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of
SACRED
LITURGY

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2020



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PREFACE

Throughout all generations, the God Whom we worship has given us a model of self-emptying love that requires a response of nothing less than our highest and best: in our prayer, in our ritual, in our song, and in our lives.

The *Book of Sacred Liturgy* provides the English-speaking membership of the Roman Catholic Church with a permanent, dignified and comprehensive pew book of ritual, prayer and music. Bringing together under one cover the components of sacred liturgy that are necessary for the faithful to fully and actively participate in the sacramental life of the Church, the *Book of Sacred Liturgy* represents a historical movement to higher ground in the ongoing work of liturgical reform.

Liturgists remind us: *Lex credendi, lex orandi; lex orandi, lex credendi*. We express our faith in our prayer; and, our prayer informs and forms our faith. Compiling the prayers, orders and rituals of our Eucharistic tradition constructs and provides an inestimable treasure that is at once accessible to the faithful.

Though there are compelling arguments for simply hearing and receiving Word and ritual, there is tremendous merit in providing printed texts of prayer and Scripture. Scientific and educational data has revealed that viewing written texts significantly increases both comprehension and retention; and, although many parishes work heroically to improve sound systems, train lectors and cantors, provide listening aids to the hearing impaired, improve enunciation in leadership of prayer, and compensate for linguistic and cultural differences, there will always be a need for well-ordered and complete texts to aid in the participation of the faithful.

The *Book of Sacred Liturgy* is an instrument of unity and clarity for parishes in the United States. In addition to the prayers and orders of Eucharist, the *Book of Sacred Liturgy* includes full Lectionary readings for all Sundays, Feasts and Solemnities, with each verse before the Gospel as well as the entrance and communion antiphons. Moreover, by including the Rites of the Sacraments within Mass, the *Book of Sacred Liturgy* affords the faithful dignified and permanent access to the prayers therein, while encouraging the use of these rites within Mass, where they most properly belong.

Planning, compiling and editing the *Book of Sacred Liturgy* required the gifts, insights and dedication of many extraordinarily talented contributors. Theologians, presbyters, liturgists, musicians and scholars each made unique offerings to this monumental work. Most importantly, at the heart of this work lives a simple vision: a faithful, complete, refined, cost-effective, useful Catholic book of prayer, ritual, and music.

May the *Book of Sacred Liturgy* bless you and your parish. Together, may we compromise nothing in our praise of the God Who loves us without compromise.

Vincent Ambrosetti
Publisher, ILP

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THE ORDER OF MASS

INTRODUCTORY RITES

GREETING

All stand. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

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

The People respond:

Amen.



A - men.

Then the Priest greets the people saying:

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or:

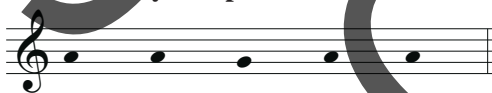
Grace to you and peace from God our Father
and the Lord Jesus Christ.

Or:

The Lord be with you.

The people reply:

And with your spirit.



And with your spir - it.

In this first greeting a Bishop, instead of The Lord be with you, says:
Peace be with you.

PENITENTIAL ACT*

Then follows the Penitential Act, to which the Priest invites the faithful, saying:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

**therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

Or

The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest then says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

* On Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism (see page 48).



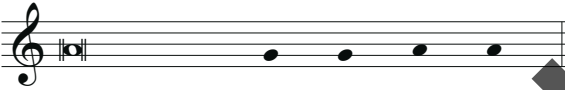
For we have sinned a - gainst you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.



And grant us your sal - va - tion.

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

Or:

The Priest, or a Deacon or another minister, says the following or other invocations with Kyrie eleison (Lord, have mercy):

You were sent to heal the contrite of heart:
Lord, have mercy. **Or:** Kyrie, eleison.

The people reply:

Lord, have mercy. **Or:** Kyrie, eleison.



Lord, have mer - cy.

Or:



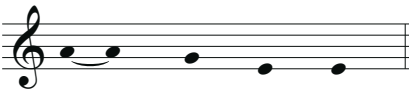
Kyrie e - le - i - son.

The Priest:

You came to call sinners:
Christ, have mercy. **Or:** Christe, eleison.

The people:

Christ, have mercy. **Or:** Christe, eleison.



Christ, have mer - cy.

Or:



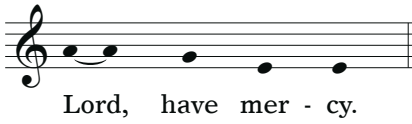
Christe, e - le - i - son.

The Priest:

You are seated at the right hand of the Father to intercede for us:
 Lord, have mercy. **Or:** Kyrie, eleison.

The people:

Lord, have mercy. **Or:** Kyrie, eleison.

**Or:****The absolution by the Priest follows:**

May almighty God have mercy on us,
 forgive us our sins,
 and bring us to everlasting life.

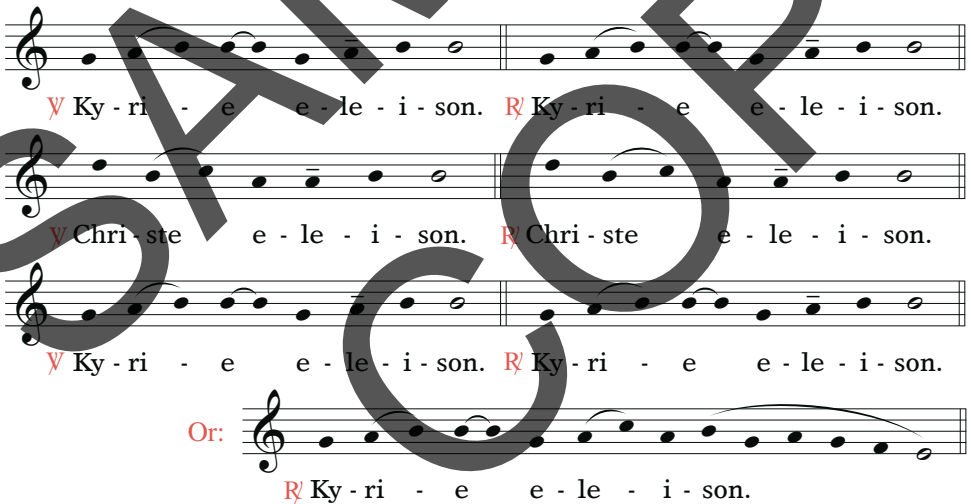
The people reply:

Amen.

KYRIE

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

℣ Kyrie, eléison. ℞ Kyrie, eléison.
 ℣ Christe, eléison. ℞ Christe, eléison.
 ℣ Kyrie, eléison. ℞ Kyrie, eléison.

**Or:**

℣ Lord, have mercy. ℞ Lord, have mercy.
 ℣ Christ, have mercy. ℞ Christ, have mercy.
 ℣ Lord, have mercy. ℞ Lord, have mercy.

EUCHARISTIC PRAYERS FOR RECONCILIATION

• I •

The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way, as, for example, in the Masses for Promoting Harmony, For Reconciliation, For the Preservation of Peace and Justice, In Time of War or Civil Disturbance, For the Forgiveness of Sins, For Charity, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood of our Lord Jesus Christ, as well as in Masses during Lent. Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent.

✠ 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
that we should always give you thanks,
Lord, holy Father, almighty and eternal God.

For you do not cease to spur us on
to possess a more abundant life
and, being rich in mercy,
you constantly offer pardon
and call on sinners
to trust in your forgiveness alone.

Never did you turn away from us,
and, though time and again we have broken your covenant,
you have bound the human family to yourself
through Jesus your Son, our Redeemer,
with a new bond of love so tight
that it can never be undone.

Even now you set before your people
a time of grace and reconciliation,
and, as they turn back to you in spirit,
you grant them hope in Christ Jesus
and a desire to be of service to all,
while they entrust themselves
more fully to the Holy Spirit.

And so, filled with wonder,
we extol the power of your love,
and, proclaiming our joy
at the salvation that comes from you,
we join in the heavenly hymn of countless hosts,
as without end we acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The people kneel.

You are indeed Holy, O Lord,
and from the world's beginning
are ceaselessly at work,
so that the human race may become holy,
just as you yourself are holy.

Look, we pray, upon your people's offerings
and pour out on them the power of your Spirit,
that they may become the Body and + Blood
of your beloved Son, Jesus Christ,
in whom we, too, are your sons and daughters.

Indeed, though we once were lost
and could not approach you,
you loved us with the greatest love:
for your Son, who alone is just,
handed himself over to death,
and did not disdain to be nailed for our sake
to the wood of the Cross.

But before his arms were outstretched between heaven and earth,
to become the lasting sign of your covenant,
he desired to celebrate the Passover with his disciples.

As he ate with them,
he took bread
and, giving you thanks, he said the blessing,
broke the bread and gave it to them, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

RITE OF CHRISTIAN INITIATION OF ADULTS

FIRST SCRUTINY (THIRD SUNDAY OF LENT)

The first scrutiny should be celebrated during the Mass of the Third Sunday of Lent. In the first Mass of the Scrutinies, the Gospel of the Samaritan Woman is always read.

INTRODUCTORY RITES

ENTRANCE ANTIPHON

Ezekiel 36:23–26

When I prove my holiness among you,
I will gather you from all the foreign lands
and I will pour clean water upon you
and cleanse you from all your impurities,
and I will give you a new spirit, says the Lord.

Or:

Come to the waters, you who are thirsty, says the Lord;
you who have no money, come and drink joyfully.

cf. Isaiah 55:1

COLLECT

Grant, we pray, O Lord,
that these chosen ones may come worthily and wisely
to the confession of your praise,
so that in accordance with that first dignity
which they lost by original sin
they may be fashioned anew through your glory.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

R/ Amen.

LITURGY OF THE WORD

READINGS AND HOMILY

The readings can be found on page 211.

After the readings and guided by them, the homilist explains the meaning of the first scrutiny in the light of the Lenten liturgy and of the spiritual journey of the elect.

INVITATION TO SILENT PRAYER

After the homily, the elect with their godparents come forward and stand before the celebrant. Then, the celebrant addresses the assembly, inviting them to pray in silence

that the elect and all present be given an understanding of sin, a spirit of repentance, and an appreciation for the true freedom of the children of God.

The celebrant then addresses the elect, inviting them to pray in silence, saying:
Elect of God, bow your heads (kneel down) and pray.

INTERCESSIONS FOR THE ELECT

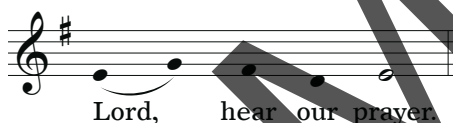
After a time of silence, the assembly rises and prays for the elect by saying or singing the prescribed response to these intercessions, according to one of the following formularies. During the intercessions, the godparents stand with their right hand on the shoulder of the elect.

The celebrant says: Let us pray for these elect, whom the Church has confidently chosen. May they successfully complete their long preparation and at the paschal feast find Christ in his sacraments.

OPTION 1

Assisting minister: That they may ponder the word of God in their hearts and savor its meaning more fully day by day, let us pray to the Lord:

R/ Lord, hear our prayer.



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Assisting minister: That they may learn to know Christ, who came to save what was lost, let us pray to the Lord: **R/**

Assisting minister: That they may humbly confess themselves to be sinners, let us pray to the Lord: **R/**

Assisting minister: That they may sincerely reject everything in their lives that is displeasing and contrary to Christ, let us pray to the Lord: **R/**

Assisting minister: That the Holy Spirit, who searches every heart, may help them to overcome their weaknesses through his power, let us pray to the Lord: **R/**

Assisting minister: That the same Holy Spirit may teach them to know the things of God and how to please him, let us pray to the Lord: **R/**

Assisting minister: That their families also may put their hope in Christ and find peace and holiness in him, let us pray to the Lord: **R/**

Assisting minister: That we ourselves, in preparation for the Easter feast may seek a change of heart, give ourselves to prayer, and persevere in our good works, let us pray to the Lord: **R/**

Assisting minister: That throughout the whole world, whatever is weak may be strengthened, whatever is broken restored, whatever is lost found, and what is found redeemed, let us pray to the Lord: **R/**

RITE OF CHRISTIAN INITIATION OF ADULTS

THIRD SCRUTINY (FIFTH SUNDAY OF LENT)

The third scrutiny should be celebrated during the Mass of the Fifth Sunday of Lent. In the third Mass of the Scrutinies, the Gospel of Jesus raising Lazarus from the dead is always read.

INTRODUCTORY RITES

ENTRANCE ANTIPHON

cf. Psalm 18 (17):5–7

**The waves of death rose about me;
the pains of the netherworld surrounded me.
In my anguish I called to the Lord;
and from his holy temple he heard my voice.**

COLLECT

Grant, O Lord, to these chosen ones
that, instructed in the holy mysteries,
they may receive new life at the font of Baptism
and be numbered among the members of your Church.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

R. Amen.

LITURGY OF THE WORD

READINGS AND HOMILY

The readings can be found on page 217.

After the readings and guided by them, the celebrant explains in the homily the meaning of the third scrutiny in the light of the Lenten liturgy and of the spiritual journey of the elect.

INVITATION TO SILENT PRAYER

After the homily, the elect with their godparents come forward and stand before the celebrant. Then, the celebrant addresses the assembly, inviting them to pray in silence that the elect and all present be given an understanding of sin, a spirit of repentance, and an appreciation for the true freedom of the children of God.

The celebrant then addresses the elect, inviting them to pray in silence, saying:
Elect of God, bow your heads (kneel down) and pray.

INTERCESSIONS FOR THE ELECT

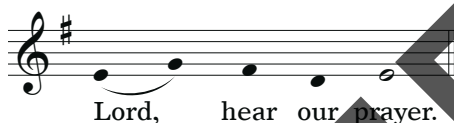
After a time of silence, the assembly rises and prays for the elect by saying or singing the prescribed response to these intercessions, according to one of the following formularies. During the intercessions, the godparents stand with their right hand on the shoulder of the elect.

The celebrant says: Let us pray for these elect whom God has chosen. May the grace of the sacraments conform them to Christ in his passion and resurrection and enable them to triumph over the bitter fate of death.

OPTION 1

Assisting minister: That faith may strengthen them against worldly deceits of every kind, let us pray to the Lord:

R/ Lord, hear our prayer.



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Assisting minister: That they may always thank God, who has chosen to rescue them from their ignorance of eternal life and to set them on the way of salvation, let us pray to the Lord: **R/**

Assisting minister: That the example and prayers of catechumens who have shed their blood for Christ may encourage these elect in their hope of eternal life, let us pray to the Lord: **R/**

Assisting minister: That they may all have a horror of sin, which distorts life, let us pray to the Lord: **R/**

Assisting minister: That those who are saddened by the death of family or friends may find comfort in Christ, let us pray to the Lord: **R/**

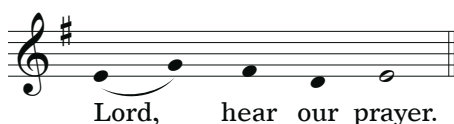
Assisting minister: That we too at Easter may again be confirmed in our hope of rising to life with Christ, let us pray to the Lord: **R/**

Assisting minister: That the whole world, which God has created in love, may flower in faith and charity and so receive new life, let us pray to the Lord: **R/**

OPTION 2

Assisting minister: That these elect may be given the faith to acknowledge Christ as the resurrection and the life, we pray to the Lord:

R/ Lord, hear our prayer.



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ORDER OF BAPTISM

FOR ONE CHILD WITHIN MASS

THE INTRODUCTORY RITES

RITE OF RECEIVING THE CHILDREN

When the people are gathered, they sing the Entrance Chant or a suitable Psalm or hymn, if circumstances allow. Meanwhile, the Priest celebrant goes with the ministers to the door of the church, or to that part of the church where the parents and godparents are gathered with the child.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest says:

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

The people reply:

Amen.

The Greeting and Penitential Act from the Roman Missal are omitted. Instead, the celebrant greets those present, especially the parents and godparents. He may use these or similar words:

Dear parents and godparents:

Your family has experienced great joy at the birth of your child, and the Church shares your happiness.

Today this joy has brought you to the Church to give thanks to God for the gift of your child and to celebrate a new birth in the waters of Baptism.

This community rejoices with you, for today the number of those baptized in Christ will be increased, and we offer you our support in raising your child in the practice of the faith.

Therefore, brothers and sisters, let us now prepare ourselves to participate in this celebration, listening to God's Word, praying for this child and his (her) family, and renewing our commitment to the Lord and to his people.

The celebrant first asks the parents of the child:

What name do you give (or: have you given) your child?

Parents:

N.

Celebrant:

What do you ask of God's Church for N.?

Parents:

Baptism.

The celebrant may use other words in this dialogue. The first reply may be given by another person if, according to local custom, this person has the right to give the name. In the second reply, the parents may use other words: e.g., Faith or The grace of Christ or Entry into the Church or Eternal life.

Then the celebrant addresses the parents in these or similar words:

In asking for Baptism for your child,
you are undertaking the responsibility
of raising him (her) in the faith,
so that, keeping God's commandments,
he (she) may love the Lord and his (her) neighbor as Christ has taught us.
Do you understand this responsibility?

Parents:

We do.

Then turning to the godparents, the celebrant asks in these or similar words:

Are you ready to help the parents of this child in their duty?

Godparents:

We are (I am).

Then the celebrant continues, saying:

N., the Church of God receives you with great joy.
In her name I sign you with the Sign of the Cross
of Christ our Savior;
then, after me, your parents (and godparents) will do the same.

And, without saying anything, he signs the child on the forehead. Afterwards he invites the parents, and if it seems appropriate, the godparents, to do the same.

The procession to the altar then takes place in the customary manner. If circumstances permit, the procession takes place with singing (e.g., Psalm 85 [84]:7-9ab).

PSALM 85 (84):7-9AB

Will you not restore again our life,
that your people may rejoice in you?
Show us, O LORD, your mercy,
and grant us your salvation.
I will hear what the LORD God speaks;
he speaks of peace for his people and his faithful.

The Priest approaches the altar with the ministers. When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

ADVENT, YEAR A

FIRST SUNDAY OF ADVENT

ENTRANCE ANTIPHON

cf. Psalm 25 (24):1-3

To you, I lift up my soul, O my God.
In you, I have trusted; let me not be put to shame.
Nor let my enemies exult over me;
and let none who hope in you be put to shame.

FIRST READING

Isaiah 2:1-5

The Lord will gather all nations into the eternal peace of the kingdom of God.

This is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem.

In days to come,
the mountain of the LORD's house
shall be established as the highest
mountain
and raised above the hills.

All nations shall stream toward it;
many peoples shall come and say:
"Come, let us climb the LORD's
mountain,
to the house of the God of Jacob,
that he may instruct us in his ways,
and we may walk in his paths."

For from Zion shall go forth instruction,
and the word of the LORD from
Jerusalem.

He shall judge between the nations,
and impose terms on many peoples.
They shall beat their swords into
plowshares

and their spears into pruning hooks;
one nation shall not raise the sword
against another,
nor shall they train for war again.

O house of Jacob, come,
let us walk in the light of the LORD!

RESPONSORIAL PSALM

Psalm 122:1-2, 3-4, 4-5, 6-7, 8-9



Let us go re-joicing to the house of the Lord.

Music: Brian J. Nelson, b.1967, © 2005, International Liturgy Publications

I rejoiced because they said to me,
"We will go up to the house of the
LORD."

And now we have set foot
within your gates, O Jerusalem. R/

According to the decree for Israel,
to give thanks to the name of
the LORD.

In it are set up judgment seats,
seats for the house of David. R/

Jerusalem, built as a city
with compact unity.

To it the tribes go up,
the tribes of the LORD. R/

Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls,
prosperity in your buildings. R/

Because of my brothers and friends
I will say, "Peace be within you!"

Because of the house of the LORD,
our God,
I will pray for your good. R

SECOND READING

Romans 13:11–14

Our salvation is nearer.

Brothers and sisters: You know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and lust, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

ALLELUIA

cf. Psalm 85:8



Music: *Mass of Saint Augustine*, Joe Higginbotham, b. 1953; © 2011, International Liturgy Publications

Show us, Lord, your love;
and grant us your salvation.
R/ **Alleluia, alleluia.**

GOSPEL

Matthew 24:37–44

Stay awake, that you may be prepared!

Jesus said to his disciples: "As it was in the days of Noah, so it will be at the coming of the Son of Man. In those days before the flood, they were eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark. They did not know until the flood came and carried them all away. So will it be also at the coming of the Son of Man. Two men will be out in the field; one will be taken, and one will be left. Two women will be grinding at the mill; one will be taken, and one will be left. Therefore, stay awake! For you do not know on which day your Lord will come. Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come."

COMMUNION ANTIPHON

Psalm 85 (84):13

**The Lord will bestow his bounty,
and our earth shall yield its increase.**

SECOND SUNDAY OF ADVENT

ENTRANCE ANTIPHON

cf. Isaiah 30:19, 30

O people of Sion, behold,
the Lord will come to save the nations,
and the Lord will make the glory of his voice heard
in the joy of your heart.

FIRST READING

Isaiah 11:1–10

He shall judge the poor with justice.

On that day, a shoot shall sprout from
the stump of Jesse,
and from his roots a bud shall
blossom.

The spirit of the LORD shall rest
upon him:

a spirit of wisdom and of
understanding,
a spirit of counsel and of strength,
a spirit of knowledge and of fear of
the LORD,
and his delight shall be the fear of
the LORD.

Not by appearance shall he judge,
nor by hearsay shall he decide,
but he shall judge the poor with justice,
and decide aright for the land's
afflicted.

He shall strike the ruthless with the rod
of his mouth,
and with the breath of his lips he
shall slay the wicked.

Justice shall be the band around his
waist,

and faithfulness a belt upon his hips.
Then the wolf shall be a guest of
the lamb,
and the leopard shall lie down with
the kid;
the calf and the young lion shall browse
together,
with a little child to guide them.
The cow and the bear shall be neighbors,
together their young shall rest;
the lion shall eat hay like the ox.
The baby shall play by the cobra's den,
and the child lay his hand on the
adder's lair.
There shall be no harm or ruin on all
my holy mountain;
for the earth shall be filled with
knowledge of the LORD,
as water covers the sea.
On that day, the root of Jesse,
set up as a signal for the nations,
the Gentiles shall seek out,
for his dwelling shall be glorious.

RESPONSORIAL PSALM

Psalm 72:1–2, 7–8, 12–13, 17

Jus - tice shall flour - ish in his time,
and full - ness of peace for ev - er.

Music: Bill Svarda, b.1941; © 2003, International Liturgy Publications

O God, with your judgment endow
the king,

and with your justice, the king's son;
he shall govern your people with justice

and your afflicted ones with
judgment. *R/*

Justice shall flower in his days,
and profound peace, till the moon be
no more.
May he rule from sea to sea,
and from the River to the ends of the
earth. *R/*

For he shall rescue the poor when he
cries out,

and the afflicted when he has no one
to help him.
He shall have pity for the lowly and
the poor;
the lives of the poor he shall save. *R/*

May his name be blessed forever;
as long as the sun his name shall
remain.
In him shall all the tribes of the earth be
blessed;
all the nations shall proclaim his
happiness. *R/*

SECOND READING

Romans 15:4–9

Christ saves everyone.

Brothers and sisters: Whatever was written previously was written for our instruction, that by endurance and by the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, then, as Christ welcomed you, for the glory of God. For I say that Christ became a minister of the circumcised to show God's truthfulness, to confirm the promises to the patriarchs, but so that the Gentiles might glorify God for his mercy. As it is written:

*Therefore, I will praise you among the Gentiles
and sing praises to your name.*

ALLELUIA

Luke 3:4, 6



Music: *Mass of Saint Augustine*, Joe Higginbotham, b. 1953; © 2011, International Liturgy Publications

Prepare the way of the Lord, make straight his paths:
all flesh shall see the salvation of God.
R/ Alleluia, alleluia.

GOSPEL

Matthew 3:1–12

Repent, for the kingdom of heaven is at hand!

John the Baptist appeared, preaching in the desert of Judea and saying, “Repent, for

the kingdom of heaven is at hand!” It was of him that the prophet Isaiah had spoken when he said:

*A voice of one crying out in the desert,
Prepare the way of the Lord,
make straight his paths.*

John wore clothing made of camel’s hair and had a leather belt around his waist. His food was locusts and wild honey. At that time Jerusalem, all Judea, and the whole region around the Jordan were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins.

When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the coming wrath? Produce good fruit as evidence of your repentance. And do not presume to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God can raise up children to Abraham from these stones. Even now the ax lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire. I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire.”

COMMUNION ANTIPHON

**Jerusalem, arise and stand upon the heights,
and behold the joy which comes to you from God.**

Baruch 5:5; 4:36

THIRD SUNDAY OF ADVENT

ENTRANCE ANTIPHON

**Rejoice in the Lord always; again I say, rejoice.
Indeed, the Lord is near.**

Philippians 4:4–5

FIRST READING

God himself will come to save us.

Isaiah 35:1–6a, 10

The desert and the parched land will
exult;
the steppe will rejoice and bloom.
They will bloom with abundant flowers,
and rejoice with joyful song.
The glory of Lebanon will be given
to them,
the splendor of Carmel and Sharon;
they will see the glory of the LORD,
the splendor of our God.
Strengthen the hands that are feeble,
make firm the knees that are weak,
say to those whose hearts are
frightened:
Be strong, fear not!
Here is your God,

he comes with vindication;
with divine recompense
he comes to save you.
Then will the eyes of the blind be
opened,
the ears of the deaf be cleared;
then will the lame leap like a stag,
then the tongue of the mute will sing.

Those whom the LORD has ransomed
will return
and enter Zion singing,
crowned with everlasting joy;
they will meet with joy and gladness,
sorrow and mourning will flee.

ADVENT, YEAR B

FIRST SUNDAY OF ADVENT

ENTRANCE ANTIPHON

cf. Psalm 25 (24):1-3

To you, I lift up my soul, O my God.
In you, I have trusted; let me not be put to shame.
Nor let my enemies exult over me;
and let none who hope in you be put to shame.

FIRST READING

Isaiah 63:16b-17, 19b; 64:2-7

Oh, that you would rend the heavens and come down!

You, LORD, are our father,
our redeemer you are named forever.
Why do you let us wander, O LORD,
from your ways,
and harden our hearts so that we fear
you not?

Return for the sake of your servants,
the tribes of your heritage.

Oh, that you would rend the heavens
and come down,
with the mountains quaking
before you,

while you wrought awesome deeds we
could not hope for,
such as they had not heard of from
of old.

No ear has ever heard, no eye ever seen,
any God but you
doing such deeds for those who wait
for him.

Would that you might meet us doing
right,
that we were mindful of you in
our ways!

Behold, you are angry, and we are
sinful;
all of us have become like unclean
people,

all our good deeds are like
polluted rags;
we have all withered like leaves,
and our guilt carries us away like
the wind.

There is none who calls upon
your name,
who rouses himself to cling to you;
for you have hidden your face from us
and have delivered us up to our guilt.
Yet, O LORD, you are our father;
we are the clay and you the potter:
we are all the work of your hands.

RESPONSORIAL PSALM

Psalm 80:2-3, 15-16, 18-19

Lord, make us turn to you; let us see your
face and we shall be saved.

O shepherd of Israel, hearken,
from your throne upon the cherubim,
shine forth.

Rouse your power,
and come to save us. R/

Once again, O LORD of hosts,
look down from heaven, and see;
take care of this vine,
and protect what your right hand has
planted,

the son of man whom you yourself
made strong. R/

May your help be with the man of your
right hand,
with the son of man whom you
yourself made strong.
Then we will no more withdraw
from you;
give us new life, and we will call
upon your name. R/

SECOND READING

1 Corinthians 1:3–9

We wait for the revelation of our Lord Jesus Christ.

Brothers and sisters: Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, that in him you were enriched in every way, with all discourse and all knowledge, as the testimony to Christ was confirmed among you, so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will keep you firm to the end, irreproachable on the day of our Lord Jesus Christ. God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

ALLELUIA

Psalms 85:8



Music: *Mass of Saint Augustine*, Joe Higginbotham, b. 1953; © 2011, International Liturgy Publications

Show us, Lord, your love;
and grant us your salvation.
R/ Alleluia, alleluia.

GOSPEL

Mark 13:33–37

Be watchful! You do not know when the lord of the house is coming.

Jesus said to his disciples: “Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his own work, and orders the gatekeeper to be on the watch. Watch, therefore; you do not know when the Lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. May he not come suddenly and find you sleeping. What I say to you, I say to all: ‘Watch!’”

COMMUNION ANTIPHON*Psalm 85 (84):13***The Lord will bestow his bounty, and our earth shall yield its increase.****SECOND SUNDAY OF ADVENT****ENTRANCE ANTIPHON***cf. Isaiah 30:19, 30***O people of Sion, behold, the Lord will come to save the nations,
and the Lord will make the glory of his voice heard in the joy of your heart.****FIRST READING***Isaiah 40:1–5, 9–11**Prepare the way of the Lord.*Comfort, give comfort to my people,
says your God.Speak tenderly to Jerusalem, and
proclaim to her
that her service is at an end,
her guilt is expiated;
indeed, she has received from the hand
of the LORD
double for all her sins.

A voice cries out:

In the desert prepare the way of
the LORD!Make straight in the wasteland a
highway for our God!Every valley shall be filled in,
every mountain and hill shall be
made low;the rugged land shall be made a plain,
the rough country, a broad valley.

Then the glory of the LORD shall

be revealed,
and all people shall see it together;
for the mouth of the LORD has
spoken.Go up on to a high mountain,
Zion, herald of glad tidings;
cry out at the top of your voice,
Jerusalem, herald of good news!Fear not to cry out
and say to the cities of Judah:
Here is your God!Here comes with power
the Lord GOD,
who rules by his strong arm;
here is his reward with him,
his recompense before him.Like a shepherd he feeds his flock;
in his arms he gathers the lambs,
carrying them in his bosom,
and leading the ewes with care.**RESPONSORIAL PSALM***Psalm 85:9–10, 11–12, 13–14***Lord, let me see your kind-ness, and grant us your sal - va-tion.**

Music: Joe Higginbotham, b.1953; © 2013, International Liturgy Publications

I will hear what God proclaims;
the LORD—for he proclaims peace to
his people.Near indeed is his salvation to those
who fear him,
glory dwelling in our land. R/Kindness and truth shall meet;
justice and peace shall kiss.
Truth shall spring out of the earth,
and justice shall look down from
heaven. R/

The LORD himself will give his
benefits;
our land shall yield its increase.

Justice shall walk before him,
and prepare the way of his steps. *R/*

SECOND READING

2 Peter 3:8–14

We await new heavens and a new earth.

Do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day. The Lord does not delay his promise, as some regard “delay,” but he is patient with you, not wishing that any should perish but that all should come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out.

Since everything is to be dissolved in this way, what sort of persons ought you to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you await these things, be eager to be found without spot or blemish before him, at peace.

ALLELUIA

Luke 3:4, 6



Music: Mass of Saint Augustine, Joe Higginbotham, b. 1953; © 2011, International Liturgy Publications

Prepare the way of the Lord, make straight his paths:
all flesh shall see the salvation of God.
R/ Alleluia, alleluia.

GOSPEL

Mark 1:1–8

Make straight the paths of the Lord.

The beginning of the gospel of Jesus Christ the Son of God.

As it is written in Isaiah the prophet:

*Behold, I am sending my messenger ahead of you;
he will prepare your way.*

A voice of one crying out in the desert:

*“Prepare the way of the Lord,
make straight his paths.”*

John the Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of sins. People of the whole Judean countryside and all the inhabitants of Jerusalem were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins. John was clothed in camel’s hair, with a leather belt

around his waist. He fed on locusts and wild honey. And this is what he proclaimed: “One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals. I have baptized you with water; he will baptize you with the Holy Spirit.”

COMMUNION ANTIPHON

**Jerusalem, arise and stand upon the heights,
and behold the joy which comes to you from God.**

Baruch 5:5; 4:36

THIRD SUNDAY OF ADVENT

ENTRANCE ANTIPHON

**Rejoice in the Lord always; again I say, rejoice.
Indeed, the Lord is near.**

Philippians 4:4–5

FIRST READING

I rejoice heartily in the Lord.

The spirit of the Lord GOD is upon me,
because the LORD has anointed me;
he has sent me to bring glad tidings to
the poor,
to heal the brokenhearted,
to proclaim liberty to the captives
and release to the prisoners,
to announce a year of favor from
the LORD
and a day of vindication by our God.

for he has clothed me with a robe of
salvation
and wrapped me in a mantle of
justice,
like a bridegroom adorned with a
diadem,
like a bride bedecked with her jewels.
As the earth brings forth its plants,
and a garden makes its growth
spring up,
so will the Lord GOD make justice and
praise
spring up before all the nations.

I rejoice heartily in the LORD,
in my God is the joy of my soul;

RESPONSORIAL PSALM

Luke 1:46–48, 49–50, 53–54



My soul re - joic-es, re - joic-es in my God.

Music: Roger Holtz, b.1950, and Jane Terwilliger, b.1952; © 2009, International Liturgy Publications

My soul proclaims the greatness of
the Lord;
my spirit rejoices in God my Savior,
for he has looked upon his lowly
servant.
From this day all generations will
call me blessed. R

The Almighty has done great things
for me,
and holy is his Name.

He has mercy on those who fear him
in every generation. R

He has filled the hungry with good
things,
and the rich he has sent away empty.
He has come to the help of his servant
Israel
for he has remembered his promise
of mercy. R

ADVENT, YEAR C

FIRST SUNDAY OF ADVENT

ENTRANCE ANTIPHON

cf. Psalm 25 (24):1-3

To you, I lift up my soul, O my God.
In you, I have trusted; let me not be put to shame.
Nor let my enemies exult over me;
and let none who hope in you be put to shame.

FIRST READING

Jeremiah 33:14-16

I will raise up for David a just shoot.

The days are coming, says the LORD,
when I will fulfill the promise
I made to the house of Israel and
Judah.

In those days, in that time,
I will raise up for David a just shoot;

he shall do what is right and just in
the land.

In those days Judah shall be safe
and Jerusalem shall dwell secure;
this is what they shall call her:
“The LORD our justice.”

RESPONSORIAL PSALM

Psalm 25:4-5, 8-9, 10, 14



Music: Brian J. Nelson, b.1967; © 2013, International Liturgy Publications

Your ways, O LORD, make known
to me;
teach me your paths,
Guide me in your truth and teach me,
for you are God my savior,
and for you I wait all the day. *R/*

Good and upright is the LORD;
thus he shows sinners the way.
He guides the humble to justice,

and teaches the humble his way. *R/*

All the paths of the LORD are kindness
and constancy
toward those who keep his covenant
and his decrees.

The friendship of the LORD is with
those who fear him,
and his covenant, for their
instruction. *R/*

SECOND READING

1 Thessalonians 3:12- 4:2

May the Lord strengthen your hearts at the coming of our Lord Jesus.

Brothers and sisters: May the Lord make you increase and abound in love for one another and for all, just as we have for you, so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. Amen.

Finally, brothers and sisters, we earnestly ask and exhort you in the Lord Jesus that, as you received from us how you should conduct yourselves to please God—and as you are conducting yourselves—you do so even more. For you know what instructions we gave you through the Lord Jesus.

ALLELUIA

Psalm 85:8



Music: *Mass of Saint Augustine*, Joe Higginbotham, b. 1953; © 2011, International Liturgy Publications

Show us, Lord, your love;
and grant us your salvation.
R/ **Alleluia, alleluia.**

GOSPEL

Luke 21:25–28, 34–36

Your redemption is at hand.

Jesus said to his disciples: “There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.

“Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a trap. For that day will assault everyone who lives on the face of the earth. Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man.”

COMMUNION ANTIPHON

Psalm 85 (84):13

The Lord will bestow his bounty, and our earth shall yield its increase.

SECOND SUNDAY OF ADVENT

ENTRANCE ANTIPHON

cf. Isaiah 30:19, 30

**O people of Sion, behold, the Lord will come to save the nations,
and the Lord will make the glory of his voice heard in the joy of your heart.**

FIRST READING

Baruch 5:1–9

Jerusalem, God will show your splendor.

Jerusalem, take off your robe of
mourning and misery;
put on the splendor of glory from
God forever:
wrapped in the cloak of justice
from God,
bear on your head the mitre
that displays the glory of the

eternal name.

For God will show all the earth your
splendor:
you will be named by God forever
the peace of justice, the glory of
God’s worship.

Up, Jerusalem! stand upon the heights;

look to the east and see your children
gathered from the east and the west
at the word of the Holy One,
rejoicing that they are remembered
by God.

Led away on foot by their enemies they
left you:

but God will bring them back to you
borne aloft in glory as on royal
thrones.

For God has commanded
that every lofty mountain be
made low,

and that the age-old depths and gorges
be filled to level ground,
that Israel may advance secure in the
glory of God.

The forests and every fragrant kind
of tree

have overshadowed Israel at God's
command;

for God is leading Israel in joy
by the light of his glory,
with his mercy and justice for
company.

RESPONSORIAL PSALM

Psalm 126:1–2, 2–3, 4–5, 6



Music: Joe Higginbotham, b.1953; © 2013, International Liturgy Publications

When the LORD brought back the
captives of Zion,
we were like men dreaming.

Then our mouth was filled with
laughter,
and our tongue with rejoicing. *R/*

Then they said among the nations,
“The LORD has done great things for
them.”

The LORD has done great things for us;
we are glad indeed. *R/*

Restore our fortunes, O LORD,
like the torrents in the southern
desert.

Those who sow in tears
shall reap rejoicing. *R/*

Although they go forth weeping,
carrying the seed to be sown,
they shall come back rejoicing,
carrying their sheaves. *R/*

SECOND READING

Philippians 1:4–6, 8–11

Show yourselves pure and blameless for the day of Christ.

Brothers and sisters: I pray always with joy in my every prayer for all of you, because of your partnership for the gospel from the first day until now. I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus. God is my witness, how I long for all of you with the affection of Christ Jesus. And this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God.

ALLELUIA

Luke 3:4,6



Music: *Mass of Saint Augustine*, Joe Higginbotham, b. 1953; © 2011, International Liturgy Publications

Prepare the way of the Lord, make straight his paths:
all flesh shall see the salvation of God.
R/ **Alleluia, alleluia.**

GOSPEL

Luke 3:1–6

All flesh shall see the salvation of God.

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert. John went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah:

A voice of one crying out in the desert:

*“Prepare the way of the Lord,
make straight his paths.*

*Every valley shall be filled
and every mountain and hill shall be made low.
The winding roads shall be made straight,
and the rough ways made smooth,
and all flesh shall see the salvation of God.”*

COMMUNION ANTIPHON

Baruch 5:5; 4:36

**Jerusalem, arise and stand upon the heights,
and behold the joy which comes to you from God.**

THIRD SUNDAY OF ADVENT

ENTRANCE ANTIPHON

Philippians 4:4–5

**Rejoice in the Lord always; again I say, rejoice.
Indeed, the Lord is near.**

FIRST READING

Zephaniah 3:14–18a

The Lord will rejoice over you with gladness.

Shout for joy, O daughter Zion!
Sing joyfully, O Israel!

Be glad and exult with all your heart,
O daughter Jerusalem!

The LORD has removed the judgment
against you,
he has turned away your enemies;
the King of Israel, the LORD, is in your
midst,
you have no further misfortune
to fear.
On that day, it shall be said to

Jerusalem:
Fear not, O Zion, be not discouraged!
The LORD, your God, is in your midst,
a mighty savior;
he will rejoice over you with gladness,
and renew you in his love,
he will sing joyfully because of you,
as one sings at festivals.

RESPONSORIAL PSALM

Isaiah 12:2-3, 4, 5-6



Music: Jim Cowan, b.1952; © 1998, International Liturgy Publications

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is
the LORD,
and he has been my savior.
With joy you will draw water
at the fountain of salvation. R/

known his deeds,
proclaim how exalted is his
name. R/

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

Give thanks to the LORD, acclaim
his name;
among the nations make

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

SECOND READING

Philippians 4:4-7

The Lord is near.

Brothers and sisters: Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

ALLELUIA

Isaiah 61:1 (cited in Luke 4:18)



PENTECOST SUNDAY

Readings for the Vigil Mass can be found on page 248.

ENTRANCE ANTIPHON

Wisdom 1:7

**The Spirit of the Lord has filled the whole world
and that which contains all things
understands what is said, alleluia.**

Or:

Romans 5:5; cf. 8:11

**The love of God has been poured into our hearts
through the Spirit of God dwelling within us, alleluia.**

FIRST READING

Acts 2:1–11

They were filled with the Holy Spirit and began to speak.

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, “Are not all these people who are speaking Galileans? Then how does each of us hear them in his native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God.”

RESPONSORIAL PSALM

Psalm 104:1, 24, 29–30, 31, 34



Lord, send out your Spir-it, and re-new the face of the earth.

Music: David Miles, b.1956; © 1986, International Liturgy Publications

Or: Alleluia.

Bless the LORD, O my soul!

O LORD, my God, you are great
indeed!

How manifold are your works,

O LORD!
the earth is full of your creatures; R/

If you take away their breath, they
perish

and return to their dust.

When you send forth your spirit, they
are created,

and you renew the face of the
earth. R/

May the glory of the LORD endure
forever;
may the LORD be glad in his works!

Pleasing to him be my theme;
I will be glad in the LORD. R/

SECOND READING

1 Corinthians 12:3b–7, 12–13

In one Spirit we were all baptized into one body.

Brothers and sisters: No one can say, “Jesus is Lord,” except by the Holy Spirit.

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

Or:

Romans 8:8–17

Those who are led by the Spirit of God are children of God.

Brothers and sisters: Those who are in the flesh cannot please God. But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. Consequently, brothers and sisters, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live.

For those who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery to fall back into fear, but you received a Spirit of adoption, through whom we cry, “Abba, Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.

SEQUENCE

Veni, Sancte Spiritus

Come, Holy Spirit, come!
And from your celestial home
Shed a ray of light divine!
Come, Father of the poor!
Come, source of all our store!
Come, within our bosoms shine.
You, of comforters the best;
You, the soul’s most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,

Shine within these hearts of yours,
And our inmost being fill!
Where you are not, we have naught,
Nothing good in deed or thought,
Nothing free from taint of ill.
Heal our wounds, our strength renew;
On our dryness pour your dew;
Wash the stains of guilt away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.
On the faithful, who adore
And confess you, evermore

In your sevenfold gift descend;
Give them virtue's sure reward;
Give them your salvation, Lord;

Give them joys that never end. Amen.
Alleluia.

ALLELUIA



Music: *Mass of Saint Francis*, Laura Lea Duckworth, b.1951; © 2011, International Liturgy Publications

Come, Holy Spirit, fill the hearts of your faithful
and kindle in them the fire of your love.

R/ **Alleluia, alleluia.**

GOSPEL

John 20:19–23

As the Father sent me, so I send you: Receive the Holy Spirit.

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Or:

John 14:15–16, 23b–26

The Holy Spirit will teach you everything.

Jesus said to his disciples: “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always.

“Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Those who do not love me do not keep my words; yet the word you hear is not mine but that of the Father who sent me.

“I have told you this while I am with you. The Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything and remind you of all that I told you.”

COMMUNION ANTIPHON

Acts 2:4, 11

**They were all filled with the Holy Spirit
and spoke of the marvels of God, alleluia.**

SOLEMNITIES OF THE LORD

DURING ORDINARY TIME, YEAR C

THE MOST HOLY TRINITY

ENTRANCE ANTIPHON

Blest be God the Father,
and the Only Begotten Son of God,
and also the Holy Spirit,
for he has shown us his merciful love.

FIRST READING

Proverbs 8:22–31

Before the earth was made, Wisdom was conceived.

Thus says the wisdom of God:
“The LORD possessed me, the
beginning of his ways,
the forerunner of his prodigies of
long ago;
from of old I was poured forth,
at the first, before the earth.
When there were no depths I was
brought forth,
when there were no fountains or
springs of water;
before the mountains were settled into
place,
before the hills, I was brought forth;
while as yet the earth and fields were
not made,
nor the first clods of the world.

“When the LORD established the heavens
I was there,
when he marked out the vault over
the face of the deep;
when he made firm the skies above,
when he fixed fast the foundations of
the earth;
when he set for the sea its limit,
so that the waters should not
transgress his command;
then was I beside him as his craftsman,
and I was his delight day by day,
playing before him all the while,
playing on the surface of his earth;
and I found delight in the human
race.”

RESPONSORIAL PSALM

Psalm 8:4–5, 6–7, 8–9

O Lord, our God, how won-der - ful your name,
how won-der - ful your name in all the earth!

Music: Based on SINE NOMINE; Ralph Vaughan Williams, 1872–1958; © 2013, International Liturgy Publications

When I behold your heavens, the work
of your fingers,
the moon and the stars which you set
in place—

What is man that you should be mindful
of him,
or the son of man that you should
care for him? R

You have made him little less than the
angels,
and crowned him with glory and
honor.
You have given him rule over the works
of your hands,
putting all things under his feet. R/

All sheep and oxen,
yes, and the beasts of the field,
The birds of the air, the fishes of
the sea,
and whatever swims the paths of the
seas. R/

SECOND READING

Romans 5:1–5

To God, through Christ, in love poured out through the Holy Spirit.

Brothers and sisters: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us.

ALLELUIA

cf. Revelation 1:8



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Music: *Mass of the Good Shepherd*, Jim Hughes, b.1957; © 2011, International Liturgy Publications

Glory to the Father, the Son, and the Holy Spirit;
to God who is, who was, and who is to come.
R/ Alleluia, alleluia.

GOSPEL

John 16:12–15

Everything that the Father has is mine;

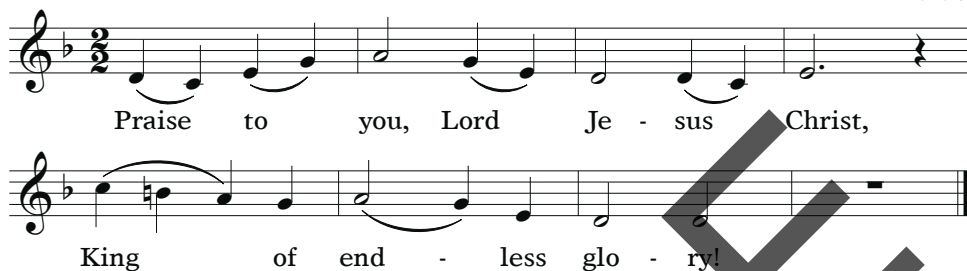
the Spirit will take from what is mine and declare it to you.

Jesus said to his disciples: "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you."

COMMUNION ANTIPHON

Galatians 4:6

Since you are children of God,
God has sent into your hearts the Spirit of his Son,
the Spirit who cries out: Abba, Father.

VERSE BEFORE THE GOSPEL*John 13:34*

Music: *Mass of Wondrous Love*, Amy Righi, b.1961; © 2013, International Liturgy Publications

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

GOSPEL*John 13:1–15*

Jesus loved them to the end.

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

THE WASHING OF FEET

After the Homily, where a pastoral reason suggests it, the Washing of Feet follows.

Those who are chosen from among the people of God are led by the ministers to seats prepared in a suitable place. Then the Priest goes to each one and, with the help of the ministers, pours water over each one's feet and then dries them.

Meanwhile some of the following antiphons or other appropriate chants are sung.

ANTIPHON 1*cf. John 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

cf. John 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

John 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.

✠ So he came to Simon Peter and Peter said to him:

—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.

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

—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.

ANTIPHON 4

cf. John 13:14

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

ANTIPHON 5

John 13:35

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

✠ Jesus said to his disciples:

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

ANTIPHON 6

John 13:34

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

ANTIPHON 7

1 Corinthians 13:13

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

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

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

*After the Washing of Feet, the Priest washes and dries his hands, and returns to the
chair, and from there he directs the Universal Prayer.*

The Creed is not said.

THE LITURGY OF THE EUCHARIST

At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile the following, or another appropriate chant, is sung.

ANTIPHON **Where true charity is dwelling, God is present there.**

✠ By the love of Christ we have been brought together;

✠ let us find in him our gladness and our pleasure;

✠ may we love him and revere him, God the living,

✠ and in love respect each other with sincere hearts.

ANTIPHON **Where true charity is dwelling, God is present there.**

✠ So when we as one are gathered all together,

✠ let us strive to keep our minds free of division;

✠ may there be an end to malice, strife and quarrels,

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

ANTIPHON **Where true charity is dwelling, God is present there.**

✠ May your face thus be our vision, bright in glory,

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

✠ such delight is pure and faultless, joy unbounded,

✠ 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.

At an appropriate time during Communion, the Priest entrusts the Eucharist from the table of the altar to Deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home.

COMMUNION ANTIPHON

1 Corinthians 11:24–25

This is the Body that will be given up for you;

this is the Chalice of the new covenant in my Blood, says the Lord;

do this, whenever you receive it, in memory of me.

PRAYER AFTER COMMUNION

Grant, almighty God,

that, just as we are renewed

by the Supper of your Son in this present age,

so we may enjoy his banquet for all eternity.

Who lives and reigns for ever and ever.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words Therefore, dearest friends up to the end of the invitation are omitted, along with the greeting The Lord be with you. The sections to be omitted by a lay minister are marked with parentheses. The proclamation may also be sung in the shorter form, consisting of the sections in brackets.

[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,]
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
honor,
a fire into many flames divided,
yet never dimmed by sharing of its
light,
for it is fed by melting wax,
drawn out by mother bees
to build a torch so precious.

[O truly blessed night,
when things of heaven are wed to those
of earth,
and divine to the human.

*The following stanza is sung in the shorter
form only:*

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 honor 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.
R/ **Amen.**]

Second Part: 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

772

Emmanuel

Verses



1. A vir - gin shall bring forth a first born
 2. Un - to you this day shall be born a
 3. A child who was born of such low - ly
 4. All na - tions stand read - y to greet His



son, con - ceived by the Spir - it of God.
 king, the light for a world full of dark.
 state, wrapped on - ly in swad - dling clothes.
 face, a vig - il we keep for His birth.



He shall save all His peo - ple, and
 He shall be our sal - va - tion, and
 Kings shall pause to be - hold His sight, all
 He shall be filled with wis - dom, and



die, our ran - som for sin.
 so His name shall be Je - sus.
 knees shall bend at His name.
 reign His peo - ple with love.

Refrain



Em - man - u - el, Em - man - u - el,



come and live in our midst; Em - man - u - el, Em -



man - u - el, come make Your home in our hearts.

Text: Matthew 1:18-25, Isaiah 9:1-6, Luke 2:1-20; Vince Ambrosetti, b.1956

Music: Vince Ambrosetti, b.1956

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At the Name of Jesus



1., 6. At the name of Je - sus, ev - ery knee shall
 2. Hum - bled for a sea - son, to re - ceive a
 3. Bore it up tri - um - phant, with its hu - man
 4. In your hearts en - throne Him, there let Him sub -
 5. Je - sus, Lord and Sav - ior, shall re - turn a -



bow; ev - ery tongue con - fess Him, King of
 name, from the lips of sin - ners, un - to
 light, through all ranks of crea - tures, to the
 due all that is not ho - ly, all that
 gain with His Fa - ther's glo - ry, o'er the



glo - ry now. 'Tis the Fa - ther's plea - sure
 which He came. Faith - ful - ly He bore it,
 cen - tral height; to the throne of God - head,
 is not true. Crown Him as your Cap - tain,
 earth to reign; for all wreaths of em - pire



we should call Him Lord, Who from the be -
 spot - less to the last; brought it back vic -
 to the Fa - ther's breast, filled it with the
 in temp - ta - tions hour. Let His will en -
 meet up - on His brow, and our hearts con -



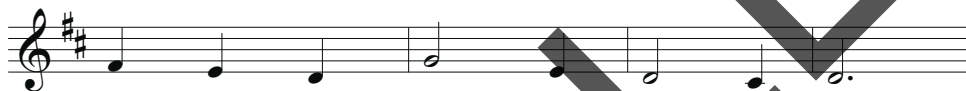
gin - ning was the Might - y Word.
 to - rious, when through death He passed.
 glo - ry of that per - fect rest.
 fold you, in its light and power.
 fess Him King of Glo - ry now.

Jesus, My Lord, My God, My All 968

Verses



1. Je - sus, my Lord, my God, my All!
 2. Had I but Mar - y's sin - less heart
 3. Giv - en as gift this sa - cred meal,
 4. Thy Bod - y, Soul, and God - head, all,



How can I love Thee as I ought?
 To love Thee with my dear - est King.
 Out - pour - ing of the Fa - ther's love;
 O mys - ter - y of love di - vine.

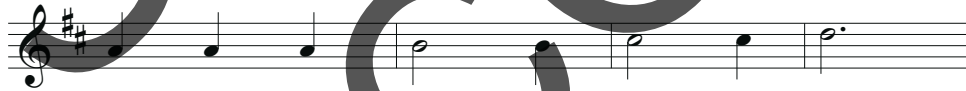


And how re - vere this won - drous gift,
 O, with what bursts of fer - vent praise
 Hid - den from sight, His pres - ence re - vealed:
 I can - not com - pass all I have,



So far sur - pas - sing hope or thought?
 Thy good - ness, Je - sus, would I sing!
 Bread of the An - gels from a - bove.
 For all Thou hast and art are mine.

Refrain



Sweet Sac - ra - ment, we Thee a - dore;



O, make us love Thee more and more.



O, make us love Thee more and more.

971

The Lord Is My Shepherd

Refrain

The Lord is my shep - herd; there is
 noth - ing I shall want. The
 Lord is my shep - herd; there is
 noth - ing I shall want.

Verses

1. With - in ver - dant pas - tures
 2. A - long ev - ery jour - ney
 3. A - noint - ed with chris - m,

He leads me to rest;
 He shall guide all my steps;
 My cup o - ver - flows;

Be - side qui - et wa - ters,
 In e - ven dark val - leys,
 And in His own dwell - ing

to Refrain

He re - fresh - es my soul.
 He re - mains at my side.
 I will live all my years.

975

For the Beauty of the Earth



1. For the beau - ty of the earth,
 2. For the won - der of each hour
 3. For the joy of ear and eye,
 4. For the joy of hu - man love,
 5. For Thy church, that ev - er - more
 6. For Thy - self, best Gift Di - vine!



For the glo - ry of the skies,
 Of the day and of the night,
 For the heart and mind's de - light,
 Broth - er, sis - ter, par - ent, child,
 Lift - eth ho - ly hands a - bove,
 To our race so free - ly given;



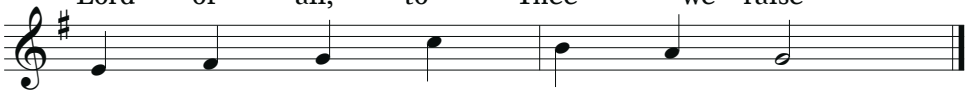
For the love which from our birth
 Hill and vale, and tree and flower,
 For the mys - tic har - mo - ny
 Friends on earth, and friends a - bove;
 Of - fering up on ev - ery shore
 For that great, great love of Thine,



O - ver and a - round us lies:
 Sun and moon, and stars of light:
 Link - ing sense to sound and sight:
 For all gen - tle thoughts and mild:
 Her pure sac - ri - fice of love:
 Peace on earth and joy in heaven:



Lord of all, to Thee we raise



This our hymn of grate - ful praise.

Text: Folliott S. Pierpoint, 1835-1917

Tune: DIX, 77 77 77; Conrad Kocher, 1786-1872; adapt. by William H. Monk, 1823-1889;

harm. by Vince Ambrosetti, b. 1956, © 2002, International Liturgy Publications

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Dec 25	Dec 25	Dec 25	Dec 25	Dec 25	The Nativity of the Lord (Dawn)	190
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Jan 26	Jan 22	Jan 25	Jan 21	Jan 25	3rd Sunday in Ordinary Time	264
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Dec 24	Dec 20	Dec 24	Dec 20	Dec 23	4th Sunday of Advent	334
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Dec 25	Dec 25	Dec 25	Dec 25	Dec 25	The Nativity of the Lord (Dawn)	190
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Feb 18	Feb 21	Feb 18	Feb 14	Mar 10	1st Sunday of Lent	362
Feb 25	Feb 28	Feb 25	Feb 21	Mar 17	2nd Sunday of Lent	363
Mar 4	Mar 7	Mar 3	Feb 28	Mar 24	3rd Sunday of Lent	365
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Mar 17	Mar 13	Mar 16	Mar 12	Mar 9	2nd Sunday of Lent	509
Mar 24	Mar 20	Mar 23	Mar 19	Mar 16	3rd Sunday of Lent	511
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Mar 31	Mar 27	Mar 30	Mar 26	Mar 23	4th Sunday of Lent	514
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