

# Monday of Holy Week

Lectionary: 257

Reading I

Is 42:1-7

Here is my servant whom I uphold,  
my chosen one with whom I am pleased,  
Upon whom I have put my Spirit;  
he shall bring forth justice to the nations,  
Not crying out, not shouting,  
not making his voice heard in the street.  
A bruised reed he shall not break,  
and a smoldering wick he shall not quench,  
Until he establishes justice on the earth;  
the coastlands will wait for his teaching.

Thus says God, the LORD,  
who created the heavens and stretched them out,  
who spreads out the earth with its crops,  
Who gives breath to its people  
and spirit to those who walk on it:  
I, the LORD, have called you for the victory of justice,  
I have grasped you by the hand;  
I formed you, and set you  
as a covenant of the people,  
a light for the nations,  
To open the eyes of the blind,  
to bring out prisoners from confinement,  
and from the dungeon, those who live in darkness.

## Responsorial Psalm

27:1, 2, 3, 13-14

R. (1a) The Lord is my light and my salvation.

The LORD is my light and my salvation;  
whom should I fear?

The LORD is my life's refuge;  
of whom should I be afraid?

R. The Lord is my light and my salvation.

When evildoers come at me  
to devour my flesh,

My foes and my enemies  
themselves stumble and fall.

R. The Lord is my light and my salvation.

Though an army encamp against me,  
my heart will not fear;

Though war be waged upon me,  
even then will I trust.

R. The Lord is my light and my salvation.

I believe that I shall see the bounty of the LORD  
in the land of the living.

Wait for the LORD with courage;  
be stouthearted, and wait for the LORD.

R. The Lord is my light and my salvation.

## Verse before the Gospel

Hail to you, our King;  
you alone are compassionate with our faults.

## Gospel

Jn 12:1-11

Six days before Passover Jesus came to Bethany,  
where Lazarus was, whom Jesus had raised from the dead.  
They gave a dinner for him there, and Martha served,  
while Lazarus was one of those reclining at table with him.  
Mary took a liter of costly perfumed oil  
made from genuine aromatic nard  
and anointed the feet of Jesus and dried them with her hair;  
the house was filled with the fragrance of the oil.

Then Judas the Iscariot, one of his disciples,  
and the one who would betray him, said,  
“Why was this oil not sold for three hundred days’ wages  
and given to the poor?”

He said this not because he cared about the poor  
but because he was a thief and held the money bag  
and used to steal the contributions.

So Jesus said, “Leave her alone.

Let her keep this for the day of my burial.

You always have the poor with you, but you do not always have me.”

The large crowd of the Jews found out that he was there and came,  
not only because of him, but also to see Lazarus,  
whom he had raised from the dead.

And the chief priests plotted to kill Lazarus too,  
because many of the Jews were turning away  
and believing in Jesus because of him.

## Tuesday of Holy Week

Lectionary: 258

## Reading I

Is 49:1-6

Hear me, O islands,  
listen, O distant peoples.  
The LORD called me from birth,  
from my mother's womb he gave me my name.  
He made of me a sharp-edged sword  
and concealed me in the shadow of his arm.  
He made me a polished arrow,  
in his quiver he hid me.  
You are my servant, he said to me,  
Israel, through whom I show my glory.  
Though I thought I had toiled in vain,  
and for nothing, uselessly, spent my strength,  
Yet my reward is with the LORD,  
my recompense is with my God.  
For now the LORD has spoken  
who formed me as his servant from the womb,  
That Jacob may be brought back to him  
and Israel gathered to him;  
And I am made glorious in the sight of the LORD,  
and my God is now my strength!  
It is too little, he says, for you to be my servant,  
to raise up the tribes of Jacob,  
and restore the survivors of Israel;  
I will make you a light to the nations,  
that my salvation may reach to the ends of the earth.

Responsorial Psalm

71:1-2, 3-4a, 5ab-6ab, 15 and 17

R. (see 15ab) I will sing of your salvation.

In you, O LORD, I take refuge;

let me never be put to shame.

In your justice rescue me, and deliver me;

incline your ear to me, and save me.

R. I will sing of your salvation.

Be my rock of refuge,

a stronghold to give me safety,

for you are my rock and my fortress.

O my God, rescue me from the hand of the wicked.

R. I will sing of your salvation.

For you are my hope, O LORD;

my trust, O God, from my youth.

On you I depend from birth;

from my mother's womb you are my strength.

R. I will sing of your salvation.

My mouth shall declare your justice,

day by day your salvation.

O God, you have taught me from my youth,

and till the present I proclaim your wondrous deeds.

R. I will sing of your salvation.

**Verse before the Gospel**

Hail to you, our King, obedient to the Father;

you were led to your crucifixion like a gentle lamb to the slaughter.

**Gospel**

Jn 13:21-33, 36-38

Reclining at table with his disciples, Jesus was deeply troubled and testified,

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

The disciples looked at one another, at a loss as to whom he meant.

One of his disciples, the one whom Jesus loved, was reclining at Jesus’ side.

So Simon Peter nodded to him to find out whom he meant.

He leaned back against Jesus’ chest and said to him,

“Master, who is it?”

Jesus answered,

“It is the one to whom I hand the morsel after I have dipped it.”

So he dipped the morsel and took it and handed it to Judas, son of Simon the Iscariot.

After Judas took the morsel, Satan entered him.

So Jesus said to him, “What you are going to do, do quickly.”

Now none of those reclining at table realized why he said this to him.

Some thought that since Judas kept the money bag, Jesus had told him,

“Buy what we need for the feast,”

or to give something to the poor.

So Judas took the morsel and left at once. And it was night.

When he had left, Jesus said,

“Now is the Son of Man glorified, and God is glorified in him.

If God is glorified in him, God will also glorify him in himself, and he will glorify him at once.

My children, I will be with you only a little while longer.

You will look for me, and as I told the Jews,

‘Where I go you cannot come,’ so now I say it to you.”

Simon Peter said to him, “Master, where are you going?”

Jesus answered him,

“Where I am going, you cannot follow me now,  
though you will follow later.”

Peter said to him,

“Master, why can I not follow you now?

I will lay down my life for you.”

Jesus answered, “Will you lay down your life for me?

Amen, amen, I say to you, the cock will not crow  
before you deny me three times.”

## Wednesday of Holy Week

Lectionary: 259

Reading I

Is 50:4-9a

The Lord GOD has given me

a well-trained tongue,

That I might know how to speak to the weary

a word that will rouse them.

Morning after morning

he opens my ear that I may hear;

And I have not rebelled,

have not turned back.

I gave my back to those who beat me,

my cheeks to those who plucked my beard;

My face I did not shield

from buffets and spitting.

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

He is near who upholds my right;  
if anyone wishes to oppose me,  
let us appear together.

Who disputes my right?  
Let him confront me.

See, the Lord GOD is my help;  
who will prove me wrong?

## Responsorial Psalm

69:8-10, 21-22, 31 and 33-34

R. (14c) Lord, in your great love, answer me.

For your sake I bear insult,  
and shame covers my face.

I have become an outcast to my brothers,  
a stranger to my mother's sons,  
because zeal for your house consumes me,  
and the insults of those who blaspheme you fall upon me.

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

Insult has broken my heart, and I am weak,  
I looked for sympathy, but there was none;  
for consolers, not one could I find.

Rather they put gall in my food,  
and in my thirst they gave me vinegar to drink.

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

I will praise the name of God in song,

and I will glorify him with thanksgiving:  
“See, you lowly ones, and be glad;  
you who seek God, may your hearts revive!  
For the LORD hears the poor,  
and his own who are in bonds he spurns not.”

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

### Verse before the Gospel

Hail to you, our King;  
you alone are compassionate with our errors.

OR:

Hail to you, our King, obedient to the Father;  
you were led to your crucifixion like a gentle lamb to the slaughter.

### Gospel

Mt 26:14-25

One of the Twelve, who was called Judas Iscariot,  
went to the chief priests and said,  
“What are you willing to give me  
if I hand him over to you?”  
They paid him thirty pieces of silver,  
and from that time on he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread,  
the disciples approached Jesus and said,  
“Where do you want us to prepare  
for you to eat the Passover?”

He said,

“Go into the city to a certain man and tell him,  
‘The teacher says, My appointed time draws near;

in your house I shall celebrate the Passover with my disciples.”““

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

When it was evening,

he reclined at table with the Twelve.

And while they were eating, he said,

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

Deeply distressed at this,

they began to say to him one after another,

“Surely it is not I, Lord?”

He said in reply,

“He who has dipped his hand into the dish with me  
is the one who will betray me.

The Son of Man indeed goes, as it is written of him,

but woe to that man by whom the Son of Man is betrayed.

It would be better for that man if he had never been born.”

Then Judas, his betrayer, said in reply,

“Surely it is not I, Rabbi?”

He answered, “You have said so.

## Holy Thursday

# Evening Mass of the Lord’s Supper

Lectionary: 39

Reading I

Ex 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt,

“This month shall stand at the head of your calendar;

you shall reckon it the first month of the year.

Tell the whole community of Israel:

On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household.

If a family is too small for a whole lamb,

it shall join the nearest household in procuring one and shall share in the lamb

in proportion to the number of persons who partake of it.

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

You shall keep it until the fourteenth day of this month,

and then, with the whole assembly of Israel present,

it shall be slaughtered during the evening twilight.

They shall take some of its blood

and apply it to the two doorposts and the lintel of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh

with unleavened bread and bitter herbs.

“This is how you are to eat it:

with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight.

It is the Passover of the LORD.

For on this same night I will go through Egypt,

striking down every firstborn of the land, both man and beast,

and executing judgment on all the gods of Egypt—I, the LORD!

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you;

thus, when I strike the land of Egypt,  
no destructive blow will come upon you.

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

## Responsorial Psalm

116:12-13, 15-16bc, 17-18

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

How shall I make a return to the LORD  
for all the good he has done for me?

The cup of salvation I will take up,  
and I will call upon the name of the LORD.

R. Our blessing-cup is a communion with the Blood of Christ.

Precious in the eyes of the LORD  
is the death of his faithful ones.

I am your servant, the son of your handmaid;  
you have loosed my bonds.

R. Our blessing-cup is a communion with the Blood of Christ.

To you will I offer sacrifice of thanksgiving,  
and I will call upon the name of the LORD.

My vows to the LORD I will pay  
in the presence of all his people.

R. Our blessing-cup is a communion with the Blood of Christ.

## Reading II

1 Cor 11:23-26

Brothers and sisters:

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.”

In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood.

Do this, as often as you drink it, in remembrance of me.”

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

## Verse Before the Gospel

Jn 13:34

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

## Gospel

Jn 13:1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

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

So, during supper,

fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin  
and began to wash the disciples' feet  
and dry them with the towel around his waist.  
He came to Simon Peter, who said to him,  
"Master, are you going to wash my feet?"  
Jesus answered and said to him,  
"What I am doing, you do not understand now,  
but you will understand later."  
Peter said to him, "You will never wash my feet."  
Jesus answered him,  
"Unless I wash you, you will have no inheritance with me."  
Simon Peter said to him,  
"Master, then not only my feet, but my hands and head as well."  
Jesus said to him,  
"Whoever has bathed has no need except to have his feet washed,  
for he is clean all over;  
so you are clean, but not all."  
For he knew who would betray him;  
for this reason, he said, "Not all of you are clean."  
So when he had washed their feet  
and put his garments back on and reclined at table again,  
he said to them, "Do you realize what I have done for you?  
You call me 'teacher' and 'master,' and rightly so, for indeed I am.  
If I, therefore, the master and teacher, have washed your feet,  
you ought to wash one another's feet.  
I have given you a model to follow,  
so that as I have done for you, you should also do."

# Good Friday of the Lord's Passion

Lectionary: 40

Reading I

Is 52:13—53:12

See, my servant shall prosper,

he shall be raised high and greatly exalted.

Even as many were amazed at him --

so marred was his look beyond human semblance

and his appearance beyond that of the sons of man--

so shall he startle many nations,

because of him kings shall stand speechless;

for those who have not been told shall see,

those who have not heard shall ponder it.

Who would believe what we have heard?

To whom has the arm of the LORD been revealed?

He grew up like a sapling before him,

like a shoot from the parched earth;

there was in him no stately bearing to make us look at him,

nor appearance that would attract us to him.

He was spurned and avoided by people,

a man of suffering, accustomed to infirmity,

one of those from whom people hide their faces,

spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,

our sufferings that he endured,

while we thought of him as stricken,

as one smitten by God and afflicted.

But he was pierced for our offenses,  
crushed for our sins;  
upon him was the chastisement that makes us whole,  
by his stripes we were healed.  
We had all gone astray like sheep,  
each following his own way;  
but the LORD laid upon him  
the guilt of us all.

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

Oppressed and condemned, he was taken away,  
and who would have thought any more of his destiny?  
When he was cut off from the land of the living,  
and smitten for the sin of his people,  
a grave was assigned him among the wicked  
and a burial place with evildoers,  
though he had done no wrong  
nor spoken any falsehood.

But the LORD was pleased  
to crush him in infirmity.

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

Because of his affliction

he shall see the light in fullness of days;  
through his suffering, my servant shall justify many,  
and their guilt he shall bear.

Therefore I will give him his portion among the great,  
and he shall divide the spoils with the mighty,  
because he surrendered himself to death  
and was counted among the wicked;  
and he shall take away the sins of many,  
and win pardon for their offenses.

## Responsorial Psalm

31:2, 6, 12-13, 15-16, 17, 25

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

In you, O LORD, I take refuge;  
let me never be put to shame.

In your justice rescue me.

Into your hands I commend my spirit;  
you will redeem me, O LORD, O faithful God.

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

For all my foes I am an object of reproach,  
a laughingstock to my neighbors, and a dread to my friends;  
they who see me abroad flee from me.

I am forgotten like the unremembered dead;  
I am like a dish that is broken.

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

But my trust is in you, O LORD;

I say, "You are my God.

In your hands is my destiny; rescue me

from the clutches of my enemies and my persecutors.”

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

Let your face shine upon your servant;

save me in your kindness.

Take courage and be stouthearted,

all you who hope in the LORD.

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

## Reading II

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

Brothers and sisters:

Since we have a great high priest who has passed through the heavens,

Jesus, the Son of God,

let us hold fast to our confession.

For we do not have a high priest

who is unable to sympathize with our weaknesses,

but one who has similarly been tested in every way,

yet without sin.

So let us confidently approach the throne of grace

to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh,

he offered prayers and supplications with loud cries and tears

to the one who was able to save him from death,

and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered;

and when he was made perfect,

he became the source of eternal salvation for all who obey him.

## Verse Before the Gospel

Phil 2:8-9

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

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

## Gospel

Jn 18:1—19:42

Jesus went out with his disciples across the Kidron valley  
to where there was a garden,  
into which he and his disciples entered.

Judas his betrayer also knew the place,  
because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards  
from the chief priests and the Pharisees  
and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him,  
went out and said to them, “Whom are you looking for?”

They answered him, “Jesus the Nazorean.”

He said to them, “I AM.”

Judas his betrayer was also with them.

When he said to them, “I AM, “  
they turned away and fell to the ground.

So he again asked them,

“Whom are you looking for?”

They said, “Jesus the Nazorean.”

Jesus answered,

“I told you that I AM.

So if you are looking for me, let these men go.”

This was to fulfill what he had said,

“I have not lost any of those you gave me.”

Then Simon Peter, who had a sword, drew it,  
struck the high priest’s slave, and cut off his right ear.

The slave’s name was Malchus.

Jesus said to Peter,

“Put your sword into its scabbard.

Shall I not drink the cup that the Father gave me?”

So the band of soldiers, the tribune, and the Jewish guards seized Jesus,  
bound him, and brought him to Annas first.

He was the father-in-law of Caiaphas,  
who was high priest that year.

It was Caiaphas who had counseled the Jews  
that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus.

Now the other disciple was known to the high priest,  
and he entered the courtyard of the high priest with Jesus.

But Peter stood at the gate outside.

So the other disciple, the acquaintance of the high priest,  
went out and spoke to the gatekeeper and brought Peter in.

Then the maid who was the gatekeeper said to Peter,

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

He said, “I am not.”

Now the slaves and the guards were standing around a charcoal fire  
that they had made, because it was cold,  
and were warming themselves.

Peter was also standing there keeping warm.

The high priest questioned Jesus  
about his disciples and about his doctrine.

Jesus answered him,

“I have spoken publicly to the world.

I have always taught in a synagogue

or in the temple area where all the Jews gather,

and in secret I have said nothing. Why ask me?

Ask those who heard me what I said to them.

They know what I said.”

When he had said this,

one of the temple guards standing there struck Jesus and said,

“Is this the way you answer the high priest?”

Jesus answered him,

“If I have spoken wrongly, testify to the wrong;

but if I have spoken rightly, why do you strike me?”

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm.

And they said to him,

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

He denied it and said,

“I am not.”

One of the slaves of the high priest,

a relative of the one whose ear Peter had cut off, said,

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

Again Peter denied it.

And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium.

It was morning.

And they themselves did not enter the praetorium,  
in order not to be defiled so that they could eat the Passover.

So Pilate came out to them and said,

“What charge do you bring against this man?”

They answered and said to him,

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

At this, Pilate said to them,

“Take him yourselves, and judge him according to your law.”

The Jews answered him,

“We do not have the right to execute anyone,  
in order that the word of Jesus might be fulfilled  
that he said indicating the kind of death he would die.

So Pilate went back into the praetorium  
and summoned Jesus and said to him,

“Are you the King of the Jews?”

Jesus answered,

“Do you say this on your own  
or have others told you about me?”

Pilate answered,

“I am not a Jew, am I?

Your own nation and the chief priests handed you over to me.  
What have you done?”

Jesus answered,

“My kingdom does not belong to this world.

If my kingdom did belong to this world,  
my attendants would be fighting  
to keep me from being handed over to the Jews.

But as it is, my kingdom is not here.”

So Pilate said to him,

“Then you are a king?”

Jesus answered,

“You say I am a king.

For this I was born and for this I came into the world,  
to testify to the truth.

Everyone who belongs to the truth listens to my voice.”

Pilate said to him, “What is truth?”

When he had said this,

he again went out to the Jews and said to them,

“I find no guilt in him.

But you have a custom that I release one prisoner to you at Passover.

Do you want me to release to you the King of the Jews?”

They cried out again,

“Not this one but Barabbas!”

Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged.

And the soldiers wove a crown out of thorns and placed it on his head,  
and clothed him in a purple cloak,

and they came to him and said,

“Hail, King of the Jews!”

And they struck him repeatedly.

Once more Pilate went out and said to them,

“Look, I am bringing him out to you,  
so that you may know that I find no guilt in him.”

So Jesus came out,

wearing the crown of thorns and the purple cloak.

And he said to them, "Behold, the man!"

When the chief priests and the guards saw him they cried out,  
"Crucify him, crucify him!"

Pilate said to them,

"Take him yourselves and crucify him.

I find no guilt in him."

The Jews answered,

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

Now when Pilate heard this statement,

he became even more afraid,

and went back into the praetorium and said to Jesus,

"Where are you from?"

Jesus did not answer him.

So Pilate said to him,

"Do you not speak to me?

Do you not know that I have power to release you  
and I have power to crucify you?"

Jesus answered him,

"You would have no power over me

if it had not been given to you from above.

For this reason the one who handed me over to you  
has the greater sin."

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

"If you release him, you are not a Friend of Caesar.

Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out  
and seated him on the judge's bench

in the place called Stone Pavement, in Hebrew, Gabbatha.  
It was preparation day for Passover, and it was about noon.

And he said to the Jews,

“Behold, your king!”

They cried out,

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

Pilate said to them,

“Shall I crucify your king?”

The chief priests answered,

“We have no king but Caesar.”

Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself,  
he went out to what is called the Place of the Skull,  
in Hebrew, Golgotha.

There they crucified him, and with him two others,  
one on either side, with Jesus in the middle.

Pilate also had an inscription written and put on the cross.

It read,

“Jesus the Nazorean, the King of the Jews.”

Now many of the Jews read this inscription,  
because the place where Jesus was crucified was near the city;  
and it was written in Hebrew, Latin, and Greek.

So the chief priests of the Jews said to Pilate,

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

Pilate answered,

“What I have written, I have written.”

When the soldiers had crucified Jesus,  
they took his clothes and divided them into four shares,  
a share for each soldier.

They also took his tunic, but the tunic was seamless,  
woven in one piece from the top down.

So they said to one another,

“Let’s not tear it, but cast lots for it to see whose it will be, “  
in order that the passage of Scripture might be fulfilled that says:

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

This is what the soldiers did.

Standing by the cross of Jesus were his mother  
and his mother’s sister, Mary the wife of Clopas,  
and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved  
he said to his mother, “Woman, behold, your son.”

Then he said to the disciple,

“Behold, your mother.”

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

After this, aware that everything was now finished,

in order that the Scripture might be fulfilled,

Jesus said, “I thirst.”

There was a vessel filled with common wine.

So they put a sponge soaked in wine on a sprig of hyssop  
and put it up to his mouth.

When Jesus had taken the wine, he said,

“It is finished.”

And bowing his head, he handed over the spirit.

*Here all kneel and pause for a short time.*

Now since it was preparation day,  
in order that the bodies might not remain on the cross on the sabbath,  
for the sabbath day of that week was a solemn one,  
the Jews asked Pilate that their legs be broken  
and that they be taken down.

So the soldiers came and broke the legs of the first  
and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead,  
they did not break his legs,

but one soldier thrust his lance into his side,  
and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;  
he knows that he is speaking the truth,  
so that you also may come to believe.

For this happened so that the Scripture passage might be fulfilled:

*Not a bone of it will be broken.*

And again another passage says:

*They will look upon him whom they have pierced.*

After this, Joseph of Arimathea,  
secretly a disciple of Jesus for fear of the Jews,  
asked Pilate if he could remove the body of Jesus.

And Pilate permitted it.

So he came and took his body.

Nicodemus, the one who had first come to him at night,  
also came bringing a mixture of myrrh and aloes  
weighing about one hundred pounds.

They took the body of Jesus

and bound it with burial cloths along with the spices,  
according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden,  
and in the garden a new tomb, in which no one had yet been buried.  
So they laid Jesus there because of the Jewish preparation day;  
for the tomb was close by.

## Holy Saturday At the Easter Vigil in the Holy Night of Easter

Lectionary: 41  
Reading I

Gn 1:1—2:2

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

Then God said,

"Let there be light," and there was light.

God saw how good the light was.

God then separated the light from the darkness.

God called the light "day," and the darkness he called "night."

Thus evening came, and morning followed—the first day.

Then God said,

"Let there be a dome in the middle of the waters,  
to separate one body of water from the other."

And so it happened:

God made the dome,

and it separated the water above the dome from the water below it.  
God called the dome "the sky."  
Evening came, and morning followed—the second day.

Then God said,  
"Let the water under the sky be gathered into a single basin,  
so that the dry land may appear."  
And so it happened:  
the water under the sky was gathered into its basin,  
and the dry land appeared.  
God called the dry land "the earth, "  
and the basin of the water he called "the sea."  
God saw how good it was.

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

Then God said:  
"Let there be lights in the dome of the sky,  
to separate day from night.

Let them mark the fixed times, the days and the years,  
and serve as luminaries in the dome of the sky,  
to shed light upon the earth."

And so it happened:

God made the two great lights,  
the greater one to govern the day,  
and the lesser one to govern the night;  
and he made the stars.

God set them in the dome of the sky,  
to shed light upon the earth,  
to govern the day and the night,  
and to separate the light from the darkness.

God saw how good it was.

Evening came, and morning followed—the fourth day.

Then God said,

"Let the water teem with an abundance of living creatures,  
and on the earth let birds fly beneath the dome of the sky."

And so it happened:

God created the great sea monsters  
and all kinds of swimming creatures with which the water teems,  
and all kinds of winged birds.

God saw how good it was, and God blessed them, saying,

"Be fertile, multiply, and fill the water of the seas;  
and let the birds multiply on the earth."

Evening came, and morning followed—the fifth day.

Then God said,

"Let the earth bring forth all kinds of living creatures:  
cattle, creeping things, and wild animals of all kinds."

And so it happened:

God made all kinds of wild animals, all kinds of cattle,  
and all kinds of creeping things of the earth.

God saw how good it was.

Then God said:

"Let us make man in our image, after our likeness.

Let them have dominion over the fish of the sea,  
the birds of the air, and the cattle,

and over all the wild animals

and all the creatures that crawl on the ground."

God created man in his image;

in the image of God he created him;

male and female he created them.

God blessed them, saying:

"Be fertile and multiply;

fill the earth and subdue it.

Have dominion over the fish of the sea, the birds of the air,  
and all the living things that move on the earth."

God also said:

"See, I give you every seed-bearing plant all over the earth

and every tree that has seed-bearing fruit on it to be your food;

and to all the animals of the land, all the birds of the air,

and all the living creatures that crawl on the ground,

I give all the green plants for food."

And so it happened.

God looked at everything he had made, and he found it very good.

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

## Responsorial Psalm

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

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

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!

You are clothed with majesty and glory,  
robed in light as with a cloak.

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

You fixed the earth upon its foundation,  
not to be moved forever;  
with the ocean, as with a garment, you covered it;  
above the mountains the waters stood.

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

You send forth springs into the watercourses  
that wind among the mountains.

Beside them the birds of heaven dwell;  
from among the branches they send forth their song.

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

You water the mountains from your palace;  
the earth is replete with the fruit of your works.

You raise grass for the cattle,  
and vegetation for man's use,  
Producing bread from the earth.

R. Lord, send out your Spirit, and renew the face of the earth.  
How manifold are your works, O LORD!  
In wisdom you have wrought them all—  
the earth is full of your creatures.  
Bless the LORD, O my soul!  
R. Lord, send out your Spirit, and renew the face of the earth.

Second Reading

## Responsorial Psalm

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

R. (1b) Let us sing to the Lord; he has covered himself in glory.  
I will sing to the LORD, for he is gloriously triumphant;  
horse and chariot he has cast into the sea.  
My strength and my courage is the LORD,  
and he has been my savior.  
He is my God, I praise him;  
the God of my father, I extol him.  
R. Let us sing to the Lord; he has covered himself in glory.  
The LORD is a warrior,  
LORD is his name!  
Pharaoh's chariots and army he hurled into the sea;  
the elite of his officers were submerged in the Red Sea.  
R. Let us sing to the Lord; he has covered himself in glory.  
The flood waters covered them,  
they sank into the depths like a stone.  
Your right hand, O LORD, magnificent in power,  
your right hand, O LORD, has shattered the enemy.  
R. Let us sing to the Lord; he has covered himself in glory.

You brought in the people you redeemed  
and planted them on the mountain of your inheritance  
the place where you made your seat, O LORD,  
the sanctuary, LORD, which your hands established.  
The LORD shall reign forever and ever.

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

## Reading VII

Ez 36:16-17a, 18-28

The word of the LORD came to me, saying:  
Son of man, when the house of Israel lived in their land,  
they defiled it by their conduct and deeds.  
Therefore I poured out my fury upon them  
because of the blood that they poured out on the ground,  
and because they defiled it with idols.  
I scattered them among the nations,  
dispersing them over foreign lands;  
according to their conduct and deeds I judged them.  
But when they came among the nations wherever they came,  
they served to profane my holy name,  
because it was said of them: "These are the people of the LORD,  
yet they had to leave their land."  
So I have relented because of my holy name  
which the house of Israel profaned  
among the nations where they came.  
Therefore say to the house of Israel: Thus says the Lord GOD:  
Not for your sakes do I act, house of Israel,  
but for the sake of my holy name,

which you profaned among the nations to which you came.

I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it.

Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you.

For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land.

I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you.

I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts.

I will put my spirit within you and make you live by my statutes, careful to observe my decrees.

You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

## Responsorial Psalm

Ps 42:3, 5; 43:3, 4

*When baptism is celebrated.*

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

Athirst is my soul for God, the living God.

When shall I go and behold the face of God?

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

I went with the throng

and led them in procession to the house of God,  
Amid loud cries of joy and thanksgiving,  
with the multitude keeping festival.

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

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

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

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

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

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

*When baptism is not celebrated.*R. (3) You will draw water joyfully from  
the springs of salvation.

God indeed is my savior;  
I am confident and unafraid.

My strength and my courage is the LORD,  
and he has been my savior.

With joy you will draw water  
at the fountain of salvation.

R. You will draw water joyfully from the springs of salvation.

Give thanks to the LORD, acclaim his name;  
among the nations make known his deeds,  
proclaim how exalted is his name.

R. You will draw water joyfully from the springs of salvation.

Sing praise to the LORD for his glorious achievement;  
let this be known throughout all the earth.

Shout with exultation, O city of Zion,  
for great in your midst  
is the Holy One of Israel!

R. You will draw water joyfully from the springs of salvation.  
Or

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

*When baptism is not celebrated* R. (12a) Create a clean heart in me, O  
God.

A clean heart create for me, O God,  
and a steadfast spirit renew within me.

Cast me not out from your presence,  
and your Holy Spirit take not from me.

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

Give me back the joy of your salvation,  
and a willing spirit sustain in me.

I will teach transgressors your ways,  
and sinners shall return to you.

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

For you are not pleased with sacrifices;  
should I offer a holocaust, you would not accept it.

My sacrifice, O God, is a contrite spirit;

a heart contrite and humbled, O God, you will not spurn.

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

## Epistle

Rom 6:3-11

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death?

We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection.

We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.

If, then, we have died with Christ, we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more; death no longer has power over him.

As to his death, he died to sin once and for all; as to his life, he lives for God.

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

## Responsorial Psalm

Ps 118:1-2, 16-17, 22-23

R. Alleluia, alleluia, alleluia.

Give thanks to the LORD, for he is good,  
for his mercy endures forever.

Let the house of Israel say,  
“His mercy endures forever.”

R. Alleluia, alleluia, alleluia.

The right hand of the LORD has struck with power;  
the right hand of the LORD is exalted.

I shall not die, but live,  
and declare the works of the LORD.

R. Alleluia, alleluia, alleluia.

The stone the builders rejected  
has become the cornerstone.

By the LORD has this been done;  
it is wonderful in our eyes.

R. Alleluia, alleluia, alleluia.

## Gospel

### Mark 16:1-7

When the sabbath was over,  
Mary Magdalene, Mary, the mother of James, and Salome  
bought spices so that they might go and anoint him.

Very early when the sun had risen,  
on the first day of the week, they came to the tomb.

They were saying to one another,  
“Who will roll back the stone for us  
from the entrance to the tomb?”

When they looked up,  
they saw that the stone had been rolled back;

it was very large.

On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed.

He said to them, “Do not be amazed!

You seek Jesus of Nazareth, the crucified.

He has been raised; he is not here.

Behold the place where they laid him.

But go and tell his disciples and Peter,

‘He is going before you to Galilee; there you will see him, as he told you.’”

# Easter Sunday The Resurrection of the Lord

## The Mass of Easter Day

Lectionary: 42

Reading I

Acts 10:34a, 37-43

Peter proceeded to speak and said:

“You know what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power.

He went about doing good and healing all those oppressed by the devil,

for God was with him.

We are witnesses of all that he did

both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

This man God raised on the third day and granted that he be visible,  
not to all the people, but to us,

the witnesses chosen by God in advance,

who ate and drank with him after he rose from the dead.

He commissioned us to preach to the people

and testify that he is the one appointed by God

as judge of the living and the dead.

To him all the prophets bear witness,

that everyone who believes in him

will receive forgiveness of sins through his name.”

## Responsorial Psalm

118:1-2, 16-17, 22-23

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

or:

R. Alleluia.

Give thanks to the LORD, for he is good,

for his mercy endures forever.

Let the house of Israel say,

“His mercy endures forever.”

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

or:

R. Alleluia.

“The right hand of the LORD has struck with power;

the right hand of the LORD is exalted.

I shall not die, but live,  
and declare the works of the LORD.”

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

or:

R. Alleluia.

The stone which the builders rejected  
has become the cornerstone.

By the LORD has this been done;  
it is wonderful in our eyes.

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

or:

R. Alleluia.

## Reading II

Col 3:1-4

Brothers and sisters:

If then you were raised with Christ, seek what is above,  
where Christ is seated at the right hand of God.

Think of what is above, not of what is on earth.

For you have died, and your life is hidden with Christ in God.

When Christ your life appears,  
then you too will appear with him in glory.

:

## Sequence

*Victimae paschali laudes*

Christians, to the Paschal Victim

Offer your thankful praises!

A Lamb the sheep redeems;

Christ, who only is sinless,  
Reconciles sinners to the Father.

Death and life have contended in that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring

What you saw, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yes, Christ my hope is arisen;

to Galilee he goes before you.”

Christ indeed from death is risen, our new life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

## Alleluia

Cf. 1 Cor 5:7b-8a

R. Alleluia, alleluia.

Christ, our paschal lamb, has been sacrificed;

let us then feast with joy in the Lord.

R. Alleluia, alleluia.

## Gospel

Jn 20:1-9

On the first day of the week,

Mary of Magdala came to the tomb early in the morning,

while it was still dark,

and saw the stone removed from the tomb.

So she ran and went to Simon Peter

and to the other disciple whom Jesus loved, and told them,  
“They have taken the Lord from the tomb,  
and we don’t know where they put him.”

So Peter and the other disciple went out and came to the tomb.

They both ran, but the other disciple ran faster than Peter  
and arrived at the tomb first;

he bent down and saw the burial cloths there, but did not go in.

When Simon Peter arrived after him,

he went into the tomb and saw the burial cloths there,  
and the cloth that had covered his head,

not with the burial cloths but rolled up in a separate place.

Then the other disciple also went in,

the one who had arrived at the tomb first,

and he saw and believed.

For they did not yet understand the Scripture  
that he had to rise from the dead.