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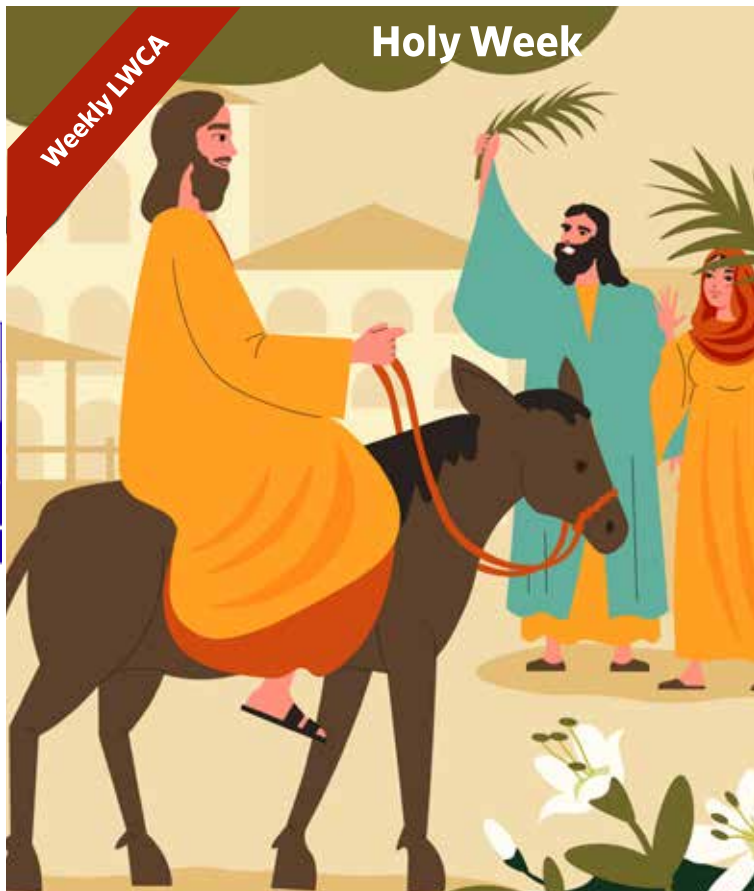
Living with Christ

GROWING UP DAILY WITH THE GOOD NEWS

Weekly LWCA

Holy Week

bayard africain



AFRICA ● 24 - 30 March 2024 ● Digital n°78

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Liturgical texts:

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On our cover: Palm Sunday

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Editorial

March 2024



Rev. Fr. Walter C. Ihejirika, Nigeria

When God Sleeps

On Holy Saturday, the Second Reading of the Office of the Reading is taken from an ancient homily for Holy Saturday: “What is happening? Today there is a great silence over the earth, a great silence, and stillness, a great silence because the Lord sleeps ... God sleeps in the flesh and raised up those who were sleeping from the ages. God has died in the flesh and the underworld has trembled.” The phrase – ‘God sleeps’, brings to mind the passage in the Bible where Jesus was asleep in the stern of the boat while the disciples battled with the storm (Mk 4:38). At his death, some of Christ’s disciples thought that it was all over: “But we had hoped that he was the one to redeem Israel.” (Lk 24:21) In reality, God never sleeps. Even in his sleep, Jesus was watchful over the disciples. When Christ slept in the tomb, he vanquished the power of death and rose victorious, for when God arises, his enemies are scattered (Ps 68).



The Pope's Prayer Intention

For the new martyrs: We pray that those who risk their lives for the gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.

Other papal intentions and videos can be found on: <http://apostleshipofprayer.org/>

The Functions of the Instituted Ministers During the Holy Mass

The ministries of acolyte and lector (reader) are the two instituted ministries in the Catholic Church. The General Instruction of the Roman Missal specifies the duties of the different ministers in the Eucharistic celebration. After focusing the attention on the duties of the ordained ministers in the previous article, I am now underlining the functions of the acolyte and of the lector (reader).

During the Entrance procession, the acolyte may carry the Cross. It is important to know that the minister who carries the cross walks between two other ministers who carry lighted candles. The one who carries the thurible is in front of everyone.

The various functions of the acolyte are specified by the General Instruction of the Roman Missal (187-193). The acolyte is instituted to serve at the altar and to assist the priest and the deacon. He may be called to carry some duties that can occur at the same moment of the



Focus on the Symbols

Eucharistic celebration. The General Instruction of the Roman Missal proposes that those various duties be distributed among other acolytes and if there is only one acolyte, he will perform the more important duties leaving the other to the other ministers.

Through the entire celebration, the acolyte approaches the priest or the deacon to present the book to them and to assist them in any way or another. That is why he should occupy a place in the sanctuary in order to perform his duties well. In the liturgy of the Eucharist, in the absence of a deacon, the acolyte places the corporal, the purificator, the chalice, the pall and the Missal on the altar. He assists the priest in receiving the gifts and when appropriate, brings the bread and the wine to the altar and brings them to the priest. When incense is used, the acolyte presents the thurible to the priest and assists him when he incenses the offerings, the cross and the altar. It is his duty to incense the priest and the people.

The acolyte distributes the holy communion as an extraordinary minister. In fact, the ordinary ministers of the distribution of the holy communion are the bishop, the

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priest and the deacon. But the help of an acolyte may be needed in some circumstances.

The various duties of the lector are specified by the General Instruction of the roman Missal (194-198). The lector (reader) is instituted to proclaim the readings from the Sacred scriptures, with the exception of the Gospel. He may also announce the intentions for the universal prayer and in the absence of a psalmist, recites the responsorial psalm. It is important to know that the readings are made from the ambo. In the absence of a deacon, the reader may carry the Book of the Gospels during the procession to the altar. If there is no singing during Mass, the lector reads the Entrance Antiphon and the Communion Antiphon.

Rev. Fr. Jérôme K. M. Kombi,
Kinshasa, D.R. Congo



Sunday March 24

Sunday of the Passion of the Lord

*Procession: Mark 11: 1-10 or John 12: 12-16. Mass: Isaiah 50: 4-7/
Psalm 22: 8-9. 17-18. 19-20.23-24 / Phillipians 2: 6-11/
Mark 14: 1 15: 47*



"Blessed is the coming kingdom of our father David! Hosanna in the highest heaven." (Mark 11:10)



Jesus' Exultant Entry into Jerusalem

Every year on the Sunday before Easter, the Church celebrates Palm Sunday, also called Passion Sunday which marks the beginning of the Holy Week. During this week, we prepare ourselves for Easter by piously reflecting on the events of Jesus' passion and death. It is a day that recalls the story of Jesus' entry into Jerusalem. It is a reminder for Christians to welcome Jesus into their hearts and to be willing to follow him. This entry is highly symbolic as it demonstrates that Christ is the Davidic king that fulfilled this ancient prophecy: "He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness" - Isaiah 9:7.

The first and second readings of this Sunday are centered on the suffering and humility of Christ, the son of God. The first reading is the song of the suffering servant of God. Paul reminds us of the humility and obedience of Christ, the servant of God. Jesus humbly accepted all His sufferings to save us by offering and losing His life to secure victory for us. The most important lesson from all this is that the



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virtues of patience, humility, and obedience are central in life.

The palms represent Christ's royalty and peaceful reign, "He shall be the prince, and the king of peace" - Is 11: 1-9; 9:6, the donkey symbolizes Christ's humility and the crowd symbolizes both praise and rejection. The same crowd singing "Hosanna, Hosanna" also asked Christ's crucifixion. The procession is to honor Christ as He enters the royal city, showing our union with Christ as He begins the journey of our salvation. It's sad to see that some of those who praised Christ with the shout of hosanna, were the same people who asked: "crucify him" on Good Friday. This shows that, Christ is our friend when we are in trouble, but our enemy when we are well-off. The same may apply to our lives that, today we are friends and tomorrow we are enemies. We pray for the Grace to remain faithful to the end.

Rev. Sr. Mary Nzilani, Kenya



Entrance Antiphon (*Jn 12:1.12-13; Ps (23) 24:9-10*)

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!**

Blest 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!**

Blest are you, who have come in your abundant mercy!

Collect

Almighty everlasting 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



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heed his lesson of patient suffering and so merit a share in his Resurrection. Who lives and reigns. **Amen.**

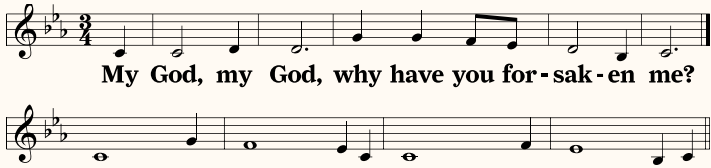
First Reading (Isaiah 50:4-7) _____

A reading from the Book of Isaiah

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those are taught. The Lord has opened my ear, and I was not rebellious, I turned not backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame. The word of the God. **Thanks be to God.**



Responsorial Psalm _____
(Psalm (21) 22:8-9.17-18a.19-20.23-24)



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

All who see me deride me;
they curl their lips, they toss their heads:
“He trusted in the Lord, let him save him;
let him release him, for in him he delights.” R.

For dogs have surrounded me;
a band of the wicked besets me.
They tear holes in my hands and my feet;
I can count every one of my bones. R.

They divide my clothing among them,
they cast lots for my robe.
But you, O Lord, do not stay afar off;
my strength, make haste to help me! R.



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I will tell of your name to my kin,
and praise you in the midst of the assembly;
“You who fear the Lord, give him praise,
all descendents of Jacob, give him glory;
revere him, all you descendents of Israel.” R.

Second Reading (Philippians 2:6-11) _____

A reading from the Letter of Saint Paul to the Philippians

Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth, and under the earth, and every tongue confess that Jesus Christ is the Lord, to the glory of the God the Father. The word of the Lord. **Thanks be to God.**

Acclamation (Philippians 2:8b-9)

Glory and praise to you, O Christ. Christ became obedient for us unto death, even death on a cross. Therefore God has highly exalted him: and bestowed on



him the name which is above every name. **Glory and praise to you, O Christ.**

Gospel (Mark 14:1-15:47) _____

In the following Passion narrative: N.= narrator,

† Christ, S.= Speakers other than Christ.

The Passion of our Lord Jesus Christ according to Mark

N. It was two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest Jesus by stealth, and kill him; for they said,

S. “Not during the feast, lest there be a tumult of the people.”

N. And while he was at Bethany in the house of Simon the leper, as he sat at table, a woman came with an alabaster jar of ointment of pure nard, very costly, and she broke the jar and poured it over his head. But there were some who said to themselves indignantly,

S. “Why was the ointment thus wasted? For this ointment might have been sold for more than three hundred denarii, and given to the poor.”

N. And they reproached her. But Jesus said,



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† “Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the Gospel is preached in the whole world, what she has done will be told in memory of her.”

N. Then Judas Iscariot, who was one of the Twelve, went to the chief priests in order to betray him to them. And when they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him. And on the first day of Unleavened Bread, when they sacrificed the Passover Lamb, his disciples said to him,

S. “Where will you have us go and prepare for you to eat the Passover”?

N. And he sent two of his disciples, and said to them,

† “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, ‘The Teacher says, Where is my guest room, where I am to eat the Passover with my disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.”

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



when it was evening he came with the Twelve. And as they were at table eating, Jesus said,

† “Truly, I say to you, one of you will betray me, one who is eating with me.”

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

S. “Is it I?”

N. He said to them,

† “It is one of the Twelve, one who is dipping bread in the same dish with me. For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born.”

N. And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said,

† Take; this is my body.”

N. And he took a chalice, and when he had given thanks he gave it to them, and they all drank of it. And he said to them,

† “This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

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



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† “You will all fall away; 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 they all fall away, I will not.”

N. And Jesus said to him,

† “Truly, I say to you, this very night, before the cock crows twice, you will deny me three times.”

N. But he said vehemently,

S. “If I must die with you, I will not deny you.”

N. And they all said the same. And they went to a place which was called Gethsemane; and he said to his disciples,

† “Sit here, while I pray.”

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

† “My soul is very sorrowful even to death; remain here, and watch.”

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

† “Abba, Father, all things are possible to you; remove this chalice from me; yet not what I will, but what you will.”

N. And he came and found them sleeping, and he said to Peter,



† “Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter 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 again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. And he came the third time, and said to them,

† “Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

N. And immediately, while he was still speaking, Judas came, one of the Twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying,

S. “The one I shall kiss is the man; seize him and lead him away safely.”

N. And when he came, he went up to him at once, and said, S. “Master!”

N. And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. And Jesus said to them,

† “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in



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the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.”

N. And they all deserted him and fled. And a young man followed him, with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked.

And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire. Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness 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. Yet not even so did their testimony agree. And the high priest stood up in their midst, and asked Jesus,

S. “Have you no answer to make? What is it that these men testify against you?”

N. But he was silent and made no answer. Again the high priest asked him,

S. “Are you the Christ, the Son of the Blessed?”

N. And Jesus said,



† “I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.”

N. And 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. And they all condemned him as deserving death. And some began to spit on him, and to cover his face, and to strike him, saying to him,

S. “Prophesy!”

N. And the guards received him with blows. And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said,

S. “You also were with the Nazarene, Jesus.”

N. But he denied it, saying,

S. “I neither know nor understand what you mean.”

N. And he went out into the gateway. And the maid saw him, and began again to say to the bystanders,

S. “This man is one of them.”

N. But again he denied it. And after a little while again the bystanders said to Peter,

S. “Certainly you are one of them; for you are a Galilean.”

N. But he began to invoke a curse on himself and to swear,

S. “I do not know this man of whom you speak.”

N. And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, “Before the



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cock crows twice, you will deny me three times.” And he broke down and wept.

(Beginning of the short reading)*And as soon as it was morning the chief priests, with the elders and the scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And Pilate asked him,

S. “Are you the King of the Jews?”

N. And he answered him,

† “You have said so.”

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

S. “Have you no answer to make? See how many charges they bring against you.”

N. But Jesus made no further answer, so that Pilate wondered.

Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he always did for them. And he answered them,

S. “Do you want me to release for you the King of the Jews?”

N. For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up



the crowd to have him release for them Barabbas instead. And Pilate again said to them,

S. “Then what shall I do with the man whom you call King of the Jews?”

N. And they cried out again,

S. “Crucify him.”

N. And Pilate said to 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 for them Barabbas; and having scourged Jesus, he delivered him to be crucified. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him,

S. “Hail, King of the Jews!”

N. And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means the place of a skull). And



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they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, shaking their heads, and saying,

S. "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

N. So also the chief priests mocked him to one another with the scribes, saying,

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

N. Those who were crucified with him also reviled him. And when the sixth hour had come there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice,

† "Eloi, Eloi, lama sabachthani?"

N. which means,

† "My God, my God, why have you forsaken me?"

N. And some of the bystanders hearing it said,

S. "Behold, he is calling Elijah."

N. And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying,



“Wait, let us see whether Elijah will come to take him down.”

N. And Jesus uttered a loud cry, and breathed his last.

All kneel and pause for a moment.

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

S. “Truly this man was the Son of God!” * (End of the Short reading)

N. There were also women looking on from afar, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem. And when evening had come, 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 looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn



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out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joseph saw where he was laid. The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

Prayer of the Faithful

The following intentions are suggestions only.

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.



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: The Passion of the Lord.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For though innocent he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his resurrection has purchased our justification. And so, with all the angels, in joyful celebration we, too, acclaim: Holy, Holy, Holy Lord God of hosts...

Communion Antiphon (*Mt 26:42*)

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

Prayer after Communion

Nourished with these sacred gifts, we humbly beseech you, O Lord, that just as through the death of you Son you have brought us to hope for what we believe, so



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by his Resurrection you may lead us to where you call.
Through Christ our Lord. **Amen.**

Shorter form: Matthew 27:11-54.

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

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Monday March 25

Monday of the Holy Week

Entrance Antiphon

(Ps (34) 35:1-2; 140:8)

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. **Amen.**

Reading

(Isaiah 42:1-7)

A reading from the Book of Isaiah

Behold 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 fail or be discouraged till he has



established justice in the earth; and the islands wait for his law. Thus says God, the Lord, who created the heavens and stretched them out, who spread forth 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 (26) 27: 1.2.3.13-14)***

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; whom should I dread? R.

When those who do evil draw near to devour my flesh, It is they, my enemies and foes, who stumble and fall. R.

Though an army encamp against me, my heart would not fear. Though war break out against me, even then would I trust. R.

I believe I shall see the Lord's goodness in the land of the living. Wait for the Lord; be strong; be



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stouthearted, and wait for the Lord! R

Acclamation

Glory and praise to you, O Christ. Hail, our King: you alone have had mercy on our failings! **Glory and praise to you, O Christ.**

Gospel ————— **(John 12:1-11)**

A reading from the holy Gospel according to John

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the

feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have 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 on account of Jesus but also to see Lazarus, whom he had



raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and 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

judgement we incurred, bear for us fruit in eternal life. Through Christ our Lord. **Amen.**

Communion Antiphon

(Ps (101) 102:3) **Do not hide your face from me in the day of my distress. Turn your ear towards me; on the day when I call, speedily answer me.**

Prayer after Communion

Visit your people, O Lord, we pray, and with ever-watchful love look upon the hearts



Monday March 25

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.**

Jesus Extravagant Love

Commentary

John 12: 1-11

Holy Monday is the day after Jesus was greeted with palm leaves and the day before betrayal by Judas. Today's Gospel serves as a lovely prelude to the Passion of Jesus. Jesus wishes to listen to our joy and pain as well as to dine with us. Can we be like Mary who offered her costly treasure? She did not care what other people may say, but did it out of her love for Jesus. She shows us how our love for Jesus should be. Thus, a call to love and serve our Lord Jesus even when other people laugh at us.

Rev. Sr. Mary Nzilani, Kenya



Tuesday March 26

Tuesday of the Holy Week

Entrance Antiphon

(Ps (26) 27:12) **Do not leave me to the will of my foes, O Lord, for false witnesses rise up against me and they breathe out violence.**

Collect

Almighty ever-living God, grant us so to celebrate the mysteries of the Lord's Passion that we may merit to receive your pardon. Through Christ our Lord. **Amen.**

Reading

(Isaiah 49:1-6)

A reading from the Book of Isaiah

Listen to me, O islands, and pay attention, you peoples from afar. The Lord called me from the womb, from the body of my mother he named my name. 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 right is with the Lord, and my recompense with my God.” And now the Lord says, who formed me from 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 eyes of the Lord, and my God has become my strength –he says: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved 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 ⁽⁷⁰⁾ 71: 1-2.3-4a.5-6ab. and 17)***

**R. My mouth will tell of
your salvation, Lord.**

In you, O Lord, I take refuge; let me never be put to shame. In your justice, rescue me, free me; incline your ear to me and save me. R.

Be my rock, my constant refuge, a mighty stronghold to save me, for you are my rock, my stronghold. My God, free me from the hand of the wicked. R.

It is you, O Lord, who are my hope, my trust, O Lord, from my youth. On you I have leaned from my birth; from my mother's womb, you have been my help. R.

My mouth will tell of your justice, and all the day long of your salvation. O God, you have taught me from my youth, and I proclaim your wonders still. R

Acclamation

Glory and praise to you, O Christ. Hail, our King, obedient to the Father; you were led to crucifixion like a meek lamb to the slaughter. **Glory and praise to you, O Christ.**

Gospel ————— **(John 13:21-33.36-38)**

A reading from the holy Gospel according to John

At that time: [Jesus, reclining with his disciples,] was troubled in spirit, and testified, “Truly, truly, I

say to you, one of you will betray me.” The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, “Tell us who it is of whom he speaks.” So lying thus, close to the breast of Jesus, he said to him, “Lord, who is it?” Jesus answered, “It is he to whom I shall give this morsel when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after the morsel, he gave it to Judas, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus said to him, “What you are going to do,

do quickly.” Now no one at the table knew why he said this to him. Some thought that, because Judas had the money box, Jesus was telling him, “Buy what we need for the feast”; or, that he should give something to the poor. So, after receiving the morsel, he immediately went out; and it was night. When he had gone out, Jesus said, “Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him once. Little children, yet a little while I am with you. You will seek 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 shall 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? Truly, truly, I say to you, the cock will not crow, till you 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 8:32) **God did not spare his own Son, but handed him over for us all.**

Prayer after Communion

Nourished by your saving gifts, we beseech your

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

Painful betrayal

Commentary

John 13: 21-33. 36-38

Today's Gospel is a sad moment of a dual betrayal to Jesus by Judas and Peter. Jesus denotes; "Amen, amen, I say to you, one of you will betray me." Betrayal is horrible and it is one of the most painful experiences in life, especially if the person who betrays is a person you love and trust. Have you ever been betrayed by a friend, family member, neighbor or a work mate? When this happens, we feel hurt and crushed. Jesus calls us to turn back to Him when broken by betrayal and be consoled by Him.

Rev. Sr. Mary Nzilani, Kenya



Wednesday March 27

Wednesday of the Holy Week

Entrance Antiphon

(Phil 2:10.8.11) At the name of Jesus, every knee should bend, of those in heaven and on the earth and under the earth, for the Lord became obedient to death, death on a cross: therefore Jesus Christ is Lord, to the glory of God the Father.

Collect

O God, who willed your Son to submit for our sake to the yoke of the Cross, so that you might drive from us the power of the enemy, grant us, your servants, to attain the grace of the

resurrection. Through Christ our Lord. **Amen.**

Reading ————— *(Isaiah 50:4-9a)*

A reading from the Book of Isaiah

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he awakens, he awakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not

backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a 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 is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty. The word of the Lord. **Thanks be to God.**

***Responsorial Psalm —
(Psalm (68) 69:8-10.21-
22.31 and 33-34)***

***R. In your great mercy,
answer me, O God, for a
time of your favour.***

It is for you that I suffer taunts, that shame has covered my face. To my own kin I have become an outcast, a stranger to the children of my mother. Zeal for your house consumes me, and taunts against you fall on me. *R.*

Taunts have broken my heart; here I am in anguish. I looked for solace, but there was none; for consolers – not one could I find. For food they gave me gall; in

my thirst they gave me vinegar to drink. R
Then I will praise God's name with a song; I will glorify him with thanksgiving. The poor when they see it will be glad, and God-seeking hearts will revive; for the Lord listens to the needy, and does not spurn his own in their chains. R

Acclamation (*Luke 8:15*)
Glory and praise to you, O Christ. Hail, our King: you alone have had mercy on our failings! **Glory and praise to you, O Christ.**

Or the following:

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

Gospel —————
(Matthew 26:14-25)
A reading from the holy Gospel according to Matthew

At that time: One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him to the chief priests and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him. Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" He said, "Go into the city to such a one, and say to

him, "The Teacher says, My time is at hand; I will keep the Passover at your house with my disciples." And the disciples did as Jesus had directed them, and they prepared the Passover. When it was evening, he sat at table with the twelve disciples; and as they were eating, he said, "Truly, I say to you, one of you will betray me." And they were very sorrowful, and began to say to him one after another, "Is it I, Lord?" He answered, "He who has dipped his hand in the dish with me, will betray me. The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." Judas, who

betrayed him, said, "Is it I, Master?" He said to him, "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 20:28) **The Son of the Man did not come to be served but to serve and to give his life as a ransom for many 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.**

Betrayal from Within**Commentary****Matthew 26:14-25**

Today we see Judas negotiating and agreeing with the chief priests to hand Jesus over to them. Are there times in our lives we have betrayed Jesus? The Gospel reminds us of the various conflicts and betrayal that we have experienced in our lives. It is consoling to know that God fortifies and gives us peace in the midst of our sufferings. He never stops loving and inviting us to come to him no matter what. What hinders us from accepting Jesus's invitation?

Rev. Sr. Mary Nzilani, Kenya



THE SACRED PASCHAL TRIDUUM 2024

The Triduum is a three day celebration of the central mystery of our faith: the death and resurrection of Our Lord Jesus Christ.

Holy Thursday

He freely offers himself for our salvation.

Good Friday

He suffers the Passion.

Holy Saturday

All is still...

Easter Vigil

We celebrate His Resurrection from the dead!

The Cross on which Jesus Christ died has become a gateway to eternal life.



Thursday March 28

Mass of the Lord's Supper

*Exodus 12: 1-8. 11-14 / Psalm 116: 12-13. 15-16bc. 17-18 /
1 Corinthians 11: 23-26 / John 13: 1-15.*

Jesus' Extreme Love

Today marks the beginning of the Easter Triduum, a three-day unity encompassing Holy Thursday, Good Friday, and the Easter Vigil, during which we delve into the profound meanings of these sacred moments. The Gospel encapsulates our journey: "Jesus knew that his hour had come to pass from this world to the Father. Having loved his own in the world, he loved them to the end," illustrating His limitless love for us.

In the celebration, we witness Jesus humbly washing His disciples' feet, a powerful symbol of love despite initial resistance from Peter who exclaimed, "You will never wash my feet!" Yet, realizing that being loved and served in such a manner is not optional but a necessity for discipleship and entry into His kingdom, Peter yields, saying, "Master, then not only my feet, but my hands and head as well." This act of feet washing serves as the first expression of Jesus' unconditional love, emphasizing the need for us,

like Peter, to allow Him to cleanse us to be part of His grace. Do we accept this cleansing?

Another rejection unfolds with Judas at the Last Supper, betraying Jesus. Christ, acknowledging that not all are clean, underscores the imperative to respond with openness rather than resistance to the love He extends as we enter the Sacred Triduum.

Today, Jesus offers His Body and Blood, showcasing another dimension of His boundless love. His self-emptying love goes beyond taking the form of a slave; it extends to becoming our nourishment.

In an act of love, Jesus institutes the priesthood, desiring to continue cleansing and feeding us intimately. Despite our frailties and sins, He establishes the priesthood to perpetuate the purification and nourishment until the end of time. Holy Thursday, therefore, celebrates profound signs of God's love, teaching us how to love unconditionally as he loves us.

Rev. Sr. Mary Nzilani, Kenya

Entrance Antiphon (*Gal 6:14*)

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

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

Collect

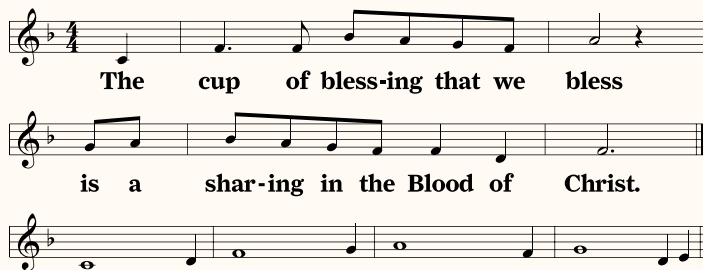
O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of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

First Reading (*Exodus 12:1-8.11-14*)

A reading from the Book of Exodus

In those days: The Lord said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers’ houses, a lamb for a household; and if the household is too small for a lamb, then a man and his

neighbour next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. "In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgements: I am the Lord. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy, when I strike the land of Egypt. "This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations you shall observe it as an ordinance for ever." The word of the Lord. **Thanks be to God.**

Responsorial Psalm (Psalm ⁽¹¹⁵⁾ 116:12-13.15 and 16bc.17-18)

R. The cup of blessing is a participation in the blood of Christ.

How can I repay the Lord
for all his goodness to me?
The cup of salvation I will raise;
I will call on the name of the Lord. **R.**

How precious in the eyes of the Lord
is the death of his faithful.
Your servant am I, the son of your handmaid;
you have loosened my bonds. **R.**

A thanksgiving sacrifice I make;
I will call on the name of the Lord.

My vows to the Lord I will fulfil
before all his people. R.

Second Reading (1 Corinthians 11:23-26) _____
A reading from the first Letter of Saint Paul to the Corinthians

Brethren: I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the chalice, after supper, saying, "This chalice 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 chalice, you proclaim the Lord's death until he comes."

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

Acclamation (*John 13:34*)

Glory and praise to you, O Christ. A new commandment I give to you, says the Lord, that you love one another even as I have loved you. **Glory and praise to you, O Christ.**

Gospel (John 13:1-15)

A reading from the holy Gospel according to John

Before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, 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; and Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not know now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not all of you." For he knew who was to betray him; that was why he said, "You are not all clean." When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what

I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given 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 Washing of Feet

Antiphon 1 (*Jn 13:4.5.15*)

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

Antiphon 2 (*Jn 13:12. 13. 15*)

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

Antiphon 3 (*Jn 13:6. 7. 8*)

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

V. So he came to Simon Peter and Peter said o him:
-Lord...



 **Thursday** March 28

V. What I am doing, you do not know for now, but later you will come to know

- Lord...

Antiphon 4 (*Jn 13:14*)

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

Antiphon 5 (*Jn 13:35*)

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

V – Jesus said to his disciples:

- This is how...

Antiphon 6 (*Jn 13:34*)

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

Antiphon 7 (*1 Cor 13:13*)

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

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

- Let...

The Liturgy of the Eucharist

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

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

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

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

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

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

V. So when we are gathered all together,

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

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

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

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

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

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

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

V. which endures through countless ages world without end.

Amen.

Prayer over the Offerings

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

Through Christ our Lord. **Amen.**

Communion Antiphon *(1 Cor 11:24-25)*

This is the Body that will be given up for you; this is the chalice of the new covenant in my Blood, says the Lord; do this, whenever you take 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.**



Friday March 29

Friday of the Passion of the Lord

*Isaiah 52:13-53:12 / Psalm (30) 31 / Hebrews 4:14-16; 5:7-9 /
John 18:1-19:42*

Jesus' Trial and Death

Today, we commemorate Good Friday, a day when we gather to remember the crucifixion of Jesus on the cross. It is the only day in the year when we do not celebrate Mass. Instead, in sorrow, the Church mourns her Master's death and venerates the Cross, symbolizing the achievement of our salvation. Our liturgy today serves as a reminder of how we can welcome our crosses, following Jesus' example for the atonement of our sins and those of others.

The Gospel narrates the events of Jesus' arrest, trial, and crucifixion, emphasizing self-sacrifice for a greater cause. It serves as an example of how we should accept our fate when faced with obstacles, trials, or suffering. Despite life's hardships, the Gospel reminds us that our faith in God holds a reward. We may have experienced betrayal, misunderstanding, or felt forsaken, but the question we should ask ourselves today is whether we have accepted these painful experiences graciously from a loving God,

offering them as atonement for our sins and the sins of our loved ones.

Jesus, by dying on the cross, embraced human suffering, and when we are troubled, we can turn to Him with confidence, knowing He will be with us. He unites His cross with ours, calling us to share in the sufferings of others, encouraging us to bear one another's burdens as He did for us. Accepting His precious gift means embodying this love in our interactions with others.

It's crucial to remember that through the crown of thorns, Jesus won the crown of eternal glory. Though humiliated, God exalted Him after His death. Similarly, when we face humiliation with humility and patience, God exalts us afterward. Forgiveness becomes paramount in our journey, just as Jesus forgave those who killed Him. Learning to forgive is a lesson we must embrace.

Jesus, with all His suffering, did not reject us; instead, He loved us and gave His life for us on the cross. May we strive to embody His love and forgiveness in our own lives.

Rev. Sr. Mary Nzilani, Kenya

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

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

Prayer

Remember your mercies, O Lord, and with your eternal protection sanctify your servants, for whom Christ your Son, by the shedding of his Blood, established the paschal mysteries. Who lives and reigns for ever and ever. **Amen.**

Or

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

R. Amen.

First Reading (Isaiah 52:13-53:12)

A reading from the Book of Isaiah

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him –his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men – so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed,

and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgement he was taken away; and as for his generation who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous and he shall bear iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made made intercession for the transgressors.

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

Responsorial Psalm _____
(Psalm (30) 31:2 and 6.12-13.15-16.17 and 25)

R. Father, into your hands I commit my spirit!

In you, O Lord, I take refuge.
Let me never be put to shame.
In your justice, set me free.
Into your hands I commend my spirit.
You will redeem me, O Lord, O faithful God. R.

Because of all my foes
I have become a reproach,
an object of scorn to my neighbours
and of fear to my friends.
Those who see me in the street flee from me.
I am forgotten, like someone dead,
and have become like a broken vessel. R.

But as for me, I trust in you, O Lord;
I say, "You are my God.
My lot is in your hands, deliver me
from the hands of my enemies and those who pursue
me." R.

"Let your face shine on your servant.
Save me in your merciful love."
Be strong, let your heart take courage,
all who hope in the Lord. R.

Second Reading (Hebrews 4:14-16; 5:7-9)_____

A reading from the Letter to the Hebrews

Brethren: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathise with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, 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 him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

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

Acclamation (Philippians 2:8b.9)

Glory and praise to you, O Christ. Christ became obedient for us unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name. **Glory and praise to you, O Christ.**

Gospel (John 18:1-19:42)

The Passion of our Lord Jesus Christ according to John

In the following Passion narrative: N.= Narrator, †Christ, S.= Speakers other than Christ.

A Before the feast of the Passover, when Jesus knew that his N.

N. At that time: Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them,

† “Whom do you seek?”

N. They answered him,

S. “Jesus of Nazareth.”

N. Jesus said to them,

† “I am he.”

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

† “Whom do you seek?”

N. And they said,

S. "Jesus of Nazareth."

N. Jesus answered,

† "I told you that I am he; so if you seek me, let these men go."

N. This was to fulfil the word which he had spoken, "Of those whom you gave me I lost not one." Then Simon Peter, having a sword, drew it and 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 sheath; shall I not drink the chalice which the Father has given me?"

N. So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people. Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter,

S. "Are not you also one of this man's disciples?"

N. He said

S. "I am not."

N. Now the servants and the officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself. The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him,

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

N. When he had said this, one of the officers standing by struck Jesus with his hand, saying,

S. “Is that how you answer the high priest?”

N. Jesus answered him,

† “If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?”

N. Annas then sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said to him,

S. “Are not you also one of his disciples?”

N. He denied it and said,

S. “I am not.”

N. One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked,

S. “Did I not see you in the garden with him?”

N. Peter again denied it; and at once the cock crowed. Then they led Jesus from the house of Caiaphas to the

praetorium. It was early. They themselves did not enter the praetorium so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said,

S. “What accusation do you bring against this man?”

N. They answered him,

S. “If this man were not an evildoer, we would not have handed him over.”

N. Pilate said to them,

S. “Take him yourselves and judge him by your own law.”

N. The Jews said to him,

S. “It is not lawful for us to put any man to death.”

N. This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him,

S. “Are you the King of the Jews?”

N. Jesus answered,

† “Do you say this of your own accord, or did others say it to you about me?”

N. Pilate answered,

S. “Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?”

N. Jesus answered,

† “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.”

N. Pilate said to him,

S. "So you are a king?"

N. Jesus answered,

† "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."

N. Pilate said to him,

S. "What is truth?"

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

S. "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?"

N. They cried out again,

S. "Not this man, but Barabbas!"

N. Now Barabbas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and clothed him in a purple robe; they came up to him, saying,

S. "Hail, King of the Jews!"

N. and struck him with their hands.

Pilate went out again, and said to them,

S. "Behold, I am bringing him out to you, that you may know that I find no crime in 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 officers saw him, they cried out,

S. "Crucify him, crucify him!"

N. Pilate said to them,

S. "Take him yourselves and crucify him, for I find no crime in him."

N. The Jews answered him,

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

N. When Pilate heard these words, he was even more afraid; he entered the praetorium again and said to Jesus,

S. "Where are you from?"

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

S. "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?"

N. Jesus answered him,

† "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

N. Upon this Pilate sought to release him, but the Jews cried out,

S. "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar."

N. When Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Pavement,

and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews,

S. “Here is your King!”

N. They cried out,

S. “Away with him, away with him, crucify him!”

N. Pilate said to them,

S. “Shall I crucify your King?”

N. The chief priests answered,

S. “We have no king but Caesar.”

N. Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then 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 garments and made four parts, one for each soldier; also his

tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,

S. “Let us not tear it, but cast lots for it to see whose it shall be.”

N. This was to fulfil the Scripture, “They parted my garments among them, and for my clothing they cast lots.” So the soldiers did this. But standing by 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 near, he said to his mother,

† “Woman, behold your son!”

N. Then he said to the disciple,

† “Behold, your mother!”

N. And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfil the Scripture),

† “I thirst.”

N. A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said,

† “It is finished;”

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

All kneel and pause for a moment in prayer.

N. Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that

Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness – his testimony is true, and he knows that he tells the truth – that you also may believe. For these things took place that the Scripture might be fulfilled, “Not a bone of him shall be broken.” And again another Scripture says, “They shall look on him whom they have pierced.” After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds’ weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand they laid Jesus there.

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

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

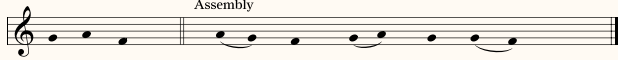
Three times the priest or deacon invites the assembly to proclaim its faith:

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

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.**



Saturday March 30

The Easter Vigil in the Holy Night Prayer

Genesis 1: 1 – 2: 2 or 1: 1.26-31a / Psalm (103) 104: 1-2, 5-6, 10, 12, 13-14, 24, 35 or Psalm (32) 33: 4-5, 6-7, 12-13, 20-22 / Genesis 22: 1-18 or 22: 1-2, 9a, 10-13, 15-18 / Psalm (15) 16: 5, 8, 9-10, 11 / Exodus 14: 15 – 15: 1 / Exodus 15: 1-2, 3-4, 5-6, 17-18 / Isaiah 54: 5-14 / Psalm (29) 30: 2, 4, 5-6, 11-12, 13 / Isaiah 55: 1-11 / Isaiah 12: 2-3, 4, 5-6 / Baruch 3: 9-15, 32 – 4: 4 / Psalm (18) 19: 8, 9, 10, 11 / Ezekiel 36: 16-17a, 18-28 / Psalm (41) 42: 3, 5; 43: 3, 4 or Isaiah 12: 2-3, 4bcd, 5-6 or Psalm (50) 51: 12-13, 14-15, 18-19 / Romans 6: 3-11 / Psalm 118: 1-2, 16-17, 22-23 / Matthew 28: 1-10

Christ's victory

Today is the holiest night of the year, a celebration of Christ's victory over the power of sin and death. After witnessing Jesus' passion and hearing the promise of covenant fulfillment, we await resurrection in quiet, resting in the consolation of the Spirit. This night unfolds with a series of readings proclaiming God's constant presence and care for humanity. Beginning with the story of creation, traversing Israel's miraculous escape from Egyptian slavery, and culminating in God's promise of unending love fulfilled in Christ, the Resurrection account from Mark's Gospel is heard.

Mark recounts how the women discovered the empty tomb and, filled with fear and confusion, left without immediate understanding. Yet, the tomb, initially a place from which no one emerged, became the site of Jesus' emergence, bringing life where there was death and initiating a new story. He, who rolled away the stone sealing the tomb, can also remove the stones in our hearts.

Let us not succumb to placing a stone before hope, for we must hope because God is faithful. He did not abandon us but visited and entered into our situations of pain and death. The Resurrection, central to our faith, is a promise of life amid death, offering hope for a better future that requires readiness without a fixed timeline. Today's celebration is the light we cling to in darkness, even when we lack clear understanding of God's ways.

Reflecting on your faith in the risen Jesus, consider if it is limited to the miracles in your life. Jesus, by conquering death, affirmed that there is life after death for those who faithfully follow Him. This is a call to maintain hope in Jesus, even in seemingly hopeless situations. Like the women at the tomb, we must cling to faith in a loving God who overcomes death with life.

Rev. Sr. Mary Nzilani, Kenya

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 2024, 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.

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 wedded to those of earth,
and divine to the human.

shorter version:

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

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

First Reading (Genesis 1:1-2:2)

A reading from the Book of Genesis

*(For the short form: read between *)*

***In the beginning God created the heavens and the earth. ***
The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And 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, one day. And God said, “Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.” And God made the firmament and separated the waters which were under the firmament from the waters which were

above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day. And God said, "Let the waters under the heavens 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. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens 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, a fourth day. And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.” So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And 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, a fifth day. And God said, “Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.” And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

*Then God said, “Let us make a man in our image, after 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 earth, and over every creeping thing that creeps upon the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. And 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.” And God said, “Behold, I have given you every plant yielding seed which 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. And God saw everything that he had made, and behold, it was very good. *

And there was evening and there was morning, a sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.

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

Responsorial Psalm (Psalm ⁽¹⁰³⁾ 104:1-2a.5-6.10 and 12.13-14.24 and 35c)—

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

Bless the Lord, O my soul!
O Lord my God, how great you are,

clothed in majesty and honour,
wrapped in light as with a robe! R.

You set the earth on its foundation,
immovable from age to age.
You wrapped it with the depths like a cloak;
the waters stood higher than the mountains. R.

You make springs gush forth in the valleys;
they flow in between the hills.
There the birds of heaven build their nests;
from the branches they sing their song. R.

From your dwelling you water the hills;
by your works the earth has its fill.
You make the grass grow for the cattle
and plants to serve mankind's need.
That he may bring forth bread from the earth. R.

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your creatures.
Bless the Lord, O my soul. R.

Priest: Let us pray.

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.**

Second Reading (Genesis 22:1-18) _____

A reading from the Book of Genesis

*(For the short form: read between *)*

***In those days: God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only-begotten son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." ***

So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering, and arose and went to the place of which God had told him. On the third day, Abraham lifted up his eyes and saw the place afar off. Then Abraham said to his young men, "Stay here with the donkey; I and the lad will go yonder and worship, and come again to you." And Abraham

took the wood of the burnt offering, and laid it on Isaac his son; and he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, “My father!” And he said, “Here am I, my son.” He said, “Behold, the fire and the wood; but where is the lamb for a burnt offering?” Abraham said, “God will provide himself the lamb for a burnt offering, my son.” So they went both of them together.

*When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here am I.” He said, “Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only-begotten son, from me.” And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. *

So Abraham called the name of that place The Lord will provide; as it is said to this day, “On the mount of the Lord it shall be provided.”

*And 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-begotten son, I will indeed bless you, and I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice.”*

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

Responsorial Psalm (Psalm (15) 16:5 and 8.9-10.11)——

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

O Lord, it is you who are my portion and cup;
you yourself who secure my lot.
I keep the Lord before me always;
with him at my right hand, I shall not be moved. R.

And so, my heart rejoices, my soul is glad;
even my flesh shall rest in hope.
For you will not abandon my soul to hell,
nor let your holy one see corruption. R.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand, bliss forever. R.

Priest: Let us pray.

O God, supreme Father of the faithful, who increase the children of your promise by pouring out the grace of adoption throughout the whole world and who through the paschal mystery make your servant Abraham father of nations, as once you swore, grant, we pray that your peoples may enter worthily into the grace to which you call them. Through Christ our Lord. **Amen.**

Third Reading (Exodus 14:15-15:1)_____

A reading from the Book of Exodus

In those days: The Lord said to Moses, “Why do you cry to me? Tell the sons of Israel to go forward. Lift up your rod, and stretch out your hand over the sea and divide it, that the sons of Israel may go on dry ground through the sea. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.” Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And

there was the cloud and the darkness; and the night passed without one coming near the other all night. Then Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. And the sons of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the Lord in the pillar of fire and cloud looked down upon the host the Egyptians, and discomfited the host of the Egyptians, clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the Lord fights for them against the Egyptians". Then the Lord said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched forth his hand over the sea, and the sea returned to its usual flow when the morning appeared; and the Egyptians fled into it, and the Lord routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the sons of Israel walked on dry ground through the sea, the waters being a wall to them

on their right hand and on their left. Thus the Lord saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord; and they believed in the Lord and in his servant Moses. Then Moses and the sons of Israel sang this song to the Lord, saying, “I will sing to the Lord, for he has triumphed gloriously; the horse and his rider has thrown into the sea.

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

Responsorial Psalm (Exodus 15:1b-2.3-4.5-6.17-18)——

***R.* I will sing to the Lord, for he has triumphed gloriously.**

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

The Lord is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,
my father's God and I will exalt him. *R.*

The Lord is a man of war; / the Lord is his name.
Pharaoh's chariots and his host he cast into the sea;
and his picked officers are sunk in the Red Sea. *R.*

The floods cover them; they went down into the

depths like a stone. Your right hand, O Lord, glorious in power, your right hand, O Lord, shatters the enemy. R.

You will bring your people in,
and plant them on your own mountain,
the place, O Lord, which you have made for your abode,
the sanctuary, O Lord, which your hands have established.
The Lord will reign for ever and ever. R.

Priest: Let us pray.

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.**

Fourth Reading (Isaiah 54:5-14) _____
A reading from the Book of Isaiah

Your Maker is your husband, the Lord of hosts is his name; and 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

a wife of youth when she is cast off, says your God. For a brief moment I forsook you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting mercy I will have compassion on you, says the Lord, your Redeemer. “For this is like the days of Noah to me: I swore that the waters of Noah should no more 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 moved, but my mercy 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, behold, I will set your stones in antimony, and lay your foundations with sapphires. I will make your pinnacles of agate, your gates of carbuncles, and all your wall of precious stones. All your sons shall be taught by the Lord, and great shall be the prosperity of your sons. 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 (29) 30:2 and 4.5-6.11-12a and 13b)

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

I will extol you, Lord, for you have raised me up,
and have not let my enemies rejoice over me.
O Lord, you have lifted up my soul from the grave,
restored me to life from those who sink into the pit. R.

Sing psalms to the Lord, you faithful ones;
give thanks to his holy name.
His anger lasts a moment; his favour all through life.
At night there are tears, but at dawn comes joy. R.

Hear, O Lord, and have mercy on me;
be my helper, O Lord. You have changed my mourning
into dancing. O Lord my God, I will thank you forever. R.

Priest: Let us pray.

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)_____

A reading from the Book of Isaiah

Thus says the Lord: “Ho, every one who thirsts, come to the waters; and he who has 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 diligently to me, and eat what is good, and delight yourselves in rich food. Incline your ear and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, merciful love David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run on you, because of the Lord your God, and of 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 forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither 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 but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from the mouth; it shall not return to me empty, but it shall accomplish that which I intend, and prosper in the thing for which I sent it. The word of the Lord. **Thanks be to God.**

Responsorial Psalm (Isaiah 12:2-3,4bcde,5-6)—————

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

“Behold, God is my salvation;
I will trust, and will not be afraid;
for the Lord God is my strength and my song,
and he has become my salvation.”
With joy, you will draw water from the wells of
salvation. R.

“Give thanks to the Lord,
call upon his name;
make known his deeds among the nations,
proclaim that his name is exalted.” R.

“Sing praises to the Lord, for he has done gloriously;
let this be known in all the earth.
Shout, and sing for joy, O inhabitant of Zion,
for great in your midst is the Holy One of Israel.” R.

Priest: Let us pray.

Almighty ever-living God, sole hope of the world, who by the preaching of your Prophets unveiled the mysteries of this present age, graciously increase the longing of your people, for only at the prompting of your grace do the faithful progress in any kind of virtue. Through Christ our Lord. **Amen.**

Sixth Reading (Baruch 3:9-15.32-4:4)_____

A reading from the Book of Baruch

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 county, 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 dwelling in peace for ever. Learn where there is wisdom, where there is strength, where there is understanding, 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 he who knows all things knows her, he found her by his understanding. He who prepared the earth for all time filled it with four-footed creatures; he who sends forth the light and it goes, called it, and it obeyed him in fear; 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 Jacob his servant and to Israel whom he loved. Afterwards she appeared upon earth and lived among men. She is the book of the commandments of God, and the law that endures for ever. All who hold her fast will live, and those who forsake her will die. Turn, O Jacob, and take her; walk towards 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 ⁽¹⁸⁾ 19:8.9.10.11)—————

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

The law of the Lord is perfect;

it revives the soul. The decrees of the Lord are steadfast; they give wisdom to the simple. R.

The precepts of the Lord are right; they gladden the heart.
The command of the Lord is clear;
it gives light to the eyes. R.

The fear of the Lord is pure, abiding forever.
The judgments of the Lord are true;
they are, all of them, just. R.

They are more to be desired than gold, than quantities of gold. And sweeter are they than honey, than honey flowing from the comb. R.

Priest: Let us pray.

O God, who constantly increase your Church by your call to the nations, grant graciously to those you wash clean in the waters of Baptism, the assurance of your unfailing protection. Through Christ our Lord. **Amen.**

Seventh Reading (Ezekiel 36:16-17a.18-28) _____
A reading from the Book of Ezekiel

The word of the Lord came to me: “Son of man, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings. So I poured out my wrath upon them for the blood which they had shed in the land, 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 men 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 caused to be 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. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the Lord, says the Lord God, when through you I vindicate my holiness before their eyes. For 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 take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God.”

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

Responsorial Psalm (Psalm ⁽⁴¹⁾ 42:3,5bcd;43:3,4)—————

R. Like the deer that yearns for running streams, so my soul is yearning for you, my God.

My soul is thirsting for God, the living God;
when can I enter and appear before the face of
God? R.

For I would go to the place of your wondrous tent,
all the way to the house of God, amid cries of
gladness and thanksgiving, the throng keeping
joyful festival. R.

O send forth your light and your truth; they will
guide me on. They will bring me to your holy
mountain,
to the place where you dwell. R.

And I will come to the altar of God, to God, my joy
and gladness. To you will I give thanks on the harp,
O God, my God. R.

or

Responsorial Psalm (Psalm (50) 51:12-13.14-15.18-19)——

R. Create a pure heart for me, O God.

Create a pure heart for me, O God;
renew a steadfast spirit within me.
Do not cast me away from your presence;
take not your holy spirit from me. R.

Restore in me the joy of your salvation; sustain in me
a willing spirit. I will teach transgressors your ways,
that sinners may return to you. R.

For in sacrifice you take me no delight; burnt offering
from me would not please you. My sacrifice to God, a
broken spirit: a broken and humbled heart,
O God, you will not spurn. R.

Priest: Let us pray.

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.**

Gloria in excelsis Deo (*Glory to God in the highest*) is sung.

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 in mind, we may render you undivided service. Through Christ our Lord. **Amen.**

Epistle (Romans 6:3-11)_____

A reading from the Letter of Saint Paul to the Romans

Brethren: All of us who have been baptised into Christ Jesus were baptised into his death. We were buried therefore

with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our former man was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For 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.**

The priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it.

Responsorial Psalm (Psalm ⁽¹¹⁷⁾ 118:1-2.15c-17.22-23)——

R. Alleluia. Alleluia. Alleluia.

Give praise to the Lord, for he is good; his mercy endures forever. Let the house of Israel say, "His mercy endures forever." **R.**

“The Lord’s right hand has done mighty deeds;
his right hand is exalted. The Lord’s right hand has
done mighty deeds.” I shall not die, I shall live
and recount the deeds of the Lord. R.

The stone that the builders rejected has become the
cornerstone. By the Lord has this been done,
a marvel in our eyes. R.

Gospel (Matthew 28:1-10)

A reading from the holy Gospel according to Matthew

After the sabbath, towards the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightening, and his clothing white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, “Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Behold, I have told you.” So they departed quickly from the tomb with fear and great joy, and ran to tell

his disciples. And behold, Jesus met them and said, “Hail!” And they came up and took hold of his feet and worshipped him. Then Jesus said to them, “Do not be afraid; go and tell my brethren to go to Galilee and there they will see me.” 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.

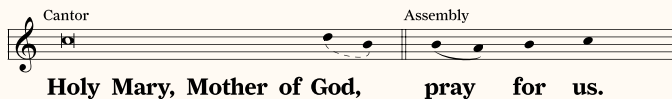
2 *If there are no candidates for baptism, but the font is to be blessed:*

Dearly beloved, let us humbly invoke upon this font the grace of God the almighty Father, that those who from it are born anew may be numbered among the children of adoption in Christ.

3 *If there are no candidates for baptism and the font is not to be blessed, proceed to the Blessing of Water,*

Litany

Lord, have mercy. **Lord, have mercy.** Christ, have mercy.
Christ, have mercy. Lord, have mercy. **Lord, have mercy.**



Holy Mary, Mother of God, **pray for us.**

Saint Michael,

Holy Angels of God,

Saint John the Baptist,

Saint Joseph,

Saint Peter and Saint Paul,

Saint Andrew,

Saint John,

Saint Mary Magdalene,

Saint Stephen,

Saint Ignatius of Antioch,

Saint Lawrence,

Saint Perpetua and Saint Felicity,

Saint Agnes,

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 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 sinners, 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:*

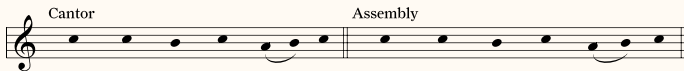
Make this font holy by your grace for the new birth of your children, **Lord, we ask you, hear our prayer.**

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

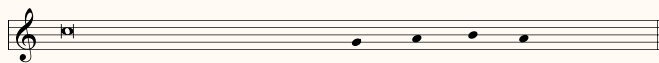
pray, upon the face of your Church and graciously unseal for her the fountain of Baptism.

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, one 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 sins as to live in 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.**

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 re-

call 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.**

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.

R. Lord, hear our prayer.

For the Church, joyful witness to the resurrection of the Lord, we pray to the Lord: R.

For the world's nations and people, to whom Christ's resurrection offers the fullness of God's peace, 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 Christian communities everywhere, embodying the triumph of life over death in their neighbourhoods and cities, we pray to the Lord: R.

Liturgy of the Eucharist

Preparation of the Gifts

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.

Communion Antiphon *(1 Cor 5:7-8)*

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

Prayer after Communion

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

Solemn Blessing — 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 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!



R. Thanks be to God, alleluia, alleluia!



Publisher: Cédric BLOQUET
Publishing & Development Manager
Editor in Chief: Rev. Fr. Jean-Paul Sagadou a.a.
Assistant: Virginia Kabugu
Graphic designer: Naomi SAWADOGO

Ghana Coordinator: Rev. Fr. Dennis OPOKU;
Associate Publishers: Fr. Walter Ihejirika, Regional Coordinator, LWC
Nigeria,
Other **Contributors:**
Rev. Fr. Jérôme K. M. KOMBI, Rev. Sr. Mary NZILANI

Digital

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