

## **PASCHAL TIME**

### **WEEK 1**

## **SUNDAY OF PASSOVER RESURRECTION OF THE LORD.**

The solemn Paschal Vigil takes the place of the Office of the Readings. He who has not participated in the Paschal Vigil must recite at least four readings from it with the respective canticles, psalms and orations, as it is proposed here.

**First Reading.** *Ex. 14:15 – 15:1*

*The Israelites enter into the sea dry shod.*

**A reading from the book of Exodus.**

[Exo 14:15] The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward.

[Exo 14:16] Lift up your rod, and stretch out your hand over the sea and divide it, that the people of Israel may go on dry ground through the sea.

[Exo 14:17] And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.

[Exo 14:18] And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."

[Exo 14:19] Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them,

[Exo 14:20] coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night.

[Exo 14:21] Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided.

[Exo 14:22] And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

[Exo 14:23] The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

[Exo 14:24] And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians,

[Exo 14:25] clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the LORD fights for

them against the Egyptians."

[Exo 14:26] Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen."

[Exo 14:27] So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea.

[Exo 14:28] The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained.

[Exo 14:29] But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

[Exo 14:30] Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

[Exo 14:31] And Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD; and they believed in the LORD and in his servant Moses.

## CHAPTE

R 15

[Exo 15:1] Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

ANT. Let us sing to the Lord:

He is truly glorious.

Or.

ANT. I want to sing in honour of the Lord:

because he has triumphed marvellously.

CANTICLE. Ex. 15: 1-6, 17-18

[Exo 15:1] Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

[Exo 15:2] The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will

exalt him.

[Exo 15:3] The LORD is a man of war; the LORD is his name.

[Exo 15:4] "Pharaoh's chariots and his host he cast into the sea; and his picked officers are sunk in the Red Sea.

[Exo 15:5] The floods cover them; they went down into the depths like a stone.

[Exo 15:6] Thy right hand, O LORD, glorious in power, thy right hand, O LORD, shatters the enemy.

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[Exo 15:17] Thou wilt bring them in, and plant them on thy own mountain, the place, O LORD, which thou hast made for thy abode, the sanctuary, LORD, which thy hands have established.

[Exo 15:18] The LORD will reign for ever and ever."

ANT: Let us sing to the Lord:

He is truly glorious.

Or

ANT: I want to sing in honour of the Lord:

Because he has triumphed marvellously.

**Oration.** O God, you have revealed in the light of the new covenant the significance of the ancient prodigies: the Red Sea is the image of the baptismal font and the people freed from slavery is the symbol of the Christian people. Grant that all men, through faith, may be made participants of the privilege of the elected people, and be regenerated by the gift of your Spirit. We ask this through Christ our Lord.

**Second Reading.** *Ez. 36: 16-28*

*I will sprinkle you with pure water and I will give you a new heart.*

**A reading from the prophet Ezekiel.**

[Ezek 36:16] The word of the LORD came to me:

[Ezek 36:17] "Son of man, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings; their conduct before me was like the uncleanness of a woman in her impurity.

[Ezek 36:18] So I poured out my wrath upon them for the blood which they had shed in the land, for the idols with which they had defiled it.

[Ezek 36:19] I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them.

[Ezek 36:20] But when they came to the nations, wherever they came, they profaned my holy name, in that men said of them, 'These are the people of the LORD, and yet they had to go out of his land.'

[Ezek 36:21] But I had concern for my holy name, which the house of Israel caused to be profaned among the nations to which they came.

[Ezek 36:22] "Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came.

[Ezek 36:23] And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the LORD, says the Lord GOD, when through you I vindicate my holiness before their eyes.

[Ezek 36:24] For I will take you from the nations, and gather you from all the countries, and bring you into your own land.

[Ezek 36:25] I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.

[Ezek 36:26] A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh.

[Ezek 36:27] And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances.

[Ezek 36:28] You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God.

ANT. Like a deer that yearns for running streams,  
so my soul is longing for you, O God.

PSALM 41: 2-3, 5bcd; 42: 3-4

[Psa 42:1] As a hart longs for flowing streams, so longs my soul for thee, O God.

[Psa 42:2] My soul thirsts for God, for the living God. When shall I come and behold the face of God?

[Psa 42:3] My tears have been my food day and night, while men say to me continually, "Where is your God?"

[Psa 42:4] These things I remember, as I pour out my soul: how I went with the throng, and led them in procession to the house of God, with glad shouts and songs of thanksgiving, a multitude keeping festival.

[Psa 43:3] Oh send out thy light and thy truth; let them lead me, let them bring me to thy holy hill and to thy dwelling!

[Psa 43:4] Then I will go to the altar of God, to God my exceeding joy; and I will praise thee with the lyre, O God, my God.

ANT. Like a deer that yearns for running streams,  
so my soul is longing for you, O God.

**Oration.** Lord God, look down with favour from your eternal light and unchangeable power on the sacrament of the whole Church. Carry out the work of man's salvation in the tranquillity of your eternal plan. Let the whole world experience and see what had been deprived of hope, raised up, what had grown old, renewed, and all things made whole by him who first created them, Jesus Christ, your Son, our Lord, who lives and reigns forever and ever.

**Third Reading.** *Rm. 6: 3-11*

*Christ risen from the dead does not die anymore.*

**A reading from the Letter to the Romans of St. Paul, apostle.**

[Rom 6:3] Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

[Rom 6:4] We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

[Rom 6:5] For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

[Rom 6:6] We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin.

[Rom 6:7] For he who has died is freed from sin.

[Rom 6:8] But if we have died with Christ, we believe that we shall also live with him.

[Rom 6:9] For we know that Christ being raised from the dead will never die again; death no longer has dominion over him.

[Rom 6:10] The death he died he died to sin, once for all, but the life he lives he lives to God.

[Rom 6:11] So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

ANT. Alleluia, alleluia, alleluia.

PSALM. 117, 1-2, 16-17, 22-23

[Psa 118:1] O give thanks to the LORD, for he is good; his steadfast love endures for ever!

[Psa 118:2] Let Israel say, "His steadfast love endures for ever."

[Psa 118:16] the right hand of the LORD is exalted, the right hand of the LORD does valiantly!"

[Psa 118:17] I shall not die, but I shall live, and recount the deeds of the LORD.

[Psa 118:22] The stone which the builders rejected has become the head of the corner.

[Psa 118:23] This is the LORD's doing; it is marvelous in our eyes.

ANT: Alleluia, alleluia, alleluia.

**Fourth Reading. Mt. 28: 1-10**

*He is risen from the dead and now he precedes you in Galilee.*

**A reading from the Gospel of St. Matthew.**

[Mat 28:1] Now after the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre.

[Mat 28:2] And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it.

[Mat 28:3] His appearance was like lightning, and his raiment white as snow.

[Mat 28:4] And for fear of him the guards trembled and became like dead men.

[Mat 28:5] But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified.

[Mat 28:6] He is not here; for he has risen, as he said. Come, see the place where he lay.

[Mat 28:7] Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."

[Mat 28:8] So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

[Mat 28:9] And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him.

[Mat 28:10] Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me."

**Oration.** On this day, Lord God, you opened for us the way to eternal life through your only Son's victory over death. Grant that as we celebrate the feast of his resurrection we may be renewed by your Holy Spirit and rise again in the light of life. We make our prayers through your Son our Lord Jesus Christ who lives and reigns with you and the Holy Spirit, one God forever and ever.



# MONDAY IN THE OCTAVE

## CYCLE 1

**First Reading.** *1 Pt. 1: 1-21*

*Initial greetings and thanksgiving.*

**A reading from the First Letter of St. Peter, apostle.**

Peter, an apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia, Cappado'cia, Asia, and Bithyn'ia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls. The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy." And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves

with fear throughout the time of your exile. You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

**Responsorial.** *Cfr. 1 Pt. 1: 3, 13*

**R:** Blessed be the God and Father of our Lord Jesus Christ: in his great mercy he has given us a new birth into a living hope, \* through the resurrection of Jesus Christ from the dead; alleluia.

**V:** Therefore, ready for action, be vigilant, fixing all hope in that grace that will be given to you

**R:** through the resurrection of Jesus Christ from the dead, alleluia.

**Second Reading.** *Cc. 2-7, 100-103*

*The immolated lamb draws us out from death to life.*

**A reading from the “Paschal homilies” of Melito of Sardis, bishop.**

You must understand, dearly beloved, how the mystery of the Pasch is new and old, eternal and transient, corruptible and incorruptible, mortal and immortal.

It is old according to the law, but new according to the Word. It is transient in its prototype, but eternal in grace. It is corruptible in the immolation of the sheep, but incorruptible in the life of the Lord. It is mortal because of his burial in the earth, but immortal because of his resurrection from the dead.

The law is old, but the Word new; the prototype is transient, but grace eternal; the sheep is corruptible, the Lord incorruptible, who was sacrificed as a lamb, but rose as God.

He was led as a sheep to the slaughter, but he was not a sheep; he was as a lamb without voice, but he was not a lamb. The figure has passed away, the reality has come: it is God who has come in place of the lamb, man in place of the sheep, and in the man is Christ, who contains all things.

So the immolation of the sheep, and the solemn rite of the Pasch, and the letter of the law have come to accomplishment in Christ Jesus.

Everything in the old law, and more particularly everything in the new, was directed towards him.

For the law has become the Word and the old new (each coming from Zion and Jerusalem); the commandment has become grace, and the type reality, the lamb has become Son, the sheep a man, and man has become God.

Though Lord, he became man; he suffered for those who were suffering, he was bound for the captive, judged for the condemned, buried for the one who was buried; he rose from the dead and cried out: "Who shall contend with me? Let him stand up to face me. I have freed the condemned, brought the dead to life, raised up the buried. Who will speak against me?" "I am the Christ", he says, "It is I who destroyed death, who triumphed over the enemy, who trampled Hades underfoot, who bound the strong one and snatched man away to the heights of heaven; I am the Christ".

"Come then all you nations of men defiled by sin, receive the forgiveness of sin. For it is I who am your forgiveness, the Pasch of your salvation, the lamb slain for you; it is I who am your ransom, your life, your resurrection, your light, your salvation, your king. I am bringing you to the heights of heaven, I will show you the Father who is from all eternity, I will raise you up with my right hand".

**Responsorial.** *Act. 13: 3233; 10: 42; 2: 36*

**R:** What God promised our ancestors he would do, he has now done for us, who are their descendants, by raising Jesus to life. \* He is the one whom God has appointed judge of the living and the dead, alleluia.

**V:** It is this Jesus, whom you nailed to the cross, that God has made Lord and Messiah.

**R:** He is the one whom God has appointed judge of the living and the dead, alleluia.

## CYCLE 2

**First Reading.** *Act. 1: 1-26*

*Appearances and ascension of the Lord.*

**A reading from the Acts of the Apostles.**

[Acts 1:1] In the first book, O Theophylus, I have dealt with all that Jesus began to do and teach,

[Acts 1:2] until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

[Acts 1:3] To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God.

[Acts 1:4] And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me,

[Acts 1:5] for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

[Acts 1:6] So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?"

[Acts 1:7] He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority.

[Acts 1:8] But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

[Acts 1:9] And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight.

[Acts 1:10] And while they were gazing into heaven as he went, behold, two men stood by them in white robes,

[Acts 1:11] and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

[Acts 1:12] Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away;

[Acts 1:13] and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

[Acts 1:14] All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

[Acts 1:15] In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said,

[Acts 1:16] "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus.

[Acts 1:17] For he was numbered among us, and was allotted his share in this ministry.

[Acts 1:18] (Now this man bought a field with the reward of his wickedness; and falling headlong he burst open in the middle and all his bowels gushed out.

[Acts 1:19] And it became known to all the inhabitants of Jerusalem, so that the field was called in their language Akel'dama, that is, Field of Blood.)

[Acts 1:20] For it is written in the book of Psalms, 'Let his habitation become desolate, and let there be no one to live in it'; and 'His office let another take.'

[Acts 1:21] So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us,

[Acts 1:22] beginning from the baptism of John until the day when he was taken up from us -- one of these men must become with us a witness to his resurrection."

[Acts 1:23] And they put forward two, Joseph called Barsab'bas, who was surnamed Justus, and Matthi'as.

[Acts 1:24] And they prayed and said, "Lord, who knowest the hearts of all men, show which one of these two thou hast chosen

[Acts 1:25] to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place."

[Acts 1:26] And they cast lots for them, and the lot fell on Matthi'as; and he was enrolled with the eleven apostles.

**Responsorial.** *1 Pt. 1: 21; Dn. 7: 14*

**R:** God has raised Christ from the dead and has given him glory \* and thus your faith and your hope is fixed in God. Alleluia.

**V:** He gave him power, glory and kingdom

**R:** and thus your faith and your hope are fixed in God. Alleluia.

**Second Reading.** *Hom. 6, 1-5*

*O mysterious overabundance of grace! Divine Passover!*  
**A reading from a “Homily” attributed to St. Hippolytus, presbyter.**

The rays of the holy light of Christ already shine forth, the pure stars of the pure Spirit rise, and show the treasures of the heavenly glory and the divine royalty. The dense and obscure night has been weakened and the hateful death condemned to obscurity; life breaks into the world, everything overflows with everlasting light, and those who are born enter into possession of the new world: the Christ, generated before the dawn, shines for all, immortal and greater than the sun. Therefore to us who believe in him the blazing day without sunset, the mystical Passover, already prefigured and celebrated by the law draws near. The Passover, marvellous work of the all powerful strength of God, is truly the feast and the legitimate perennial memorial: it is impassability after the Passion, immortality from death, life from the seed, medicine for the wound, resurrection from the fall, ascension from the descent. In this way God operates such great things, from the impossible he creates stupendous things, in order to show that he alone can do everything that he wants. He unties the bonds of death, using his sovereign power, as when he said: “Lazarus, come out” (Jn. 11: 43); and “Little child get up” (Mk. 5: 41), in order to show the efficacy of his power. And therefore he handed himself over completely to death, so that in him that ferocious beast could be killed, and the dissoluble bond could be untied.

In that impeccable body death searched everywhere for the nourishment that belongs to it: it searched to see if there were sensual tendencies, or anger, or disobedience, or at least the ancient sin, first bait of death; in fact “the sting of death is sin” (1 Cor. 15: 56). But since in him it did not find anything on which it could nourish itself, prisoner of itself and exhausted by the lack of food, the death was death to itself, as many just men had announced and prophesied that this would happen when the First Born would rise from the dead. He remained under the earth for three days, in order to save through himself all the human race, also those who had existed before the Law.

Risen, the women were the first to see him. As in fact a woman had introduced sin into the world, so again a woman is the first to announce life to the world. Therefore the women hear the holy greeting: “Rejoice”, because the pain of before has been cancelled by the joy of the resurrection;

and so that the unbelievers could believe that he had risen from the dead with the body.

After he had transformed the old man that he had assumed into the image of the heavenly man, he ascended into heaven carrying with him that image thus transformed. The angelic powers, on seeing that great mystery, the man who was ascending joint with God, with joy ordered the heavenly hosts: "Gates lift up your heads, rise up, ancient doors, the king of glory enters" (Ps. 23: 7).

They, in turn, seeing the new prodigy, man united with God, exclaimed in a loud voice: "Who is this king of glory?" (Ps. 23: 8). And the others answered: "The Lord of hosts is the king of glory, strong and powerful, strong in battle" (Ps. 23: 10, 8). O mysterious overabundance of grace! O spiritual solemnity! O divine Passover that descends from heaven to earth and from the earth ascends to heaven. O Passover, new light of the lamps, virginal brightness of the lamps! By now the lamps of the souls are not extinguished anymore; in fact, in a spiritual and divine way the fire of grace, offered by the Body, by the Spirit and by the chrism of Christ is visible in everyone. We implore you Lord God, Christ, eternal and spiritual King, extend your great hands over your holy Church and on your holy people, defend them, guard them, keep them in eternity. Lift up for us your trophies and give us the power to sing with Moses the canticle of victory, because yours is the glory and the power forever and ever. Amen.

**Responsorial.** Ps. 95: 2; 28: 1-2

**R:** Sing to the Lord, alleluia, sing to the Lord, bless his name, \*day by day announce his salvation, alleluia, alleluia.

**V:** Give the Lord glory and power, give the Lord the glory of his name,

**R:** day by day announce his salvation, alleluia, alleluia.

**Gospel.** Mt. 28: 8-15

*Go and announce to my brothers to go to Galilee and there they will see me.*

**A reading from the Gospel of St. Matthew.**

So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there

they will see me." While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were directed; and this story has been spread among the Jews to this day.

**Third Reading. C. 5, 38**

*Behold, I will appear externally to lead you back into yourself  
so that you can find inside yourself he whom you search for outside.*

**A reading from the "Treatise on the Passion and Resurrection of the Lord" of an author of the 12<sup>th</sup> Century.**

"They saw two angels dressed in white, seated one where his head had been laid and the other at the feet, where the body of Jesus had been placed. Woman – they asked – why are you crying? Who are you searching for? (Jn. 20: 12-13). You knew well, holy angels, why she was crying; why then by reminding her did you induce her to cry again? But the joy of an unexpected consolation draws near, therefore let the tears and the pain in all its strength run also.

"She turned around and saw Jesus, who was standing there; but she did not know that it was Jesus" (Jn. 20: 14). O loveable, consoling spectacle of love. It is always he who is searched for and desired, who hides himself and manifests himself. He hides himself in order to be searched for more ardently, in order to be found with joy and detained with solicitude, in order not to be ever abandoned again, until he is introduced into the room of his love, to make her his dwelling. In this way wisdom plays on the earth and finds its delight amongst the sons of men (cfr. Pr. 8: 30-31).

"Woman why are you crying? Who are you searching for? (Jn. 20: 15). You possess him whom you search for and you ignore him? You possess the true and eternal joy and you cry? You possess inside yourself he who you search for outside. Truly you are besides the sepulchre and cry outside it: your mind is my sepulchre. Here I rest, not dead, but living for eternity.

Your mind is my garden. You have judged well: I am its guardian. I, who am the second Adam, work and keep my paradise: your tears, your



love, your desire, are my works. You possess me in yourself and you do not know, for this you search for me outside.

Behold then I will appear outside in order to lead you back inside so that you can find inside yourself he whom you search for outside.

“Maria” (Jn. 20: 16), I have known you by name; learn to know me through faith. “Rabbuni!” that is “Master!” it is as if she said: teach me to search for you, teach me to touch you and to anoint you with ointment.

“Do not touch me” as man, nor as you touched me and anointed me before, when I was subject to death. “I have not yet ascended to my Father” (Jn. 20: 17): you have not yet believed that I am equal to the Father, coeternal and consubstantial. Believe this and in this way you will touch me. You see the man and for this you do not believe: that which is seen is not an object of faith. But you do not see God; believe and you will see him. Believing you will touch me, like that woman who touched the fringe of my garments and was immediately healed.

Why? Because she touched me with her faith. With this hand touch me, with these eyes search for me, with these steps hurry and run to me, because I am not far away from you.

I in fact am a God who draws near, I am the word on your mouth and in your heart. What is closer to man than his heart? There anyone who finds me, will find me. The exterior things in fact, are visible: they also are my work, but they are transitory and failing. I instead, who am the creator, live in the depths of the pure hearts.

### **Responsorial.**

**R:** Returning from the sepulchre, Mary Magdalene announced to the disciple: I have seen the Lord. \* Blessed was she who was worthy to bring the first announcement of the risen life. Alleluia.

**V:** Crying for a long time she searched for the beloved; she saw him whom she searched for and after having seen him she brought the announcement.

**R:** Blessed was she who was worthy to bring the first announcement of the risen life. Alleluia.

## TUESDAY IN THE OCTAVE

### CYCLE 1

**First Reading.** *1 Pt. 1: 22- 2:10*

*The life of the children of God.*

**A reading from the First Letter of St. Peter, apostle.**

Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides for ever." That word is the good news which was preached to you.

So put away all malice and all guile and insincerity and envy and all slander.

Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; for you have tasted the kindness of the Lord. Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame."

To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner," and "A stone that will make men stumble, a rock that will make them fall"; for they stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

**Responsorial.** *cfr. 1 Pt. 2:5, 9*

**R:** Like living stones you form a spiritual building, a holy priesthood, \* to offer spiritual sacrifices pleasing to God, through Jesus Christ, alleluia.

**V:** You are the chosen race, the royal priesthood, the holy nation, the people that God has acquired,

**R:** to offer spiritual sacrifices pleasing to God, through Jesus Christ, alleluia.

**Second Reading.** *Disc. 4,1-2*

*Christ had to suffer and thus enter into his glory.*

**A reading from the “Discourses” of St. Athanasius, bishop of Antioch.**

By his words and actions Christ has shown himself to be true God and Lord of the universe, but when he was about to go up to Jerusalem he said to his disciples: ‘Behold, we are going up to Jerusalem, and the Son of man will be delivered to the Gentiles and the priests and scribes to be scourged and mocked and crucified’. What he said was in accordance with the predictions of the prophets, who had foretold the death that was to be his in Jerusalem. Sacred scripture had foretold from the beginning Christ’s death and the sufferings which preceded his death. But it also proclaims what happened to his dead body after his death, and declares that the God to whom this happened is impassable and immortal. If he really was God, then the truth of the incarnation, when examined, must provide us with reasons for duly acknowledging both his passion and his impassibility, and the reason why the Word of God, otherwise impassable, came to his passion. Indeed man could be saved in no other way; Christ alone knows this, and those to whom he has revealed it: for he knows all that is the Father’s, as the Spirit explores the deepest mysteries.

It was necessary that Christ suffer; it was completely impossible that the passion should not take place. Christ himself affirmed this when he called slow and foolish those who did not know that the Christ had to suffer in this way and enter his glory. He left behind the glory that he had with his Father before the world was made and went forth for the salvation of his people. Salvation was the perfection that had to be achieved through the passion and attributed to the author of life, as Paul teaches us when he says that the author of life was made perfect through his suffering. For a brief time for our sake he had left the glory of the only-begotten Son, but this glory is somehow seen to be restored to him through the cross in the human

nature he had taken. For Saint John states in his gospel, explaining the Saviour's words, that water flowed like rivers from the heart of the believer: 'This he said about the Holy Spirit which those who believed in him were to receive: for as yet the Spirit had not been given, because Jesus was not yet glorified'. He calls his death on the cross glory. That is why in his prayer before undergoing the cross the Lord asked the Father to glorify him with that glory which he had with the Father before the world was made.

**Responsorial.** *Heb. 2: 10; Ap. 1: 6; Lk. 24: 26*

**R:** It was only right that God, who creates and preserves all things, should make Jesus perfect through suffering, in order to bring many sons to share his glory, for Jesus is the one who leads them to salvation. \* To him be glory and power forever and ever, alleluia.

**V:** It was necessary that the Christ should suffer these things and so enter into his glory.

**R:** To him be glory and power forever and ever, alleluia.

## CYCLE 2

**First Reading.** *Act. 2: 1-21*

*The descent of the Holy Spirit. The first discourse of Peter.*

**A reading from the Acts of the Apostles.**

[Acts 2:1] When the day of Pentecost had come, they were all together in one place.

[Acts 2:2] And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting.

[Acts 2:3] And there appeared to them tongues as of fire, distributed and resting on each one of them.

[Acts 2:4] And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

[Acts 2:5] Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

[Acts 2:6] And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language.

[Acts 2:7] And they were amazed and wondered, saying, "Are not all these who are speaking Galileans?

[Acts 2:8] And how is it that we hear, each of us in his own native language?

[Acts 2:9] Par'thians and Medes and E'lamites and residents of Mesopota'mia, Judea and Cappado'cia, Pontus and Asia,

[Acts 2:10] Phryg'ia and Pamphyl'ia, Egypt and the parts of Libya belonging to Cyre'ne, and visitors from Rome, both Jews and proselytes,

[Acts 2:11] Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

[Acts 2:12] And all were amazed and perplexed, saying to one another, "What does this mean?"

[Acts 2:13] But others mocking said, "They are filled with new wine."

[Acts 2:14] But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

[Acts 2:15] For these men are not drunk, as you suppose, since it is only the third hour of the day;

[Acts 2:16] but this is what was spoken by the prophet Joel:

[Acts 2:17] `And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

[Acts 2:18] yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.

[Acts 2:19] And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke;

[Acts 2:20] the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day.

[Acts 2:21] And it shall be that whoever calls on the name of the Lord shall be saved.'

**Responsorial.** *Jl. 3: 2-3, 5; Lk. 24: 46, 48-49*

**R:** Above the men-servants and the maidservants too I will pour out my Spirit in those days. \* And I will work prodigies in the heaven and on the earth: and whoever invokes the name of the Lord will be saved. Alleluia.

**V:** Christ had to suffer and to rise from the dead. You are witnesses of this, and I will send down on you that which my Father has promised.

**R:** And I will work prodigies in the heaven and on the earth: and whoever invokes the name of the Lord will be saved. Alleluia.

**Second Reading.** *Nm. 4-5*

*Rightly in these days we are overflowing with joy, as if we were with the Bridegroom.*

**A reading from the “Treatise on the solemnity of the Passover” of Eusebius of Caesarea, bishop.**

These are the new teachings that were once concealed by symbols, now manifested in full light. We also, like the forefathers, begin these solemnities with a period of preparation that recurs every year. Thus, before the feast, we take up the Lenten commitment in order to prepare ourselves, imitating the holy Moses and Elijah and, for all that time, we await unceasingly this feast. The journey towards God has begun in this way, first of all we gird the loins with temperance, sheltering prudently the steps of our souls, fortified, so to say, by footwear; then we take up the way of the heavenly vocation, using with great ardour the rod of the word of God and the power of prayer to repulse the enemies and to open for ourselves a passage up to heaven: we hurry in this way from the things of the earth to those of above, from the mortal life to that immortal one.

Having accomplished happily the passage, we will welcome an even greater solemnity, that the Jews call Pentecost, and which is like the image of the kingdom of heaven. Moses says: “From the moment that you place the sickle to the harvest begin to count seven weeks and you will offer the new bread made with new grain to God” (Deut. 16: 9; cfr. Lev. 23: 15-16). This prophetic figure of the harvest signified the calling of the nations; the new bread, then, is the figure of the souls offered to God by the merits of Christ, and of the Church that has come from the pagans, because of which a great feast is celebrated in front of God who is rich in mercy. Harvested by the symbolical sickles of the apostles and gathered everywhere by all the Churches of the earth like sheaves in a barn, incorporated together by the common faith and salted with the salt of the Holy Spirit, we are in fact offered by Christ like bread, tasty and pleasing to God.

Thus gathered together by the reality prefigured in the prophetic symbols of Moses, which work in us a superior holiness, we learn to celebrate a happier solemnity than that which was handed down to us, in as much as we are already united with our Saviour and enjoying his kingdom. Therefore no ascetic effort is permitted to us during this festivity, but rather to show the image of the peace that we hope to enjoy in heaven.

We will not kneel down in prayer nor will we inflict ourselves with fasting: to him who was conceded the grace of rising in God it is not good to fall to the ground again, nor for him who has been freed from the passions, to subject himself to such austerity, as he who is still a slave of the pleasures. Therefore after Passover, with a period of seven entire weeks, we celebrate the Pentecost, in the same way that we have sustained in a virile way the time that precedes the Passover with six weeks of Lenten exercise.

The number six is, so to say, active and efficacious: it is written that God created the universe in six days.

To the effort borne before justly follows a second solemnity of seven weeks, that is to us is granted a prolonged rest of which the number seven is a symbol.

Since therefore in the days of the holy Pentecost we represent the future rest, we are overflowing with joy and grant rest also to the body, as if we were already with the Bridegroom: for this fasting is not spoken of.

**Responsorial.** *Ap. 5: 5, 12*

**R:** See the Lion of the tribe of Judah, the Root of David has triumphed. \* He therefore will open the book and its seven seals. Alleluia, alleluia.

**V:** The Lamb that was slain is worthy to receive power and riches, wisdom and strength, honour, glory and blessing.

**R:** He therefore will open the book and its seven seals. Alleluia, alleluia.

**Gospel.** *Jn. 20:11-18*

*I have seen the Lord and he told me these things.*

**A reading from the Gospel of St. John.**

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have

taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rab-bo'ni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Mag'dalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.



## WEDNESDAY IN THE OCTAVE

### CYCLE 1

**First Reading.** *1 Pt. 2: 11-25*

*The Christians live in the world as foreigners and pilgrims.*

**A reading from the First Letter of St. Peter.**

[1 Pet 2:11] Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.

[1 Pet 2:12] Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.

[1 Pet 2:13] Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme,

[1 Pet 2:14] or to governors as sent by him to punish those who do wrong and to praise those who do right.

[1 Pet 2:15] For it is God's will that by doing right you should put to silence the ignorance of foolish men.

[1 Pet 2:16] Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God.

[1 Pet 2:17] Honor all men. Love the brotherhood. Fear God. Honor the emperor.

[1 Pet 2:18] Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing.

[1 Pet 2:19] For one is approved if, mindful of God, he endures pain while suffering unjustly.

[1 Pet 2:20] For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval.

[1 Pet 2:21] For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps.

[1 Pet 2:22] He committed no sin; no guile was found on his lips.

[1 Pet 2:23] When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly.

[1 Pet 2:24] He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

[1 Pet 2:25] For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

**Responsorial.** *Cfr. 1 Pt. 2: 21, 24*

**R:** Christ suffered for us, leaving us an example: \* Let us therefore follow his footsteps, alleluia.

**V:** He bore our sins in his body, so that, dead to sin, we could live for justice:

**R:** Let us therefore follow his footsteps, alleluia.

**Second Reading.** *Disc. 35, 6-9*

*Christ is the author of the resurrection and the life.*

**A reading from the “Paschal Homily” of an ancient author.**

Paul rejoices that we are restored to spiritual health and cries out: ‘As through Adam death came into this world, so through Christ salvation was restored to the world’, and again: ‘The first man was from the earth, earthly, the second man is from heaven, heavenly’.

And he also adds: ‘As we have borne the image of the man of the earth’, that is, of the old sinful nature, ‘so let us bear the image of the man of heaven’, that is, let us hold fast in Christ to the nature that is saved, accepted, redeemed, restored and purified. For Paul says: ‘First there is Christ’, that is, the author of the resurrection and life; ‘then those who are Christ’s’, that is, those who live in imitation of his purity, those who live in unshakeable hope because of his resurrection, those who are to possess with him the glory promised to us in heaven. As the Lord himself says in the gospel: ‘He who has followed me will not perish, but will pass from death to life’.

Thus the passion of the Saviour is salvation for mankind. This is why he willed to die for us, that we should believe in him, and live forever. He willed to become for a time what we are, so that we should receive the promise of his eternity and live with him forever.

This is the feast of the year for which we long, the beginnings of life-giving realities. Here is given us the grace of the heavenly mysteries, the gift of the Pasch.

In this feast infants come to birth in the bath of life of the holy Church; they are reborn with the simplicity of babes and cry out with the voice of an

innocent conscience. Here chaste fathers and pure mothers present by faith a new family beyond numbering.

In this feast the baptismal font, the womb that begets pure life, is ablaze with the light of the candles under the cross, the tree of faith. Here men are sanctified by the gift of heavenly grace and fed by the spiritual sacrament, the sacred mystery.

Here the Church, gathered in brotherhood and unity, is nourished. Adoring the substance of the one godhead and the powerful name of the three persons, they join with the prophet in singing the psalm of the annual feast: 'This is the day that the Lord made. Let us be glad and rejoice in it'.

What is this day? It is he who is the source of life, the beginning of brightness, the author of life-our Lord Jesus Christ, who said of himself: 'I am the day: he who walks by daylight does not stumble'. That is to say, if a man follows Christ in all things, he will cross over in Christ's steps to the very throne of eternal light. While Christ was still in this bodily life, he prayed to the Father for us in these words: 'Father, I desire that those who have believed in me may be with me where I am, that even as you are in me, and I in you, so they too may remain in us'.

**Responsorial.** *1 Cor. 15: 47, 49, 48*

**R:** The first man was made of the dust of the earth; the second man is from heaven. \* As we have worn the likeness of the man made of dust, so shall we wear the likeness of the heavenly man, alleluia.

**V:** The man made of dust is the pattern of all men of dust, and the heavenly man is the pattern of all the heavenly.

**R:** As we have worn the likeness of the man made of dust, so shall we wear the likeness of the heavenly man, alleluia.

## CYCLE 2

**First Reading.** *Act. 2: 22-41*

*Discourse of Peter on the crucifixion and resurrection of Christ.*

**A reading from the Acts of the Apostles.**

[Acts 2:22] "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which

God did through him in your midst, as you yourselves know --

[Acts 2:23] this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

[Acts 2:24] But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it.

[Acts 2:25] For David says concerning him, 'I saw the Lord always before me, for he is at my right hand that I may not be shaken;

[Acts 2:26] therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope.

[Acts 2:27] For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption.

[Acts 2:28] Thou hast made known to me the ways of life; thou wilt make me full of gladness with thy presence.'

[Acts 2:29] "Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day.

[Acts 2:30] Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne,

[Acts 2:31] he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

[Acts 2:32] This Jesus God raised up, and of that we all are witnesses.

[Acts 2:33] Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear.

[Acts 2:34] For David did not ascend into the heavens; but he himself says, 'The Lord said to my Lord, Sit at my right hand,

[Acts 2:35] till I make thy enemies a stool for thy feet.'

[Acts 2:36] Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

[Acts 2:37] Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?"

[Acts 2:38] And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

[Acts 2:39] For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him."

[Acts 2:40] And he testified with many other words and exhorted them, saying, "Save yourselves from this crooked generation."

[Acts 2:41] So those who received his word were baptized, and there were added that day about three thousand souls.

**Responsorial.** *Act. 2: 22, 23, 24; Dn. 6: 27, 28*

**R:** Jesus of Nazareth, a man attested to you by God through miracles and prodigies, you killed by the hand of wicked men. \* And God has resurrected him. Alleluia.

**V:** He is the living God who lives forever; he saves and frees, he does prodigies and miracles.

**R:** And God has resurrected him. Alleluia.

**Second Reading.** *Book 4, 7*

*If one is reconciled by the blood of Christ,  
he does not contaminate himself anymore with that which is contrary to  
God.*

**A reading from the “Commentary on the Letter to the Romans” of Origen, presbyter.**

“Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things” (Col. 3: 1-2): he who behaves in this way shows that he believes in him who has resurrected our Lord Jesus, and his faith will be attributed to justice.

He who has in himself something of injustice cannot be considered just, even if he believes in him who has resurrected the Lord Jesus from the dead, because the injustice cannot have anything in common with justice, nor can the light with darkness or life with death. Thus, even to those who

believe in Christ, faith cannot be attributed to justice if they do not put off the old man with his unjust actions.

Equally, as justice cannot be attributed to injustice, so also neither can decency be attributed to indecency, equity to the iniquitous, generosity to the avaricious, mercy to the wicked unless these do not throw away the old habits of vices and dress themselves with the new man, created according to God, “which is being renewed in knowledge in the image of its Creator” (Col. 3: 10). Jesus “has been put to death for our sins and has been resurrected for our justification” (Rm 4: 25), in order to show us that we also must abhor and repel all that has been a reason for his death.

If in fact we believe that he has died for our sins, how can we not consider every sin as extraneous and adverse, because of which we know that our Redeemer has been put to death? If we still maintain some bond or friendship with sin, we show that we do not consider at all the death of Jesus Christ, embracing and following exactly that which he had fought and overcome.

He has been put to death for our sins, and he has risen for our justification. If we are risen with Christ, who is our justice, and if we walk in newness of life, that is if we live according to justice, Christ is risen in us, for our justification. If instead we have not yet put off the old man with his actions, but we live in injustice, I dare to say that Christ has not yet risen for our justification, nor has he died for our sins.

If I believe this, how can I love that for which he suffered death? If I believe that he has risen for my justification, how can I take pleasure in injustice? Christ therefore justifies only those who, through the example of his resurrection have clothed themselves with a new life, throwing away as the cause of death the old clothes of injustice and iniquity.

“Therefore since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into grace in which we now stand. And we rejoice in the hope of the glory of God” (Rm. 5: 1-2). But in order to investigate more attentively the thought of the Apostle, let us search for what he intends by the name of “peace” and which is the peace that comes from Christ, our Lord. It is said that there is peace where there is no disagreement or discord, where hostile and uncivil actions are not performed. We, who once were enemies of God following the devil tyrant and enemy, now, if we have renounced to his weapons, have peace with God through our Lord Jesus

Christ, who has reconciled us with God through the sacrifice of his blood. If someone therefore is in peace with God, and is reconciled through the blood of Christ, he will not have anything in common with him who is the enemy of God.

**Responsorial.** *1 Pt. 2. 24; Is. 53: 5*

**R:** Christ bore our sins in his body on the wood of the cross \* so that not living anymore for sin, we could live for justice. Alleluia.

**V:** The punishment that gives us salvation has fallen on him; through his wounds we have been healed,

**R:** so that not living anymore for sin, we could live for justice. Alleluia.

**Gospel.** *Lk. 24: 13-35*

*They recognised Jesus in the breaking of the bread.*

**A reading from the Gospel of St. Luke.**

[Luke 24:13] That very day two of them were going to a village named Emma'us, about seven miles from Jerusalem,

[Luke 24:14] and talking with each other about all these things that had happened.

[Luke 24:15] While they were talking and discussing together, Jesus himself drew near and went with them.

[Luke 24:16] But their eyes were kept from recognizing him.

[Luke 24:17] And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad.

[Luke 24:18] Then one of them, named Cle'opas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?"

[Luke 24:19] And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people,

[Luke 24:20] and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.

[Luke 24:21] But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened.

[Luke 24:22] Moreover, some women of our company amazed us. They were at the tomb early in the morning

[Luke 24:23] and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive.

[Luke 24:24] Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see."

[Luke 24:25] And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken!

[Luke 24:26] Was it not necessary that the Christ should suffer these things and enter into his glory?"

[Luke 24:27] And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

[Luke 24:28] So they drew near to the village to which they were going. He appeared to be going further,

[Luke 24:29] but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them.

[Luke 24:30] When he was at table with them, he took the bread and blessed, and broke it, and gave it to them.

[Luke 24:31] And their eyes were opened and they recognized him; and he vanished out of their sight.

[Luke 24:32] They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"

[Luke 24:33] And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them,

[Luke 24:34] who said, "The Lord has risen indeed, and has appeared to Simon!"

[Luke 24:35] Then they told what had happened on the road, and how he was known to them in the breaking of the bread.



# THURSDAY IN THE OCTAVE

## CYCLE 1

**First Reading.** *1 Pt. 3: 1-17*

*To imitate the meekness of Christ.*

**A reading from the First Letter of St. Peter, apostle.**

[1 Pet 3:1] Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives,

[1 Pet 3:2] when they see your reverent and chaste behavior.

[1 Pet 3:3] Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of fine clothing,

[1 Pet 3:4] but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious.

[1 Pet 3:5] So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands,

[1 Pet 3:6] as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you.

[1 Pet 3:7] Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.

[1 Pet 3:8] Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind.

[1 Pet 3:9] Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing.

[1 Pet 3:10] For "He that would love life and see good days, let him keep his tongue from evil and his lips from speaking guile;

[1 Pet 3:11] let him turn away from evil and do right; let him seek peace and pursue it.

[1 Pet 3:12] For the eyes of the Lord are upon the righteous, and his ears are open to their prayer. But the face of the Lord is against those that do evil."

[1 Pet 3:13] Now who is there to harm you if you are zealous for what is right?

[1 Pet 3:14] But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled,

[1 Pet 3:15] but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence;

[1 Pet 3:16] and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame.

[1 Pet 3:17] For it is better to suffer for doing right, if that should be God's will, than for doing wrong.

**Responsorial.** *Cfr. Lk. 6: 22, 23; 1 Pt. 3: 14*

**R:** Blessed are you when men hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man. Rejoice in that day and exult: \* great is your reward in heaven.

**V:** Even if you have to suffer for doing what is right, blessed are you!

**R:** Great is your reward in heaven.

**Second Reading.** *Cat. 20, Mist. 2, 4-6*

*Baptism, sign of the passion of Christ.*

**A reading from the “Catechesis” of Jerusalem.**

You were conducted by the hand to the holy pool of sacred baptism, just as Christ was conveyed from the cross to the sepulchre close at hand.

Each person was asked if he believed in the name of the Father and of the Son and of the Holy Spirit. You made the confession that brings salvation, and submerged yourselves three times in the water and emerged: by this symbolic action you were secretly re-enacting the burial of Christ three days in the tomb.

Just as our Saviour spent three days and nights in the womb of the earth, so you upon first emerging were representing Christ's first day in the earth, and by your immersion his first night. For at night one can no longer see but during the day one has light; so you saw nothing when immersed as if it were night, but you emerged as if to the light of day. In one and the same action you died and were born: that water of salvation became both tomb and mother for you.

What Solomon said in another context is apposite to you: ‘There is a time to be born, and a time to die’, but the opposite is true in your case – there is a time to die and a time to be born. A single moment achieves both ends, and your begetting was simultaneous with your death.

What a strange and astonishing situation! We did not really die, we were not really buried, we did not really hang from a cross and rise again. Our imitation was symbolic, but our salvation is a reality.

Christ truly hung from a cross, was truly buried, and truly rose again. All this he did gratuitously for us, so that we might share his sufferings by imitating them, and gain salvation in actuality.

What boundless love! The innocent hands and feet of Christ were pierced by the nails: he suffered the pain. I suffer neither pain nor anguish: yet by letting me participate in his pain he gives me the free gift of salvation.

No one should think, then, that his baptism is merely for the remission of sins and for adoption as sons in the way that John’s baptism brought only remission of sins. We know well that not merely does it cleanse sins and bestow on us the gift of the Holy Spirit – it is also the counterpart of Christ’s suffering. This is why, as we heard just now, Paul cried out: ‘Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death’.

### **Responsorial.**

**R:** These are the newborn lambs who have been crying out Alleluia; they have just come from the fount, \* and they are filled with radiance, alleluia.

**V.** They stand before the Lamb clothed in white garments and holding palms in their hands,

**R:** and they are filled with radiance, alleluia.

## **CYCLE 2**

**First Reading.** *Act. 2: 42-3:11*

*The first community; healing of the lame man.*

**A reading from the Acts of the Apostles.**

[Acts 2:42] And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

[Acts 2:43] And fear came upon every soul; and many wonders and signs were done through the apostles.

[Acts 2:44] And all who believed were together and had all things in common;

[Acts 2:45] and they sold their possessions and goods and distributed them to all, as any had need.

[Acts 2:46] And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts,

[Acts 2:47] praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

## CHAPT

### ER 3

[Acts 3:1] Now Peter and John were going up to the temple at the hour of prayer, the ninth hour.

[Acts 3:2] And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple.

[Acts 3:3] Seeing Peter and John about to go into the temple, he asked for alms.

[Acts 3:4] And Peter directed his gaze at him, with John, and said, "Look at us."

[Acts 3:5] And he fixed his attention upon them, expecting to receive something from them.

[Acts 3:6] But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk."

[Acts 3:7] And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong.

[Acts 3:8] And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God.

[Acts 3:9] And all the people saw him walking and praising God,

[Acts 3:10] and recognized him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

[Acts 3:11] While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded.

**Responsorial.** Act. 2: 46-47, 48

**R:** Day by day, as they spent much time together in the temple, they broke bread at home \* they ate their food with glad and generous hearts, praising God. Alleluia.

**V:** And day by day the Lord added to their number those who were being saved.

**R:** They ate their food with glad and generous hearts, praising God. Alleluia.

**Second Reading.** Nm. 7, 9, 10-12

*Always we satisfy ourselves with the Body of the Saviour,  
we communicate always of the Blood of the Lamb.*

**A reading from the “Treatise on the Solemnity of Passover” of Eusebius of Caesarea, bishop.**

The followers of Moses immolated the Paschal lamb once a year, on the fourteenth day of the first month, towards sunset. We instead, men of the new covenant, who celebrate on all the Sundays our Passover, satisfy ourselves always with the body of the Saviour, we always communicate with the blood of the Lamb; we always gird the sides of our soul with chastity and modesty, our feet are always ready to walk in the gospel, always with the staff in the hand, we rest on the rod that germinates from the root of Jesse; we always go away from Egypt in search of the desert, far away from the life that is purely human; our journey always tends towards God, we always celebrate the feast of the passage. In fact, the word of the gospel wants us to do all this not only once a year, but always, every day.

Therefore all the weeks, the Sunday, day of the Lord, we celebrate our Passover, celebrating the mysteries of the true Lamb, through whom we have been freed. Thus let us not circumcise our body with a blade, but with the sharp cut of the evangelical word let us cut off every malice of the soul. Nor do we make use of the material unleavened bread, but only that of sincerity and truth.

Grace in fact has freed us from the old customs and has given us the new man made according to God, the new law, the new circumcision, the

new Passover, the interior Jew (cfr. Rm. 2: 29).

In this way he has released us from the yoke of the ancient times revealing himself to us. Christ in fact, on the fifth day of the week, sat down at table with the disciples and said: “I have ardently desired to eat this Passover with you before my passion” (Lk. 22: 15). In fact the food of the first, by now old fashioned, that he had eaten with the Jews, was not desirable anymore; instead the new mystery of his new covenant, that he handed over to his own disciples, was truly the object of desire for him: in fact many prophets and just men who had lived before him had desired to see the mysteries of the new covenant. The Word himself therefore, thirsty for the salvation of all, handed over the mystery that all men would then celebrate, and he confessed that he himself had desired it. Certainly the Passover of Moses was not adapt for all the peoples, from the moment that it was prescribed that it could be celebrated only in one place, Jerusalem. Therefore it was not desirable. Instead the mystery of the Saviour, which in the new covenant was suitable to all men, was greatly desirable.

We also therefore must eat the Passover with Christ, purifying our mind from every ferment of malice, satisfying ourselves with the unleavened bread of sincerity and truth, having the interior values of Judaism and the true circumcision in our souls, aspersing the doorposts of our minds with the blood of the Lamb immolated for us, in order to keep far away our exterminator. And this not in only one period of the year, but every week.

Throughout the year we celebrate the same mysteries, commemorating with fasts in the preceding day, that is Saturday, the passion of the Saviour, as the apostles did first of all when the Bridegroom was taken away from them. Every Sunday we are vivified by the holy Body of his Passover of salvation, and we receive the seal of his precious Blood in our soul.

**Responsorial.** *1 Cor. 5: 7-8*

**R:** Christ our Passover has been immolated, alleluia. \* Let us celebrate therefore the feast with the unleavened bread of sincerity and truth. Alleluia.

**V:** Not with the old leaven, nor with the leaven of malice and perversity, but with the unleavened bread of sincerity and truth.

**R:** Let us celebrate therefore the feast with the unleavened bread of sincerity and truth. Alleluia.

**Gospel. Lk. 24: 35-48**

*The Christ had to suffer and rise from the dead on the third day.*

**A reading from the Gospel of St. Luke.**

[Luke 24:35] Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

[Luke 24:36] As they were saying this, Jesus himself stood among them.

[Luke 24:37] But they were startled and frightened, and supposed that they saw a spirit.

[Luke 24:38] And he said to them, "Why are you troubled, and why do questionings rise in your hearts?"

[Luke 24:39] See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have."

[Luke 24:41] And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?"

[Luke 24:42] They gave him a piece of broiled fish,

[Luke 24:43] and he took it and ate before them.

[Luke 24:44] Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled."

[Luke 24:45] Then he opened their minds to understand the scriptures,

[Luke 24:46] and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,

[Luke 24:47] and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem.

[Luke 24:48] You are witnesses of these things.

## FRIDAY IN THE OCTAVE

### CYCLE 1

**First Reading.** *1 Pt. 3: 18- 4: 11*

*The expectation for the coming of Christ in the glory of the resurrection.*

**A reading from the First Letter of St. Peter, apostle.**

[1 Pet 3:18] For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit;

[1 Pet 3:19] in which he went and preached to the spirits in prison,

[1 Pet 3:20] who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

[1 Pet 3:21] Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ,

[1 Pet 3:22] who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

### CHAPT

#### ER 4

[1 Pet 4:1] Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin,

[1 Pet 4:2] so as to live for the rest of the time in the flesh no longer by human passions but by the will of God.

[1 Pet 4:3] Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

[1 Pet 4:4] They are surprised that you do not now join them in the same wild profligacy, and they abuse you;

[1 Pet 4:5] but they will give account to him who is ready to judge the living and the dead.

[1 Pet 4:6] For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God.

[1 Pet 4:7] The end of all things is at hand; therefore keep sane and sober for your prayers.



[1 Pet 4:8] Above all hold unfailing your love for one another, since love covers a multitude of sins.

[1 Pet 4:9] Practice hospitality ungrudgingly to one another.

[1 Pet 4:10] As each has received a gift, employ it for one another, as good stewards of God's varied grace:

[1 Pet 4:11] whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen.

**Responsorial.** *Cfr. 1 Pt. 3: 18-22*

**R:** Christ has died for sins once and for all, the just one for the unjust, in order to lead us back to God; \* put to death in the flesh, he lives in the spirit, alleluia.

**V:** He is at the right hand of God: he has defeated death and has made us the heirs of eternal life;

**R:** put to death in the flesh, he lives in the spirit, alleluia.

**Second Reading.** *Cat. 21, Mist. 3:1-3*

*The anointing of the Holy Spirit.*

**A reading from the “Catechesis” of Jerusalem.**

Now that you have been baptised into Christ and have put on Christ, you have become conformed to the Son of God. For God destined us to be his sons, so he has made us like to the glorious body of Christ. Hence, since you share in Christ, it is right to call you ‘Christs’ or anointed ones. As God said referring to you: ‘Touch not my anointed ones’.

You have become ‘Christs’ by receiving the sign of the Holy Spirit. Since you are images of Christ, all the rites carried out over you have a symbolic meaning. Christ bathed in the river Jordan, and having imparted to the waters the divine touch of his body, he emerged from them, and the Holy Spirit descended upon him in substantial form, like coming to rest on like.

In the same way, when you emerged from the pool of sacred waters you were anointed in a manner corresponding to Christ’s anointing. That anointing is the Holy Spirit, of whom the blessed Isaiah spoke when he prophesied in the person of the Lord: ‘The Spirit of the Lord is upon me

because he has anointed me; he has sent me to bring good tidings to the poor’.

For Christ was not anointed by human hand with any tangible oil. No, the Father chose him to be Saviour of the whole world, and anointed him with the Holy Spirit. As Peter says, ‘Jesus of Nazareth whom God anointed with the Holy Spirit’. Again, the prophet David cried out: ‘Your throne, O God, endures forever and ever; your royal sceptre is a sceptre of equity. You love righteousness and hate wickedness; therefore God, our God, has anointed you with the oil of gladness above your fellows’.

Christ was anointed with the spiritual oil of gladness, that is with the Holy Spirit, who is called the oil of gladness because he is the author of spiritual joy; and you have been anointed with chrism because you have become fellows and sharers of Christ.

But be sure not to regard the chrism merely as ointment. Just as the bread of the Eucharist after the invocation of the Holy Spirit is no longer just bread, but the body of Christ, so when the Holy Spirit has been invoked on the holy chrism it is no longer mere or ordinary ointment; it is the gift of Christ, which through the presence of the Holy Spirit instils his divinity into us. It is applied to your forehead and organs of sense with a symbolic meaning; the body is anointed with visible ointment, and the soul is sanctified by the holy, hidden Spirit.

**Responsorial.** *ep. 1: 13-14; 2 Cor. 1: 21-22*

**R:** You have believed the good news, and have been stamped with the seal of the Holy Spirit, the pledge of our inheritance, \* which brings freedom for those whom God has taken for his own, to make his glory praised, alleluia.

**V:** God has anointed us, giving us the pledge, the Spirit that we carry in our hearts, and marking us with his seal

**R:** which brings freedom for those whom God has taken for his own, to make his glory praised, alleluia.

## CYCLE 2

**First Reading.** *Act. 3: 12- 4:4*

*Discourse of Peter on the glorification of Jesus, Son of God.*

**A reading from the Acts of the Apostles.**

[Acts 3:12] And when Peter saw it he addressed the people, "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk?

[Acts 3:13] The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him.

[Acts 3:14] But you denied the Holy and Righteous One, and asked for a murderer to be granted to you,

[Acts 3:15] and killed the Author of life, whom God raised from the dead. To this we are witnesses.

[Acts 3:16] And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all.

[Acts 3:17] "And now, brethren, I know that you acted in ignorance, as did also your rulers.

[Acts 3:18] But what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.

[Acts 3:19] Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord,

[Acts 3:20] and that he may send the Christ appointed for you, Jesus,

[Acts 3:21] whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old.

[Acts 3:22] Moses said, `The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you.

[Acts 3:23] And it shall be that every soul that does not listen to that prophet shall be destroyed from the people.'

[Acts 3:24] And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days.

[Acts 3:25] You are the sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, `And in your posterity shall all the families of the earth be blessed.'

[Acts 3:26] God, having raised up his servant, sent him to you first, to bless you in turning every one of you from your wickedness."

ER 4

[Acts 4:1] And as they were speaking to the people, the priests and the captain of the temple and the Sad'ducees came upon them,

[Acts 4:2] annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

[Acts 4:3] And they arrested them and put them in custody until the morrow, for it was already evening.

[Acts 4:4] But many of those who heard the word believed; and the number of the men came to about five thousand.

**Responsorial.** *Act. 3: 14-15; Ps. 4: 4*

**R:** You have rejected the Holy and Just One, you have asked for the release of a murderer and have killed the author of life. But God has raised him from the dead. \* And of this we are witnesses. Alleluia.

**V:** Know that God works prodigies for his faithful.

**R:** And of this we are witnesses. Alleluia.

**Second Reading.** *Book 2, 14*

*Baptism makes us immortals and similar to God.*

**A reading from the “Three books on the Trinity” of Didimus of Alexandria.**

Authentic is that baptism that, after the coming of the Son and the manifestation of the Holy Spirit – both after the visible coming, and in that which is worked every day or rather every single hour, or better every instant – frees forever from every sin those who descend into the pool. Besides this, this baptism, through grace and without any exclusion, makes everyone first-born brothers and just born, be it those who are at a tender age, as well as those of an advanced age. Even those to whom this responsibility, according to the laws of the world, cannot be entrusted without risking the goods of the earth, because of the number of years that are too little or too many, even to them is tranquilly handed over the entire divine riches. Therefore they sing exulting: “the Lord is my shepherd, I lack nothing: on grassy pastures he makes me rest, to peaceful waters he leads me”; and again: “You prepare a banquet for me under the eyes of my enemies; you cover my head with oil, my chalice brims over” (Ps. 23: 1-2,

5). The angel that once moved the waters was the precursor of the Holy Spirit; John, in the likeness of that angel, is called angel of the Lord, was chosen as his precursor and baptised him in the Jordan. Besides the chrism with which Aaron, Moses and later on all those who were anointed by the horn of the priest were anointed – who through the chrism were called christs, that is anointed – was the type of sanctifying chrism that we receive. This, although it is poured out on the body does good to the spirit. In fact, as soon as the faith in the most holy Trinity comes into our hearts, the word of the Spirit in our mouths, the seal of Christ on our foreheads, as soon as that is we receive the baptism and the chrism confirms us, immediately favourably we find the Trinity, who by nature infuses its good. It comes immediately in us; and in that same instant the unclean spirits come out from the by now pure hearts, the worldly interests go away, all types of wicked passions flee, every sin is remitted, our names are written in the book of life and the gifts of heaven are poured out on us; to the point that the same Trinity, ineffably generous and provident, wanting to be the beginning of every good action, anticipates our own intentions and surpasses them. Those who are enrolled in order to remain alive in Jerusalem will be called saints, when the Lord will have washed the ugliness of the sons and daughters of Sion and purified the insides with the blood, with the Spirit of justice and with fire (cfr. Is. 4: 3-4). Peter in his first letter says that, if once the baptism saved in the figure, much more will the baptism that is in the truth make us immortal and deify us. He writes in fact: “and this water symbolizes baptism that now saves you also – and not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God’s right hand – with angels, authorities and powers in submission to him” (1 Pt. 3: 21).

We who have become spiritual, do not only see and perceive these things, but we are freely illuminated also by the Holy Spirit and we enjoy of these goods while we participate of the Body of Christ and we taste the immortal source.

**Responsorial.** *Is. 44: 3-4; Jn. 4: 14*

**R:** I will make waters flow on the parched ground, torrents on the dry land: I will spread my Spirit. \* They will grow like willows along running waters, alleluia.

**V:** I will become in them a spring of water that flows to eternal life.  
**R.** They will grow like willows along running waters, alleluia.

**Gospel. Jn. 21: 1-14**

*Jesus drew near, took the bread and gave it to them and so also with the fish.*

**A reading from the Gospel of St. John.**

[John 21:1] After this Jesus revealed himself again to the disciples by the Sea of Tibe'ri-as; and he revealed himself in this way.

[John 21:2] Simon Peter, Thomas called the Twin, Nathan'a-el of Cana in Galilee, the sons of Zeb'edee, and two others of his disciples were together.

[John 21:3] Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing.

[John 21:4] Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus.

[John 21:5] Jesus said to them, "Children, have you any fish?" They answered him, "No."

[John 21:6] He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish.

[John 21:7] That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea.

[John 21:8] But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

[John 21:9] When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread.

[John 21:10] Jesus said to them, "Bring some of the fish that you have just caught."

[John 21:11] So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn.

[John 21:12] Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord.

[John 21:13] Jesus came and took the bread and gave it to them, and so with the fish.

[John 21:14] This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

# SATURDAY IN THE OCTAVE

## CYCLE 1

**First Reading.** *1 Pt. 4: 12- 5: 14*

*Exhortation to the elders and the youth.*

**A reading from the First Letter of St. Peter, apostle.**

[1 Pet 4:12] Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you.

[1 Pet 4:13] But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

[1 Pet 4:14] If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you.

[1 Pet 4:15] But let none of you suffer as a murderer, or a thief, or a wrongdoer, or a mischief-maker;

[1 Pet 4:16] yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God.

[1 Pet 4:17] For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God?

[1 Pet 4:18] And "If the righteous man is scarcely saved, where will the impious and sinner appear?"

[1 Pet 4:19] Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

## CHAPT

### ER 5

[1 Pet 5:1] So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed.

[1 Pet 5:2] Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly,

[1 Pet 5:3] not as domineering over those in your charge but being examples to the flock.



[1 Pet 5:4] And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

[1 Pet 5:5] Likewise you that are younger be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble."

[1 Pet 5:6] Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you.

[1 Pet 5:7] Cast all your anxieties on him, for he cares about you.

[1 Pet 5:8] Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour.

[1 Pet 5:9] Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world.

[1 Pet 5:10] And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you.

[1 Pet 5:11] To him be the dominion for ever and ever. Amen.

[1 Pet 5:12] By Silva'nus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God; stand fast in it.

[1 Pet 5:13] She who is at Babylon, who is likewise chosen, sends you greetings; and so does my son Mark.

[1 Pet 5:14] Greet one another with the kiss of love. Peace to all of you that are in Christ.

**Responsorial.** *Cfr. 1 Pt. 4: 13; Lk. 6: 22*

**R:** Rejoice in the measure in which you share Christ's sufferings, \* you will rejoice when his glory will appear, alleluia.

**V:** Blessed are you when men hate you because of the Son of man:

**R:** you will rejoice when his glory will appear, alleluia.

**Second Reading.** *Cat. 22, Mist. 4, 1. 3-6. 9*

*The bread of heaven and the drink of salvation.*

**A reading from the "Catechesis" of Jerusalem.**

‘Our Lord Jesus Christ on the night when he was betrayed took bread, and when he had given thanks, he broke it and handed it to his disciples saying: ‘Take and eat; this is my body’. And taking the cup, and giving thanks, he said: ‘Take and drink; this is my blood’. Since then, Christ himself clearly described the bread to us in the words, ‘This is my body’, who will dare henceforward to dispute it? And since he has emphatically said, ‘This is my blood’, who will waver in the slightest and say it is not his blood?

So let us partake with the fullest confidence that it is the body and blood of Christ. For his body has been bestowed on you under the figure of bread, and his blood under the figure of wine, so that by partaking of Christ’s body and blood you may become one body and blood with him. This is how we become bearers of Christ, since his body and blood spreads throughout our limbs; this is how, in the blessed Peter’s words, ‘we become partakers of the divine nature’.

Christ once said in conversation with the Jews: ‘Unless you eat my flesh and drink my blood, you have no life in you’. They were scandalized because they did not interpret his words spiritually; they retreated from his presence, thinking he was exhorting them to cannibalism.

Even in the Old Testament there were ‘Loaves of the Presence’, but since they belonged to the old dispensation they have come to an end. But in the New Testament the bread is of heaven and the chalice brings salvation, and they sanctify the soul and the body; for as the bread relates to the body, so the Word harmonizes with the soul.

Do not, then regard the bread and wine as nothing but bread and wine, for they are the body and blood of Christ as the master himself has proclaimed. Though your senses suggest otherwise, let faith reassure you.

You have been taught and fully instructed that what seems to be bread is not bread, though it appears to be such to the sense of taste, but the body of Christ; that what seems to be wine is not wine, though the taste would have it so, but the blood of Christ; that David was speaking of this long ago when he sang, ‘Bread strengthens the heart of man, that he may make his face glad with oil’. So strengthen your heart by partaking of that spiritual bread, and gladden the face of your soul.

May you unveil it with conscience undefiled, and reflect the glory of the Lord, and pass from glory to glory in Christ Jesus our Lord. To him be honour, power and glory forever and ever. Amen.

**Responsorial.** *Lk. 22: 19; Ex. 12: 27*

**R:** Jesus took some bread, and when he had given thanks, he broke it and gave it to his disciples saying, This is my body that is given for you. \* Do this as a memorial of me, alleluia.

**V:** When your children ask you. What does this ritual mean? You will tell them, It is the sacrifice of the Passover of the Lord.

**R:** Do this as a memorial of me, alleluia.

## CYCLE 2

**First Reading.** *Act. 4: 5-31*

*Peter and John in front of the Sanhedrin.*

**A reading from the Acts of the Apostles.**

[Acts 4:5] On the morrow their rulers and elders and scribes were gathered together in Jerusalem,

[Acts 4:6] with Annas the high priest and Ca'iaphas and John and Alexander, and all who were of the high-priestly family.

[Acts 4:7] And when they had set them in the midst, they inquired, "By what power or by what name did you do this?"

[Acts 4:8] Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,

[Acts 4:9] if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed,

[Acts 4:10] be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well.

[Acts 4:11] This is the stone which was rejected by you builders, but which has become the head of the corner.

[Acts 4:12] And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

[Acts 4:13] Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus.

[Acts 4:14] But seeing the man that had been healed standing beside them, they had nothing to say in opposition.

[Acts 4:15] But when they had commanded them to go aside out of the council, they conferred with one another,

[Acts 4:16] saying, "What shall we do with these men? For that a notable sign has been performed through them is manifest to all the inhabitants of Jerusalem, and we cannot deny it.

[Acts 4:17] But in order that it may spread no further among the people, let us warn them to speak no more to any one in this name."

[Acts 4:18] So they called them and charged them not to speak or teach at all in the name of Jesus.

[Acts 4:19] But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge;

[Acts 4:20] for we cannot but speak of what we have seen and heard."

[Acts 4:21] And when they had further threatened them, they let them go, finding no way to punish them, because of the people; for all men praised God for what had happened.

[Acts 4:22] For the man on whom this sign of healing was performed was more than forty years old.

[Acts 4:23] When they were released they went to their friends and reported what the chief priests and the elders had said to them.

[Acts 4:24] And when they heard it, they lifted their voices together to God and said, "Sovereign Lord, who didst make the heaven and the earth and the sea and everything in them,

[Acts 4:25] who by the mouth of our father David, thy servant, didst say by the Holy Spirit, `Why did the Gentiles rage, and the peoples imagine vain things?

[Acts 4:26] The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and against his Anointed' --

[Acts 4:27] for truly in this city there were gathered together against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,

[Acts 4:28] to do whatever thy hand and thy plan had predestined to take place.

[Acts 4:29] And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness,

[Acts 4:30] while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus."

[Acts 4:31] And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

**Responsorial.** *Act. 4: 12, 11*

**R:** In no one else is there salvation, \* in fact there is no other name given to men under heaven, in which it has been established that we can be saved. Alleluia.

**V:** This Jesus is the stone that, discarded by you builders, has become the cornerstone.

**R:** In fact there is no other name given to men under heaven, in which it has been established that we can be saved. Alleluia.

**Second Reading.** *Disc. 45, 5*

*The Saviour is risen: what can be a more beautiful announcement?*

**A reading from the "Discourses on the Old Testament" of St. Augustine, bishop.**

What is the Church? It is the Body of Christ. Unite yourself to the head and you will have the entire man. The head and the body in fact form only one man. Who is the head? It is he who was born from the Virgin Mary, who assumed mortal flesh, but without sin; who was beaten, scourged, despised and crucified by the Jews, who "was put to death for our sins and resurrected for our justification" (Rm. 4: 25).

This is the head of the Church, this is the bread that comes from that land. His body then, which is it? It is his bride, the Church. In fact "the two form only one flesh. This is a great mystery; I say it of Christ and of the Church" (Ep. 5: 31-32). The Lord also in the gospel, speaking of the relationship between husband and wife says: "Now they are not anymore two, but only one flesh" (Mt. 19: 6). So also the Man- God, Jesus Christ, wanted to be only one thing with his Church. Up there the Head, down here his members. He did not want to rise together with the members but before them, so that the members could enter into possession of that which they had hoped for.

For this the head wanted to die, in order to be the first to rise and to ascend into heaven, so that all the members could place their hope in him, while waiting to see the fulfilment in them everything in which the head had preceded them. Was it really necessary that the Christ should die? He, the Word of God, through whom all things were made, of whom it is written: “In the beginning was the Word and the Word was God, and the Word was with God. Everything was made through him” (Jn. 1: 1,3). He is crucified, he is mocked, he is pierced by the lance, he is buried. “And everything was made through him” (Jn. 1: 3). But since he deigned to make himself the head of the Church, it would have despaired of its own resurrection if it had not seen its head rising.

He was first seen by the women and announced to men. The women saw the risen Lord first, and from the women the gospel was announced to the evangelists, future apostles: the Christ was announced to them by the women. Gospel in Latin is translated is “good news”; he who knows Greek then knows what “gospel” signifies. It is therefore the good announcement. Our saviour is risen: what announcement could we shout out that is more beautiful than this?

**Responsorial.** *Cfr. Mk. 16: 6-7*

**R:** The angel of the Lord spoke to the women and said: You are searching for Jesus the Nazarene, the crucified: \* he is risen, he is not here, alleluia, alleluia.

**V:** Go, tell his disciples and Peter.

**R:** He is risen, he is not here, alleluia, alleluia.

**Gospel.** *Mk. 16: 9-15*

*Go out into the whole world and preach the gospel.*

**A reading from the Gospel of St. Mark.**

[Mark 16:9] Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

[Mark 16:10] She went and told those who had been with him, as they mourned and wept.

[Mark 16:11] But when they heard that he was alive and had been seen by her, they would not believe it.

[Mark 16:12] After this he appeared in another form to two of them, as they were walking into the country.

[Mark 16:13] And they went back and told the rest, but they did not believe them.

[Mark 16:14] Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.

[Mark 16:15] And he said to them, "Go into all the world and preach the gospel to the whole creation.