. Near the door, in the middle of the church and before the entrance of the sanctuary, the one who carries the Cross elevates it, singing, **Behold the wood of the Cross, to which all respond, Come, let us adore.** After each response all kneel and for a brief moment adore in silence, as above.*

The Adoration of the Holy Cross

17. *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.*

18. *For the Adoration of the Cross, first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region, for example, by kissing the Cross.*

19. *Only one Cross should be offered for adoration. If, because of the large number of people, it is not possible for all to approach individually, the Priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore it in silence.*

20. *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, during which all who have already adored the Cross remain seated.*

*In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the **Stabat Mater** may be sung, as found in the Graduale Romanum, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.*

21. 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

22. A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest himself, putting on a humeral veil, brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all stand in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.

When the Deacon, if a Deacon is present, has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest goes to the altar and genuflects.

23. Then the Priest, with hands joined, says aloud:

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

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

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

24. With hands extended, the Priest continues alone:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

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

25. Then the Priest, with hands joined, says quietly:

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

26. The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

27. *And facing the altar, he reverently consumes the Body of Christ, saying quietly: **May the Body of Christ keep me safe for eternal life.***

28. *He then proceeds to distribute Communion to the faithful. During Communion, Psalm 22 (21) or another appropriate chant may be sung.*

29. *When the distribution of Communion has been completed, the ciborium is taken by the Deacon or another suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle.*

30. *Then the Priest says: **Let us pray**, and, after a period of sacred silence, if circumstances so suggest, has been observed, he says the Prayer after Communion.*

PRAYER AFTER COMMUNION

Let us pray (*pause*)

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. R. Amen.

31. PRAYER OVER THE PEOPLE

Bow down for the blessing.

(The Priest, with hands extended over the people, says the blessing.)

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.
R. Amen.

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

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

34. *Vespers (Evening Prayer) is not celebrated by those who have been present at the solemn afternoon liturgical celebration.*

HOLY SATURDAY

- 1. On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.*
- 2. The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.*
- 3. Holy Communion may only be given on this day as Viaticum.*

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

The Easter Vigil in the Holy Night

1. By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12:42), in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.
2. Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), Holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part).
3. The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.
4. The Mass of the Vigil, even if it is celebrated before midnight, is a paschal Mass of the Sunday of the Resurrection.
5. Anyone who participates in the Mass of the night may receive Communion again at Mass during the day. A Priest who celebrates or concelebrates the Mass of the night may again celebrate or concelebrate Mass during the day.

The Easter Vigil takes the place of the Office of Readings.

6. The Priest is usually assisted by a Deacon. If, however, there is no Deacon, the duties of his Order, except those indicated below, are assumed by the Priest Celebrant or by a concelebrant.

The Priest and Deacon vest as at Mass, in white vestments.

7. Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.

FIRST PART:

THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

8. A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Celebrant approaches with the ministers, one of whom carries the paschal candle. The processional cross and candles are not carried.

Where, however, a fire cannot be lit outside the church, the rite is carried out as in no. 13, below.

9. The Celebrant and faithful sign themselves while the Celebrant says: **In the name of the Father, and of the Son, and of the Holy Spirit**, and then he greets the assembled people in the usual way and briefly instructs them about the night vigil in these or similar words:

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

10. Then the Celebrant blesses the fire, saying with hands extended:

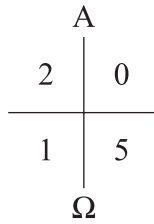
Let us pray.

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

R. Amen.

11. After the blessing of the new fire, one of the ministers brings the paschal candle to the Celebrant, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross, saying meanwhile:

1. Christ yesterday and today (he cuts a vertical line);
2. the Beginning and the End (he cuts a horizontal line);
3. the Alpha (he cuts the letter Alpha above the vertical line);
4. and the Omega (he cuts the letter Omega below the vertical line).
5. All time belongs to him (he cuts the first numeral of the current year in the upper left corner of the cross);
6. and all the ages (he cuts the second numeral of the current year in the upper right corner of the cross).
7. To him be glory and power (he cuts the third numeral of the current year in the lower left corner of the cross);
8. through every age and for ever. Amen (he cuts the fourth numeral of the current year in the lower right corner of the cross).



12. When the cutting of the cross and of the other signs has been completed, the Celebrant may insert five grains of incense into the candle in the form of a cross, meanwhile saying:

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

13. Where, because of difficulties that may occur, a fire is not lit, the blessing of fire is adapted to the circumstances. When the people are gathered in the church as on other occasions, the Celebrant comes to the door of the church, along with the ministers carrying the paschal candle. The people, insofar as is possible, turn to face the Celebrant. The greeting and address take place as in no. 9 above; then the fire is blessed and the candle is prepared, as above in nos. 10-12.

14. The Celebrant lights the paschal candle from the new fire, saying:

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

As regards the preceding elements, Conferences of Bishops may also establish other forms more adapted to the culture of the different peoples.

Procession

15. When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Celebrant puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Celebrant with the ministers and the people, all holding in their hands unlit candles.

At the door of the church the Deacon, standing and raising up the candle, sings:

The Light of Christ.

And all reply:

Thanks be to God.

The Celebrant lights his candle from the flame of the paschal candle.

16. Then the Deacon moves forward to the middle of the church and, standing and raising up the candle, sings a second time:

The Light of Christ.

And all reply:

Thanks be to God.

All light their candles from the flame of the paschal candle and continue in procession.

17. When the Deacon arrives before the altar, he stands facing the people, raises up the candle and sings a third time:

The Light of Christ.

And all reply:

Thanks be to God.

Then the Deacon places the paschal candle on a large candlestand prepared next to the ambo or in the middle of the sanctuary.

And lights are lit throughout the church, except for the altar candles.

The Easter Proclamation (Exsultet)

18. Arriving at the altar, the Celebrant goes to his chair, gives his candle to a minister, puts incense into the thurible and blesses the incense as at the Gospel at Mass. The Deacon goes to the Celebrant and saying, **Your blessing, Father**, asks for and receives a blessing from the Celebrant, who says in a low voice:

May the Lord be in your heart and on your lips,
that you may proclaim his paschal praise worthily and
well,
in the name of the Father and of the Son, ✠ and of the
Holy Spirit.

The Deacon replies:

Amen.

This blessing is omitted if the Proclamation is made by someone who is not a Deacon.

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

The Easter Proclamation may be made, in the absence of a Deacon, by the Celebrant himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words **Therefore, dearest friends** up to the end of the invitation are omitted, along with the greeting **The Lord be with you**.

The Proclamation may also be sung in the shorter form (p. 116).

Longer Form of the Easter Proclamation

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

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

(V. The Lord be with you.
R. And with your spirit.)

V. Lift up your hearts.
R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.
R. It is right and just.

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

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

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

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

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

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

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

Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

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

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

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

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

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

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

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

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

Therefore, O Lord,
we pray you that this candle,
hallowed to the honor of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:

the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.
R. Amen.

Shorter Form of the Easter Proclamation

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.

(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 which 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.

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!
The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners.

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

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.

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.
R. Amen.

SECOND PART:
THE LITURGY OF THE WORD

20. In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved.

21. Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.

22. After setting aside their candles, all sit. Before the readings begin, the Celebrant instructs 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.

23. Then the readings follow. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says the Psalm with the people making the response. Then all rise, the Celebrant says, **Let us pray** and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after **Let us pray** is omitted.

(Long Form)

FIRST READING (*God looked at everything he had made, and he found it very good.*)

A reading from the Book of Genesis (1:1-2:2)

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

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

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

Then God said, “Let the water under the sky be gathered into a single basin, so that the dry land may appear.” And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God

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

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

Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” Evening came, and morning followed—the fifth day.

Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals

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

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

R. Thanks be to God.

(Short Form)

FIRST READING (*God looked at everything he had made, and he found it very good.*)

A reading from the Book of Genesis (1:1, 26-31a)

In the beginning, when God created the heavens and the earth, 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. —The Word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM (104:1-2, 5-6, 10, 12, 13-14, 24,35)

R. Lord, send out your Spirit, and renew the face of the earth. (*Ps 104:30*)

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*)

R. Lord, send out your Spirit, and renew the face of the earth. (*Ps 104:30*)

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)

24. PRAYER

Let us pray. (*pause*)

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. R. Amen.

Or (*On the creation of man*)

Let us pray. (*pause*)

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.

R. Amen.

(Long Form)

SECOND READING (*The sacrifice of Abraham our father in faith.*)

A reading from the Book of Genesis (22:1-18)

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

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

will provide the sheep for the holocaust.” Then the two continued going forward.

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

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

R. Thanks be to God.

(Short Form)

SECOND READING (*The sacrifice of Abraham our father in faith.*)

A reading from the Book of Genesis (22:1-2, 9a, 10-13, 15-18)

God put Abraham to the test. He called to him, "Abraham!" "Here I am!" he answered. 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."

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

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.

R. Thanks be to God.

RESPONSORIAL PSALM

(16:5,8, 9-10, 11)

R. You are my inheritance, O Lord. (*Ps 16:1*)

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, and delights at your right hand forever. (*R*)

25. PRAYER

Let us pray. (*pause*)

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.

R. Amen.

THIRD READING (*The Israelites marched on dry land through the midst of the sea.*)

A reading from the Book of Exodus

(14:15-15:1)

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

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

The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could

hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians.

Then the Lord told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the Lord: I will sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea.—
The Word of the Lord.
R. Thanks be to God.

RESPONSORIAL PSALM

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

R. Let us sing to the Lord; he has covered himself in glory. (*Ex 15:1b*)

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*)

26. PRAYER

Let us pray. (*pause*)

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.

R. Amen.

Or

Let us pray. (*pause*)

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.

R. Amen.

FOURTH READING (*With enduring love, the Lord your redeemer takes pity on you.*)

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

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

R. Thanks be to God.

RESPONSORIAL PSALM

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

R. I will praise you, Lord, for you have rescued me. (*Ps 30:2a*)

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*)

27. PRAYER

Let us pray. (*pause*)

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. R. Amen.

Alternatively, other prayers may be used from among those which follow the readings that have been omitted.

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

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

Thus says the Lord: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread, your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, so shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the Lord, your God, the Holy One of Israel, who has glorified you.

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

For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall

not return to me void, but shall do my will, achieving the end for which I sent it. —The Word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM

(Is 12:2-3, 4, 5-6)

R. You will draw water joyfully from the springs of salvation. (*Is 12:3*)

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*)

28. PRAYER

Let us pray. (*pause*)

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.

R. Amen.

SIXTH READING (*Walk toward the splendor of the Lord.*)

A reading from the Book of the Prophet Baruch (3:9-15; 32-4:4)

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

R. Thanks be to God.

RESPONSORIAL PSALM

(19:8, 9, 10, 11)

R. Lord, you have the words of everlasting life. (*Jn 6:68c*)

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)

29. PRAYER

Let us pray. (*pause*)

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.

R. Amen.

SEVENTH READING (*I shall sprinkle clean water upon you and I shall
give you a new heart.*)

A reading from the Book of the Prophet Ezekiel (36:16-17a, 18-28)

The word of the Lord came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it

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

R. Thanks be to God.

(When baptism is celebrated, the following Responsorial Psalm is used.)

RESPONSORIAL PSALM (42:3, 5; 43:3, 4)

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

Athirst is my soul for God, the living God. When shall I go and behold the face of God? (*R*)

I went with the throng and led them in procession to the house of God, amid loud cries of joy and thanksgiving, with the multitude keeping festival. (*R*)

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

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

(When baptism is not celebrated, either of the following Responsorial Psalms may be used.)

RESPONSORIAL PSALM (Is 12:2-3, 4bcd, 5-6)

R. You will draw water joyfully from the springs of salvation. (*Is 12:3*)

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*)

R. You will draw water joyfully from the springs of salvation. (*Is 12:3*)

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*)

Or

RESPONSORIAL PSALM (51:12-13, 14-15, 18-19)

R. Create a clean heart in me, O God. (*Ps 51:12a*)

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*)

30. PRAYER

Let us pray. (*pause*)

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. R. Amen.

Or

Let us pray. (*pause*)

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. R. Amen.

GLORIA

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

32. COLLECT

Let us pray. *(pause)*

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. R. Amen.

33. EPISTLE *(Christ, raised from the dead, dies no more.)*

A reading from the Letter of Saint Paul to the Romans (6:3-11)

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

For if we have grown into union with him through
a death like his, we shall also be united with him in the
resurrection. We know that our old self was crucified with
him, so that our sinful body might be done away with,
that we might no longer be in slavery to sin. For a dead
person has been absolved from sin. If, then, we have died
with Christ, we believe that we shall also live with him.
We know that Christ, raised from the dead, dies no more;
death no longer has power over him. As to his death, he
died to sin once and for all; as to his life, he lives for God.

Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus. —The Word of the Lord.

R. Thanks be to God.

SOLEMN ALLELUIA AND PSALM (118:1-2, 16-17, 22-23)

34. After the Epistle has been read, all rise, then the Celebrant solemnly intones the **Alleluia** three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the **Alleluia**.

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

R. Alleluia, alleluia, alleluia! (*Sung*)

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)

35. The Celebrant, in the usual way, puts incense in the thurible and blesses the Deacon. At the Gospel lights are not carried, but only incense.

Year A

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

A reading from the holy Gospel according to Matthew (28:1-10)

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know 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.

R. Praise to you, Lord Jesus Christ.

Year B

GOSPEL (*Jesus of Nazareth, the crucified, has been raised.*)

A reading from the holy Gospel according to Mark (16:1-7)

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

R. Praise to you, Lord Jesus Christ.

Year C

GOSPEL (*Why do you seek the Living One among the dead?*)

A reading from the holy Gospel according to Luke (24:1-12)

At daybreak on the first day of the week the women who had come from Galilee with Jesus took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments

appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." And they remembered his words. Then they returned from the tomb and announced all these things to the eleven and to all the others. The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, but their story seemed like nonsense and they did not believe them. But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened. — The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

HOMILY

36. After the Gospel, the Homily, even if brief, is not to be omitted.

THIRD PART:
BAPTISMAL LITURGY

37. After the Homily the Baptismal Liturgy begins. The Celebrant goes with the ministers to the baptismal font, if this can be seen by the faithful. Otherwise a vessel with water is placed in the sanctuary.

38. Catechumens, if there are any, are called forward and presented by their godparents in front of the assembled Church or, if they are small children, are carried by their parents and godparents.

39. Then, if there is to be a procession to the baptistery or to the font, it forms immediately. A minister with the paschal candle leads off, and those to be baptized follow him with their godparents, then the ministers, the Deacon, and the Celebrant. During the procession, the Litany (no. 43, p.149) is sung.

40. If, however, the Baptismal Liturgy takes place in the sanctuary, the Celebrant immediately makes an introductory statement.

LITANY

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

If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents, then the ministers, the Deacon, and the Celebrant.

42. If no one is to be baptized and the font is not to be blessed, the Litany is omitted, and the Blessing of Water and Renewal of Baptismal Promises (no. 54, 55, pp. 166-167) take place at once.

43. In the Litany the names of some Saints may be added, especially the Titular Saint of the church and the Patron Saints of the place and of those to be baptized.

If there are elect to be baptized:

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

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Holy Mary, Mother of God,
Saint Michael,
Holy Angels of God,
Saint John the Baptist,
Saint Joseph,
Saint Peter and Saint Paul,
Saint Andrew,
Saint John,
Saint Mary Magdalene,
Saint Stephen,
Saint Ignatius of Antioch,
Saint Lawrence,
Saint Perpetua and Saint Felicity,
Saint Agnes,

R. Lord, have mercy.
R. Christ, have mercy.
R. Lord, have mercy.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.
R. pray for us.

Saint Gregory,	R. pray for us.
Saint Augustine,	R. pray for us.
Saint Athanasius,	R. pray for us.
Saint Basil,	R. pray for us.
Saint Martin,	R. pray for us.
Saint Benedict,	R. pray for us.
Saint Francis and Saint Dominic,	R. pray for us.
Saint Francis Xavier,	R. pray for us.
Saint John Vianney,	R. pray for us.
Saint Catherine of Siena,	R. pray for us.
Saint Teresa of Jesus,	R. pray for us.
Saint Augustine Zhao Rong,	R. pray for us.
Saint Ann Wang,	R. pray for us.
Saint Joseph Zhang Dapeng,	R. pray for us.
All saints and blessed of China,	R. pray for us.
All holy men and women,	
Saints of God,	R. pray for us.
Lord, be merciful,	R. Lord, deliver us, we pray.
From all evil,	R. Lord, deliver us, we pray.
From every sin,	R. Lord, deliver us, we pray.
From everlasting death,	R. Lord, deliver us, we pray.
By your Incarnation,	R. Lord, deliver us, we pray.
By your Death and Resurrection,	R. Lord, deliver us, we pray.
By the outpouring of the Holy Spirit,	R. Lord, deliver us, we pray.
Be merciful to us sinners,	R. Lord, we ask you, hear our prayer.

If there are elect to be baptized:

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

Jesus, Son of the living God,

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

Christ, hear us.

R. Christ, hear us.

Christ, graciously hear us.

R. Christ, graciously hear us.

The Celebrant, with hands extended, says the following prayer:

Almighty ever-living God,

be present by the mysteries of your great love

and send forth the spirit of adoption

to create the new peoples

brought to birth for you in the font of Baptism,

so that what is to be carried out by our humble service

may be brought to fulfillment by your mighty power.

Through Christ our Lord.

R. Amen.

BLESSING OF BAPTISMAL WATER

Sung versions (nos. 44, 45) omitted.

46. The Celebrant then blesses the baptismal water, saying the following prayer with hands extended:

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 (or, the Celebrant touches the water
with his right hand and 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.
R. Amen.

47. 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.

48. After the blessing of baptismal water and the acclamation of the people, the Celebrant, standing, puts the prescribed questions to the adults and the parents or godparents of the children. [Rite of Christian Initiation of Adults 217] Where many are to be baptized on this night, it is possible to arrange the rite so that, immediately after the response of those to be baptized and of the godparents and the parents, the Celebrant asks the faithful present.

RENUNCIATION OF SIN BY THE ELECT

Celebrant: Do you renounce sin, so as to live in the freedom of the children of God?

Elect: I do.

Celebrant: Do you renounce the lure of evil, so that sin may have no mastery over you?

Elect: I do.

Celebrant: Do you renounce Satan, the author and prince of sin?

Elect: I do.

If the anointing of the adults with the Oil of Catechumens has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment, or it may be omitted. [Rite of Christian Initiation of Adults 218].

Celebrant: We anoint you with the oil of salvation
in the name of Christ our Savior.
May he strengthen you with his power,
who lives and reigns for ever and ever.
Elect: Amen.

The Celebrant anoints each elect with the oil of catechumens on both hands, on the breast, or, if this seems desirable, on other parts of the body. [If there are a great many elect, additional priests or deacons may assist in the anointing.]

RENUNCIATION OF SIN BY THE FAITHFUL

The faithful stand, holding lighted candles in their hands, and renew the renunciation of sin.

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

49. Then the Celebrant questions the adults about the faith and, if there are children to be baptized, he requests the triple profession of faith from all the parents and godparents together. [Rite of Christian Initiation of Adults 219].

PROFESSION OF FAITH BY THE ELECT

Celebrant: Do you believe in God, the Father almighty,
Creator of heaven and earth?

Elect: I do.

Celebrant: 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?

Elect: I do.

Celebrant: 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?

Elect: I do.

RENEWAL OF BAPTISMAL PROMISES BY THE FAITHFUL

The faithful, holding lighted candles in their hands, renew the profession of baptismal faith:

Celebrant: Do you believe in God, the Father almighty,
Creator of heaven and earth?

Faithful: I do.

Celebrant: 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?

Faithful: I do.

Celebrant: 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?

Faithful: I do.

BAPTISM

50. When the interrogation is concluded, the Celebrant baptizes the adult elect and the children.

The Celebrant baptizes each elect either by immersion, option A, or by the pouring of water, option B. Each baptism may be followed by a short acclamation sung or said by the people. [Rite of Christian Initiation of Adults 220]

A. If baptism is by immersion, of the whole body or of the head only, decency and decorum should be preserved. Either or both godparents touch the elect. The Celebrant, immersing the elect's whole body or head three times, baptizes the elect in the name of the Trinity.

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

He immerses the elect the first time.

and of the Son,

He immerses the elect the second time.

and of the Holy Spirit.

He immerses the elect the third time.

B. If baptism is by the pouring of water, either or both godparents place the right hand on the shoulder of the elect, and the Celebrant, taking baptismal water and pouring it three times on the elect's bowed head, baptizes the elect in the name of the Trinity.

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

He pours water the first time.

and of the Son,

He pours water the second time.

and of the Holy Spirit.

He pours water the third time.

After the Baptism, for infants who are not receiving confirmation immediately, the Celebrant anoints them with chrism.

[When a great number have been baptized, assisting priests or deacons may help with the anointing.]

The Celebrant first says the following over all the newly baptized before the anointing: [Rite of Christian Initiation of Adults 222]

The God of power and Father of our Lord Jesus Christ
has freed you from sin
and brought you to new life
through water and the Holy Spirit.
He now anoints you with the chrism of salvation,
so that, united with his people,
you may remain for ever a member of Christ
who is Priest, Prophet, and King.

Newly baptized: Amen.

In silence each of the newly baptized is anointed with chrism on the crown of the head.

51. EXPLANATORY RITES

CLOTHING WITH THE WHITE GARMENT

A white garment is given to each, whether adults or children.

The garment used in this rite may be white or of a color that conforms to local custom. If circumstances suggest, this rite may be omitted. [Rite of Christian Initiation of Adults 223]

Dear brethren (N. and N.), you have become a new creation
and have clothed yourselves in Christ.

Receive this white garment

and bring it unstained to the judgment seat of our Lord Jesus
Christ,

so that you may have everlasting life.

Newly baptized: Amen.

PRESENTATION OF THE LIGHTED CANDLE

The Celebrant takes the paschal candle in his hands or touches it, saying to the godparents: [Rite of Christian Initiation of Adults 224]

Godparents, please come forward to give to the newly
baptized the light of Christ.

From the paschal candle, godparents light the candles of the newly baptized.

Then the Celebrant says to the newly baptized:

You have been enlightened by Christ.

Walk always as children of the light

and keep the flame of faith alive in your hearts.

When the Lord comes, may you go out to meet him
with all the saints in the heavenly kingdom.

Newly baptized: Amen.

For infants the rite of Ephphetha is omitted.

52. Afterwards, unless the baptismal washing and the other explanatory rites have occurred in the sanctuary, a procession returns to the sanctuary, formed as before, with the newly baptized or the godparents or parents carrying lighted candles. During this procession, the baptismal canticle **Vidi aquam (I saw water)** or another appropriate chant is sung (no. 56).

56. The Celebrant sprinkles the people with the blessed water, while all sing:

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

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

57. Meanwhile the newly baptized are led to their place among the faithful.

If the blessing of baptismal water has not taken place in the baptistery, the Deacon and the ministers reverently carry the vessel of water to the font.

If the blessing of the font has not occurred, the blessed water is put aside in an appropriate place.

CELEBRATION OF CONFIRMATION

53. If adults have been baptized, the Bishop or, in his absence, the Celebrant who has conferred Baptism, should at once administer the Sacrament of Confirmation to them in the sanctuary. [Rite of Christian Initiation of Adults 225-229]

When there are a great many persons to be confirmed, the minister of confirmation may associate priests with himself as ministers of the sacrament. [The priests who will be associated with the Celebrant as ministers of the sacrament now stand next to him.]

INVITATION

The Celebrant first speaks briefly to the newly baptized in these or similar words.

My dear newly baptized, born again in Christ by baptism, you have become members of Christ and of his priestly people. Now you are to share in the outpouring of the Holy Spirit among us, the Spirit sent by the Lord upon his apostles at Pentecost and given by them and their successors to the baptized.

The promised strength of the Holy Spirit, which you are to receive, will make you more like Christ and help you to be witnesses to his suffering, death, and resurrection. It will strengthen you to be active members of the Church and to build up the Body of Christ in faith and love.

The Celebrant next addresses the people:

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

All pray briefly in silence.

LAYING ON OF HANDS

The Celebrant holds his hands outstretched over the entire group of those to be confirmed and says the following prayer.

[In silence the priests associated as ministers of the sacrament also hold their hands outstretched over the newly baptized.]

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

Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.

We ask this through Christ our Lord.

R. Amen.

ANOINTING WITH CHRISM

[When the Celebrant is the Bishop, priests who are associated as ministers of the sacrament receive the chrism from him.]

Each newly baptized, with godparent or godparents, goes to the Celebrant (or to an associated minister of the sacrament); or, if circumstances require, the Celebrant (associated ministers) may go to the newly baptized.

Each or both godparents place the right hand on the shoulder of the newly baptized and either a godparent or the newly baptized gives the newly baptized's name to the minister of the sacrament. During the conferral of the sacrament a suitable song may be sung.

The minister of the sacrament dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed with the laying on of the hand as he says:[Order of Confirmation 9]

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

Newly confirmed: Amen.

Minister: Peace be with you.

Newly confirmed: And with your spirit.

58. The Celebrant returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.

THE BLESSING OF WATER AND RENEWAL OF BAPTISMAL
PROMISES WITHOUT BAPTISM

54. If no one present is to be baptized and the font is not to be blessed, the Celebrant introduces the faithful to the blessing of water, saying:

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

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

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and, for us who recall the wondrous work of our
creation
and the still greater work of our redemption,
graciously bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;

through water the Prophets proclaimed the new covenant

you were to enter upon with the human race;
and last of all,

through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.

Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters,
who at Easter have received their Baptism.
Through Christ our Lord.
R. Amen.

THE RENEWAL OF BAPTISMAL PROMISES

55. After the blessing of water, all stand, holding lighted candles
in their hands, and renew the promise of baptismal faith.

The Celebrant addresses the faithful in these or similar words:

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:

Celebrant: Do you renounce sin, so as to live in the freedom of the children of God?

All: I do.

Celebrant: Do you renounce the lure of evil, so that sin may have no mastery over you?

All: I do.

Celebrant: Do you renounce Satan, the author and prince of sin?

All: I do.

Then the Celebrant continues:

Celebrant: Do you believe in God, the Father almighty, Creator of heaven and earth?

All: I do.

Celebrant: 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.

Celebrant: 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 the Celebrant concludes:

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

56. The Celebrant sprinkles the people with the blessed water, while all sing:

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

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

57. If the blessing of baptismal water has not taken place in the baptistery, the Deacon and the ministers reverently carry the vessel of water to the font.

If the blessing of the font has not occurred, the blessed water is put aside in an appropriate place.

58. After the sprinkling, the Celebrant returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.

FOURTH PART:
THE LITURGY OF THE EUCHARIST

59. The Celebrant goes to the altar and begins the Liturgy of the Eucharist in the usual way.

60. It is desirable that the bread and wine be brought forward by the newly baptized or, if they are children, by their parents or godparents.

61. 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.

R. Amen.

62. PREFACE I OF EASTER

(The Paschal Mystery)

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:

63. In the Eucharistic Prayer, a commemoration is made of the baptized and their godparents in accord with the formulas which are found in the Roman Missal and Roman Ritual for each of the Eucharistic Prayers.

64. Before the **Ecce Agnus Dei (Behold the Lamb of God)**, the Celebrant may briefly address the newly baptized about receiving their first Communion and about the excellence of this great mystery, which is the climax of Initiation and the center of the whole of Christian life.

65. It is desirable that the newly baptized receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Diocesan Bishop, where the occasion suggests this, all the faithful be admitted to Holy Communion under both kinds.

66. COMMUNION ANTIPHON

(1 Cor 5:7-8)

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.

67. PRAYER AFTER COMMUNION

Let us pray (*pause*)

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.

R. Amen.

68. SOLEMN BLESSING

Bow down for the blessing.

(The Celebrant, with hands extended over the people, says the 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.

The final blessing formula from the Rite of Baptism of Adults or of Children may also be used, according to circumstances.

69. To dismiss the people the Deacon or, if there is no Deacon, the Celebrant 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.

70. The paschal candle is lit in all the more solemn liturgical celebrations of the Easter Time.

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

At the Mass during the Day

ENTRANCE ANTIPHON

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

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

You have laid your hand upon me, alleluia.

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

Or

(Lk 24:34; Cf. Rv 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.

COLLECT

Let us pray (*pause*)

O God, who on this day,

through your Only Begotten Son,

have conquered death

and unlocked for us the path to eternity,

grant, we pray, that we who keep

the solemnity of the Lord's Resurrection

may, through the renewal brought by your Spirit,

rise up in the light of life.

Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy

Spirit,

one God, for ever and ever.

R. Amen.

READINGS

FIRST READING (*We ate and drank with him after he rose from the dead.*)

A reading from the Acts of the Apostles (10:34a, 37-43)

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

R. Thanks be to God.

RESPONSORIAL PSALM (118:1-2, 16-17, 22-23)

R. This is the day the Lord has made; let us rejoice and be glad. (*Ps 118:24*)

Or 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)

R. This is the day the Lord has made; let us rejoice and be glad. (*Ps 118:24*)
Or Alleluia.

"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 (*Seek what is above, where Christ is.*)

A reading from the Letter of Saint Paul to the Colossians (3:1-4)

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

R. Thanks be to God.

Or

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

A reading from the first Letter of Saint Paul to the Corinthians (5:6b-8)

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

old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. —The Word of the Lord.

R. Thanks be to God.

SEQUENCE

Christians, to the Paschal Victim
Offer your thankful praises!

A Lamb the sheep redeems;
Christ, who only is sinless,
Reconciles sinners to the Father.

Death and life have contended
in that combat stupendous:
The Prince of life, who died,
reigns immortal.

Speak, Mary, declaring
What you saw, wayfaring.
“The tomb of Christ, who is living,
the glory of Jesus’ resurrection;

Bright angels attesting,
The shroud and napkin resting.
Yes, Christ my hope is arisen;
To Galilee he goes before you.”

Christ indeed
from death is risen,
our new life obtaining.
Have mercy, victor King,
ever reigning!
Amen. Alleluia!

GOSPEL ACCLAMATION (*1 Cor 5:7b-8a*)

R. Alleluia, alleluia.

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

(The Gospel from the Easter Vigil may also be read in place of the following Gospels at any time of the day, see pp. 146-148)

GOSPEL (*He had to rise from the dead.*)

A reading from the holy Gospel according to John (20:1-9)

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

R. Praise to you, Lord Jesus Christ.

(At an evening Mass the following Gospel may be used as an Alternative.)

GOSPEL (*They recognized Jesus in the breaking of the bread.*)

A reading from the holy Gospel according to Luke (24:13-35)

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his Body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and

all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the Eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

—The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

The Creed is said.

However, in Easter Sunday Masses which are celebrated with a congregation, the rite of the renewal of baptismal promises may take place after the Homily, according to the text used at the Easter Vigil (pp. 168-169). In that case the Creed is omitted.

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.

R. Amen.

PREFACE I OF EASTER

(The Paschal Mystery)

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:

*When the Roman Canon is used, the proper forms of the **Communicantes** (In communion with those) and **Hanc igitur** (Therefore, Lord, we pray) are said.*

COMMUNION ANTIPHON

(1 Cor 5:7-8)

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

PRAYER AFTER COMMUNION

Let us pray (*pause*)

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.

R. Amen.

SOLEMN BLESSING

Bow down for the blessing.

(The Priest, with hands extended over the people, says the 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.

For the dismissal of the people, there is sung or said:

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.

The paschal candle is lit in all the more solemn liturgical celebrations of the Easter Time.

SUNDAY MISSAL

Holy Week

Prayers are taken from the English translation of The Roman Missal (2010 International Commission on English in the Liturgy Corporation (ICEL), approved and confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on 26 March 2010 (Prot. N. 1464/06/L)) according to the third typical edition of Missale Romanum (2008, 2002); and Rite of Christian Initiation of Adults (1985 ICEL) .

Readings are taken from the New American Bible with Revised New Testament and Revised Psalms (1991) according to the Lectionarium (1981) and the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition (2001).

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