

The Readings for the Liturgies of the Easter Triduum



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

Thursday 9th April 2020 – Holy Thursday

THURSDAY OF THE LORD’S SUPPER

First reading - Exodus 12:1-8,11-14

The Passover is a day of festival for all generations, for ever

The Lord said to Moses and Aaron in the land of Egypt:

‘This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, “On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt. I am the Lord! The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord’s honour. For all generations you are to declare it a day of festival, for ever.”’

Responsorial Psalm - Psalm 115(116):12-13,15-18

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

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

O precious in the eyes of the Lord is the death of his faithful.
Your servant, Lord, your servant am I; you have loosened my bonds.

A thanksgiving sacrifice I make; I will call on the Lord’s name.
My vows to the Lord I will fulfil before all his people.

Second reading - 1 Corinthians 11:23-26 ·

Every time you eat this bread and drink this cup, you are proclaiming the death of the Lord

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, ‘This is my body, which is for you; do this as a memorial of me.’ In the same way he took the cup after supper, and said, ‘This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.’ Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

Gospel Acclamation – Jn 13:34

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

Gospel - John 13:1-15

Now he showed how perfect his love was

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him, ‘Lord, are you going to wash my feet?’ Jesus answered, ‘At the moment you do not know what I am doing, but later you will understand.’ ‘Never!’ said Peter ‘You shall never wash my feet.’ Jesus replied, ‘If I do not wash you, you can have nothing in common with me.’ ‘Then, Lord,’ said Simon Peter ‘not only my feet, but my hands and my head as well!’ Jesus said, ‘No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.’ He knew who was going to betray him, that was why he said, ‘though not all of you are.’

When he had washed their feet and put on his clothes again he went back to the table. ‘Do you understand’ he said ‘what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other’s feet. I have given you an example so that you may copy what I have done to you.’

Friday 10th April 2020 – Good Friday

THE CELEBRATION OF THE LORD’S PASSION

First reading - Isaiah 52:13-53:12

The servant of the Lord, an expiatory Sacrifice

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so

will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: 'Who could believe what we have heard, and to whom has the power of the Lord been revealed?' Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty we saw him, no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

Responsorial Psalm - Psalm 30(31):2,6,12-13,15-17,25

R: Father, I put my life in your hands.

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.
It is you who will redeem me, Lord.

In the face of all my foes I am a reproach,
an object of scorn to my neighbours and of fear to my friends.

Those who see me in the street run far away from me.
I am like a dead man, forgotten in men's hearts,
like a thing thrown away.

But as for me, I trust in you, Lord; I say: 'You are my God.
My life is in your hands, deliver me from the hands of those who hate me.

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

Second reading - Hebrews 4:14-16,5:7-9

The Lord burdened him with the sins of all of us

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then,

in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

Gospel Acclamation – Phil 2:8-9

Glory and praise to you, Lord Jesus Christ!

Christ became obedient for us even to death, dying on the cross.

Therefore God raised him on high and gave him a name above all other names.

Glory and praise to you, Lord Jesus Christ!

The Passion of our Lord Jesus Christ according to John - John 18:1-19:42

[Key: N. Narrator; ✕. Jesus; O. Other single speaker; C. Crowd, or more than one speaker.]

N. Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said, ✕ Who are you looking for? **N.** They answered, **C.** Jesus the Nazarene. **N.** He said, ✕ I am he. **N.** Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time, ✕ Who are you looking for? **N.** They said, **C.** Jesus the Nazarene. **N.** Jesus replied, ✕ I have told you that I am he. If I am the one you are looking for, let these others go. **N.** This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.' Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, ✕ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me? **N.** The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter, **O.** Aren't you another of that man's disciples? **N.** He answered, **O.** I am not. **N.** Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered, ✕ I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said. **N.** At these words, one of the guards standing by gave Jesus a slap in the face, saying, **O.** Is that the way to answer the high priest? **N.** Jesus replied, ✕ If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me? **N.** Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him, **O.** Aren't you another of his disciples? **N.** He denied it, saying, **O.** I am not. **N.** One of the high priest's servants, a

relation of the man whose ear Peter had cut off, said, **O**. Didn't I see you in the garden with him? **N**. Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, **O**. What charge do you bring against this man? **N**. They replied, **C**. If he were not a criminal, we should not be handing him over to you. **N**. Pilate said, **O**. Take him yourselves, and try him by your own Law. **N**. The Jews answered, **C**. We are not allowed to put a man to death. **N**. This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked, **O**. Are you the king of the Jews? **N**. Jesus replied, **✠** Do you ask this of your own accord, or have others spoken to you about me? **N**. Pilate answered, **O**. Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done? **N**. Jesus replied, **✠** Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind. **N**. Pilate said, **O**. So you are a king, then? **N**. Jesus answered, **✠** It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice. **N**. Pilate said, **O**. Truth? What is that? **N**. and with that he went out again to the Jews and said, **O**. I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews? **N**. At this they shouted: **C**. Not this man, but Barabbas. **N**. Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying, **C**. Hail, king of the Jews! **N**. and they slapped him in the face. Pilate came outside again and said to them, **O**. Look, I am going to bring him out to you to let you see that I find no case. **N**. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, **O**. Here is the man. **N**. When they saw him the chief priests and the guards shouted, **C**. Crucify him! Crucify him! **N**. Pilate said, **O**. Take him yourselves and crucify him: I can find no case against him. **N**. The Jews replied, **C**. We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God. **N**. When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus **O**. Where do you come from? **N**. But Jesus made no answer. Pilate then said to him, **O**. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you? **N**. Jesus replied, **✠** You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt. **N**. From that moment Pilate was anxious to set him free, but the Jews shouted, **C**. If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar. **N**. Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews, **O**. Here is your king. **N**. They said, **C**. Take him away, take him away! Crucify him! **N**. Pilate said, **O**. Do you want me to crucify your king? **N**. The chief priests answered, **C**. We have no king except Caesar. **N**. So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate, **C**. You should not write

‘King of the Jews,’ but “This man said: “I am King of the Jews.” N. Pilate answered, O. What I have written, I have written.

N. When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another, C. Instead of tearing it, let’s throw dice to decide who is to have it. N. In this way the words of scripture were fulfilled: They shared out my clothing among them. They cast lots for my clothes. This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, ✠ Woman, this is your son. N. Then to the disciple he said, ✠ This is your mother. N. And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said: ✠ I am thirsty. N. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, ✠ It is accomplished; N. and bowing his head he gave up his spirit.

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

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken; and again, in another place scripture says: They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

Saturday 11 April 2020 – Holy Saturday

THE EASTER VIGIL

By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12: 42), in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.

Of this night’s Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), holy

Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part).

The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.

The Blessing of the Fire and Preparation of the Candle

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

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

One of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross, saying meanwhile:

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

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

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

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

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

THE LITURGY OF THE WORD

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

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

After setting aside their candles, all sit. Before the readings begin, the Priest instructs the people in these or similar words:

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

First reading - Genesis 1:26-31 •

God saw all that he had made, and indeed it was very good

In the beginning God created the heavens and the earth. God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.' God created man in the image of himself, in the image of God he created him, male and female he created them. God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.' God said, 'See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good.

Psalm - Psalm 103(104):1-2,5-6,10,12-14,24,35

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

Bless the Lord, my soul! Lord God, how great you are,
clothed in majesty and glory, wrapped in light as in a robe!

You founded the earth on its base, to stand firm from age to age.
You wrapped it with the ocean like a cloak: the waters stood higher than the mountains.

You make springs gush forth in the valleys; they flow in between the hills.
On their banks dwell the birds of heaven; from the branches they sing their song.

From your dwelling you water the hills; earth drinks its fill of your gift.
You make the grass grow for the cattle and the plants to serve man's needs.

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

Second Reading - Genesis 22:1-2,9-13,15-18 ·

The sacrifice of Abraham, our father in faith

God put Abraham to the test. 'Abraham, Abraham' he called. 'Here I am' he replied. 'Take your son,' God said 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.' When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son. But the angel of the Lord called to him from heaven. 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt-offering in place of his son. The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self – it is the Lord who speaks – because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

Psalm - Psalm 15(16):5,8-11

R. Keep me safe, O God; you are my hope.

O Lord, it is you who are my portion and cup; it is you yourself who are my prize.
I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad; even my body shall rest in safety.
For you will not leave my soul among the dead, nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence,
at your right hand happiness for ever.

Third reading - Exodus 14:15-15:1

The sons of Israel went on dry ground right into the sea

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.' Then the angel of God, who marched at the front of the army of Israel, changed station and moved to their rear. The pillar of cloud changed station from the front to the rear of them, and remained there. It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer the whole night long. Moses stretched out his hand over the sea. The Lord drove back the sea with a strong easterly wind all night, and he made dry land of the sea. The waters parted and the sons of Israel went on dry ground right into the sea, walls of water to right and to left of them. The Egyptians gave chase: after them they went, right into the sea, all Pharaoh's horses, his chariots, and his horsemen. In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and of cloud, and threw the army into confusion. He so clogged their chariot

wheels that they could scarcely make headway. 'Let us flee from the Israelites,' the Egyptians cried. 'The Lord is fighting for them against the Egyptians!' 'Stretch out your hand over the sea,' the Lord said to Moses, 'that the waters may flow back on the Egyptians and their chariots and their horsemen.' Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it, and the Lord overthrew the Egyptians in the very middle of the sea. The returning waters overwhelmed the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them. That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant. It was then that Moses and the sons of Israel sang this song in honour of the Lord:

Canticle - Exodus 15

Hymn of victory after crossing the Red Sea

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

I will sing to the Lord, glorious his triumph!
Horse and rider he has thrown into the sea!
The Lord is my strength, my song, my salvation.
This is my God and I extol him, my father's God and I give him praise.

The Lord is a warrior! 'The Lord' is his name.
The chariots of Pharaoh he hurled into the sea,
the flower of his army is drowned in the sea.
The deeps hide them; they sank like a stone.

Your right hand, Lord, glorious in its power,
your right hand, Lord, has shattered the enemy.
In the greatness of your glory you crushed the foe.

You will lead your people and plant them on your mountain,
the place, O Lord, where you have made your home,
the sanctuary, Lord, which your hands have made.
The Lord will reign for ever and ever.

Fourth reading - Isaiah 54:5-14 ·

With everlasting love the Lord your redeemer has taken pity on you

Thus says the Lord:

Now your creator will be your husband, his name, the Lord of Hosts; your redeemer will be the Holy One of Israel, he is called the God of the whole earth. Yes, like a forsaken wife, distressed in spirit, the Lord calls you back. Does a man cast off the wife of his youth? says your God. I did forsake you for a brief moment, but with great love will I take you back. In excess of anger, for a moment I hid my face from you. But with everlasting love I have taken pity on you, says the Lord, your redeemer. I am now as I was in the days of Noah when I swore that Noah's waters should never flood the world again. So now I swear concerning my anger with you and the threats I made against you; for the mountains may depart, the hills be shaken, but my love for you will never leave you and my covenant of peace with you will never be

shaken, says the Lord who takes pity on you. Unhappy creature, storm-tossed, disconsolate, see, I will set your stones on carbuncles and your foundations on sapphires. I will make rubies your battlements, your gates crystal, and your entire wall precious stones. Your sons will all be taught by the Lord. The prosperity of your sons will be great. You will be founded on integrity; remote from oppression, you will have nothing to fear; remote from terror, it will not approach you.

Psalm - Psalm 29(30):2,4-6,11-13

R. I will praise you, Lord, for you have rescued me.

I will praise you, Lord, you have rescued me and have not let my enemies rejoice over me.
O Lord, you have raised my soul from the dead,
restored me to life from those who sink into the grave.

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

The Lord listened and had pity. The Lord came to my help.
For me you have changed my mourning into dancing:
O Lord my God, I will thank you for ever.

Fifth reading - Isaiah 55:1-11 •

Come to me and your soul will live, and I will make an everlasting covenant with you

Thus says the Lord:

Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good things to eat and rich food to enjoy. Pay attention, come to me; listen, and your soul will live. With you I will make an everlasting covenant out of the favours promised to David. See, I have made of you a witness to the peoples, a leader and a master of the nations. See, you will summon a nation you never knew, those unknown will come hurrying to you, for the sake of the Lord your God, of the Holy One of Israel who will glorify you. Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways – it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts. Yes, as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.

Canticle - Isaiah 12

The rejoicing of a redeemed people

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

Truly, God is my salvation, I trust, I shall not fear.
For the Lord is my strength, my song, he became my saviour.
With joy you will draw water from the wells of salvation.

Give thanks to the Lord, give praise to his name! Make his mighty deeds known to the peoples! Declare the greatness of his name.

Sing a psalm to the Lord for he has done glorious deeds; make them known to all the earth!
People of Zion, sing and shout for joy, for great in your midst is the Holy One of Israel.

Sixth reading - Baruch 3:9-15,32-4:4 ·

In the radiance of the Lord, make your way to light

Listen, Israel, to commands that bring life; hear, and learn what knowledge means. Why, Israel, why are you in the country of your enemies, growing older and older in an alien land, sharing defilement with the dead, reckoned with those who go to Sheol? Because you have forsaken the fountain of wisdom. Had you walked in the way of God, you would have lived in peace for ever. Learn where knowledge is, where strength, where understanding, and so learn where length of days is, where life, where the light of the eyes and where peace. But who has found out where she lives, who has entered her treasure house? But the One who knows all knows her, he has grasped her with his own intellect, he has set the earth firm for ever and filled it with four-footed beasts. He sends the light – and it goes, he recalls it – and trembling it obeys; the stars shine joyfully at their set times: when he calls them, they answer, ‘Here we are’; they gladly shine for their creator. It is he who is our God, no other can compare with him. He has grasped the whole way of knowledge, and confided it to his servant Jacob, to Israel his well-beloved; so causing her to appear on earth and move among men. This is the book of the commandments of God, the Law that stands for ever; those who keep her live, those who desert her die. Turn back, Jacob, seize her, in her radiance make your way to light: do not yield your glory to another, your privilege to a people not your own. Israel, blessed are we: what pleases God has been revealed to us.

Psalm - Psalm 18(19):8-11

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

The law of the Lord is perfect, it revives the soul.
The rule of the Lord is to be trusted, it gives wisdom to the simple.

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

The fear of the Lord is holy, abiding for ever.
The decrees of the Lord are truth and all of them just.

They are more to be desired than gold, than the purest of gold
and sweeter are they than honey, than honey from the comb.

Seventh reading - Ezekiel 36:16-17,18-28 ·

I shall pour clean water over you and I shall give you a new heart

The word of the Lord was addressed to me as follows: ‘Son of man, the members of the House of Israel used to live in their own land, but they defiled it by their conduct and actions. I then discharged my fury at them because of the blood they shed in their land and the idols with which they defiled it. I scattered them among the nations and dispersed them in foreign countries. I sentenced them as their conduct and actions deserved. And now they have profaned my holy name among the nations where they have gone, so that people say of them, “These are the people of the Lord; they have been exiled from his land.” ‘But I have been concerned about my holy name, which the House of Israel has profaned among the nations where they have gone. ‘And so, say to the House of Israel, “The Lord says this: I am not doing this for your sake, House of Israel, but for the sake of my holy name, which you have profaned among the nations where you have gone. I mean to display the holiness of my great name, which has been profaned among the nations, which you have profaned among them. And the nations will learn that I am the Lord – it is the Lord who speaks – when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. “I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God.”’

Psalm - Psalm 41(42):2-3,5,42:3-4

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

My soul is thirsting for God, the God of my life;
when can I enter and see the face of God?

These things will I remember as I pour out my soul:
how I would lead the rejoicing crowd the house of God,
amid cries of gladness and thanksgiving, the throng wild with joy.

O send forth your light and your truth; let these be my guide.
Let them bring me to your holy mountain, to the place where you dwell.

And I will come to the altar of God, the God of my joy.
My redeemer, I will thank you on the harp, O God, my God.

The altar candles are now lit.

The Gloria

During the Gloria bells are rung.

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us, you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you

alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Epistle - Romans 6:3-11

Christ, having been raised from the dead, will never die again

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a Christian dies, of course, he has finished with sin. But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

Psalm - Psalm 117(118):1-2,16-17,22-23

R. Alleluia. Alleluia. Alleluia.

Give thanks to the Lord for he is good, for his love has no end.
Let the sons of Israel say: 'His love has no end.'

The Lord's right hand has triumphed; his right hand raised me up.
I shall not die, I shall live and recount his deeds.

The stone which the builders rejected has become the corner stone.
This is the work of the Lord, a marvel in our eyes.

Gospel - Matthew 28:1-10

He has risen from the dead and now he is going before you into Galilee

After the sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, "He has risen from the dead and now he is going before you to Galilee; it is there you will see him." Now I have told you.' Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples. And there, coming to meet them, was Jesus. 'Greetings' he said. And the women came up to him and, falling down before him, clasped his feet. Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; they will see me there.'

THE BAPTISMAL LITURGY - The Renewal of Baptismal Promises

All stand, holding lighted candles in their hands, and renew the promise of baptismal faith.

Dear brethren (brothers and sisters), through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Do you renounce Satan?

I do.

And all his works?

I do.

And all his empty show?

I do.

Or:

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.

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.**

Sunday 12 April 2020 – Easter Sunday

EASTER SUNDAY

First reading - Acts 10:34,37-43

'We have eaten and drunk with him after his resurrection'

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be

seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.’

Responsorial Psalm - Psalm 117(118):1-2,16-17,22-23

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

Give thanks to the Lord for he is good, for his love has no end.
Let the sons of Israel say: ‘His love has no end.’

The Lord’s right hand has triumphed; his right hand raised me up.
I shall not die, I shall live and recount his deeds.

The stone which the builders rejected has become the corner stone.
This is the work of the Lord, a marvel in our eyes.

Second reading - Colossians 3:1-4

Look for the things that are in heaven, where Christ is

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God’s right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

OR:

Second reading - 1 Corinthians 5:6-8

Get rid of the old yeast and make yourselves unleavened as you were meant to be

You must know how even a small amount of yeast is enough to leaven all the dough, so get rid of all the old yeast, and make yourselves into a completely new batch of bread, unleavened as you are meant to be. Christ, our passover, has been sacrificed; let us celebrate the feast, then, by getting rid of all the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth.

Sequence - Victimae Paschali Laudes

Christians, to the Paschal Victim offer sacrifice and praise.
The sheep are ransomed by the Lamb; and Christ, the undefiled,
hath sinners to his Father reconciled.
Death with life contended: combat strangely ended!
Life’s own Champion, slain, yet lives to reign.
Tell us, Mary: say what thou didst see upon the way.
The tomb the Living did enclose; I saw Christ’s glory as he rose!
The angels there attesting; shroud with grave-clothes resting.

Christ, my hope, has risen: he goes before you into Galilee.
That Christ is truly risen from the dead we know.
Victorious king, thy mercy show!

Gospel Acclamation - 1 Corinthians 5:7-8

Alleluia, alleluia!

Christ has become our paschal sacrifice; let us feast with joy in the Lord.

Alleluia!

Gospel - John 20:1-9

He must rise from the dead

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

OR:

Gospel - Matthew 28:1-10

He has risen from the dead and now he is going before you into Galilee

After the sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, "He has risen from the dead and now he is going before you to Galilee; it is there you will see him." Now I have told you.' Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples.

And there, coming to meet them, was Jesus. 'Greetings' he said. And the women came up to him and, falling down before him, clasped his feet. Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; they will see me there.'

*From all of us at the Archdiocese of Sydney we wish you and your family a very
happy, blessed and holy Easter!*

Christ is Risen! Alleluia!