

ST GERTRUDE'S PARISH

St Benedict's Church

Corner Justin & Neville Street
SMITHFIELD

Sunday Masses:

Saturday Vigil 6.00pm;
8.00am (Italian); 10.30am; 6.00pm.

Weekday Masses:

9.15am Monday, Tuesday, Thursday & Friday;
6pm Wednesday

Weekday Public Holidays: 10.30am

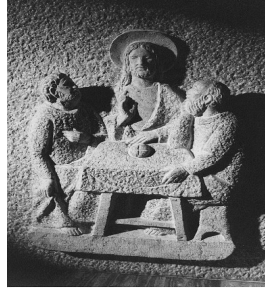
Exposition of the Blessed Sacrament/Adoration:

Wednesdays after evening Mass with Novena to
St Benedict till 7.30pm; *Saturdays* from
4.45pm—5.45pm & *Fridays* after the 9.15am Mass

First Friday of the Month:

7pm Mass & Adoration

Chaplet of Divine Mercy:



Parish Priest

Fr Jarek Zan OSPPE

Assistant Priest

Fr Wojtek Sliwa OSPPE

St Theresa's Church

Corner The Boulevard & Stella Street
FAIRFIELD WEST

Sunday Masses: .

Saturday Vigil 5pm (Vietnamese);
7.30am & 9.00am; 11am (Spanish); 5pm (Arabic)

Weekday Masses:

Mon - Fri 7.00am; Saturday 8am

Weekday Public Holidays: 8.00am

First Friday of the Month:

from 6.30am

First Saturday of the Month:

7am Holy Hour, 8am Mass

Chaplet of Divine Mercy:

Tuesdays after Mass

Easter Triduum 2018

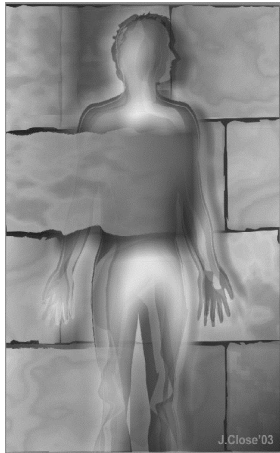
The Mass of the Lord's Supper begins the Easter Triduum which culminates in the Easter Vigil and concludes with Easter Sunday. The Easter Triduum is the centre of the Liturgical Year.

EASTER VIGIL 6.00 PM SATURDAY

We start our Easter Vigil outside the front of St Benedict's church. Please obtain a candle so that you can share the light from the Easter Candle as you follow it into the church.

Our celebration consists of four main parts:

1. *Service of the Light* – After the fire is blessed, we will light our Paschal Candle.
2. *Liturgy of the Word* – We are reminded of the wonderful things God has done for us. Initially we only have the light of the Paschal Candle, until the Gloria which signals the approaching story of Christ's resurrection.
3. *Liturgy of Baptism* – After we bless the font, we will light of the Paschal Candle before we renew the promises of our own baptism. Our candidates will be received into the Full Communion of the Catholic Church, and will receive the gift of the Holy Spirit since we anoint them all during the Sacrament of Confirmation.
4. *Liturgy of the Eucharist* - This is our first mass since Thursday night, and it will also be the first time that our candidates will join us at the Lord's table.



ST BENEDICT'S CHURCH SMITHFIELD

Easter Sunday Mass 1st April
8am (Italian)
10.30am & 6pm (English)

Easter Monday 2nd April
10.30am (English)

Divine Mercy Sunday 8th April
3pm (NO 6PM EVENING MASS)

TIMETABLE



HOLY WEEK

ST THERESE'S CHURCH FAIRFIELD WEST

Easter Sunday 1st April
7.30am & 9am (English)
12pm (Spanish)
3pm (Vietnamese)
5pm (Arabic)

Easter Monday 2nd April
8am (English)

Holy Thursday - Mass of the Lord's Supper

FIRST READING Ex 12:1-8, 11-14

A reading from the book of Exodus

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."'

The word of the Lord.

All: Thanks be to God.

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.)
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 hands. (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 COR 11:23-26

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

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.

The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION JN 13:34

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

GOSPEL JN 13:1-15

A reading from the holy Gospel according to John

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

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing.

He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter. 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter, 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

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

The gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

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Good Friday – Celebration of the Lord's Passion

FIRST READING IS 52:13 – 53:12

A reading from the prophet Isaiah

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

All: Thanks be to God.

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.)
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 HEB 4:14-16; 5:7-9

A reading from the letter to the Hebrews

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.

The word of the Lord

All: Thanks be to God.

GOSPEL ACCLAMATION PHIL 2:8-9

Glory and praise to you, Lord Jesus Christ!
Christ became obedient for us even to death,
dying on the cross.
Therefore God raised him on high
and gave him a name above all other names.
Glory and praise to you, Lord Jesus Christ!

GOSPEL JN 18:1 – 19:42

The passion of our Lord Jesus Christ according to John

- (N) Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all

with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

(J) Who are you looking for? (N) They answered,

(C) Jesus the Nazarene.

(N) He said, (J) I am he.

(N) Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

(J) Who are you looking for? (N) They said,

(C) Jesus the Nazarene.

(N) Jesus replied,

(J) I have told you that I am he. If I am the one you are looking for, let these others go.

(N) This was to fulfil the words he had spoken: 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

(J) Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

(N) The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door, and brought Peter in. The maid on duty at the door said to Peter,

(O) Aren't you another of that man's disciples?

(N) He answered, (O) I am not.

(N) Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

(J) I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

(N) At these words, one of the guards standing by gave Jesus a slap in the face, saying,

(O) Is that the way to answer the high priest?

(N) Jesus replied,

(J) If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

(N) Then Annas sent him, still bound, to Caiaphas, the high priest.

As Simon Peter stood there warming himself, someone said to him,

(O) Aren't you another of his disciples?

(N) He denied it saying, (O) I am not.

(N) One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

(O) Didn't I see you in the garden with him?

(N) Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

(O) What charge do you bring against this man?

(N) They replied,

(C) If he were not a criminal, we should not be handing him over to you.

(N) Pilate said,

(O) Take him yourselves, and try him by your own Law. (N) The Jews answered,

(C) We are not allowed to put a man to death.

(N) This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, and asked,

(O) Are you the king of the Jews? (N) Jesus replied,

(J) Do you ask this of your own accord, or have others spoken to you about me?

(N) Pilate answered,

(O) Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

(N) Jesus replied,

(J) Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

(N) Pilate said, (O) So you are a king then?

(N) Jesus answered,

(J) It is you who say it. Yes, I am a king, I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

(N) Pilate said, (O) Truth? What is that?

(N) And with that he went out again to the Jews and said,

(O) I find no case against him. But according to a custom of yours, I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

(N) At this they shouted:

(C) Not this man, but Barabbas.

(N) Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

(C) Hail, king of the Jews!

(N) and they slapped him in the face.

Pilate came outside again and said to them,

(O) Look, I am going to bring him out to you to let you see that I find no case.

(N) Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

(O) Here is the man.

(N) When they saw him the chief priests and the guards shouted,

(C) Crucify him! Crucify him!

- (N) Pilate said,
 (O) Take him yourselves and crucify him: I can find no case against him. (N) The Jews replied,

(C) *We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.*

- (N) When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,
 (O) Where do you come from?
 (N) But Jesus made no answer. Pilate then said to him,
 (O) Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?
 (N) Jesus replied
 (J) You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.
 (N) From that moment Pilate was anxious to set him free, but the Jews shouted,

(C) *If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.*

- (N) Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

- (O) Here is your king. (N) They said,

(C) *Take him away, take him away. Crucify him!*

- (N) Pilate said,
 (O) Do you want me to crucify your king?
 (N) The chief priests answered,

(C) *We have no king except Caesar.*

- (N) So in the end Pilate handed him over to them to be crucified.

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

(C) *You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.*

- (N) Pilate answered,
 (O) What I have written, I have written.
 (N) When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

(C) *Instead of tearing it, let's throw dice to decide who is to have it.*

- (N) In this way the words of scripture were fulfilled:
 They shared out my clothing among them.
 They cast lots for my clothes.
 This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

- (J) Woman, this is your son.

- (N) Then to the disciple he said,

- (J) This is your mother.

- (N) And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said: (J) I am thirsty.

- (N) A jar full 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,

- (J) It is accomplished;

- (N) and bowing his head he gave up the spirit.

All kneel and pause a moment.

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

Not one bone of his will be broken,

and again, in another place scripture says:

They will look on the one whom they have pierced.

After this, Joseph of Arimathea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in 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.

The gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

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Easter Vigil

RESPONSE AT LIGHTING OF PASCHAL CANDLE

Celebrant: Christ yesterday and today

ALL: Christ yesterday and today

Celebrant: The beginning and the end

ALL: The beginning and the end

Celebrant: Alpha

ALL: Alpha

Celebrant: and Omega

ALL: and Omega

Celebrant: all time belongs to him,

ALL: all time belongs to him,

Celebrant: and all ages,

ALL: and all ages

Celebrant: to him glory and power,

ALL: to him glory and power,

Celebrant: through every age for ever. Amen

ALL: through every age for ever. Amen

FIRST READING GN 1:1 – 2:2

A reading from the book of Genesis

A reading from the book of Genesis

In the beginning God created the heavens and the earth. God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.'

God created man in the image of himself, in the image of God he created him, male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.'

God said, 'See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM Ps 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, O 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.)
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SECOND READING Ex 14:15 – 15:1

A reading from the book of Exodus

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 own horsemen. In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and cloud, and threw the army into confusion. He so clogged their chariot wheels that they could scarcely make headway. 'Let us flee from the Israelites,' the Egyptians cried 'the Lord is fighting for them against the Egyptians!' 'Stretch out your hand over the sea,' the Lord said to Moses 'that the waters may flow back on the Egyptians and their chariots and their

horsemen.' Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it, and the Lord overthrew the Egyptians in the very middle of the sea. The returning waters overwhelmed the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them. That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant.

It was then that Moses and the sons of Israel sang this song in honour of the Lord:

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM Ex 15:1-6. 17-18. R. v.1

**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)

THIRD READING Is 55:1-11

A reading from the prophet Isaiah

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.

The word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM Is 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.)

EPISTLE

FIRST READING ROM 6:3-11

A reading from the letter of St Paul to the Romans

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.

The word of the Lord.

All: Thanks be to God.

ALLELUIA

RESPONSORIAL PSALM Ps 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.)

Gospel Mk 16:1-7

A reading from the holy Gospel according to Mark

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone – which was very big – had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you."'

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

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