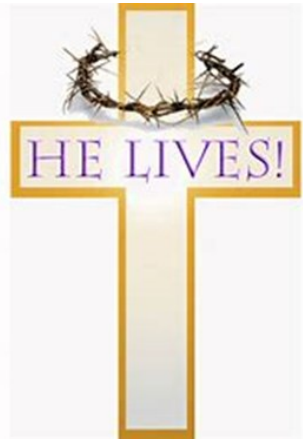


The Easter Vigil in the Holy Night



Epistle [Romans 6:3-11](#)

A reading from the letter of St Paul to the Romans

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 man 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.

Responsorial Psalm [Psalm 117:1-2. 16-17. 22-23](#)

(R.) Alleluia. Alleluia. Alleluia.

1. 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.' (R.)
2. The Lord's right hand has triumphed;
his right hand raised me up.
I shall not die, I shall live
and recount his deeds. (R.)
3. The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. (R.)

Gospel [Luke 24:1-12](#)

A reading from the holy Gospel according to Luke

Why look among the dead for someone who is alive?

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths, but nothing else; he then went back home, amazed at what had happened.

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.

St Thomas Aquinas Parish

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Parish Facebook Page: St Thomas Aquinas Catholic Community Springwood
Parish Administrator: Rev Christopher del Rosario (E: christopher.del-rosario@parracatholic.org)
Parish Pastoral Council: Email suggestions to springwoodparishpc@gmail.com
Parish Office Hours: Tuesday to Friday 8.30 am - 3.30 pm



We respect the Darug people and their elders both past and present, as the traditional custodians of this land on which we celebrate the Eucharist.

Understanding the Sacred Triduum

THE SACRED TRIDUUM

Sundown on Holy Thursday to sundown on Easter Sunday is considered the most solemn part of the liturgical year. This three-day period is referred to as the Easter Triduum, also known as the Sacred Triduum, or Paschal Triduum. The word "triduum" comes from the Latin word triduum, which comes from tris ("three") + dies ("day"). Basically, the Sacred Triduum is one great festival recounting the last three days of Jesus' life on earth, the events of his Passion and Resurrection, when the Lamb of God laid down his life in atonement for our sins. "Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery" (USCCB).

It is known as the "Paschal Mystery" because it is the ultimate fulfilment of the ancient Jewish Passover (or Pasch), which itself was a recollection of how God brought the Jews out of their slavery in Egypt. The spotless lamb was slaughtered at the Passover meal and consumed—that same night the destroying angel "passed over" the homes marked with the blood of the Passover Lamb, and those covered by the Blood were saved. This was the Old Testament prefigurement of Jesus' work at the Last Supper—where he inserted himself as the Paschal Lamb—and Calvary, where the sacrifice was offered to save us from our slavery to sin. With the Holy Eucharist, we consume the victim that died for our sins. The Paschal Mystery is, therefore, God's plan of redemption for the fallen human race through the passion, death, and resurrection of the Godman Jesus Christ. It is one marvellous event stretched out over three days.

HOLY THURSDAY The evening Mass on Holy Thursday is referred to as The Mass of the Lord's Supper. This is where the Church re-lives the institution of the Eucharist and the Holy Sacrifice of the Mass at the Last Supper, as well as the institution of the priesthood, which took place the evening before Jesus was crucified. After the homily there is an optional "washing of the feet" ceremony, where the priest washes the feet of others to signify his role as servant—just as Jesus did with his disciples. Extra hosts are consecrated at this Mass to be used on Good Friday when no Mass will be celebrated. The Mass of the Lord's Supper on Holy Thursday concludes with a procession of the Blessed Sacrament to the "altar of repose," a place where the consecrated Host is kept, away from the main altar where Mass is normally celebrated.

GOOD FRIDAY Good Friday is a mandatory day of fasting and abstinence. This is the day of the crucifixion, the day Jesus died for the sins of the world. The parish altar looks very different on Good Friday: it is plain and bare. There is no consecrated Host in the tabernacle at the main altar of the church; it was carried away on Holy Thursday night to the "altar of repose" to signify Jesus' death. The candle by the tabernacle is blown out, and the tabernacle doors are left open to show that it is empty. Jesus is gone. This is quite dramatic, reminding us that Good Friday is a solemn day of mourning and prayer. The ceremony on Good Friday is not a Mass—it is a communion service using the consecrated hosts from Holy Thursday. Good Friday is the only day of the year on which no Masses are offered. These Good Friday services often take place at 3 p.m., the hour that Jesus breathed his last on the cross. Often the priest will begin the service by prostrating himself in front of the altar. Veneration of the Cross usually takes place at this service, in which the priest and the faithful kneel before a cross and kiss it.

EASTER VIGIL A vigil Mass is held after nightfall on Holy Saturday, or before dawn on Easter Sunday, in celebration of the resurrection of Jesus. This is called the Easter Vigil: the most glorious, beautiful, and dramatic liturgy for the Church. The vigil is divided into four parts and can last up to three hours: 1) the Service of Light, 2) the Liturgy of the Word, 3) the Liturgy of Baptism, and 4) the Liturgy of the Eucharist. This is also the Mass in which many RCIA catechumens are brought into full communion with the Catholic Church.

Gretchen Fitz - The Catholic Company

Thursday of the Lord’s Supper

At the Evening Mass



Entrance Antiphon Cf Galatians 6:14

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

First Reading Exodus 12:1-8. 11-14

A reading from the book of Exodus

The law for the passover meal.

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 Ps 115:12-13. 15-18. R. cf. 1 Cor 10:16

(R.) Our blessing-cup is a communion with the blood of Christ.

- 1. 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. (R.)

Responsorial Psalm (continuation)

(R.) Our blessing-cup is a communion with the blood of Christ.

- 2. 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. (R.)
- 3. 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. (R.)

Second Reading 1 Corinthians 11:23-26

A reading from the first letter of St Paul to the Corinthians

Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death.

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 John 13:34

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

Gospel John 13:1-15

A reading from the holy Gospel according to John

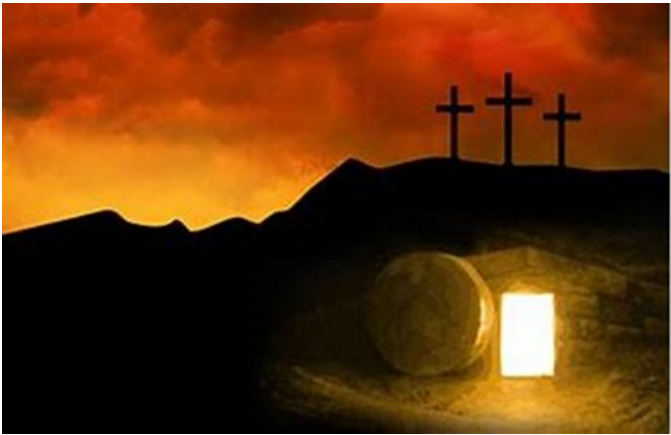
To the end he showed his love for them.

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.’

The Easter Vigil in the Holy Night



Fourth Reading Baruch 3:9-15, 32 – 4:4

A reading from the prophet Baruch

Walk in the way of God and you will live in peace for ever.

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.

Responsorial Psalm Psalm 18:8-11 R. Jn 6:68

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

- 1. 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. (R.)
- 2. 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.)
- 3. The fear of the Lord is holy, abiding for ever. The decrees of the Lord are truth and all of them just. (R.)
- 4. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. (R.)



The Easter Vigil in the Holy Night



Third Reading [Isaiah 55:1-11](#)

A reading from the prophet Isaiah

Come to me and your soul will live. With you I will make an everlasting covenant.

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 12:2-6 R. v.3](#)

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

1. 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. (R.)
2. Give thanks to the Lord, give praise to his name!
Make his mighty deeds known to the peoples,
declare the greatness of his name. (R.)
3. 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. (R.)



Thursday of the Lord's Supper

At the Evening Mass

Gospel [John 13:1-15](#) (continuation)

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.'

Communion Antiphon [1 Corinthians 11:24-25](#)

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



Friday of the Passion of the Lord

The Celebration of the Passion of the Lord



First Reading [Isaiah 52:13 – 53:12](#)

A reading from the prophet Isaiah

He surrendered himself to death, while bearing the faults of many.

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.

First Reading (continuation)

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 [Ps 30:2. 6. 12-13. 15-17.](#)

[25. R. Lk 23:46](#)

(R.) Father, I put my life in your hands.

1. 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. (R.)
2. In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends. (R.)
3. 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. (R.)
4. 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. (R.)

Friday of the Passion of the Lord

The Celebration of the Passion of the Lord

Responsorial Psalm (continuation)

- (R.) Father, I put my life in your hands.
5. 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. (R.)

Second Reading [Hebrews 4:14-16; 5:7-9](#)

A reading from the letter to the Hebrews

He learned obedience and became the source of eternal salvation for all who obey him.

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 him through suffering; but having been made perfect, he became for all who obey the source of eternal salvation.

Gospel Acclamation [Philippians 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!

Gospel [John 18:1 – 19:42](#)

CROWD – Parishioners to all join in

Narrator:	The Passion of our Lord Jesus Christ according to John. Jesus left with his disciples and crossed the Kedron Valley. There was a garden there, and he went into it with his disciples. ... knowing everything that was going to happen to him, Jesus then came forward and said,
Jesus:	Who are you looking for?
Narrator:	They answered,
Crowd:	Jesus the Nazarene.
Narrator:	He said,
Jesus:	I am he.
Narrator:	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,
Jesus:	Who are you looking for?
Narrator:	They said:
Crowd:	Jesus the Nazarene.
Narrator:	Jesus replied:
Jesus:	I have told you that I am he. If I am the one you are looking for, let these others go.
Narrator:	This was to fulfill the words he had spoken: ... The servant’s name was Malchus. Jesus said to Peter,

The Easter Vigil in the Holy Night



Second Reading [Exodus 14:15 – 15:1](#)

A reading from the book of Exodus

Tell the children of Israel to march on, to walk through the sea on dry ground.

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 the Lord, 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!’

Second Reading (continuation)

‘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 15:1-6. 17-18](#)

- (R.) Let us sing to the Lord;
he has covered himself in glory.
1. 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. (R.)
2. 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. (R.)
3. 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. (R.)
4. 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. (R.)

The Easter Vigil in the Holy Night



First Reading [Genesis 1:1 – 2:2](#)

A reading from the book of Genesis

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

In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God’s spirit hovered over the water.

God said, ‘Let there be light’, and there was light. God saw that light was good, and God divided light from darkness. God called light ‘day’, and darkness he called ‘night’. Evening came and morning came: the first day.

God said, ‘Let there be a vault in the waters to divide the waters in two.’ And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault ‘heaven’. Evening came and morning came: the second day.

God said, ‘Let the waters under heaven come together into a single mass, and let dry land appear.’ And so it was. God called the dry land ‘earth’ and the mass of waters ‘seas’, and God saw that it was good.

God said, ‘Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.’ And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came: the third day.

God said, ‘Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.’ And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

God said, ‘Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.’ And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying ‘Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.’ Evening came and morning came: the fifth day.

First Reading (continuation)

God said, ‘Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.’ And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

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. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

Responsorial Psalm [Psalm 103:1-2. 5-6. 10. 12-14. 24.](#)

[35 R. see v.30](#)

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

1. Bless the Lord, my soul!
Lord God, how great you are,
clothed in majesty and glory,
wrapped in light as in a robe. (R.)
2. 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. (R.)
3. 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. (R.)
4. 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. (R.)
5. 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! (R.)

Jesus:	Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?
Narrator:	The cohort and its captain and the Jewish guards seized Jesus and bound him ... The maid on duty at the door said to peter,
Other:	Aren’t you another of that man’s disciples?
Narrator:	He answered
Other:	I am not.
Narrator:	Now it was cold; and the servants and the guards had lit a charcoal fire and were standing there warming themselves; ... Jesus answered:
Jesus:	I have spoken openly for all the world to hear ... Ask my hearers what I taught: they know what I said.
Narrator:	At these words, one of the guards standing by gave Jesus a slap in the face. Saying,
Other:	Is that the way to answer the high priest?
Narrator:	Jesus replied,
Jesus:	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?
Narrator:	Then Annas sent him, still bound, to Caiaphas, the high priest. As Simon Peter stood there warming himself, someone said to him,
Other:	Aren’t you another of his disciples?
Narrator:	He denied it saying,
Other:	I am not.
Narrator:	One of the high priest’s servants, a relation of the man whose ear Peter had cut off said,
Other:	Didn’t I see you in the garden with him?
Narrator:	Again, Peter denied it; and at once a cock crew ... So Pilate came outside to them and said,
Other:	What charge do you bring against this man?
Narrator:	They replied,
Crowd:	If he were not a criminal, we should not be handing him over to you.
Narrator:	Pilate said,
Other:	Take him yourselves and try him by your own law.
Narrator:	The Jews answered,
Crowd:	We are not allowed to put a man to death.
Narrator:	This was to fulfil the words Jesus had spoken ... So Pilate went back into the Praetorium and called
Other:	Are you the king of the Jews?
Narrator:	Jesus replied,
Jesus:	Do you ask me this of your own accord, or have others spoken to you about me?
Narrator:	Pilate answered,
Other:	Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have
Narrator:	Jesus replied,
Jesus:	Mine is not a kingdom of this world; if my kingdom were of this world, ... But my kingdom is not of this
Narrator:	Pilate said,
Other:	So, you are a king then?
Narrator:	Jesus answered.
Jesus:	It is you who say it. Yes, I am a king. ... to bear witness to the truth, and all who are on the side of truth
Narrator:	Pilate said.
Other:	Truth? What is that?
Narrator:	And with that he went out again to the Jews and said,

Friday of the Passion of the Lord

The Celebration of the Passion of the Lord

Gospel (continuation)

Other:	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?
Narrator:	At this they shouted:
Crowd:	Not this man; but Barabbas.
Narrator:	Barabbas was a brigand. Pilate then had Jesus taken away and scourged ... They kept coming up to him saying,
Crowd:	Hail, King of the Jews!
Narrator:	And they slapped him in the face. Pilate came outside and said to them,
Other:	Look, I am going to bring him out to you to let you see I find no case.
Narrator:	Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,
Other:	Here is the man.
Narrator:	When they saw him the chief priests and the guards shouted,
Crowd:	Crucify him! Crucify him!
Narrator:	Pilate said,
Other:	Take him yourselves and crucify him: I can find no case against him.
Narrator:	The Jews replied,
Crowd:	We have a Law, and according to the Law he ought to die, because he has claimed to be the Son of God.
Narrator:	When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,
Other:	Where do you come from?
Narrator:	But Jesus made no answer. Pilate then said to him,
Other:	Are you refusing to speak to me? Surely you know I have power to release you and power to crucify you?
Narrator:	Jesus replied,
Jesus:	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.
Narrator:	From that moment Pilate was anxious to set him free, but the Jews shouted,
Crowd:	If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.
Narrator:	Hearing these words, Pilate had Jesus brought out, ... Pilate said to the Jews,
Other:	Here is your king.
Narrator:	They said,
Crowd:	Take him away, take him away! Crucify him!
Narrator:	Pilate said
Other:	Do you want to crucify your king?
Narrator:	The chief priests answered,
Crowd:	We have no king except Caesar.
Narrator:	So in the end Pilate handed him over to be crucified. They then took charge of Jesus and carrying his 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 ... The Jewish chief priests said to Pilate
Crowd:	You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.
Narrator:	Pilate answered.

Other:	What I have written, I have written.
Narrator:	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,
Crowd:	Instead of tearing it, let's throw dice to decide who is to have it.
Narrator:	In this way the words of scripture were fulfilled: ... Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,
Jesus:	Woman, this is your son.
Narrator:	Then to the disciple he said,
Jesus:	This is your mother.
Narrator:	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,
Jesus:	I am thirsty.
Narrator:	A jar of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,
Jesus:	It is accomplished;
Narrator:	and bowing his head he gave up his spirit.
	All kneel and pause a moment
Narrator:	It was Preparation Day, and to prevent the bodies remaining on the cross during the Sabbath – since the Sabbath was a day of special solemnity - the Jews asked Pilate to have the legs broken and the bodies taken away. ... At the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

