

In you, O Lord, I take refuge;  
let me never be put to shame.  
In your justice rescue me.  
Into your hands I commend my spirit;  
you will redeem me. O Lord, O faithful God.  
R. Father, I put my life in your hands.  
For all my foes I am an object of reproach,  
a laughingstock to my neighbors, and a  
dread to my friends;  
they who see me abroad flee from me.  
I am forgotten like the unremembered dead;  
I am like a dish that is broken.  
R. Father, I put my life in your hands.  
But my trust is in you, O Lord;  
I say, "You are my God."  
In your hands is my destiny; rescue me  
from the clutches of my enemies and my  
persecutors.  
R. Father, I put my life in your hands.  
Let your face shine upon your servant;  
save me in your kindness.  
Take courage and be stouthearted,  
all you who hope in the Lord.  
R. Father, I put my life in your hands.

## READING II

Heb 4, 14-16; 5, 7-9

A reading from the letter of Paul to the  
Hebrews

He submitted humbly and became for all the source of  
eternal salvation.

We have a great high priest who has passed  
through the heavens, Jesus, the Son of God; let  
us hold fast to our profession of faith. For we  
do not have a high priest who is unable to  
sympathize with our weakness, but one who  
was tempted in every way that we are, yet  
never sinned. So let us confidently approach  
the throne of grace to receive mercy and favor  
and to find help in time of need.

In the days when he was in the flesh, Christ  
offered prayers and supplications with loud  
cries and tears to God, who was able to save  
him from death, and he was heard because of  
his reverence. Son though he was, he learned  
obedience from what he suffered; and when  
perfected, he became the source of eternal  
salvation for all who obey him.

This is the Word of the Lord.

## GOSPEL

Jn 18, 1-19, 42

Verse before the Gospel Phil 2, 8-9

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

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

The Passion of our Lord Jesus Christ  
according to John

Jesus went out with his disciples across the  
Kidron valley. There was a garden there, and  
he and his disciples entered it. The place was  
familiar to Judas as well (the one who was to  
hand him over) because Jesus had often met  
there with his disciples. Judas took the cohort  
as well as police supplied by the chief priests  
and the Pharisees, and came there with lan-  
terns, torches and weapons. Jesus, aware of all  
that would happen to him, stepped forward  
and said to them, "Who is it you want?" "Jesus  
the Nazorean," they replied. "I am he," he  
answered. (Now Judas, the one who was to  
hand him over, was right there with them.) As  
Jesus said to them, "I am he," they retreated  
slightly and fell to the ground. Jesus put the  
question to them again, "Who is it you want?"  
"Jesus the Nazorean," they repeated. "I have  
told you, I am he," Jesus said. "If I am the one  
you want, let these men go." (This was to  
fulfill what he had said, "I have not lost one  
of those you gave me.")

Then Simon Peter, who had a sword, drew it  
and struck the slave of the high priest, sever-  
ing his right ear. (The slave's name was  
Malchus.) At that Jesus said to Peter, "Put  
your sword back in its sheath. Am I not to  
drink the cup the Father has given me?"

Then the soldiers of the cohort, their tribune,  
and the Jewish police arrested Jesus and bound  
him. They led him first to Annas, the father-  
in-law of Caiaphas who was high priest that  
year. (It was Caiaphas who had proposed to  
the Jews the advantage of having one man die  
for the people.)

Simon Peter, in company with another dis-  
ciple, kept following Jesus closely. This dis-  
ciple, who was known to the high priest,

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stayed with Jesus as far as the high priest's courtyard, while Peter was left standing at the gate. The disciple known to the high priest came out and spoke to the woman at the gate, and then brought Peter in. This servant girl who kept the gate said to Peter, "Aren't you one of this man's followers?" "Not I," he replied.

Now the night was cold, and the servants and the guards who were standing around had made a charcoal fire to warm themselves by. Peter joined them and stood there warming himself.

The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying:

"I have spoken publicly to any who would listen.

I always taught in a synagogue or in the temple area where all the Jews come together.

There was nothing secret about anything I said.

Why do you question me? Question those who heard me when I spoke. It should be obvious they will know what I said." At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face. "Is that any way to answer the high priest?" he said. Jesus replied, "If I said anything wrong produce the evidence, but if I spoke the truth why hit me?" Annas next sent him, bound, to the high priest Caiaphas.

All through this, Simon Peter had been standing there warming himself. They said to him, "Are you not a disciple of his?" He denied: "I am not!" "But did I not see you with him in the garden?" insisted one of the high priest's slaves—as it happened, a relative of the man whose ear Peter had severed. Peter denied it again. At that moment a ~~crowd~~ <sup>Rooster</sup> began to crow.

At daybreak they brought Jesus from Caiaphas to the praetorium. They did not enter the praetorium themselves, for they had to avoid ritual impurity if they were to eat the Passover supper. Pilate came out to them. "What accusation do you bring against this man?" he

demand. "If he were not a criminal," they retorted, "we would certainly not have handed him over to you." At this Pilate said, "Why do you not take him and pass judgment on him according to your law?" "We may not put anyone to death," the Jews answered. (This was to fulfill what Jesus had said, indicating the sort of death he would die.)

Pilate went back into the praetorium and summoned Jesus. "Are you the King of the Jews?" he asked him. Jesus answered, "Are you saying this on your own, or have others been telling you about me?" "I am no Jew!" Pilate retorted. "It is your own people and the chief priests who have handed you over to me. What have you done?" Jesus answered:

"My kingdom does not belong to this world.

If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews.

As it is, my kingdom is not here."

At this Pilate said to him, "So, then, you are a king?" Jesus replied:

"It is you who say I am a king.

The reason I was born, the reason why I came into the world, is to testify to the truth.

Anyone committed to the truth hears my voice."

"Truth!" said Pilate, "What does that mean?"

After this remark, Pilate went out again to the Jews and told them: "Speaking for myself, I find no case against this man. Recall your custom whereby I release to you someone at Passover time. Do you want me to release to you the king of the Jews?" They shouted back, "We want Barabbas, not this one!" (Barabbas was an insurrectionist.)

Pilate's next move was to take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly they came up to him and said, "All hail, King of the Jews!", slapping his face as they did so.

Pilate went out a second time and said to the

crowd: "Observe what I do. I am going to bring him out to you to make you realize that I find no case against him." When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them, "Look at the man!" As soon as the chief priests and the temple police saw him they shouted, "Crucify him! Crucify him!" Pilate said, "Take him and crucify him yourselves; I find no case against him." "We have our law," the Jews responded, "and according to that law he must die because he made himself God's Son." When Pilate heard this kind of talk, he was more afraid than ever.

Going back into the praetorium, he said to Jesus, "Where do you come from?" Jesus would not give him any answer. "Do you refuse to speak to me?" Pilate asked him. "Do you not know that I have the power to release you and the power to crucify you?" Jesus answered:

"You would have no power over me whatever unless it were given you from above. That is why he who handed me over to you is guilty of the greater sin."

After this, Pilate was eager to release him, but the Jews shouted, "If you free this man you are no 'Friend of Caesar.' Anyone who makes himself a king becomes Caesar's rival." Pilate heard what they were saying, then brought Jesus outside and took a seat on a judge's bench at the place called the Stone Pavement—Gabbatha in Hebrew. (It was the Preparation Day for Passover, and the hour was about noon.) He said to the Jews, "Look at your king!" At this they shouted, "Away with him! Away with him! Crucify him!" "What!" Pilate exclaimed. "Shall I crucify your king?" The chief priests replied, "We have no king but Caesar." In the end, Pilate handed Jesus over to be crucified.

Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skull (in Hebrew, Golgotha). There they crucified him, and two others with him: one on either side, Jesus in the middle. Pilate had

an inscription placed on the cross which read,

**JESUS THE NAZOREAN  
THE KING OF THE JEWS**

This inscription, in Hebrew, Latin and Greek, was read by many of the Jews, since the place where Jesus was crucified was near the city. The chief priests of the Jews tried to tell Pilate, "You should not have written, 'The King of the Jews.' Write instead, 'This man claimed to be king of the Jews.'" Pilate answered, "What I have written, I have written."

After the soldiers had crucified Jesus they took his garments and divided them four ways, one for each soldier. There was also his tunic, but this tunic was woven in one piece from top to bottom and had no seam. They said to each other, "We shouldn't tear it. Let's throw dice to see who gets it." (The purpose of this was to have the Scripture fulfilled:

"They divided my garments among them; for my clothing they cast lots.")

And this was what the soldiers did.

Near the cross of Jesus there stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." From that hour onward, the disciple took her into his care.

After that, Jesus, realizing that everything was now finished, to bring the Scripture to fulfillment said, "I am thirsty." There was a jar there, full of common wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When Jesus took the wine, he said, "Now it is finished." Then he bowed his head, and delivered over his spirit.

Since it was the Preparation Day the Jews did not want to have the bodies left on the cross during the sabbath, for that sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of one, then of the other. When they came to Jesus and saw that he was already dead,

they did not break them. They ran a lance into his side, and water and blood flowed out. This has been given by an apostle and is true. He tells you that you may believe in the fulfillment of the promise.

"Break none of them." There is still another promise:

They shall look upon him who pierced them.

Afterward, Joseph of Arimathea (although a Jew), asked Pilate for Jesus' body. Pilate granted him the body. Joseph had first come to Jesus bringing a mixture of spices weighed about a hundred pounds for Jesus' body, and in accordance with the burial custom bound the body with perfumed cloth. This had been crucified in the garden a new tomb which had never been laid. Because it was Preparation Day they laid Jesus in the tomb. This is the go-

**42 THE RESURRECTION**

Nine readings are assigned to the Old Testament and two to the New Testament. The readings may be reduced, however, if time is short. The Old Testament should be read, although when necessary the reading from Exodus about the Red Sea (reading 3) should always be read.

**READING I**

A reading from the Gospel of Matthew  
God saw all he had made  
(Long)

In the beginning, when God created the earth, the

NAILS

on the cross which read,  
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brew, Latin and Greek, the Jews, since the place crucified was near the city. The Jews tried to tell Pilate, written, 'The King of the Jews.' This man claimed to be the King of the Jews. Pilate answered, "What I have written."

When they had crucified Jesus they divided them four ways, there was also his tunic, which was taken in one piece from top to bottom. They said to each other, "Let's throw dice to see whose it is." The purpose of this was to fulfill the prophecy:

"They shall divide among them; they shall cast lots." (John 19:23-24)

When Jesus there stood his sister, Mary the wife of Clopas, and the other disciples, seeing his mother whom he loved, he said to the disciple, "Behold, your mother." From that hour on, the disciples took her into their care.

Realizing that everything was fulfilled in the Scripture to fulfill the prophecy, "There was a jar of spices, and a jar of wine. They stuck a nail in the wood, and put wine on some hyssop over his head. When Jesus took the vinegar, he said, 'It is finished.'" Then he delivered over his spirit. On Preparation Day the Jews took the bodies left on the cross, for that sabbath was about to begin. They asked Pilate that the bodies be taken down, and the soldiers came and crucified with Jesus, one on the right, and one on the left. When they came to the third, he was already dead,

they did not break his legs. One of the soldiers ran a lance into his side, and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He tells what he knows is true, so that you may believe.) These events took place for the fulfillment of Scripture:

"Break none of his bones."

There is still another Scripture passage which says:

"They shall look on him whom they have pierced."

Afterward, Joseph of Arimathea, a disciple of Jesus (although a secret one for fear of the Jews), asked Pilate's permission to remove Jesus' body. Pilate granted it, so they came and took the body away. Nicodemus (the man who had first come to Jesus at night) likewise came, bringing a mixture of myrrh and aloes which weighed about a hundred pounds. They took Jesus' body, and in accordance with Jewish burial custom bound it up in wrappings of cloth with perfumed oils. In the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. Because of the Jewish Preparation Day they laid Jesus there, for the tomb was close at hand.

This is the gospel of the Lord.

42

EASTER  
 THE RESURRECTION OF THE LORD  
 Easter Vigil

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Nine readings are assigned to the Easter Vigil: seven from the Old Testament and two from the New. If circumstances demand in individual cases, the number of prescribed readings may be reduced. However, three selections from the Old Testament should be read before the Epistle and Gospel, although when necessary, two may be read. In any case, the reading from Exodus about the escape through the Red Sea (reading 3) should always be used.

## READING I

Gn 1, 12, 2 or 1, 1, 26-31

A reading from the book of Genesis

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

(Long Form)

In the beginning, when God created the heavens and the earth, the earth was a formless

25-4

wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day.

Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed—the second day.

Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, and shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And