

Passion (Palm) Sunday

GOD KNOWS WE can be a stubborn people, tied to entrenched habits, behaviours and opinions.

Palm Sunday launches a week that espouses a new way of doing things, untying us from old behaviours and beliefs. But the Palm Sunday message of a beckoning new regime has always been met with stubborn resistance. The two apostles who were sent ahead into the village to untie a donkey colt and bring it back for Jesus to ride into Jerusalem surely must have quietly resisted the request. The apostles likely dreaded the task of untying and taking a colt that did not belong to them in the midst of protective bystanders.

After initially questioning the apostles for untying the colt, the

villagers apparently accepted the apostles' explanation that the master needed it and dropped their objections. An underlying Holy Week theme for Jesus and all his followers is to eschew human single-mindedness and instead accept the will of God. The two apostles and the villagers untied themselves from natural inclinations and acquiesced to the divine plan.

As Jesus rode the colt toward Jerusalem and a date with profound suffering and death to provide us redemption from sin, bystanders threw off their cloaks of unbelief and spread them on the road that led to Christ's new kingdom. We should be open to doing the same.

Frank Campbell, Enfield, NS

SUNDAY MARCH 28

Roman Missal p. 254; Sunday Lectionary p. 183

Commemoration of the Lord's Entrance into Jerusalem

First Form: The Procession

Introduction

The people, carrying palm branches, gather in a suitable place distinct from the church to which the procession will move. The assembly may sing Hosanna! or another suitable hymn.

Ho - san - na, ho - san - na, ho -
san - na in the high - est. Ho - san - na, ho -
san - na, ho - san - na in the high - est.

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Greeting (p. 5)

Dear 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.

Let us pray.

- 1 Almighty ever-living God, sanctify these branches with your blessing, that we, who follow Christ the King in exultation, may reach the eternal Jerusalem through him. Who lives and reigns for ever and ever. **Amen.**
- 2 Increase the faith of those who place their hope in you, O God, and graciously hear the prayers of those who call on you, that we, who today hold high these branches to hail Christ in his triumph, may bear fruit for you by good works accomplished in him. Who lives and reigns for ever and ever. **Amen.**

An alternate Gospel follows.

Gospel (Mark 11.1-10) —————

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

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

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’”

They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” The disciples told them what Jesus had said; and they allowed them to take it.

SUNDAY MARCH 28

Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest heaven!”

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

or

Gospel (John 12.12-16) —————

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

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

The great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, “Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!”

Jesus found a young donkey and sat on it; as it is written: “Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey’s colt!”

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

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

Procession

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

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

All process to the church singing a hymn in honour of Christ the King. Mass continues with the Collect (p. 165).

Second Form: The Solemn Entrance

The blessing of branches and proclamation of the Gospel take place, as above, but in the church. After the Gospel, the priest moves solemnly through the church to the sanctuary, while all sing. Mass continues with the Collect (below).

Third Form: The Simple Entrance

The people gather in the church as usual. While the priest goes to the altar, the following Entrance Antiphon or a suitable hymn is sung.

Entrance Antiphon (Cf. John 12.1, 12-13; Psalm 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!

Introductory Rites (p. 5)

Collect

Almighty ever-living God, who as an example of humility for the human race to follow caused our Saviour to take flesh and submit to the Cross, graciously grant that we may heed his lesson of

patient suffering and so merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

First Reading (Isaiah 50.4-7) —————

The servant of the Lord said: “The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens — wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward.

“I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

“The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame.”

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

Responsorial Psalm (Psalm 22) —————



My God, my God, why have you for - sak - en me?



R. My God, my God, why have you forsaken me?

All who see me · **mock_at_me**;
they make mouths at me, they shake · **their** heads;
“Commit your cause to the Lord; let him de-**liver**;
let him rescue the one in whom he · **de-lights!**” R.

For dogs are all a-**round me**;
 a company of evildoers · **en-circles me**.
 My hands and feet have · **shrivelled**;
 I can count all · **my bones**. R.

They divide my clothes a-**mong themselves**,
 and for my clothing they · **cast lots**.
 But you, O Lord, do not be far a-**way!**
 O my help, come quickly · **to my aid!** R.

I will tell of your name to my brothers and sisters; in the midst
 of the congregation I will · **praise you**:
 You who fear the · **Lord**, praise him!
 All you offspring of Jacob, · **glorify him**;
 stand in awe of him, all you offspring · **of Israel!** R.

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Second Reading (Philippians 2.6-11) —————

Christ Jesus, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross.

Therefore God highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

Gospel Acclamation (*Philippians 2.8-9*)

Praise and honour to you, Lord Jesus Christ! Christ became obedient for us to death, even death on a Cross. Therefore God exalted him and gave him the name above every name. **Praise and honour to you, Lord Jesus Christ!**

Gospel (*Mark 14.1 – 15.47*)

Several readers may proclaim the passion narrative today. N indicates the narrator, J the words of Jesus, and S the words of other speakers.

N The Passion of our Lord Jesus Christ according to Mark.

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

S ***Not during the festival, or there may be a riot among the people.***

N While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

S ***Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.***

N And they scolded her. But Jesus said,

J **Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.**

N Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

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

S ***Where do you want us to go and make the preparations for you to eat the Passover?***

N So he sent two of his disciples, saying to them,

J **Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, “The Teacher asks, ‘Where is my guest room where I may eat the Passover with my disciples?’” He will show you a large room upstairs, furnished and ready. Make preparations for us there.**

N So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

J **Truly I tell you, one of you will betray me, one who is eating with me.**

N They began to be distressed and to say to him one after another,

S ***Surely, not I?***

J **It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.**

N While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

J **Take; this is my Body.**

SUNDAY MARCH 28

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

J This is my Blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

N When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

J You will all become deserters; for it is written, “I will strike the shepherd, and the sheep will be scattered.” But after I am raised up, I will go before you to Galilee.

N Peter said to him,

S *Even though all become deserters, I will not.*

J Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

N But he said vehemently,

S *Even though I must die with you, I will not deny you.*

N And all of them said the same.

At this point all may join in singing an appropriate acclamation.



Ky - ri - e, Chris - te, Ky - ri - e e - le - i - son!

Text: Didier Rimaud, © CNPL. **Music:** Jacques Berthier

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N They went to a place called Gethsemane; and Jesus said to his disciples,

J Sit here while I pray.

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

J I am deeply grieved, even to death; remain here, and keep awake.

N And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.

J **Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.**

N Jesus came and found them sleeping; and he said to Peter,

J **Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into temptation; the spirit indeed is willing, but the flesh is weak.**

N And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him.

He came a third time and said to them,

J **Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.**

N Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

S ***The one I will kiss is the man; arrest him and lead him away under guard.***

N So when he came, he went up to Jesus at once and said,

S ***“Rabbi!”***

N and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

J **Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the Scriptures be fulfilled.**

N All of them deserted him and fled.

A certain young man was following Jesus, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled.

Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire.

Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

S *We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands."*

N But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

S *Have you no answer? What is it that they testify against you?*

N But he was silent and did not answer. Again the high priest asked him,

S *Are you the Christ, the Son of the Blessed One?*

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 Then the high priest tore his clothes and said,

S *Why do we still need witnesses? You have heard his blasphemy! What is your decision?*

N All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

S *Prophecy!*

N The guards also took him over and beat him.

J You say so.

N Then the chief priests accused him of many things. Pilate asked him again,

S ***Have you no answer? See how many charges they bring against you.***

N But Jesus made no further reply, so that Pilate was amazed.

Now at the festival Pilate used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

S ***Do you want me to release for you the King of the Jews?***

N For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

S ***Then what do you wish me to do with the man you call the King of the Jews?***

N They shouted back,

S ***Crucify him!***

N Pilate asked them,

S ***Why, what evil has he done?***

N But they shouted all the more,

S ***Crucify him!***

N So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace, (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

S *Hail, King of the Jews!*

N They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his Cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha, (which means the Place of a Skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

S *Aba! You would destroy the temple and build it in three days; save yourself, and come down from the Cross!*

N In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

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

N Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

J *Eloi, Eloi, lema sabachthani?*

N which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

S *Listen, he is calling for Elijah.*

N And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

S *Wait, let us see whether Elijah will come to take him down.*

N Then Jesus gave a loud cry and breathed his last.

Here all kneel and pause for a short time.

N And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

S *Truly this man was God's Son!*

N There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that Jesus was dead, he granted the body to Joseph.

Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

At this point the readers return to their places in silence.

Profession of Faith (p. 8)

Prayer of the Faithful

The following intentions are suggestions only. There are more suggestions at www.livingwithchrist.ca

R. Lord, hear our prayer.

For the Church, living presence of God's compassion, we pray to the Lord: R.

For civic and world leaders, builders of a just society, we pray to the Lord: R.

For the special needs of all who suffer in any way this day, we pray to the Lord: R.

For the community of faith gathered today, we pray to the Lord: R.

Preparation of the Gifts (p. 10)

Prayer over the Offerings

Through the Passion of your Only Begotten Son, O Lord, may our reconciliation with you be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of your mercy. Through Christ our Lord. **Amen.**

Preface (Passion Sunday, p. 14)

Communion Antiphon (Matthew 26.42)

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

SUNDAY MARCH 28

Prayer after Communion

Nourished with these sacred gifts, we humbly beseech you, O Lord, that, just as through the death of your Son you have brought us to hope for what we believe, so by his Resurrection you may lead us to where you call. Through Christ our Lord. **Amen.**

Prayer over the People

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

Solemn Blessing — Passion of the Lord *(Optional)*

Bow down for the blessing.

May God, the Father of mercies, who has given you an example of love in the Passion of his Only Begotten Son, grant that, by serving God and your neighbour, you may lay hold of the wondrous gift of his blessing. **Amen.**

So that you may receive the reward of everlasting life from him, through whose earthly Death you believe that you escape eternal death. **Amen.**

And by following the example of his self-abasement, may you possess a share in his Resurrection. **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. **Amen.**

Dismissal *(p. 31)*

MONDAY MARCH 29

Holy Week

Ferial

Roman Missal 267; Lectionary 257

Entrance Antiphon

(Cf. Ps 34; 139) **Contend, O Lord, with my contenders; fight those who fight me. Take up your buckler and shield; arise in my defence, Lord, my mighty help.**

Collect

Grant, we pray, almighty God, that, though in our weakness we fail, we may be revived through the Passion of your Only Begotten Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

Reading

(Isaiah 42.1-7)

Thus says the Lord: Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations.

He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it:

I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.

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

Responsorial Psalm —————
(Psalm 27)

R. The Lord is my light and my salvation.

The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? R.

When evildoers assail me to devour my flesh — my adversaries and foes — they shall stumble and fall. R.

Though an army encamp against me, my heart shall not fear; though war rise up against me, yet I will be confident. R.

I believe that I shall see the goodness of the Lord in the land of the living. Wait for the Lord; be strong, and let your heart take courage; wait for the Lord! R.

Acclamation

Praise and honour to you, Lord Jesus Christ! Hail to you, our king; you alone showed

mercy for our sins. **Praise and honour to you, Lord Jesus Christ!**

Gospel (John 12.1-11) —————

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

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him.

Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.)

Jesus said, “Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.”

When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

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

Prayer over the Offerings

Look graciously, O Lord, upon the sacred mysteries we celebrate here, and may what you have mercifully provided to cancel the judgment we incurred bear for us fruit in eternal life. Through Christ our Lord. **Amen.**

Preface (*Passion II*, p. 13)

Communion Antiphon

(*Cf. Ps 101*) **Do not hide your face from me in the day of my distress. Turn your ear toward me; on the day when I call, speedily answer me.**

Prayer after Communion

Visit your people, O Lord, we pray, and with ever-watchful love look upon the hearts dedicated to you by means of these sacred mysteries, so that under your protection we may keep safe this remedy of eternal salvation, which by your mercy we have received. Through Christ our Lord. **Amen.**

Prayer over the People

(*Optional*)

May your protection, O Lord, we pray, defend the humble and keep ever safe those who trust in your mercy, that they may celebrate the paschal festivities not only with bodily observance but above all with purity of mind. Through Christ our Lord. **Amen.**

*Nothing great is ever achieved without
much enduring.* —St. Catherine of Siena

TUESDAY MARCH 30

Ferial

Roman Missal 268; Lectionary 258

Entrance Antiphon

(Cf. Ps 26) **Do not leave me to the will of my foes, O Lord, for false witnesses rise up against me and they breathe out violence.**

Collect

Almighty ever-living God, grant us so to celebrate the mysteries of the Lord's Passion that we may merit to receive your pardon. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

Reading

(Isaiah 49.1-6)

Listen to me, O coastlands, pay attention, you peoples from far away! The Lord called me before I was born, while I was in my mother's womb he named me.

He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away.

And he said to me, "You are my servant, Israel, in whom I will be glorified." But I said, "I have laboured in vain, I have spent my strength for nothing

and vanity; yet surely my cause is with the Lord, and my reward with my God.”

And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honoured in the sight of the Lord, and my God has become my strength.

The Lord says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.”

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

Responsorial Psalm ———
(Psalm 71)

R. I will sing of your salvation.

In you, O Lord, I take refuge; let me never be put to shame. In your righteousness, deliver me

and rescue me; incline your ear to me and save me. R.

Be to me a rock of refuge, a strong fortress, to save me, for you are my rock and my fortress. Rescue me, O my God, from the hand of the wicked. R.

For you, O Lord, are my hope, my trust, O Lord, from my youth. Upon you I have leaned from my birth; it was you who took me from my mother’s womb. R.

My mouth will tell of your righteous acts, of your deeds of salvation all day long. O God, from my youth you have taught me, and I still proclaim your wondrous deeds. R.

Acclamation

Praise and honour to you, Lord Jesus Christ! Hail to you, our king, obedient to the Father; you went to your crucifixion like a gentle lamb. **Praise and honour to you, Lord Jesus Christ!**

Gospel —————
(John 13.21-33, 36-38)

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

Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. During the supper with his disciples, Jesus was troubled in spirit, and declared, “Very truly, I tell you, one of you will betray me.”

The disciples looked at one another, uncertain of whom he was speaking. One of his disciples — the one whom Jesus loved — was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, “Lord, who is it?”

Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.” So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot.

After he received the piece of bread, Satan entered into him. Jesus said to him, “Do quickly what you are going to do.” Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the festival”; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

When Judas had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once.

“Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’”

Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now; but you will follow

afterward.” Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.”

Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.”

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

Prayer over the Offerings

Look favourably, O Lord, we pray, on these offerings of your family, and to those you make partakers of these sacred gifts grant a share in their fullness. Through Christ our Lord. **Amen.**

Communion Antiphon

(Rom 8) **God did not spare his own Son, but handed him over for us all.**

Prayer after Communion

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

Prayer over the People

(Optional)

May your mercy, O God, cleanse the people that are subject to you from all seduction of former ways and make them capable of new holiness. Through Christ our Lord. **Amen.**

*Let us go forward in peace, our eyes upon heaven,
the only one goal of our labours. —St. Thérèse of Lisieux*

Ferial

Roman Missal 269; Lectionary 259

Entrance Antiphon

(Cf. Phil 2) **At the name of Jesus, every knee should bend, of those in heaven and on the earth and under the earth, for the Lord became obedient to death, death on a cross: therefore Jesus Christ is Lord, to the glory of God the Father.**

Collect

O God, who willed your Son to submit for our sake to the yoke of the Cross, so that you might drive from us the power of the enemy, grant us, your servants, to attain the grace of the resurrection. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

Reading (Isaiah 50.4-9a) —

The servant of the Lord said: The Lord God has given me the tongue of a teacher, that I

may know how to sustain the weary with a word. Morning by morning he wakens — wakens my ear to listen as those who are taught.

The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me.

It is the Lord God who helps me; who will declare me guilty?

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

Responsorial Psalm —————
(Psalm 69)

R. Lord, in your great love,
 answer me.

It is for your sake that I have borne reproach, that shame has covered my face. I have become a stranger to my kindred, an alien to my mother's children. It is zeal for your house that has consumed me; the insults of those who insult you have fallen on me. **R.**

Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none. They gave me poison for food, and for my thirst they gave me vinegar to drink. **R.**

I will praise the name of God with a song; I will magnify him with thanksgiving. Let the oppressed see it and be glad; you who seek God, let your hearts revive. For the Lord hears the needy, and does not despise his own that are in bonds. **R.**

Acclamation

Praise and honour to you, Lord Jesus Christ! Hail to you, our king; you alone showed mercy for our sins. **Praise and honour to you, Lord Jesus Christ!**

or

Praise and honour to you, Lord Jesus Christ! Hail to you, our king, obedient to the Father; you went to your crucifixion like a gentle lamb. **Praise and honour to you, Lord Jesus Christ!**

Gospel (Matthew 26.14-26) —

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

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came

to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, Jesus took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?”

He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not

I, Rabbi?” Jesus replied, “You have said so.”

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

Prayer over the Offerings

Receive, O Lord, we pray, the offerings made here, and graciously grant that, celebrating your Son’s Passion in mystery, we may experience the grace of its effects. Through Christ our Lord. **Amen.**

Communion Antiphon

(Mt 20) **The Son of Man did not come to be served but to serve and to give his life as a ransom for many.**

Prayer after Communion

Endow us, almighty God, with the firm conviction that through your Son’s Death in time, to which the revered mysteries bear witness, we may be assured of perpetual life. Through Christ our Lord. **Amen.**

Prayer over the People

(Optional)

Grant your faithful, O Lord, we pray, to partake unceasingly of the paschal mysteries and to await with longing the

gifts to come, that, persevering in the Sacraments of their rebirth, they may be led by Lenten works to newness of life. Through Christ our Lord. **Amen.**

The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the gospel. —Pope Francis

Rituals & Customs

HOLY THURSDAY

Originally, no Eucharist was celebrated during the week before Easter, but by the fourth century some areas began to celebrate Jesus' Last Supper on Thursday with a *Cena Domini* (Supper of the Lord).

During the Middle Ages, Christians rang bells throughout the service, then silenced all bells until Easter. Today, bells are often rung during the **Gloria to God** on Holy Thursday (and again on Easter). Reconciliation of Penitents was another rite associated with Holy Thursday.

The day was also known as "Maundy" Thursday, which comes from the Latin *mandatum* (commandment), referring to Jesus' commandment to "love one another." Foot-washing, according to Jesus' example, symbolized this love and service.

Jesus' giving himself as food and drink as well as the washing of feet point us to our serving ministries in the Church and in the world.

Mass of the Lord's Supper

TODAY'S GOSPEL OPENS with dark imagery. Passover is being celebrated, literally the day (as mentioned in the first reading) when death itself passed through the land. If the image of death sweeping through Egypt isn't bleak enough, we then hear that the devil lurks about filling Judas with depravity. Clearly, this is an ominous time.

Jesus reaches out in the darkness and offers to make the apostles clean. Peter is confused by Christ's offer to wash his feet and initially refuses. Jesus responds to Peter that unless he accepts this gesture of love, Peter has no share in Christ. In other words, Peter has to say yes to Christ's love.

Christ loves Peter to the point that he will not force this love upon him. Peter must freely accept it.

We too need to say yes to Christ's love. Our lives are susceptible to the presence of evil. Amid evil, we need to say yes to Christ even more so he can save us from iniquity. Do we respond to evil by trying to ignore it, or deal with it on our own, or utilize worldly solutions? If yes, then we will never rid ourselves of evil's sting. It is only when we fully surrender to Christ that he can work in our life, rinsing away all that is profane and leaving us holy.

*Andrew Hume
Toronto, ON*

THURSDAY APRIL 1

Roman Missal p. 281; Sunday Lectionary p. 256

Entrance Antiphon (*Cf. Galatians 6. 14*)

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

Introductory Rites (*p. 5*)

Collect

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

First Reading (*Exodus 12.1-8, 11-14*)

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take

some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord.

The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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

Responsorial Psalm (Psalm 116)

The cup of blessing that we bless
is a sharing in the Blood of Christ.

R. The cup of blessing that we bless
is a sharing in the **Blood of Christ.**

What shall I return to the · **Lord**
for all his bounty to · **me?**
I will lift up the cup of sal·**vation**
and call on the name · **of_the** Lord. *R.*

Precious in the sight of the · **Lord**
is the death of his · **faithful_ones.**
I am your servant, the son of your · **servicing_girl.**
You have loosed · **my** bonds. *R.*

I will offer to you a thanksgiving · **sacrifice**
and call on the name of the · **Lord.**
I will pay my vows to the · **Lord**
in the presence of all · **his** people. *R.*

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Second Reading (1 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 when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my Body that is for you. Do this in remembrance of me.”

In the same way he took the cup also, 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 Lord’s death until he comes.

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

Gospel Acclamation (*John 13.34*)

Praise and honour to you, Lord Jesus Christ! I give you a new commandment: love one another as I have loved you. **Praise and honour to you, Lord Jesus Christ!**

Gospel (*John 13.1-15*)

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

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

Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

The devil had already put it into the heart of Judas, son of Simon Iscariot, to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, put on his robe, and returned to the table, Jesus said to them, "Do you know what I have done to

THURSDAY APRIL 1

you? You call me Teacher and Lord — and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you."

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

The Profession of Faith is omitted.

The Washing of Feet (Optional)

During the washing of feet, an appropriate song may be sung.

Prayer of the Faithful

The following intentions are suggestions only. There are more suggestions at www.livingwithchrist.ca

℟. Lord, hear our prayer.

For the healing of divisions in the Christian Church, we pray to the Lord: ℟.

For world leaders who listen to those who cry out for peace and justice, we pray to the Lord: ℟.

For all who have died and for those who mourn their loss, we pray to the Lord: ℟.

For those in our community who are suffering, and for those who reach out to ease their suffering, we pray to the Lord: ℟.

Preparation of the Gifts (p. 10)

Prayer over the Offerings

Grant us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated, the work of our redemption is accomplished. Through Christ our Lord. **Amen.**

Preface (*Holy Eucharist I, p. 11*)

Communion Antiphon (*1 Corinthians 11.24-25*)

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

Prayer after Communion

Grant, almighty God, that, just as we are renewed by the Supper of your Son in this present age, so we may enjoy his banquet for all eternity. Who lives and reigns for ever and ever. **Amen.**

Transfer of the Holy Eucharist

The Blessed Sacrament is carried through the church to the place of repose. During the procession, the hymn Pange Lingua (p. 32, stanzas 1-4) or another eucharistic song is sung. At the place of repose, the presider incenses the Blessed Sacrament, while Tantum ergo Sacramentum (Pange Lingua, stanzas 5-6) or another eucharistic song is sung. The tabernacle of repose is then closed.

After a period of silent adoration, the priests and ministers of the altar retire. The faithful are encouraged to continue adoration before the Blessed Sacrament for a suitable period of time. There should be no solemn adoration after midnight.

THURSDAY APRIL 1

Hail Our Saviour's Glorious Body (*Pange Lingua*)

Hail our Sa - viour's glo - rious Bo - dy,
Which his Vir - gin Mo - ther bore;—
Hail the Blood which, shed for sin - ners,
Did a bro - ken world re - store;—
Hail the sac - ra - ment most ho - ly,
Flesh and Blood of— Christ a - dore.
A - men.

2. To the Virgin, for our healing,
His own Son the Father sends;
From the Father's love proceeding
Sower, seed and word descends;
Wondrous life of Word incarnate
With his greatest wonder ends.

3. On that paschal evening see him
With the chosen twelve recline,
To the old law still obedient
In its feast of love divine;
Love divine, the new law giving,
Gives himself as Bread and Wine.
4. By his word the Word almighty
Makes of bread his flesh indeed;
Wine becomes his very life-blood;
Faith God's living Word must heed!
Faith alone may safely guide us
Where the senses cannot lead!

At the incensing of the Blessed Sacrament:

5. Come, adore this wondrous presence;
Bow to Christ, the source of grace!
Here is kept the ancient promise
Of God's earthly dwelling place!
Sight is blind before God's glory,
Faith alone may see God's face.
6. Glory be to God the Father,
Praise to his co-equal Son,
Adoration to the Spirit,
Bond of love in God-head one!
Blest be God by all creation
Joyously while ages run! Amen.

Text: *Pange Lingua*, Thomas Aquinas, 1227-74; tr. James Quinn, SJ (1919-2010). Used by permission of Oregon Catholic Press.

Tune: PANGE LINGUA, 87.87.87. Music: *CBW II* 583; *CBW III* 381

Rituals & Customs

GOOD FRIDAY

Good Friday is the only day of the year on which Mass is not celebrated. The altar is bare, without cloths, candles or cross.

The liturgy consists of the reading of Jesus' suffering and death from John's Gospel, praying the general intercessions, the veneration of the cross and a communion service.

In early centuries, churches acquired relics of the true cross for these rites; gradually, veneration of the cross became common even when a relic was not available.

Although there is no celebration of the Eucharist on Good Friday, we receive Communion of the Presanctified (the bread consecrated on Holy Thursday) at the Good Friday liturgy.

Many churches also have a meditation on the Way of the Cross (often called the Stations of the Cross) and meditations on the Seven Last Words spoken by Jesus, as recorded in the various Gospels.

FRIDAY APRIL 2

Good Friday

National Collection for the Needs of the Church in the Holy Land

Celebration of the Lord's Passion

EVOCATIVE IMAGES OF isolation, desolation and pain fill today's scriptures. A suffering servant – oppressed and afflicted – is in anguish. The psalmist depicts one so besieged that they feel like a broken vessel. And Jesus the Christ – the victim of betrayal, violence and an anguished death – is isolated, left alone in a tomb, apparently a failed messiah.

However, the suffering servant anticipates light from anguish, the psalmist waits for the Lord in sure hope, and Jesus boldly insists that his life and death serve one purpose: to testify to the truth. What truth? To the reality that, because God is present in compassion and tenderness always and

everywhere, light will come from darkness, life from death and hope from desolation.

Our church is bare today. Word and ritual invite us into silence, to deep listening. Present at Jesus' passion and death, we can reflect, grow in awareness and discern its invitation to us as disciples. And we recognize reflections of Jesus' Passion in our society, our world, through the many faces of injustice, violence, tyranny, poverty and exile.

How can we be present to suffering, to darkness, as agents of light, of transformation? How might we witness that all of creation is sacred, holy, deserving of reverence?

Ella Allen, Fredericton, NB

Roman Missal p. 295; Sunday Lectionary p. 260

Prayer

Let us pray.

- 1 Remember your mercies, O Lord, and with your eternal protection sanctify your servants, for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever. **Amen.**
- 2 O God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord. **Amen.**

First Reading (Isaiah 52.13 – 53.12) —————

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

Just as there were many who were astonished at him — so marred was his appearance, beyond human semblance, and his form beyond that of the sons of man — so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed?

For he grew up before the Lord like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by men; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; each has turned to their own way and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

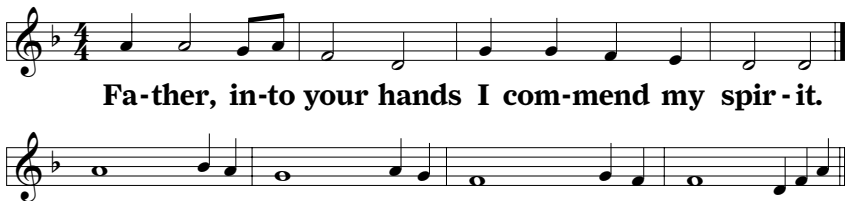
By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

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

Responsorial Psalm (Psalm 31) —————



R. Father, into your hands I commend my spirit.

In you, O Lord, I seek refuge; do not let me ever be put · **to** shame;
in your righteousness · **de**-liver_me.

Into your hand I commit · **my** spirit;
you have redeemed me, O Lord, · **faith**-ful God. *R.*

I am the scorn of all my adversaries, a horror to my
neighbours, an object of dread to my · **ac**-quaintances.

Those who see me in the · **street** flee_from_me.
I have passed out of mind like one who · **is** dead;
I have become like a · **bro**-ken vessel. *R.*

But I trust in you, · **O** Lord;
I say, “You are · **my** God.”
My times are in · **your** hand;
deliver me from the hand of my · **enemies** and persecutors. *R.*

Let your face shine upon · **your** servant;
save me in your stead-**fast** love.
Be strong, and let your heart · **take** courage,
all you who wait · **for** the Lord. *R.*

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Second Reading (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 we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up 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 reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

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

Gospel Acclamation (Philippians 2.8-9)

Praise and honour to you, Lord Jesus Christ! Christ became obedient for us to death, even death on a Cross. Therefore God exalted him and gave him the name above every name. **Praise and honour to you, Lord Jesus Christ!**

Gospel (John 18.1 – 19.42)

Several readers may proclaim the passion narrative today. N indicates the narrator, J the words of Jesus, and S the words of other speakers.

N The Passion of our Lord Jesus Christ according to John.

After they had eaten the supper, Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers

together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them,

J Whom are you looking for?

N They answered,

S *Jesus of Nazareth.*

J I am he.

N Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them,

J Whom are you looking for?

S *Jesus of Nazareth.*

J I told you that I am he. So if you are looking for me, let these men go.

N This was to fulfill the word that he had spoken, “I did not lose a single one of those whom 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 back into its sheath. Am I not to drink the cup that the Father has given me?

N So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high

priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

S ***You are not also one of this man's disciples, are you?***

N Peter said,

S ***I am not.***

N Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

J **I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.**

N When he had said this, one of the police standing nearby struck Jesus on the face, saying,

S ***Is that how you answer the high priest?***

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 him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him,

S ***You are not also one of his disciples, are you?***

N He denied it and said,

S ***I am not.***

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

S ***Did I not see you in the garden with him?***

N Again Peter denied it, and at that moment the cock crowed.

At this point all may join in singing an appropriate acclamation.



Text: Didier Rimaud, © CNPL. **Music:** Jacques Berthier

Source: © Éditions Musicales Studio SM, O6O794-2

N Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

S ***What accusation do you bring against this man?***

N They answered,

S ***If this man were not a criminal, we would not have banded him over to you.***

N Pilate said to them,

S ***Take him yourselves and judge him according to your law.***

N They replied,

S ***We are not permitted to put anyone to death.***

N This was to fulfill what Jesus had said when he indicated the kind of death he was to die.

Then Pilate entered the headquarters again, summoned Jesus, and asked him,

S ***Are you the King of the Jews?***

J ***Do you ask this on your own, or did others tell you about me?***

S ***I am not a Jew, am I? Your own nation and the chief priests have banded you over to me. What have you done?***

J ***My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me***

from being handed over to the Jews. But as it is, my kingdom is not from here.

S *So you are a king?*

J You say that 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.

S *What is truth?*

N After he had said this, Pilate went out to the Jews again and told them,

S *I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?*

N They shouted in reply,

S *Not this man, but Barabbas!*

N Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

S *“Hail, King of the Jews!”*

N and they struck him on the face. Pilate went out again and said to them,

S *Look, I am bringing him out to you to let you know that I find no case against him.*

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

S *Here is the man!*

N When the chief priests and the police saw him, they shouted,

S *Crucify him! Crucify him!*

FRIDAY APRIL 2

N Pilate said to them,

S ***Take him yourselves and crucify him; I find no case against him.***

N They answered him,

S ***We have a law, and according to that law he ought to die because he has claimed to be the Son of God.***

N Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

S ***Where are you from?***

N But Jesus gave him no answer. Pilate therefore said to him,

S ***Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?***

J **You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.**

N From then on Pilate tried to release him, but the Jews cried out,

S ***If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.***

N When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called "The Stone Pavement," or in Hebrew "Gabbatha."

Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews,

S ***Here is your King!***

N They cried out,

S ***Away with him! Away with him! Crucify him!***

N Pilate asked them,

S ***Shall I crucify your King?***

N The chief priests answered,

S ***We have no king but the emperor.***

At this point all may join in singing an appropriate acclamation.



Text: Didier Rimaud, © CNPL. **Music:** Jacques Berthier

Source: © Éditions Musicales Studio SM, O6O794-2

N Then Pilate handed Jesus over to them to be crucified. So they took Jesus; and carrying the Cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the Cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

S ***Do not write, “The King of the Jews,” but, “This man said, I am King of the Jews.”***

N Pilate answered,

S ***What I have written I have written.***

N When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

S ***Let us not tear it, but cast lots for it to see who will get it.***

N This was to fulfill what the Scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did.

Meanwhile, standing near the Cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

J Woman, here is your son.

N Then he said to the disciple,

J Here is your mother.

N And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, in order to fulfill the Scripture, he said,

J I am thirsty.

N A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.

When Jesus had received the wine, he said,

J It is finished.

N Then he bowed his head and gave up his spirit.

Here all kneel and pause for a short time.

N Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great Solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the Scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of Scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.

Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundredweight. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The readers return to their places in silence.

The Solemn Intercessions

For Holy Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty.
(Pause)

Almighty ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord.
Amen.

For the Pope

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

Almighty ever-living God, by whose decree all things are founded, look with favour on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord. **Amen.**

For all orders and degrees of the faithful

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

Almighty ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord. **Amen.**

For catechumens

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

Almighty ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of (our) catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord. **Amen.**

For the unity of Christians

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

Almighty ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord. **Amen.**

For the Jewish people

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

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

For those who do not believe in Christ

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

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord. **Amen.**

For those who do not believe in God

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

Almighty ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord. **Amen.**

For those in public office

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

Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord. **Amen.**

For those in tribulation


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

Almighty ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord. **Amen.**

Adoration of the Holy Cross


Three times the priest or deacon invites the assembly to proclaim its faith:

Cantor



Be-hold the wood of the Cross, on which hung the salvation

Assembly



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

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

After each response all adore the Cross briefly in silence. After the third response, the Cross and the candles are placed at the entrance to the sanctuary and the people approach, moving as in procession, to adore the Cross. They may make a simple genuflection or perform some other appropriate sign of reverence according to local custom.

During the adoration, suitable songs may be sung. All who have already adored the Cross remain seated. Where large numbers of people make individual adoration difficult, the priest may raise the Cross briefly for all to adore in silence.

Lord's Prayer (p. 20)

Prayer after Communion

Almighty ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord. **Amen.**

Prayer over the People and Dismissal

Bow down for the blessing.

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

All genuflect to the Cross, then depart in silence.

Holy Saturday

On Holy Saturday, the people of God remain in prayer and fasting at the tomb of the Lord, meditating on his sufferings, death and descent into the dead.

Throughout this day the faithful are invited to continue the solemn paschal fast which they began on Good Friday.

The Church abstains from the Sacrifice of the Mass today, with the altar left bare until the Vigil service.

During the solemn Vigil service, a night of prayer which looks forward to the celebration of the Lord's resurrection, mourning will give way to the joys of Eastertide, which we will celebrate for the next fifty days.

St. Augustine said that the Easter Vigil – the night when Jesus Christ was raised from the dead – is to be considered the 'mother of all vigils.' During this night the people of God keep watch as they await the resurrection of the Lord and celebrate it in the sacraments of initiation.

(2020-21 *Ordo*, pp. 198-199)

THE EASTER VIGIL LITURGY

PART 1: LUCERNARIUM The paschal candle is lit from a new fire and carried into the darkened church, as “Christ our light” is proclaimed three times. The ancient chant, the *Exsultet*, rejoices at the present reality of God’s deliverance and the blessings of salvation through the Passover of Christ.

PART 2: LITURGY OF THE WORD The sequence of Old Testament readings and psalms recalls the history of the Jewish covenant leading up to Christ. These readings cover the time from creation to the promise of the final gathering of God’s people, interpreted through the central experience of the Exodus.

PART 3: BAPTISMAL LITURGY In the early Church, the Easter Vigil was the time for baptisms. Those who had received instruction (over a period of up to three years) and had prepared by fasting and prayer were presented for initiation into the Christian community.

Affirming the baptismal creed, they were baptized and then donned white garments. The newly baptized then received the laying-on of hands by the bishop, were sealed with chrism (consecrated oil) and received Holy Communion.

PART 4: LITURGY OF THE EUCHARIST Now in bread and wine, Jesus comes among us in the Eucharist. He comes into the darkness of our lives with his risen life. The time of waiting is completed, yet we also look ahead to the final fulfillment of the paschal banquet when we shall see him face to face.

Resurrection of the Lord

EASTER IS AN invitation to step out into a wonderful new life.

The women in Mark's telling of the Gospel had set out early, planning to be the first to anoint (and therefore to respect and show love for) the crucified Jesus. Yet, they received a fearful surprise. The rock to the tomb had been moved, and a mysterious figure dressed in a white robe announced, "He is not here." No wonder they were gripped with terror and amazement – it isn't easy to enter new and unfamiliar terrain and confront the totally unexpected, especially when you have just suffered a crushing loss.

Yet, these women, these first witnesses to the resurrection,

can serve as guides for us today – because the resurrection didn't finish with the end of this Gospel. We're all invited to continue living the resurrection today. How? By removing whatever obstacles block our faith journey and prevent us moving closer to God. By stepping out ourselves to anoint the wounds of a suffering world and a damaged creation, wherever we may find them. By building individual and societal relationships of love and justice, we make it evident that Jesus has risen, in our own hearts, our minds and our actions.

This Easter, let's dare to run the risk of resurrection!

*Joe Gunn
Ottawa, ON*

Roman Missal p. 323; Sunday Lectionary p. 278

***Solemn Beginning of the Vigil
(Lucernarium)***

Greeting

The priest and the ministers, one of whom carries the unlit paschal candle, approach the fire.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

- 1** The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.
- 2** Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3** The Lord be with you.

And with your spirit.

Blessing of the Fire

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

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

Preparation of the Candle

The priest cuts a cross in the paschal candle and traces the Greek letters alpha (A) and omega (Ω) and the numerals 2021, saying:

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

When the marks have been made, the priest may insert five grains of incense into the candle in the form of a cross, saying:

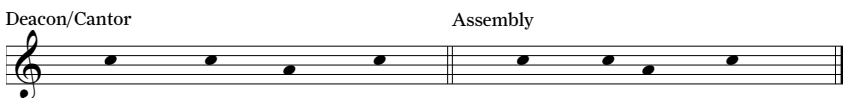
By his holy and glorious wounds, may Christ our Lord guard us and protect us. Amen.

The priest 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.

Procession

The deacon or another suitable minister holds the paschal candle and, three times during the procession to the altar, lifts it high and sings.



The Light of Christ. Thanks be to God.

The Light of Christ. Thanks be to God.

After the first response, the priest lights his candle from the paschal candle. After the second response, all the people light their candles from the flame of the paschal candle.

After the third response, all the lights in the church are lit, except for the altar candles.

Easter Proclamation (Exsultet)

All stand, holding their lighted candles.

For the shorter version, omit the indented parts.

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

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

(The Lord be with you. **And with your spirit.**)
Lift up your hearts. **We lift them up to the Lord.**
Let us give thanks to the Lord our God. **It is right and just.**

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

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

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

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

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

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

SATURDAY APRIL 3

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[,]

longer version:

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 honour,
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.

shorter version:

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.

SATURDAY APRIL 3

Therefore, O Lord,
we pray you that this candle,
hallowed to the honour of your name,
may persevere undimmed,
to overcome the darkness of this night.

Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever. **Amen.**

Liturgy of the Word

Dear brothers and sisters, now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.

First Reading (Genesis 1.1 – 2.2)

For the shorter version, omit the parts in brackets [].

In the beginning when God created the heavens and the earth,
[the earth was a formless void and darkness covered the face of
the deep, while the spirit of God swept over the face of the waters.

Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light “Day,” and the darkness he called “Night.” And there was evening and there was morning, the first day.

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome “Sky.” And there was evening and there was morning, the second day.

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land “Earth,” and the waters that were gathered together he called “Seas.” And God saw that it was good.

Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so.

God made the two great lights — the greater light to rule the day and the lesser light to rule the night — and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then]

God said, “Let us make man in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created man in his image, in the image of God he created him; male and female he created them.

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

[Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.]

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

An alternate psalm follows.

Responsorial Psalm (Psalm 104) _____

Lord, send forth your Spir - it, _____

and re - new the face of the earth.

R. Lord, send forth your Spirit, and renew the face of the earth.

Bless the Lord, O · my soul.

O Lord my God, you are very · **great**.

You are clothed with · **honour** and majesty,
wrapped in light as with · a garment. **R.**

You set the earth on its · **foun**-dations,
so that it shall never be · **shaken**.

You cover it with the deep as · **with** a garment;
the waters stood above · **the** mountains. **R.**

R. Lord, send forth your Spirit, and renew the face of the earth.

You make springs gush forth in · **the** valleys;
they flow between the · **hills**.

By the streams the birds of the air have their · **ha**-bi-tation;
they sing among · **the** branches. R.

From your lofty abode you water · **the** mountains;
the earth is satisfied with the fruit of your · **work**.

You cause the grass to · **grow_for** the cattle,
and plants for people to use, to bring forth food from · **the** earth. R.

O Lord, how manifold are · **your** works!

In wisdom you have made them · **all**;

the earth is · **full_of** your creatures.

Bless the Lord, O · **my** soul. R.

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or

Responsorial Psalm (Psalm 33) —————



The earth is full of the steadfast love of the Lord.



R. The earth is full of the steadfast love of the Lord.

The word of the Lord · **is** upright,
and all his work is done · **in** faithfulness.

He loves righteousness · **and** justice;
the earth is full of the steadfast love of · **the** Lord. R.

By the word of the Lord the heavens · **were** made,
and all their host by the breath of · **his** mouth.
He gathered the waters of the sea as in · **a** bottle;
he put the deeps · **in** storehouses. *℟.*

Blessed is the nation whose God is · **the** Lord,
the people whom he has chosen as · **his** heritage.
The Lord looks down · **from** heaven;
he sees all · **human** beings. *℟.*

Our soul waits for · **the** Lord;
he is our help · **and** shield.
Let your steadfast love, O Lord, be · **up-on-us**,
even as we hope · **in** you. *℟.*

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Prayer

Let us pray. (*Pause*)

- 1 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 marvellous than the world's creation in the beginning except that, at the end of the ages, Christ our Passover has been sacrificed. Who lives and reigns for ever and ever. **Amen.**
- 2 O God, who wonderfully created human nature and still more wonderfully redeemed it, grant us, we pray, to set our minds against the enticements of sin, that we may merit to attain eternal joys. Through Christ our Lord. **Amen.**

Second Reading (Genesis 22.1-18) —————

For the shorter version, omit the parts in brackets [].

God tested Abraham. He said to him, “Abraham!” And Abraham said, “Here I am.” God said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.”

[So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him.

On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, “Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.” Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, “Father!” And Abraham said, “Here I am, my son.” Isaac said, “The fire and the wood are here, but where is the lamb for a burnt offering?” Abraham said, “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together.]

When Abraham and Isaac came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son.

But the Angel of the Lord called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” The Angel said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.” And Abraham looked up and saw a ram,

caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son.

[So Abraham called that place “The Lord will provide”; as it is said to this day, “On the mount of the Lord it shall be provided.”] The Angel of the Lord called to Abraham a second time from heaven, and said, “By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.”

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

Responsorial Psalm (Psalm 16)



Pro-tect me, O God, — for in you I take re-fuge.



R. Protect me, O God, for in you I take refuge.

The Lord is my chosen portion · **and** my cup;
you hold · **my** lot.

I keep the Lord always · **be**-fore me;
because he is at my right hand, I shall · **not** be moved. R.

Therefore my heart is glad, and my soul · **re**-joices;
my body also rests · **se**-cure.

For you do not give me up · **to** Sheol,
or let your faithful one · **see** the Pit. R.

R. Protect me, O God, for in you I take refuge.

You show me the path · **of** life.
In your presence there is fullness · **of** joy;
in your right hand · **are** pleasures
for · **ev**-er-more. R.

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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. **Amen.**

Third Reading (Exodus 14.15-31; 15.20, 1) —————

The Lord said to Moses, “Why do you cry out to me? Tell the children of Israel to go forward. But you, lift up your staff, and stretch out your hand over the sea and divide it, that the children of Israel may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.”

The Angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was

there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The children of Israel went into the sea on dry ground, the waters forming a wall for them on their right and on their left.

The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch, the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the children of Israel, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained.

But the children of Israel walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

The Prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. Moses and the children of Israel sang this song to the Lord:

Responsorial Psalm (Exodus 15)

Let us sing to the Lord; he has
cov - ered him - self in glo - ry.

R. Let us sing to the Lord; he has covered himself in glory.

I will sing to the Lord, for he has triumphed · **gloriously**;
horse and rider he has thrown into · **the** sea.

The Lord is my strength and my · **might**,
and he has become my · **sal**-vation;
this is my God, and I will · **praise** him,
my father's God, and I will · **ex**-alt him. R.

The Lord is a · **warrior**;
the Lord is · **his** name.

Pharaoh's chariots and his army he cast into the · **sea**;
his picked officers were sunk in the · **Red** Sea.
The floods · **covered** them;
they went down into the depths · **like** a stone. R.

Your right hand, O Lord, glorious in · **power**;
your right hand, O Lord, shattered · **the** enemy.
In the greatness of your · **majesty**
you overthrew · **your** adversaries;
you sent out your · **fury**,
it consumed them · **like** stubble. R.

You brought your people · **in**
 and plant-**ed** them
 on the mountain of your own pos-**session**,
 the place, O Lord, that you made your · **a-bode**,
 the sanctuary, O Lord, that your hands have es-**tabli**shed.
 The Lord will reign forever · **and** ever. R.

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Prayer

Let us pray. (*Pause*)

- 1 O God, whose ancient wonders remain undimmed in splendour even in our day, for what you once bestowed on a single people, freeing them from Pharaoh's persecution by the power of your right hand, now you bring about as the salvation of the nations through the waters of rebirth, grant, we pray, that the whole world may become children of Abraham and inherit the dignity of Israel's birthright. Through Christ our Lord. **Amen.**
- 2 O God, who by the light of the New Testament have unlocked the meaning of wonders worked in former times, so that the Red Sea prefigures the sacred font and the nation delivered from slavery foreshadows the Christian people, grant, we pray, that all nations, obtaining the privilege of Israel by merit of faith, may be reborn by partaking of your Spirit. Through Christ our Lord. **Amen.**

Fourth Reading (Isaiah 54.5-14) —————

Thus says the Lord, the God of hosts. Your Maker is your husband, the Lord of hosts is his name; the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife forsaken and grieved in spirit, like the wife of a man's youth when she is cast off, says your God.

For a brief moment I abandoned you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer.

This is like the days of Noah to me: Just as I swore that the waters of Noah would never again go over the earth, so I have sworn that I will not be angry with you and will not rebuke you. For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the Lord, who has compassion on you.

O afflicted one, storm-tossed, and not comforted, I am about to set your stones in antimony, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of jewels, and all your walls of precious stones.

All your children shall be taught by the Lord, and great shall be the prosperity of your children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you.

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

Responsorial Psalm (Psalm 30) —————

I will ex - tol you, Lord, for you have raised me up.



R. I will extol you, Lord, for you have raised me up.

I will extol you, O Lord, for you have drawn me · **up**,
and did not let my foes rejoice · **over me**.

O Lord, you brought up my soul from · **Sheol**,
restored me to life from among those gone down · **to the** Pit. **R.**

Sing praises to the Lord, O you his · **faithful ones**,
and give thanks to his holy · **name**.

For his anger is but for a moment; his favour is for a · **lifetime**.

Weeping may linger for the night,
but joy comes · **with the** morning. **R.**

Hear, O Lord, and be gracious to · **me!**

O Lord, be my · **helper!**

You have turned my mourning into · **dancing**.

O Lord my God, I will give thanks to you · **for-ever**. **R.**

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Prayer

Let us pray. (*Pause*) Almighty ever-living God, surpass, for the honour of your name, what you pledged to the Patriarchs by reason of their faith, and through sacred adoption increase the children of your promise, so that what the Saints of old never

doubted would come to pass your Church may now see in great part fulfilled. Through Christ our Lord. **Amen.**

Fifth Reading (Isaiah 55.1-11)

Thus says the Lord: “Everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David.

“See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

“Seek the Lord while he may be found, call upon him while he is near; let the wicked person forsake their way, and the unrighteous person their thoughts; let that person return to the Lord that he may have mercy on them, and to our God, for he will abundantly pardon.

“For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the one who eats, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.”

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

Responsorial Psalm (Isaiah 12)

With joy you will draw wa-ter
from the wells of sal - va - tion.

R. With joy you will draw water from the wells of salvation.

Surely God is my salvation; I will trust, and will not be a-fraid,
for the Lord God is my strength and my might;
he has be-come **my** sal-va-tion.

With joy · **you will** draw water
from the wells · **of** sal-va-tion. R.

Give thanks · **to** the Lord,
call · **on** his name;
make known his deeds a-**mong** the nations;
proclaim that his · **name is** ex-alted. R.

Sing praises to the Lord, for he · **has** done gloriously;
let this be known in · **all** the earth.

Shout aloud and sing for joy, O · **roy-al** Zion,
for great in your midst is the Holy · **One** of Israel. R.

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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. **Amen.**

Sixth Reading (Baruch 3.9-15, 32 – 4.4) —————

Hear the commandments of life, O Israel; give ear, and learn wisdom! Why is it, O Israel, why is it that you are in the land of your enemies, that you are growing old in a foreign country, that you are defiled with the dead, that you are counted among those in Hades? You have forsaken the fountain of wisdom. If you had walked in the way of God, you would be living in peace forever.

Learn where there is wisdom, where there is strength, where there is understanding, so that you may at the same time discern where there is length of days, and life, where there is light for the eyes, and peace. Who has found her place? And who has entered her storehouses?

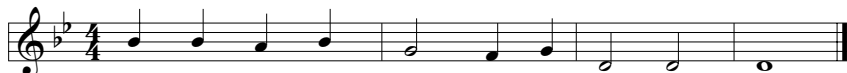
But the one who knows all things knows her, he found her by his understanding. The one who prepared the earth for all time filled it with four-footed creatures; the one who sends forth the light, and it goes; he called it, and it obeyed him, trembling; the stars shone in their watches, and were glad; he called them, and they said, “Here we are!” They shone with gladness for him who made them.

This is our God; no other can be compared to him. He found the whole way to knowledge, and gave her to his servant Jacob and to Israel, whom he loved. Afterward she appeared on earth and lived with humanity. She is the book of the commandments of God, the law that endures forever. All who hold her fast will live, and those who forsake her will die. Turn, O Jacob, and take her; walk toward

the shining of her light. Do not give your glory to another, or your advantages to an alien people.

Happy are we, O Israel, for we know what is pleasing to God.
The word of the Lord. **Thanks be to God.**

Responsorial Psalm (Psalm 19) —————



Lord, you have the words of e - ter - nal life.



R. Lord, you have the words of eternal life.

The law of the Lord is · **perfect**,
reviving the · **soul**;
the decrees of the Lord are · **sure**,
making · **wise** the simple. R.

The precepts of the Lord are · **right**,
rejoicing the · **heart**;
the commandment of the Lord is · **clear**,
en-**lightening** the eyes. R.

The fear of the Lord is · **pure**,
enduring for-**ever**;
the ordinances of the Lord are · **true**
and righteous · **al-to-gether**. R.

More to be desired are they than · **gold**,
even much fine · **gold**;
sweeter also than · **honey**,
and drippings · **of** the honeycomb. R.

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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. **Amen.**

Seventh Reading (Ezekiel 36.16-17, 18-28) _____

The word of the Lord came to me: Son of man, when the house of Israel lived on their own soil, they defiled it with their ways and their deeds; their conduct in my sight was unclean. So I poured out my wrath upon them for the blood that they had shed upon the land, and for the idols with which they had defiled it. I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them.

But when they came to the nations, wherever they came, they profaned my holy name, in that it was said of them, “These are the people of the Lord, and yet they had to go out of his land.”

But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came. Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came.

I will sanctify my great name, which has been profaned among the nations, and which you have profaned among them; and the nations shall know that I am the Lord, says the Lord God, when through you I display my holiness before their eyes.

I will take you from the nations, and gather you from all the countries, and bring you into your own land.

I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I will cleanse you.

A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances. Then you shall live in the land that I gave to your ancestors; and you shall be my people, and I will be your God.

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

An alternate psalm follows.

When baptism is celebrated, sing Isaiah 12 (p. 77).

Responsorial Psalm (Psalm 42; 43) —————

As a deer longs for flow - ing streams,
my soul longs for you, O God.

R. As a deer longs for flowing streams,
my soul longs for you, O God.

My soul thirsts for · God,
for the living · God.

When shall I · come
and behold the face · of God? **R.**

R. As a deer longs for flowing streams,
my soul longs for you, O God.

I went with the · **throng**,
and led them in procession to the house of · **God**,
with glad shouts and songs of · **thanksgiving**,
a multitude · **keeping** festival. *R.*

O send out your light and your · **truth**;
let them · **lead me**;
let them bring me to your holy · **mountain**
and to · **your** dwelling. *R.*

Then I will go to the altar of · **God**,
to God my exceeding · **joy**;
and I will praise you with the · **harp**,
O God, · **my** God. *R.*

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or

Responsorial Psalm (Psalm 51) —————



R. Create in me a clean heart, O God.

Create in me a clean heart, · **O** God,
and put a new and right spirit · **with-in me**.
Do not cast me away from · **your** presence,
and do not take your holy · **spirit** from me. *R.*

Restore to me the joy of your · **sal**-vation,
 and sustain in me a will-**ing** spirit.
 Then I will teach transgressors · **your** ways,
 and sinners will re-**turn** to you. R.

For you have no delight · **in** sacrifice;
 if I were to give a burnt offering, you would not · **be** pleased.
 The sacrifice acceptable to God is a bro-**ken** spirit;
 a broken and contrite heart, O God, you will · **not** des-pise. R.

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Prayer

Let us pray. (*Pause*)

- 1 O God of unchanging power and eternal light, look with favour on the wondrous mystery of the whole Church and serenely accomplish the work of human salvation, which you planned from all eternity; may the whole world know and see that what was cast down is raised up, what had become old is made new, and all things are restored to integrity through Christ, just as by him they came into being. Who lives and reigns for ever and ever. **Amen.**
- 2 O God, who by the pages of both Testaments instruct and prepare us to celebrate the Paschal Mystery, grant that we may comprehend your mercy, so that the gifts we receive from you this night may confirm our hope of the gifts to come. Through Christ our Lord. **Amen.**

Glory to God (p. 7)

Collect

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

Epistle (Romans 6.3-11) —————

Brothers and sisters: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.

We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him.

We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

Solemn Alleluia (Psalm 118)**R. Alleluia! Alleluia! Alleluia!**

O give thanks to the Lord, for **he** is good;
his steadfast love en-**dures** for-ever.

Let Is-**rael** say,

“His steadfast love en-**dures** for-ever.” **R.**

“The right hand of the Lord **is** ex-**alted**;
the right hand of the **Lord** does valiantly.”

I shall not die, but **I shall** live,
and recount the **deeds** of the Lord. **R.**

The stone that the **builders** re-**jected**
has become **the** chief cornerstone.

This is the **Lord's** doing;
it is marvellous **in** our eyes. **R.**

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Gospel (Mark 16.1-8)

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

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

When the Sabbath was over, Mary Magdalene, and Mary the Mother of James, and Salome bought spices, so that they might go and anoint Jesus. And very early on the first day of the week,

when the sun had risen, they went to the tomb. They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone, which was very large, had already been rolled back.

As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him.

“But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

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

Baptismal Liturgy

This celebration combines text from The Roman Missal (2010) and the Rite of Christian Initiation of Adults (1987), where appropriate.

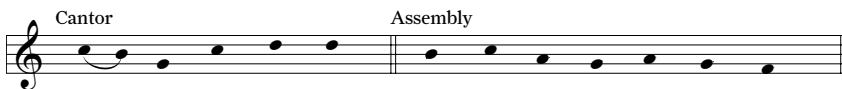
Introduction

1 *If there are candidates for baptism:*

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.

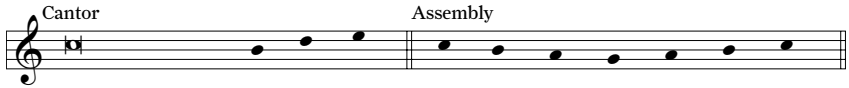
SATURDAY APRIL 3

Saint Stephen,
Saint Ignatius of Antioch,
Saint Lawrence,
Saint Perpetua and Saint Felicity,
Saint Agnes,
Saint Gregory,
Saint Augustine,
Saint Athanasius,
Saint Basil,
Saint Martin, Saint Benedict,
Saint Francis and Saint Dominic,
Saint Francis Xavier,
Saint John Vianney,
Saint Catherine of Siena,
Saint Teresa of Jesus,
(other saints)
All holy men and women, Saints of God,



Lord, be mer - ci - ful, Lord, de - liv - er us, we pray.

Lord, be merciful, Lord, deliver us, we pray.
From all evil,
From every sin,
From everlasting death,
By your Incarnation,
By your Death and Resurrection,
By the outpouring of the Holy Spirit,



Be merciful to us sin-ners, Lord, we ask you, hear our prayer.

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

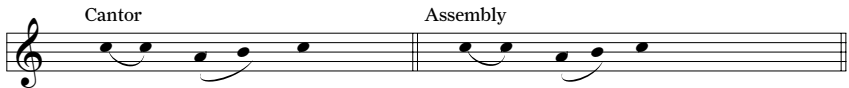
1 *If there are candidates for baptism:*

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

2 *If there are no candidates for baptism:*

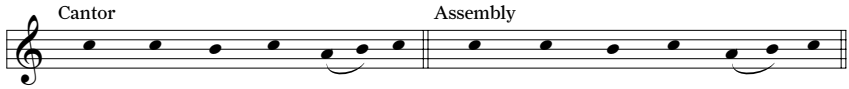
Make this font holy by your grace for the new birth of your children, **Lord, we ask you, hear our prayer.**

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



Christ, hear us.

Christ, hear us.



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

Christ, hear us. **Christ, hear us.**

Christ, graciously hear us. **Christ, graciously hear us.**

If there are candidates for baptism, the priest prays:

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. **Amen.**

Blessing of Baptismal Water

O God, who by invisible power accomplish a wondrous effect through sacramental signs and who in many ways have prepared water, your creation, to show forth the grace of Baptism;

O God, whose Spirit in the first moments of the world's creation hovered over the waters, so that the very substance of water would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood foreshadowed regeneration, so that from the mystery of one and the same element of water would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham to pass dry-shod through the Red Sea, so that the chosen people, set free from slavery to Pharaoh, would prefigure the people of the baptized;

O God, whose Son, baptized by John in the waters of the Jordan, was anointed with the Holy Spirit, and, as he hung upon the Cross, gave forth water from his side along with blood, and after his Resurrection, commanded his disciples: "Go forth, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," look now, we pray, upon the face of your Church and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit the grace of your Only Begotten Son, so that human nature, created in your image and washed clean through the Sacrament of Baptism from all the squalor of the life of old, may be found worthy to rise to the life of newborn children through water and the Holy Spirit.

May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font, so that all who have been buried with Christ by Baptism into death may rise again to life with him. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**



Springs of wa - ter, bless the Lord;



praise and exalt him above all for e - ver.

**Springs of water, bless the Lord;
praise and exalt him above all for ever.**

Renunciation of Sin

Using one of the following formularies, the priest questions all the candidates together or individually.

1 Do you reject sin so as to live in the freedom of God's children?
I do.

Do you reject the glamour of evil, and refuse to be mastered by sin? **I do.**

Do you reject Satan, father of sin and prince of darkness? **I do.**

2 Do you reject Satan, and all his works, and all his empty promises? **I do.**

3 Do you reject Satan? **I do.**

And all his works? **I do.**

And all his empty promises? **I do.**

Adult candidates may now be anointed with the Oil of Catechumens.

We anoint you with the oil of salvation in the name of Christ our Saviour. May he strengthen you with his power. **Amen.**

SATURDAY APRIL 3

Profession of Faith

N., do you believe in God, the Father almighty, creator of heaven and earth? **I do.**

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father? **I do.**

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 the life everlasting? **I do.**

Baptism

The priest baptizes each candidate either by immersion or by the pouring of water.

N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

Anointing after Baptism

Any newly baptized infants are anointed now with chrism.

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. **Amen.**

Clothing with a Baptismal Garment

All the newly baptized receive a white garment.

N. and N., you have become a new creation and have clothed yourselves in Christ. Receive this baptismal garment and bring it

unstained to the judgment seat of our Lord Jesus Christ, so that you may have everlasting life. **Amen.**

Presentation of a Lighted Candle

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

A godparent of each of the newly baptized lights a candle from the paschal candle and presents it 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. **Amen.**

Confirmation of Adults

The newly baptized adults with their godparents stand before the priest.

My dear candidates for confirmation, by your baptism you have been born again in Christ and 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.

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

Laying on of Hands

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

Send your Holy Spirit upon them to be their helper and guide.

Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord. **Amen.**

Anointing with Chrism

During the conferral of the sacrament an appropriate song may be sung.

N., be sealed with the Gift of the Holy Spirit. **Amen.**

Peace be with you. **And with your spirit.**

Blessing of Water *(when no one is to be baptized)*

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. *(Pause)*

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. **Amen.**

Renewal of Baptismal Promises

While holding lit candles, the entire community renews its baptismal promises, if it has not already done so.

Dear 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:

1 Do you renounce Satan? **I do.**

And all his works? **I do.**

And all his empty show? **I do.**

2 Do you renounce sin, so as to live in the freedom of the children of God? **I do.**

Do you renounce the lure of evil, so that sin may have no mastery over you? **I do.**

Do you renounce Satan, the author and prince of sin? **I do.**

The community professes its faith:

Do you believe in God, the Father almighty, Creator of heaven and earth? **I do.**

SATURDAY APRIL 3

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? **I do.**

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? **I do.**

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

The priest sprinkles the people with blessed water, while an appropriate song is sung.

Prayer of the Faithful

The following intentions are suggestions only. There are more suggestions at www.livingwithchrist.ca

R. Lord, hear our prayer.

For the Church, proclaiming the Good News of the Resurrection in word and in deed, we pray to the Lord: R.

For world leaders making wise choices to safeguard all of God's creation, we pray to the Lord: R.

For those baptized this night into Christ's death and resurrection, called as Christ's body to witness to the Good News, we pray to the Lord: R.

For all of us gathered here, living witnesses to the truth of the Resurrection, we pray to the Lord: R.

Liturgy of the Eucharist

Preparation of the Gifts (p. 10)

Prayer over the Offerings

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

Preface (*Easter I, p. 11*)

Communion Antiphon (*1 Corinthians 5.7-8*)

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

Prayer after Communion

Bow out on us, O Lord, the Spirit of your love, and in your kindness make those you have nourished by this paschal Sacrament one in mind and heart. Through Christ our Lord. **Amen.**

Solemn Blessing — Easter

Bow down for the blessing.

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

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

SATURDAY APRIL 3

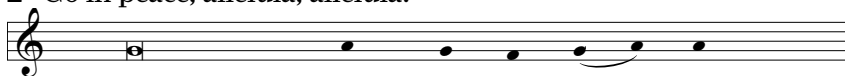
with Christ's help, and exulting in spirit, to those feasts that are celebrated in eternal joy. **Amen.**

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. **Amen.**

Dismissal

1 Go forth, the Mass is ended, alleluia, alleluia!

2 Go in peace, alleluia, alleluia!



Thanks be to God, al - le - lu - ia,



al - le - lu - ia! —

R. Thanks be to God, alleluia, alleluia!

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