

The Sunday Mass

PRAYER GUIDE

VOLUME 107



ACT OF SPIRITUAL COMMUNION

My Jesus,

I believe that You are in the Blessed Sacrament.

I love You above all things, and

I long for You in my soul.

Since I cannot now receive You sacramentally,
come at least spiritually into my heart.

As though You have already come, I embrace You
and unite myself entirely to You; never permit
me to be separated from You.

O Sacrament most holy, O Sacrament divine, All
praise and all thanksgiving be every moment
thine.

Amen

PRAYER FOR VOCATIONS

God our Father,

we thank you for calling men and women
to serve in your Son's Kingdom as priests,
deacons, religious, and consecrated persons.

Send your Holy Spirit

to help us respond generously
and courageously to your call.

May our community of faith support
vocations of sacrificial love in our youth.

We ask this through our Lord Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Amen.

—USCCB

The Sunday Mass

PRAYER GUIDE



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| | |
|-----------------------------------|--------------|
| INTRODUCTION | 3 |
| First Sunday of Advent | 5 |
| Second Sunday of Advent | 9 |
| Third Sunday of Advent | 13 |
| Fourth Sunday of Advent | 17 |
| Christmas | 21 |
| Holy Family | 25 |
| Epiphany of the Lord | 29 |
| Baptism of the Lord | 33 |
| Second Sunday of the Year | 37 |
| Third Sunday of the Year | 41 |
| Fourth Sunday of the Year | 45 |
| Fifth Sunday of the Year | 49 |
| Sixth Sunday of the Year | 53 |
| First Sunday of Lent | 57 |
| THE ORDER OF THE MASS..... | 61-72 |
| Second Sunday of Lent | 73 |
| Third Sunday of Lent | 77 |
| Fourth Sunday of Lent..... | 81 |
| Fifth Sunday of Lent | 85 |
| Passion/Palm Sunday..... | 89 |
| Easter..... | 93 |
| Second Sunday of Easter | 97 |
| Third Sunday of Easter | 101 |
| Fourth Sunday of Easter..... | 105 |
| Fifth Sunday of Easter | 109 |
| Sixth Sunday of Easter | 113 |
| Seventh Sunday of Easter | 117 |
| Pentecost..... | 121 |

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WELCOME FROM FR. PAUL



Dear Friends in Faith and Friends of THE SUNDAY MASS,

On the First Sunday of Advent 2025 we begin this new edition, Volume 107 of *The Prayer Guide*. We are happy to offer you this prayer guide for your spiritual enrichment and to help you follow along with us each week as we celebrate THE SUNDAY MASS.

As we begin our *Fifty-Fifth* year of THE SUNDAY MASS, we are reminded in our readings from the Evangelist Matthew and the Prophet Isaiah on this First Sunday of Advent “to stay awake . . . to be prepared . . . and to always walk in the light of the Lord!” These strong, hope filled words remind us why we come together each Sunday. We want to always be prepared, awake, and faith filled people walking in the light of the Lord. Every Sunday through the gift of television and the internet we celebrate the great gift of the Holy Eucharist as a community of faith together.

The *Passionist Community* brings you THE SUNDAY MASS via the *UPTV* and *Buzzr Channels* nationwide, via many local affiliate stations throughout the country, and via You Tube and our own web site on the internet. It is our way of helping you to be vigilant and stay connected with the community of faith called Church!

Our online community at www.TheSundayMass.org continues to grow. Many of you contact us from all over the world to tell us how much THE SUNDAY MASS means to you. We have heard from servicewomen and men who are stationed in places with no other access to the Mass, as well as Directors of Religious Education in countries who use THE SUNDAY MASS and our homilies as their primary worship and teaching tool. We are grateful to be able to offer this ministry that has truly become worldwide.

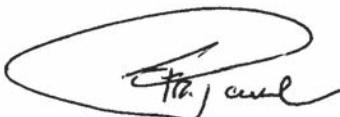
I encourage you, especially if you have not already done so, to visit our website: www.TheSundayMass.org. Our website is user friendly and it is an invaluable resource to keep us more closely connected with each of you.

Thank you for your continuing generosity that helps us to bring you THE SUNDAY MASS each week. Unlike your local parish, we are not able to pass the collection basket, so we depend on your support to help make THE SUNDAY MASS possible each week. We pay for airtime on the *UPTV* and *Buzzr* Channels along with all the production costs of THE SUNDAY MASS. We pay for this *Prayer Guide* to be printed and sent to you. So please consider sending whatever you can afford. If you cannot send anything at this time, we certainly understand.

Just a reminder that you can have a loved one remembered on air and have his or her name appear on the screen so that all viewers may join in your prayer. Please call our office using the toll-free number: **1-855-SUNMASS (786-6277)** for more information or email us at contact@TheSundayMass.org.

We are profoundly grateful for our fifty-five years of celebrating THE SUNDAY MASS and with your help and most importantly with your faith we look forward to celebrating with you each Sunday. Until we gather to celebrate Holy Mass again may the Passion of Jesus Christ be always in our hearts!

God's blessings today and always. Peace in Christ's Passion,

A handwritten signature in black ink, enclosed within a thin oval border. The signature reads "F. Paul R. Fagan, C.P." in a cursive script.

Father Paul R. Fagan, C.P.
Shepherd of THE SUNDAY MASS

FIRST SUNDAY OF ADVENT

November 30, 2025

First Reading: Isaiah 2:1-5

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

R/. *Let us go rejoicing
to the house of the Lord.*

I rejoiced because they said to me,
“We will go up to the house
of the Lord.”

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

R/. *Let us go rejoicing
to the house of the Lord.*

Second Reading: Romans 13:11-14

FIRST SUNDAY OF ADVENT

Matthew 24:37-44

A reading from the holy Gospel
according to Matthew

Jesus said to his disciples:

*“As it was in the days of Noah,
so it will be at the coming of the Son of Man.
In those days before the flood,
they were eating and drinking,
marrying and giving in marriage,
up to the day that Noah entered the ark.*

*They did not know until the flood came
and carried them all away.*

*So will it be also at the coming
of the Son of Man.*

*Two men will be out in the field;
one will be taken, and one will be left.*

*Two women will be grinding at the mill;
one will be taken, and one will be left.*

Therefore, stay awake!

*For you do not know on which day
your Lord will come.*

Be sure of this:

*if the master of the house
had known the hour of night
when the thief was coming,
he would have stayed awake
and not let his house be broken into.
So too, you also must be prepared,
for at an hour you do not expect,
the Son of Man will come.”*

The Gospel of the Lord.



PHOTO: BRENT

*‘Come, let us climb the Lord’s mountain,
to the house of the God of Jacob,
that he may instruct us in his ways,
and we may walk in his paths.’*

—Isaiah 2:3

FIRST SUNDAY OF ADVENT

Stay Awake

In today's gospel, Jesus speaks to his disciples about the coming of the Son of Man, comparing it to the days of Noah before the flood. Upon a first read of the text, my reaction was to consider it a cautionary commentary or even a threat of a severe reckoning if I don't behave. However, upon further reflection, I think Jesus is going much deeper, offering insight into our transient existence and guiding us to best manifest our potential while we are alive.

With the impermanence of mortal life, we are confronted with death almost daily, experiencing the losses of friends, family, and acquaintances and confronting both small tragedies and sometimes great natural disasters. How many times do we think, "Why did they have to go?" Or "How did that happen?" Or "Why did God take one of the good ones in the prime of their lives?" Often, we can think of death as some kind of retribution for bad behavior, but Jesus does not outline a cause and effect; instead he states, "You do not know on which day your Lord will come."

His message is not, "Fear my wrath," but rather, "Stay awake!" He urges us to thrive, to make the most of our lives by following his teachings of loving God and our neighbors. We can, in a way, defy death and maybe even forge a legacy on earth in his name.

This reading inspires me to reevaluate my existence and guides me to mourn the loss of family and friends without despair. Going forward, I pray that the Lord will help us to "stay awake" and utilize our gifts to best prepare for his arrival.

—*Robert Skolits*

SECOND SUNDAY OF ADVENT

December 7, 2025

First Reading: Isaiah 11:1-10

Responsorial Psalm (72:1-2, 7-8, 12-13, 17):

R/. (cf. 7) *Justice shall flourish in his time,
and fullness of peace forever.*

O God, with your judgment endow the king,
and with your justice, the king's son;
He shall govern your people with justice
and your afflicted ones with judgment.

R/. *Justice shall flourish in his time,
and fullness of peace forever.*

Second Reading: Romans 15:4-9

SECOND SUNDAY OF ADVENT

Matthew 3:1-12

A reading from the holy Gospel
according to Matthew

*John the Baptist appeared,
preaching in the desert of Judea
and saying,
“Repent,
for the kingdom of heaven is at hand!”
It was of him
that the prophet Isaiah had spoken
when he said:
“A voice of one crying out in the desert,
‘Prepare the way of the Lord,
make straight his paths.’”
John wore clothing
made of camel’s hair
and had a leather belt
around his waist.
His food was locusts
and wild honey.
At that time Jerusalem, all Judea,
and the whole region around the Jordan
were going out to him
and were being baptized by him
in the Jordan River
as they acknowledged their sins.
When he saw many of the Pharisees
and Sadducees coming to his baptism,
he said to them,
“You brood of vipers!
Who warned you to flee
from the coming wrath?
Produce good fruit*

*as evidence of your repentance.
And do not presume
to say to yourselves,
'We have Abraham as our father.'
For I tell you,
God can raise up children to Abraham
from these stones.
Even now the ax lies
at the root of the trees.
Therefore every tree that
does not bear good fruit
will be cut down
and thrown into the fire.
I am baptizing you with water,
for repentance,
but the one who is coming after me
is mightier than I.
I am not worthy to carry his sandals.
He will baptize you
with the Holy Spirit and fire.
His winnowing fan is in his hand.
He will clear his threshing floor
and gather his wheat into his barn,
but the chaff he will burn
with unquenchable fire."*

The Gospel of the Lord.

***No more war, war never again!
Peace, it is peace which must guide
the destinies of people and
of all mankind.***

—St. Paul VI

SECOND SUNDAY OF ADVENT

Look Inside so Jesus Can Be Born in You

John the Baptist arrives today to do an accountability check. He knows the Pharisees and Sadducees are there not because they want to experience the change that comes from John's baptism, but instead they are simply intrigued as if John was an attraction or entertainment, or perhaps they heard about John through their own people who were flocking to him because his message moved their hearts. But John sees through it all, he knows that the presence of the Pharisees and Sadducees is not a recognition of their need to repent.

The repentance that John preaches is not only about changing behavior that has brought harm, but to return to the gift and the real presence of the supernatural.

John tells us the baptism of Jesus is more powerful, that it brings not only repentance of sins but spirit and fire, a complete turning around, a new world to the point that this new baptism will separate the evil that kills the soul from the image of God in us, which protects us from the scourge of selfishness and forgetfulness of the needs of others.

The Second Sunday of Advent is a time of great introspection, an open invitation to change, to grow, to be encouraged, challenged and invited—to have hope in the renewed promise of the Savior. May our Eucharist and the deep faith in the Lord's presence bring each one of us to a deeper recognition that what John the Baptist proclaimed and what Isaiah envisioned can only be done by the one who changes the bread and wine into his body and blood and changes us, encourages us, endures with us, now and forever.

—*Fr. James Price, C.P.*

THIRD SUNDAY OF ADVENT

December 14, 2025

First Reading: Isaiah 35:1-6a, 10

Responsorial Psalm (146:6-7, 8-9, 9-10):

R/. (cf. Isaiah 35:4) *Lord, come and save us.*

The Lord God keeps faith forever,
secures justice for the oppressed,
gives food to the hungry.

The Lord sets captives free.

R/. *Lord, come and save us.*

Second Reading: James 5:7-10

THIRD SUNDAY OF ADVENT

Matthew 11:2-11

A reading from the holy Gospel
according to Matthew

*When John the Baptist heard in prison
of the works of the Christ,
he sent his disciples to Jesus
with this question,*

*“Are you the one who is to come,
or should we look for another?”*

Jesus said to them in reply,

*“Go and tell John what you hear and see:
the blind regain their sight,
the lame walk,
lepers are cleansed,
the deaf hear,
the dead are raised,
and the poor have the good news
proclaimed to them.*

*And blessed is the one
who takes no offense at me.”*

*As they were going off,
Jesus began to speak
to the crowds about John,*

*“What did you go out
to the desert to see?*

A reed swayed by the wind?

Then what did you go out to see?

Someone dressed in fine clothing?

*Those who wear fine clothing
are in royal palaces.*

Then why did you go out?

To see a prophet?

Yes, I tell you,

*and more than a prophet.
This is the one
about whom it is written:
'Behold,
I am sending my messenger ahead of you;
he will prepare your way before you.'*
*Amen, I say to you,
among those born of women
there has been none greater
than John the Baptist;
yet the least
in the kingdom of heaven
is greater than he."*

The Gospel of the Lord.



PHOTO: THOMAS HAWK

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

—Matthew 11:10

THIRD SUNDAY OF ADVENT

A Prophet, Messiah, Doubt and Faith

It seems odd that John would be questioning whether Jesus is indeed the Messiah. Sitting in a jail would certainly cause John to think long and hard about the choices he made leading up to his arrest and imprisonment. On some level John knows Jesus is the Messiah. After all John was called by God to prepare the way for the Messiah's coming into the world. But was John having doubts? Is this "Jesus" the one to save the people? Where is his army? What is his power?

Even in his answer, Jesus does not claim to be the Messiah. His army consists of apostles and disciples. His power lies in his acts of mercy, compassion and healing. Jesus is a leader who does not dominate people, instead he serves them, bringing them life and freedom.

Unmet expectations often lead to doubt. Just as in Jesus' time, our world today is deeply divided into those with power and money and those without. Wars rage on with millions of innocent people caught in the crossfire. Natural disasters devastate our planet. One can easily fall into despair and doubt. But let us not lose hope and trust that Jesus is with us even if we are blind to his presence. Let us continue to live, as Jesus teaches us, loving God and one another, caring for the sick and marginalized, welcoming the stranger, forgiving our neighbor, feeding the poor, caring for our world.

Faith without doubt is blind worship. It is through our doubts that our faith is tried and tested, and we become active participants in bringing about God's Kingdom in our world, here and now.

Come, Lord Jesus, come!

—Jacqueline C. Perez

FOURTH SUNDAY OF ADVENT

December 21, 2025

First Reading: Isaiah 7:10-14

Responsorial Psalm (24:1-2, 3-4, 5-6):

R/. (7c and 10b) *Let the Lord enter;
he is king of glory.*

The Lord's are the earth and its fullness;
the world and those who dwell in it.
For he founded it upon the seas
and established it upon the rivers.

R/. *Let the Lord enter;
he is king of glory.*

Second Reading: Romans 1:1-7

FOURTH SUNDAY OF ADVENT

Matthew 1:18-24

A reading from the holy Gospel
according to Matthew

*This is how the birth
of Jesus Christ came about.
When his mother Mary
was betrothed to Joseph,
but before they lived together,
she was found with child
through the Holy Spirit.
Joseph her husband,
since he was a righteous man,
yet unwilling to expose her to shame,
decided to divorce her quietly.
Such was his intention when, behold,
the angel of the Lord
appeared to him in a dream and said,
“Joseph, son of David,
do not be afraid to take Mary your wife
into your home.
For it is through the Holy Spirit
that this child has been conceived in her.
She will bear a son
and you are to name him Jesus,
because he will save his people
from their sins.”
All this took place to fulfill
what the Lord had said
through the prophet:
“Behold, the virgin shall conceive
and bear a son,
and they shall name him Emmanuel,
which means ‘God is with us.’”*

*When Joseph awoke
he did as the angel of the Lord
had commanded him
and took his wife into his home.*

The Gospel of the Lord.



PHOTO: WENDELL J. LAURENT

*My soul proclaims the greatness of the Lord;
my spirit rejoices in God my savior.
For he has looked upon his handmaid's
lowliness; behold, from now on will all ages
call me blessed.*

—Luke 1:46-48

FOURTH SUNDAY OF ADVENT

The Ways of the Lord

It is easy to imagine the emotions Joseph must have experienced in the days and nights preceding the episode in today's gospel: wounded love, shattered hopes, anger, betrayal. But whatever he felt, Joseph had to deal with a problem he had not created, and for which he could see no really satisfactory solution. As a "righteous" man, he was torn between the demands of the Law and the promptings of a compassionate heart. Surely Joseph spent hours in prayer and discernment during this period. At the end, a quiet divorce was the best option he could arrive at. Joseph slept well that night. He had done the best he could.

And then the angel appeared. During all this agonizing time God had apparently been deaf to Joseph's pleas for clarity. Now in a flash a new, exciting vision of the future emerges. Joseph is to marry Mary, adopt her child, and become an active participant in God's plan for the salvation of the world. It is a happy ending story, but the journey toward Easter is marked with the Sign of the Cross. It is not long before Joseph, Mary and the child find themselves homeless in Bethlehem, fleeing through the night from Herod's murderous designs, and exiled in a foreign land.

Doesn't this history of the one chosen family resonate with much of our own experience as believing Christians in a troubled world? We trust in the ultimate victory of good over evil, but it can be difficult to discern progress toward the victory, whether in the long sweep of history or in the circumstances of the present. Joseph's story is a reminder that, whatever the circumstances, God's power and love are at hand to sustain us.

—Sr. Mary O'Brien, C.P.

CHRISTMAS

December 25, 2025

First Reading: Isaiah 9:1-6

Responsorial Psalm (96:1-2, 2-3, 11-12, 13):

R/. (Luke 2:11) *Today is born our Savior,
Christ the Lord.*

Sing to the Lord a new song;
sing to the Lord, all you lands.
Sing to the Lord; bless his name.

R/. *Today is born our Savior,
Christ the Lord.*

Announce his salvation,
day after day.
Tell his glory among the nations;
among all peoples,
his wondrous deeds.

R/. *Today is born our Savior,
Christ the Lord.*

Second Reading: Titus 2:11-14

CHRISTMAS

Luke 2:1-14

A reading from the holy Gospel
according to Luke

*In those days a decree went out
from Caesar Augustus
that the whole world should be enrolled.
This was the first enrollment,
when Quirinius was governor of Syria.
So all went to be enrolled,
each to his own town.
And Joseph too went up from Galilee
from the town of Nazareth
to Judea, to the city of David
that is called Bethlehem,
because he was of the house and family of David,
to be enrolled with Mary, his betrothed,
who was with child.
While they were there,
the time came for her to have her child,
and she gave birth to her first born son.
She wrapped him in swaddling clothes
and laid him in a manger,
because there was no room for them in the inn.
Now there were shepherds in that region
living in the fields
and keeping the night watch over their flock.
The angel of the Lord appeared to them
and the glory of the Lord shone around them,
and they were struck with great fear.
The angel said to them,
“Do not be afraid;
for behold, I proclaim to you good news
of great joy*

*that will be for all the people.
For today in the city of David
a savior has been born for you
who is Christ and Lord.*

*And this will be a sign for you:
you will find an infant
wrapped in swaddling clothes
and lying in a manger.”*

*And suddenly there was a multitude
of the heavenly host with the angel,
praising God and saying:
“Glory to God in the highest
and on earth peace to those
on whom his favor rests.”*

The Gospel of the Lord.



ADORATION OF THE SHEPHERDS, CORREGGIO, 1520-33

CHRISTMAS

Make Room for Jesus in the Inn

Today we celebrate the great feast of Christmas, commemorating the birth of Christ. We have all heard the story before, the census decreed by Caesar Augustus, Joseph and Mary traveling to Bethlehem, and Mary giving birth to Jesus in a manger since there was no room for them at the inn.

Christmas is usually a time for gathering with family, perhaps with a festive meal and lots of presents to open. I think it is possible, in the midst of all the festivities, to lose sight of what this day is all about, and what the gospel story is trying to tell us.

Most important, I think, is to spend some time with the sentence, “She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.” It’s important for us to take the time to “make room” for Jesus in the “inn” of our hearts. We can get so busy in life, that we can lose sight of what this day is all about.

Notice too, that the angels appeared to the shepherds and told them the good news that the Savior was born. They didn’t appear to the religious authorities, but to these simple, ordinary people. Moreover, the angel told them, “Do not be afraid.”

We are all of us simple, ordinary people like the shepherds, and often things happen in our lives that make us afraid. When we take time around this feast of Christmas to make room in the “inn” of our hearts for Christ, let’s remember the message of the angel and take heart and trust in the Jesus who loves us, who hears all our fears, and heals us in time spent with him in the silence of prayer.

—*Bro. Michael Moran, C.P.*

HOLY FAMILY

December 28, 2025

First Reading: Sirach 3:2-6, 12-14

Responsorial Psalm (128:1-2, 3, 4-5):

R/. (cf. 1) *Blessed are those who fear the Lord
and walk in his ways.*

Blessed is everyone who fears the Lord,
who walk in his ways!
For you shall eat the fruit
of your handiwork;
blessed shall you be, and favored.

R/. *Blessed are those who fear the Lord
and walk in his ways.*

Second Reading: Colossians 3:12-17

HOLY FAMILY

Matthew 2:13-15, 19-23

A reading from the holy Gospel
according to Matthew

*When the magi had departed, behold,
the angel of the Lord*

*appeared to Joseph in a dream
and said,*

*“Rise, take the child and his mother,
flee to Egypt,
and stay there until I tell you.*

*Herod is going to search for the child
to destroy him.”*

Joseph rose

*and took the child and his mother
by night*

and departed for Egypt.

*He stayed there until the death of Herod,
that what the Lord had said
through the prophet might be fulfilled,
“Out of Egypt I called my son.”*

*When Herod had died, behold,
the angel of the Lord appeared in a dream
to Joseph in Egypt and said,
“Rise, take the child and his mother
and go to the land of Israel,
for those who sought the child’s life
are dead.”*

*He rose, took the child and his mother,
and went to the land of Israel.*

*But when he heard that Archelaus
was ruling over Judea
in the place of his father Herod,
he was afraid to go back there.*

*And because he had been warned
in a dream,
he departed for the region of Galilee.
He went and dwelt
in a town called Nazareth,
so that what had been spoken
through the prophets
might be fulfilled,
“He shall be called a Nazorean.”*

The Gospel of the Lord.



PHOTO: MICHAEL COGHLAN

***Blessed are those who fear the Lord
and walk in his ways.***

—Psalm 128:1

HOLY FAMILY

Bringing up the Child

On the feast of the Holy Family, we remember that Jesus, the Word made flesh and born of Mary, was brought up in a family in a small Galilean hill town called Nazareth. We're pretty sure, from archaeological evidence, that Mary, Joseph and the child Jesus didn't live there in isolation. Nazareth was a close-knit town of extended families living and working together.

Mary and Joseph certainly had the key role in bringing Jesus up. They looked to his needs, held him in their arms, fed and clothed him, stayed up at night when he was sick. They taught him his first words, guided his first steps. They brought him to the synagogue and the temple. He learned his religious tradition from them; they taught him to pray. They listened to his questions and told him what was happening in the world around him.

Some find an ordinary upbringing of Jesus hard to accept. Ancient stories say he performed extraordinary miracles as a child, but the church rejected those stories because they take away the human way in which Jesus grew in wisdom, age and grace. Mary and Joseph brought him up. Angels didn't do it, they did.

Jesus' years in Nazareth were hidden years. That doesn't mean they aren't important, they are. Jesus of Nazareth lived in a family quietly, simply, hardly observed. His family was a hidden spring of water nourishing him in life little by little: God made visible. Jesus spent most of his life in a family in Nazareth. Doesn't that say a family is important?

—*Fr. Victor Hoagland, C.P.*

EPIPHANY OF THE LORD

January 4, 2026

First Reading: Isaiah 60:1-6

Responsorial Psalm (72:1-2, 7-8, 10-11, 12-13):

R/. (cf. 11) *Lord, every nation on earth
will adore you.*

O God, with your judgment
endow the king,
and with your justice,
the king's son;
He shall govern your people
with justice
and your afflicted ones
with judgment.

R/. *Lord, every nation on earth
will adore you.*

Second Reading: Ephesians 3:2-3a, 5-6

EPIPHANY OF THE LORD

Matthew 2:1-12

A reading from the holy Gospel
according to Matthew

*When Jesus was born in Bethlehem of Judea,
in the days of King Herod,*

behold, magi from the east

arrived in Jerusalem, saying,

“Where is the newborn king of the Jews?

We saw his star at its rising

and have come to do him homage.”

When King Herod heard this,

he was greatly troubled,

and all Jerusalem with him.

Assembling all of the chief priests

and the scribes of the people,

he inquired of them

where the Christ was to be born.

They said to him, “In Bethlehem of Judea,

for thus it has been written through the prophet:

‘And you, Bethlehem, land of Judah,

are by no means least

among the rulers of Judah;

since from you shall come a ruler,

who is to shepherd my people Israel.”

Then Herod called the magi secretly

and ascertained from them the time

of the star’s appearance.

He sent them to Bethlehem,

and said,

“Go and search diligently for the child.

When you have found him,

bring me word,

that I too may go and do him homage.”

After their audience with the king,
they set out.
And behold, the star that they had seen
at its rising
preceded them,
until it came and stopped over the place
where the child was.
They were overjoyed at seeing the star,
and on entering the house
they saw the child with Mary his mother.
They prostrated themselves
and did him homage.
Then they opened their treasures
and offered him gifts of gold,
frankincense, and myrrh.
And having been warned in a dream
not to return to Herod,
they departed for their country
by another way.

The Gospel of the Lord.

*It's a lesson we all need—to let alone the
things that do not concern us.
He has other ways for others to follow Him;
all do not go by the same path.
It is for each of us to learn the path by which
He requires us to follow Him,
and to follow Him in that path.*

—St. Katharine Drexel

EPIPHANY OF THE LORD

Guided by Light, Changed by Encounter

The story of the Magi in Matthew 2:1-12 is a powerful reminder that spiritual journeys often begin with a question, a search, a sense that something greater is drawing us forward. The Magi, outsiders from a distant land, saw a star and followed it—not because they knew exactly where it would lead, but because they trusted the light enough to take the first step.

What's striking is that their journey brought them not to a palace or throne, but to a humble home and a child. There, they bowed in awe and offered what they had. In this sacred encounter, they were changed—and chose a different path forward.

This passage invites us to reflect on what lights our way. What are the stars we choose to follow? Is it love, truth, curiosity, the desire to heal or connect? And once we arrive—when we are met with something unexpected, simple, and holy—are we open to being transformed?

The Magi's story also reminds us that divine revelation is not confined to one people or tradition. These were seekers from afar, drawn by signs in the sky, led by faith more than certainty. Their presence affirms that the sacred welcomes those who come from different paths with open hearts.

In a world filled with distraction and division, may we, too, keep watch for the light. May we follow it with courage, offer our gifts generously, and allow the sacred to reorient us—so that, like the Magi, we may return home by another way.

Let us remain open to the mystery that guides, the wisdom that humbles, and the love that transforms.

—*Jean Baumgartner*

BAPTISM OF THE LORD

January 11, 2026

First Reading: Isaiah 42:1-4, 6-7

Responsorial Psalm (29:1-2, 3-4, 3, 9-10):

R/. (11b) *The Lord will bless his people with peace.*

Give to the Lord, you sons of God,
give to the Lord glory and praise,
Give to the Lord the glory due his name;
adore the Lord in holy attire.

R/. *The Lord will bless his people with peace.*

Second Reading: Acts 10:34-38

BAPTISM OF THE LORD

Matthew 3:13-17

A reading from the holy Gospel
according to Matthew

*Jesus came from Galilee
to John at the Jordan
to be baptized by him.
John tried to prevent him,
saying,
“I need to be baptized by you,
and yet you are coming to me?”
Jesus said to him in reply,
“Allow it now,
for thus it is fitting for us
to fulfill all righteousness.”
Then he allowed him.
After Jesus was baptized,
he came up from the water and behold,
the heavens were opened for him,
and he saw the Spirit of God
descending like a dove
and coming upon him.
And a voice came from the heavens,
saying,
“This is my beloved Son,
with whom I am well pleased.”*

The Gospel of the Lord.



PHOTO: CHARCOAL SOUL

*Make us worthy, Lord,
to serve our fellow men throughout
the world who live and die
in poverty or hunger.
Give them, through our hand this day
their daily bread, and by our
understanding love,
give peace and joy.*

—Mother Teresa

BAPTISM OF THE LORD

The Welcome

He seemed to be just another person in line for John's baptism of repentance. Yet John had seen him coming. When it was Jesus' turn, John demurred. This was not what he expected, Jesus said to allow it for now. What happened that day was not just ritual, but another moment of salvation history. This was the start of Jesus' public ministry. He was doing the will of his father.

In a few minutes it would become clearer, to Jesus and to John. The heavens opened, a dove came down, and a voice from heaven confirmed that Jesus was the One.

We may not have been on the sidelines that day, but we are heirs and witnesses of God's redemptive love. When we are baptized, we receive the adoption of God, the fellowship with others; the new life that we prayed for is ours.

Yet sadly enough, as we get older and have different experiences, our memory, our desire and, sometimes, even our belief and love of God begins to fade. Even if that is not our personal experience, we know people who have walked away. We celebrate this feast today to renew our faith, hope, and love in not only Jesus, but to once again believe in the power and promise of the Holy Trinity. We need to spend some time in quiet reflection to direct our lives toward Jesus. That happens by listening, surrounding ourselves with right relations, and living like that beloved son or daughter. We are called to be inspired by what God has done for us and to help others who are also looking for God.

—*Fr. Michael Greene, C.P.*

SECOND SUNDAY OF THE YEAR

January 18, 2026

First Reading: Isaiah 49:3, 5-6

Responsorial Psalm (40:2, 4, 7-8, 8-9, 10):

R/. (8a and 9a) *Here am I, Lord;
I come to do your will.*

I have waited, waited for the Lord,
and he stooped toward me and
heard my cry.
And he put a new song into my mouth,
a hymn to our God.

R/. *Here am I, Lord;
I come to do your will.*

Second Reading: 1 Corinthians 1:1-3

SECOND SUNDAY OF THE YEAR

John 1:29-34

A reading from the holy Gospel
according to John

*John the Baptist saw Jesus
coming toward him
and said,*

*“Behold, the Lamb of God,
who takes away the sin of the world.
He is the one of whom I said,
‘A man is coming after me
who ranks ahead of me
because he existed before me.’
I did not know him,
but the reason
why I came baptizing with water
was that he might be made known
to Israel.”*

*John testified further,
saying,
“I saw the Spirit come down
like a dove from heaven
and remain upon him.
I did not know him,
but the one who sent me
to baptize with water told me,
‘On whomever you see the Spirit come down
and remain,
he is the one who will baptize
with the Holy Spirit.’
Now I have seen and testified
that he is the Son of God.”*

The Gospel of the Lord.



PHOTO: YE WANG

*Here am I, Lord;
I come to do your will.*

—Psalm 40:8a,9a

SECOND SUNDAY OF THE YEAR

Reborn in the Spirit

Today's gospel is all about John the Baptist, the forerunner of Christ. He was preparing the way for the Messiah. And he was able to do this because of the way he had lived his life. He spent most of it in the desert. The desert is a pared-down place, with little to distract the one who goes there. It allows one to be silent and focused, to be centered.

This was the case with John the Baptist. His time in the desert allowed him to be focused. We're told that when Jesus came to be baptized, he recognized him. He states that "... the reason I came baptizing is that he might be made known to Israel." He further states that Jesus "...is the one who will baptize with the Holy Spirit." This is the purpose of Jesus' coming: that we might be born again in the Spirit.

We've been reborn in the Spirit at our baptism. But this Gospel about John the Baptist is saying more than that. Like John the Baptist we are being called to a desert experience. Not many of us can spend time in an actual desert but we can all go into a virtual desert. We can find a quiet place in our homes, in a church, walking in a park or by the shore, and quiet down. This allows us to come to know Jesus more and more. Let's take time daily to pray, spending time with Jesus in the desert of our hearts, getting to know him better and listening to him telling us how much he appreciates us being his friend and spending time with him. And also, let us take after John the Baptist by making known to others in our lives in any way we can, the beauty of this kind of a relationship with Christ.

—*Bro. Michael Moran, C.P.*

THIRD SUNDAY OF THE YEAR

January 25, 2026

First Reading: Isaiah 8:23-9:3

Responsorial Psalm (27:1. 4, 13-14):

R/. (1a) *The Lord is my light and my salvation.*

The Lord is my light and my salvation;
whom should I fear?

The Lord is my life's refuge;
of whom should I be afraid?

R/. *The Lord is my light and my salvation.*

Second Reading: 1 Corinthians 1:10-13, 17

THIRD SUNDAY OF THE YEAR

Matthew 4:12-23

A reading from the holy Gospel
according to Matthew

*When Jesus heard
that John had been arrested,
he withdrew to Galilee.
He left Nazareth and went to live
in Capernaum by the sea,
in the region of Zebulun and Naphtali,
that what had been said
through Isaiah the prophet
might be fulfilled:
“Land of Zebulun and land of Naphtali,
the way to the sea, beyond the Jordan,
Galilee of the Gentiles,
the people who sit in darkness
have seen a great light,
on those dwelling in a land
overshadowed by death light has arisen.”
From that time on,
Jesus began to preach and say,
“Repent, for the kingdom of heaven is at hand.”
As he was walking by the Sea of Galilee,
he saw two brothers, Simon who is called Peter,
and his brother Andrew,
casting a net into the sea;
they were fishermen.
He said to them, “Come after me,
and I will make you fishers of men.”
At once they left their nets and followed him.
He walked along from there
and saw two other brothers,
James, the son of Zebedee, and his brother John.*

*They were in a boat, with their father Zebedee,
mending their nets.*

*He called them, and immediately
they left their boat and their father
and followed him.*

*He went around all of Galilee,
teaching in their synagogues,
proclaiming the gospel of the kingdom,
and curing every disease
and illness among the people.*

The Gospel of the Lord.



PHOTO: DELAYED GRATIFICATION

*The harvest is plenty;
laborers are few.
Come with me into the fields.
Your arms may grow weary;
your shoes will wear thin.
Come with me into the fields.*

—Dan Schutte, S.J.
(based on Matthew 9:38)

THIRD SUNDAY OF THE YEAR

A Train is Coming

In the film “Stand by Me,” four boys set out from their home with the intention of locating a deceased body. It is a considerable distance from home and they choose to follow the railroad tracks, remaining alert for an oncoming train. They feel the ground and tracks as they go. They don’t want to be surprised by a train sneaking up on them. Nobody wants to be hit by a speeding train. Because of the danger, it is important to know ahead of time what action to take to be prepared.

In today’s gospel, Jesus tells us that the Kingdom of Heaven is approaching and therefore some action needs to be taken. It is essential to understand that the Kingdom of Heaven differs fundamentally from earthly kingdoms, kingdoms which are created to benefit only the ruling elite. The Kingdom of Heaven is not about power or exclusion but, rather, doing the will of God.

The Kingdom of Heaven leads us into the loving experience of God’s presence. We become different; our priorities change. We are all unique and yet the Kingdom of Heaven is offered to all of us equally. We prioritize others’ needs over our own. We build each other up rather than tear each other down.

If we really want the gift of new life that God is offering us in and through Jesus, then in accordance with God’s will, we must repent. There is no other way to achieve the wholeness of life we all need and want. Repent. Change your ways, turn your life around, become Godlike in your attitude and in your actions. Repent, for God’s Kingdom is close at hand. Are you ready? Look out! The train is approaching.

—*Fr. Melvin A. Shorter, C.P.*

FOURTH SUNDAY OF THE YEAR

February 1, 2026

First Reading: Zephaniah 2:3; 3:12-13

Responsorial Psalm (146:6-7, 8-9, 9-10):

R/. (Matthew 5:3) *Blessed are the poor in spirit;
the kingdom of heaven is theirs!*

The Lord keeps faith forever,
secures justice for the oppressed,
gives food to the hungry

The Lord sets captives free

R/. *Blessed are the poor in spirit;
the kingdom of heaven is theirs!*

Second Reading: 1 Corinthians 1:26-31

FOURTH SUNDAY OF THE YEAR

Matthew 5:1-12a

A reading from the holy Gospel
according to Matthew

*When Jesus saw the crowds,
he went up the mountain,
and after he had sat down,
his disciples came to him.
He began to teach them, saying:
“Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger
and thirst for righteousness,
for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted
for the sake of righteousness,
for theirs is the kingdom of heaven.
Blessed are you when they insult you
and persecute you and utter every kind
of evil against you falsely because of me.
Rejoice and be glad,
for your reward will be great in heaven.”*

The Gospel of the Lord.



PHOTO: WENDELL J. LAURENT

*Blessed are they who mourn,
for they will be comforted.*

—Matthew 5:

FOURTH SUNDAY OF THE YEAR

Blessed Are...

Today we hear the beginning of the Sermon on the Mount in Matthew's Gospel (Matthew 5:1-12). Jesus' Sermon on the Mount opens with the Beatitudes. As I have gotten older and reflected often on the Beatitudes, I have come to believe they are the Commandments of the New Testament and that any place we put the Ten Commandment we should put the Beatitudes right beside them. They don't begin with "Thou Shall... or Thou Shall Not, they begin with "Blessed are...." Simply put, the Beatitudes are how we are to not only view life but more importantly they are how we are to live life.

As followers of Jesus, as people of faith, our task, our job is to live life as God's blessed people and to find the blessedness in ourselves and others. We are to place the Beatitudes before us as we awaken each day and go about our life letting go and letting God. Now to be sure this is not an easy task, because the Beatitudes seem to go against everything the world stands for. The Beatitudes are often opposite to the way culture, society, the world sees life.

The Beatitudes challenge us each day to care, respect, and to be about God's work, which often seems impossible. But remember God asks us to trust, to try and to live. Yes, each day we are to find the blessed in others and ourselves!

—*Fr. Paul Fagan, C.P.*

FIFTH SUNDAY OF THE YEAR

February 8, 2026

First Reading: Isaiah 58:7-10

Responsorial Psalm (112:4-5, 6-7, 8-9):

R/. (4a) *The just man is a light in darkness
to the upright.*

Light shines through the darkness
for the upright;
he is gracious and merciful and just.
Well for the man who is gracious and lends,
who conducts his affairs with justice.

R/. *The just man is a light in darkness
to the upright.*

Second Reading: 1 Corinthians 2:1-5

FIFTH SUNDAY OF THE YEAR

Matthew 5:13-16

A reading from the holy Gospel
according to Matthew

*Jesus said to his disciples:
“You are the salt of the earth.
But if salt loses its taste,
with what can it be seasoned?
It is no longer good for anything
but to be thrown out and trampled underfoot.
You are the light of the world.
A city set on a mountain cannot be hidden.
Nor do they light a lamp
and then put it under a bushel basket;
it is set on a lampstand,
where it gives light
to all in the house.
Just so,
your light must shine before others,
that they may see
your good deeds
and glorify your heavenly Father.”*

The Gospel of the Lord.



PHOTO: FAMILY MWR

*Three things that please God most are
true faith in God with a pure heart,
a simple life with a grateful spirit, and
generosity inspired by charity.*

*The three things that most displease God are
a mouth that hates people,
a heart harboring resentments and
confidence in wealth.*

—St. Ita

FIFTH SUNDAY OF THE YEAR

Giftedness

Jesus tells his disciples—among whom we count ourselves—“You are wonderfully gifted and talented. You are the salt of the earth and the light of the world.” Aren’t we great?

Well, the situation does call for gratitude and confidence. However, the message is not, “Feel good about yourself.” Rather it is far more cautionary than congratulatory. Salt is good only if it achieves its purpose. If it is to be an effective seasoning, it needs to be taken care of, stored properly, kept fresh. Otherwise, Jesus suggests with vigorous hyperbole, it is not only useless but contemptible, fit not only to be thrown out but to be trampled underfoot. Giftedness goes hand in hand with responsibility.

When the imagery switches to light, the emphasis is on sharing the gift. We are not to stay curled up in the shelter of our personal bushel basket. To be light of the world is to make an impact on the environment. It is to be like the sun that nourishes life in the entire solar system. Or if that comparison is too mind-boggling, sharing the gift can be like sharing of candles at the Easter vigil, each one just a tiny spark but together transforming night into day. And as both of these examples illustrate, sharing, powerful as it is, can be quiet and unostentatious.

—*Sr. Mary O'Brien, C.P.*

SIXTH SUNDAY OF THE YEAR

February 15, 2026

First Reading: Sirach 15:15-20

Responsorial Psalm (119:1-2, 4-5, 17-18, 33-34):

R/. (1b) *Blessed are they
who follow the law of the Lord*

Blessed are they whose way is blameless
who walk in the law of the Lord.

Blessed are they who observe his decrees
who seek him with all their heart.

R/. *Blessed are they
who follow the law of the Lord*

Second Reading: 1 Corinthians 2:6-10

SIXTH SUNDAY OF THE YEAR

Matthew 5:20-22a, 27-28, 33-34a, 37

A reading from the holy Gospel
according to Matthew

*Jesus said to his disciples,
“I tell you, unless your righteousness
surpasses that of the scribes and Pharisees,
you will not enter the kingdom of heaven.
“You have heard
that it was said to your ancestors,
‘You shall not kill;
and whoever kills will be liable to judgment.’
But I say to you
whoever is angry with his brother
will be liable to judgment.
“You have heard
that it was said,
‘You shall not commit adultery.’
But I say to you,
everyone who looks at a woman with lust
has already committed adultery with her
in his heart.
“Again you have heard
that it was said to your ancestors,
‘Do not take a false oath,
but make good to the Lord
all that you vow.’
But I say to you
do not swear at all.
Let your ‘Yes’ mean ‘Yes’
and your ‘No’ mean ‘No.’
Anything more is from the evil one.”*

The Gospel of the Lord.



PHOTO: ALLAN TREKKER

*Prayer is to our soul what
rain is to the soil.
Fertilize the soil ever so richly,
it will remain barren unless
fed by frequent rains.*

—St. John Vianney

SIXTH SUNDAY OF THE YEAR

A New Relationship With God and Each Other

On first reading this is a pretty tough Gospel. Jesus refers to the standards of conduct given by Moses to the people of Israel and then turns around and provides Christians with a higher standard.

Moses tells us God will punish those who kill, commit adultery or swear false oaths. Jesus goes a little deeper. God will not only punish those who kill someone, but also those who are angry at someone; not only those who commit adultery, but also those who have lustful thoughts; not only those who swear false oaths, but also those who swear any oaths. Jesus is beginning a new version of our relationship to God and to each other.

Most of us would probably think, “I would never kill someone, commit adultery or swear a false oath.” This can lead us to feel righteous. Most of us, if we’re honest, would most likely admit to being angry with others, having lustful thoughts and telling lies.

I think we are being called in this Gospel to take time, quiet down and look within, deep into our hearts, and ask God to help us be more loving, honest and respectful of each other in every way and to thank God for giving us the ability every day to become more and more the person God wants us to be, who God created us to be. We are being called to a new relationship with God and with each other.

—*Bro. Michael Moran, C.P.*

FIRST SUNDAY OF LENT

February 22, 2026

First Reading: Genesis 2:7-9, 3:1-7

Responsorial Psalm (51:3-4, 5-6, 12-13,17):

R/. (cf. 3a) *Be merciful, O Lord,
for we have sinned.*

Have mercy on me, O God,
in your goodness;
in the greatness of your compassion
wipe out my offense.

Thoroughly wash me from my guilt
and of my sin cleanse me.

R/. *Be merciful, O Lord,
for we have sinned.*

Second Reading: Romans 5:12, 17-19

FIRST SUNDAY OF LENT

Matthew 4:1-11

A reading from the holy Gospel
according to Matthew

*At that time Jesus was led by the Spirit
into the desert*

to be tempted by the devil.

*He fasted for forty days and forty nights,
and afterwards he was hungry.*

*The tempter approached and said to him,
“If you are the Son of God,
command that these stones
become loaves of bread.”*

He said in reply,

“It is written:

*‘One does not live on bread alone,
but on every word that comes forth
from the mouth of God.’”*

*Then the devil took him to the holy city,
and made him stand on the parapet of the temple,
and said to him,*

*“If you are the Son of God,
throw yourself down.*

For it is written:

*‘He will command his angels concerning you
and with their hands they will support you,
lest you dash your foot against a stone.’”*

Jesus answered him,

“Again it is written,

*‘You shall not put the Lord, your God,
to the test.’”*

*Then the devil took him up
to a very high mountain,
and showed him*

*all the kingdoms of the world
in their magnificence,
and he said to him,
“All these I shall give to you,
if you will prostrate yourself
and worship me.”*

At this, Jesus said to him,
“Get away, Satan!
It is written:
‘The Lord, your God,
shall you worship
and him alone shall you serve.’”

*Then the devil left him and, behold,
angels came and ministered to him.*

The Gospel of the Lord.



PHOTO: GENE PLAISTED, OSC / THE CROSIERS

Be merciful, O Lord, for we have sinned.

—Psalm 51:(cf. 3a)

FIRST SUNDAY OF LENT

Choosing Life

All the readings today present us with a lens through which we can look at our journey of Lent and our journey of life. At mass last Thursday, in the first reading from the Book of Deuteronomy, Moses set before the people, life and death, blessing and curse and asked them to choose. In our first reading today from the Book of Genesis (Gen. 2:7-9, 3: 1-7) and in the Gospel (Matthew 4: 1-11) we experience Moses' challenge lived out. Adam and Eve could choose life or death, blessing or curse. Jesus could choose life or death, blessing or curse. They each chose differently Adam and Eve choosing death, Jesus choosing life.

The words of scripture today remind us of the journey of life, a journey full of choices and decisions. Our decisions are so important: they are always about life and death, blessing and curse. Thus we must always look at the journey through the lens of faith because that makes all the difference.

Life is not easy. The journey of life is full of temptations that challenge us with choices. Thus, it becomes profoundly important that we know the story and hold it in our hearts. It is profoundly important that we live with joy even in moments of struggle because it makes all the difference. Let us this Lent remember the story of God's love and choose wisely as we live life. Let us choose life and let us choose blessing.

—*Fr. Paul Fagan, C.P.*

THE ORDER OF THE MASS

INTRODUCTORY RITES

We begin our celebration of the Mass by raising our voices in joyful praise.

ENTRANCE SONG

GREETING

The priest welcomes us to the celebration of the Mass.

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

People: Amen.

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

People: And with your spirit.

PENITENTIAL RITE

*We ask God's pardon for the faults
we have committed.*

Priest: Brothers and sisters,
let us acknowledge our sins,
and so prepare ourselves
to celebrate the sacred mysteries.

Priest: You were sent to heal the contrite of heart:
Lord, have mercy.

People: Lord, have mercy.

Priest: You came to call sinners:
Christ, have mercy.

People: Christ, have mercy.

Priest: You are seated at the right hand of the
Father to intercede for us:
Lord, have mercy.

People: Lord, have mercy.

Priest: May almighty God have mercy on us,

forgive us our sins,
and bring us to everlasting life.

People: Amen.

GLORIA

We offer our prayer of praise and honor to God.

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord, Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

OPENING PRAYER

Priest: Let us pray.

*The priest invites us to pray in silence for a moment,
then we listen as he reads the opening prayer.*

People: Amen.

LITURGY OF THE WORD

*We now listen as God's word is proclaimed to us in
the Liturgy of the Word:*

FIRST READING

Reader: The word of the Lord.

People: Thanks be to God.

RESPONSORIAL PSALM

SECOND READING

Reader: The word of the Lord.

People: Thanks be to God.

GOSPEL ACCLAMATION

GOSPEL

(The priest prays.)

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

Priest: The Lord be with you.

People: And with your spirit.

Priest: A reading from the holy Gospel according to N.

People: Glory to you, O Lord.

(At the end:)

Priest: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Priest: Through the words of the Gospel
may our sins be wiped away.

HOMILY

PROFESSION OF FAITH

*We acknowledge the goodness of God
and profess our Faith in Him in the Creed.*

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit
was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified
under Pontius Pilate;
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven and is seated
at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic
and apostolic Church.
I confess one baptism
for the forgiveness of sins
and I look forward to the resurrection of the
dead and the life of the world to come.
Amen.

PRAYER OF THE FAITHFUL

As members of God's family we now pray for the needs of the Church, the world, our neighbors and ourselves.

LITURGY OF THE EUCHARIST

*The Liturgy of the Eucharist begins.
The celebrant offers our gifts to God;
we join with him and offer our whole life.*

PROCESSION WITH THE GIFTS

OFFERTORY

As the priest offers the bread:

Priest: Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

People: Blessed be God forever.

As the wine and water are poured into the chalice:

Priest: By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

As the priest offers the wine:

Priest: Blessed are you, Lord God of all creation. for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

People: Blessed be God for ever.

Praying over the gifts, the priest says:

Priest: With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

Washing his hands, the priest prays:

Priest: Wash me, O Lord, from my iniquity
and cleanse me from my sin.

INVITATION TO PRAY

The celebrant invites us to pray:

Priest: Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

People: May the Lord accept the sacrifice
at your hands for the praise
and glory of his name, for our good,
and the good of all his holy Church.

PRAYER OVER THE GIFTS

*The celebrant prays in our name,
asking God to accept and bless our offering:*

People: Amen.

THE EUCHARISTIC PRAYER

*The celebrant invites us to join
in the Eucharistic service.*

*We lift our hearts to the Lord,
as we prepare for this central part
of the Sacrifice of the Mass.*

INTRODUCTORY DIALOGUE

Priest: The Lord be with you.

People: And with your spirit.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

People: It is right and just.

SUNDAY PREFACE

Priest: It is truly right and just,
our duty and our salvation,

always and everywhere to give you thanks,
Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit
and born of the Virgin.
Fulfilling your will and
gaining for you a holy people,
he stretched out his hands
as he endured his Passion,
so as to break the bonds of death
and manifest the resurrection.
And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

SANCTUS

Priest and people:

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

EUCCHARISTIC PRAYER

We pray for the blessing of the Holy Spirit:

Priest: You are indeed Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them
like the dewfall,
so that they may become for us
the Body and Blood
of our Lord, Jesus Christ.

We recall the Last Supper:

At the time he was betrayed

and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

**Take this, all of you, and eat of it,
for this is my Body
which will be given up for you.**

In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

**Take this, all of you,
and drink from it,
for this is the chalice of my Blood,
the Blood of the new and eternal covenant,
which will be poured out for you
and for many
for the forgiveness of sins.
Do this in memory of me.**

*Our gifts of bread and wine have been changed into
the body and blood of Christ.*

Priest: The mystery of faith:

People: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

We recall Christ's sacrifice:

Priest: Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

We pray for unity in the Holy Spirit:

Humbly we pray that,
partaking of the Body and Blood of Christ,

we may be gathered into one
by the Holy Spirit.

We pray for the Church:

Remember, Lord, your Church
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope,
N. our bishop, and all the clergy.

We pray for the dead:

Remember also our brothers and sisters
who have fallen asleep
in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.

We pray for the living:

Have mercy on us all, we pray,
that with the Blessed Virgin Mary,
Mother of God, with blessed Joseph, her
spouse, with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

*We offer our praise to the Father
through Christ and the Holy Spirit:*

Through him, with him, in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

People: Amen.

COMMUNION RITE

*As we prepare to partake of the body
and blood of Christ, we pray to God our Father:*

LORD'S PRAYER

Priest: At the Savior's command
and formed by divine teaching,
we dare to say:

All: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

*We pray that Christ will guard and protect us and
grant us peace:*

Priest: Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

People: For the kingdom, the power
and the glory are yours, now and for ever.

Priest: Lord Jesus Christ, who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

People: Amen.

GREETING OF PEACE

We offer a sign of peace and friendship to one another:

Priest: The peace of the Lord be with you always.

People: And with your spirit.

Priest: Let us offer each other the sign of peace.

BREAKING OF THE BREAD

Priest: May this mingling of the Body
and Blood of our Lord Jesus Christ
bring eternal life to us who receive it.

LAMB OF GOD

*We remember Christ's sacrifice on the cross
and pray for the mercy and peace of Christ
in our lives.*

People: Lamb of God,
you take away the sins of the world:
have mercy on us.

Lamb of God,
you take away the sins of the world:
have mercy on us.

Lamb of God,
you take away the sins of the world:
grant us peace.

COMMUNION

*We pray that we might be worthy to receive
the Eucharist, Christ's gift of himself to us:*

Priest: Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world;
free me by this, your most holy Body and
Blood, from all my sins, and from every evil;
keep me always faithful
to your commandments,
and never let me be parted from you.

Priest: Behold the Lamb of God, behold him

who takes away the sins of the world.
Blessed are those who are called to the
supper of the Lamb.

Priest and People:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

The priest prays silently:

May the body of Christ
keep me safe for eternal life.
May the blood of Christ
keep me safe for eternal life.

Priest: The Body of Christ.

Communicant: Amen.

COMMUNION SONG

PRAYER AFTER COMMUNION

Priest: Let us pray.

*The priest reads a prayer of praise
and thanksgiving to God for the privilege
of partaking in the sacrifice of the Mass:*

People: Amen.

CONCLUDING RITE

GREETING AND BLESSING

*The celebrant bids us go forth
with the peace and blessing of God:*

Priest: The Lord be with you.

People: And with your spirit.

Priest: May almighty God bless you, the Father,
and the Son, and the Holy Spirit.

People: Amen.

Priest: Go forth, the Mass is ended.

All: Thanks be to God.

SECOND SUNDAY OF LENT

March 1, 2026

First Reading: Genesis 12:1-4a

Responsorial Psalm (33:4-5, 18-19, 20, 22):

R/. (22) *Lord, let your mercy be on us,
as we place our trust in you.*

Upright is the word of the Lord,
and all his works are trustworthy.
He loves justice and right;
of the kindness of the Lord
the earth is full.

R/. *Lord, let your mercy be on us,
as we place our trust in you.*

Second Reading: 2 Timothy 1:8b-10

SECOND SUNDAY OF LENT

Matthew 17:1-9

A reading from the holy Gospel
according to Matthew

*Jesus took Peter,
James, and John his brother,
and led them up
a high mountain by themselves.
And he was transfigured before them;
his face shone like the sun
and his clothes became white as light.
And behold,
Moses and Elijah appeared to them,
conversing with him.
Then Peter said to Jesus in reply,
“Lord, it is good that we are here.
If you wish,
I will make three tents here,
one for you,
one for Moses,
and one for Elijah.”
While he was still speaking,
behold,
a bright cloud cast a shadow over them,
then from the cloud
came a voice that said,
“This is my beloved Son,
with whom I am well pleased;
listen to him.”
When the disciples heard this,
they fell prostrate
and were very much afraid.
But Jesus came and touched them,
saying,*

*“Rise, and do not be afraid.”
And when the disciples raised their eyes,
they saw no one else but Jesus alone.
As they were coming down from the mountain,
Jesus charged them,
“Do not tell the vision to anyone
until the Son of Man
has been raised from the dead.”*

The Gospel of the Lord.

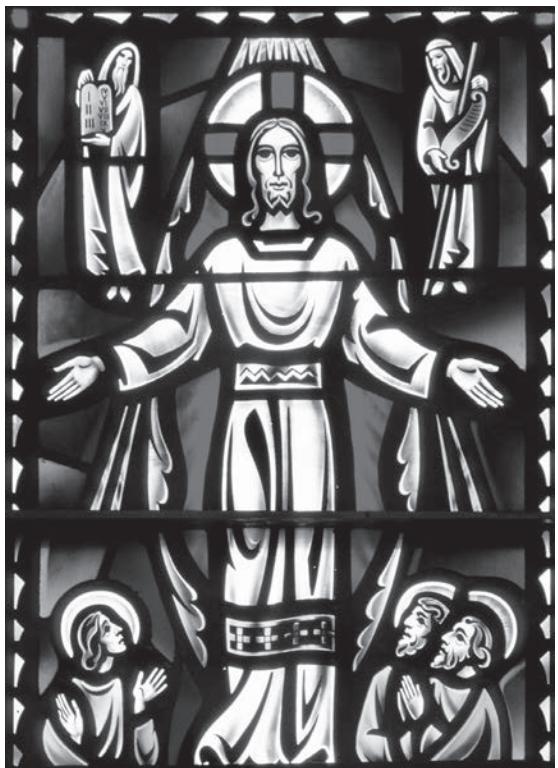


PHOTO: GENE PLAISTED, OSC / THE CROSSES

*Lord, let your mercy be on us,
as we place our trust in you.*

—Psalm 33:22

SECOND SUNDAY OF LENT

The Upside and the Downside of the Mountain

In his book on Penance, Ladislaus Orsy, S.J., describes the process by which we come to deeper insight about the realities of life. He says that uncertainty is a very fine beginning. Our questions lift us out of our myopic view of the mystery so that we receive a much broader, view of the reality of faith. We cannot, however, remain lifted up in the air with questions. When uncertainty predominates for too long, we lose sight of the ground and begin to drift aimlessly in a sea of possibilities. After our investigation, we must plant our feet firmly on the ground in order to move forward in life.

So it was for Jesus, Peter, James and John. They experience the transfiguration of the Lord. They are lifted up out of their minimal understanding and are blessed with a sudden, wonderful, breathtaking view of who Jesus is: the fulfillment of the Law, symbolized by Moses, and of the Prophets, symbolized by Elijah. They are lifted up to greater insight and understanding of this great mystery of our faith and are so caught up in the moment that they wish to remain there. However, Jesus brings them back to earth. He helps them plant their feet firmly on the ground again. They must descend the mountain and return to daily living of the mission.

If we reflect on our journeys of faith, we will discover there have been highpoints, moments of transfiguration for us as well. In today's gospel, we are reminded that we are meant to bathe lovingly in the high points while remembering we cannot simply live from one highpoint to the next. Like Jesus and His disciples, we have to come down from the transfiguration moments of our lives and continue our everyday living of faith.

—*Fr. Richard Burke, C.P.*

THIRD SUNDAY OF LENT

March 8, 2026

First Reading: Exodus 17:3-7

Responsorial Psalm (95:1-2, 6-7, 8-9):

R/. (8) *If today you hear his voice,
harden not your hearts.*

Come, let us sing joyfully to the Lord;
let us acclaim
the Rock of our salvation.

Let us come into his presence
with thanksgiving;
let us joyfully sing psalms to him.

R/. *If today you hear his voice,
harden not your hearts.*

Second Reading: Romans 5:1-2, 5-8

THIRD SUNDAY OF LENT

John 4:5-15, 19b-26, 39a, 40-42

A reading from the holy Gospel
according to John

*Jesus came to a town of Samaria called Sychar,
near a plot of land that Jacob
had given to his son Joseph.*

Jacob's well was there.

*Jesus, tired from his journey,
sat down there at the well. It was about noon.*

A woman of Samaria came to draw water.

Jesus said to her, "Give me a drink."

*His disciples had gone into the town
to buy food.*

The Samaritan woman said to him,

*"How can you, a Jew, ask me,
a Samaritan woman, for a drink?"*

(For Jews use nothing in common with Samaritans.)

Jesus answered and said to her,

*"If you knew the gift of God
and who is saying to you, 'Give me a drink,'
you would have asked him
and he would have given you living water."*

*The woman said to him, "Sir, you do not even
have a bucket and the cistern is deep,
where then can you get this living water?"*

*Are you greater than our father Jacob,
who gave us this cistern and drank from it himself
with his children and his flocks?"*

Jesus answered and said to her,

*"Everyone who drinks this water
will be thirsty again; but whoever drinks
the water I shall give will never thirst;
the water I shall give will become in him
a spring of water welling up to eternal life."*

The woman said to him, “Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water. I can see you are a prophet.

Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem.” Jesus said to her,

“Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

You people worship what you do not understand; we worship what we understand, because salvation is coming from the Jews.

But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth;

and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth.”

The woman said to him,

“I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything.”

Jesus said to her, “I am he, the one who is speaking with you.”

Many of the Samaritans of that town began to believe in him. When the Samaritans came to him, they invited him to stay with them; and he stayed there two days.

Many more began to believe in him because of his word, and they said to the woman,

“We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world.”

The Gospel of the Lord.

THIRD SUNDAY OF LENT

From Thirst to Witness

The encounter between Jesus and the Samaritan woman at the well is one of the most tender and revealing moments in the gospel. A tired and thirsty Jesus sits by the well, waiting—not only for water, but for an encounter that will reveal the depth of God’s love. The woman comes at midday, carrying her empty jar, and leaves with her heart filled by the living water that only Christ can give.

This gospel reminds us that Jesus always meets us in our thirst: our thirst for meaning, love, forgiveness, and belonging. Like the Samaritan woman, we may try to quench that thirst with many things—success, possessions, approval—but only Christ offers a spring of water “welling up to eternal life.”

The conversation between Jesus and the woman also shows that faith begins with a personal encounter. It is not enough to know about God from others; we must experience him ourselves. The townspeople come to believe, not only because of the woman’s testimony, but because they, too, encounter the Savior.

In our Sunday liturgy, Jesus comes close to us as he did at the well: he speaks to us in the Word, he nourishes us with his Body and Blood, and he invites us to worship “in Spirit and in truth.” Every Mass is a well where we draw the living water of grace.

Let us ask for the openness of the Samaritan woman to allow Jesus to see us as we are, to let go of what does not satisfy, and to carry His Good News into our communities so that others, too, may say, “We know that this is truly the Savior of the world.”

—*Fr. Luis Daniel Güivas-Gerena, C.P.*

FOURTH SUNDAY OF LENT

March 15, 2026

First Reading: 1 Samuel 16:1b, 6-7, 10-13a

Responsorial Psalm (23:1-3a, 3b-4, 5, 6):

R/. (1) *The Lord is my shepherd,
there is nothing I shall want.*

The Lord is my shepherd;
I shall not want.
In verdant pastures
 he gives me repose;
Beside restful waters he leads me;
 he refreshes my soul.

R/. *The Lord is my shepherd,
there is nothing I shall want.*

Second Reading: Ephesians 5:8-14

FOURTH SUNDAY OF LENT

John 9:1, 6-9, 13-17, 34-38

A reading from the holy Gospel
according to John

*As Jesus passed by,
he saw a man blind from birth.
He spat on the ground,
and made clay with the saliva,
and smeared the clay on his eyes,
and said to him,
“Go wash in the Pool of Siloam”
(which means Sent).
So he went and washed,
and came back able to see.
His neighbors and those
who had seen him earlier
as a beggar said,
“Isn’t this the one
who used to sit and beg?”
Some said, “It is,” but others said,
“No, he just looks like him,”
He said, “I am.”
They brought the one who was once blind
to the Pharisees.
Now Jesus had made clay
and opened his eyes on a sabbath.
So then the Pharisees also asked him
how he was able to see.
He said to them,
“He put clay on my eyes, and I washed,
and now I can see.”
So some of the Pharisees said,
“This man is not from God,
because he does not keep the sabbath.”*

But others said,
“How can a sinful man do such signs?”
And there was a division among them.
So they said to the blind man again,
“What do you have to say about him,
since he opened your eyes?”
He said, “He is a prophet.”
They answered and said to him,
“You were born totally in sin,
and are you trying to teach us?”
Then they threw him out.
When Jesus heard
that they had thrown him out,
he found him and said,
“Do you believe in the Son of Man?”
He answered and said,
“Who is he, sir,
that I may believe in him?”
Jesus said to him.
“You have seen him,
and the one speaking with you is he.”
He said,
“I do believe, Lord,”
and he worshiped him.

The Gospel of the Lord.

*To be a witness does not consist in
engaging in propaganda,
nor even in stirring people up,
but in being a living mystery.
It means to live in such a way that
one's life would not make sense
if God did not exist.*

—Cardinal Emmanuel Suhard

FOURTH SUNDAY OF LENT

The Light of Christ

In today's gospel Jesus encounters a person born blind. Jesus gives him sight. As the story unfolds it focuses on the one who now sees, the blind man who lived in darkness and now lives in the light. The light of Christ is developing in this man's life. And notice, this awakening and developing is the spiritual insight into who Jesus really is.

This takes place in the midst of hard questioning, mounting ridicule, and finally physical expulsion from the presence of the so-called "enlightened" religious leaders of Jesus' time.

The light of Christ dawns in our lives each day. It heals our own spiritual blindness:

- We are not so self-centered and self-pampered, because life is not just about me.
- We aren't so burdened by worries and fears because we begin to realize that we are not in charge; God is.
- We become more aware of our own addictions and sinfulness but now bathed in the healing light of Christ's love.
- We begin to have more peace of mind and heart.
- We become more aware that Jesus, our Good Shepherd, is present at our side each step of our journey, every day.
- The light of Jesus enlightens our life, and we begin to pray: Lord, make me an instrument of your peace.

—*Fr. Donald Ware, C.P.*

FIFTH SUNDAY OF LENT

March 22, 2026

First Reading: Ezekiel 37:12-14

Responsorial Psalm (130:1-2, 3-4, 5-6, 7-8):

R/. *(7) With the Lord there is mercy
and fullness of redemption.*

Out of the depths I cry to you, O Lord;
Lord, hear my voice!
Let your ears be attentive
to my voice in supplication.

R/. *With the Lord there is mercy
and fullness of redemption.*

Second Reading: Romans 8:8-11

FIFTH SUNDAY OF LENT

John 11:3-7, 17, 20-27, 33b-45

A reading from the holy Gospel
according to John

The sisters of Lazarus sent word to Jesus, saying, “Master, the one you love is ill.” When Jesus heard this he said, “This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he remained for two days in the place where he was. Then after this he said to his disciples, “Let us go back to Judea.” When Jesus arrived, he found that Lazarus had already been in the tomb for four days. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise.” Martha said, “I know he will rise, in the resurrection on the last day.” Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I have come to believe that you are the Christ, the Son of God, the one who

is coming into the world." He became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?" So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go." Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

The Gospel of the Lord.

FIFTH SUNDAY OF LENT

Come Out

In our Gospel reading, we see both the humanity and divinity of Jesus. Jesus' friend, Lazarus, is ill, and his sisters, Martha and Mary, send word to Jesus: "Master, the one you love is ill." It is not hard to read in that message a request for Jesus to come. But Jesus does not come right away. When he does decide to come, he knows that Lazarus is already dead.

One thing about this account that touches my heart is that both Martha and Mary say the same thing when they see Jesus: "Lord, if you had been here, my brother would not have died." We can hear the grief and lament in those words. Maybe we have lamented to God in much the same way ourselves. John tells us that when Jesus hears this the second time from Mary, He becomes "perturbed and deeply troubled," and weeps at the tomb. Even though Jesus knows what he is going to do, he is still affected by the grief of Lazarus' sisters. We see a very human Jesus.

But Jesus orders the tomb to be opened, and prays to the Father. Then he cries out in a loud voice, "Lazarus, come out!" And Lazarus does! We not only have a Savior who can feel our grief, but one who has the power to raise us up! Can we hear Jesus calling out to us? He is calling us to come out of the "tomb" of despair, or fear, or indifference, or bitterness. He is calling us to life!

When Lazarus comes out of the tomb, Jesus orders the people: "Untie him and let him go." Having been set free from what has kept us in the tomb, we are called to help set others free.

—*Fr. Philip Paxton, C.P.*

PASSION/PALM SUNDAY

March 29, 2026

First Reading: Isaiah 50:4-7

Responsorial Psalm (22:8-9, 17-18, 19-20, 23-24):

R/. (2a) *My God, my God, why have you abandoned me?*

All who see me scoff at me;
they mock me with parted lips,
they wag their heads:
“He relied on the Lord;
let him deliver him,
let him rescue him,
if he loves him.”

R/. *My God, my God, why have you abandoned me?*

Second Reading: Philippians 2:6-11

PASSION/PALM SUNDAY

Matthew 21:1-11

A reading from the holy Gospel
according to Matthew

*When Jesus and the disciples
drew near Jerusalem
and came to Bethphage
on the Mount of Olives,
Jesus sent two disciples,
saying to them,
“Go into the village opposite you,
and immediately
you will find an ass tethered,
and a colt with her.
Untie them and bring them here to me.
And if anyone
should say anything to you, reply,
‘The master has need of them’
Then he will send them at once.”
This happened
so that what had been spoken
through the prophet
might be fulfilled:
“Say to daughter Zion,
‘Behold, your king comes to you,
meek and riding on an ass,
and on a colt,
the foal of a beast of burden.’”
The disciples went and did
as Jesus had ordered them.
They brought the ass
and the colt
and laid their cloaks over them,
and he sat upon them.*

*The very large crowd
spread their cloaks on the road,
while others cut branches
from the trees and strewed them on the road.
The crowds preceding him and those
following kept crying out and saying:
“Hosanna to the Son of David;
blessed is he who comes
in the name of the Lord;
hosanna in the highest.”
And when he entered Jerusalem
the whole city was shaken
and asked, “Who is this?”
And the crowds replied,
“This is Jesus the prophet,
from Nazareth in Galilee.”*

The Gospel of the Lord.



PHOTO: CHRIST CARRYING THE CROSS, EL GRECO

***My God, my God, why have you
abandoned me?***

—Psalm 22:2a

PASSION/PALM SUNDAY

Power or Peace

On Palm Sunday, Jesus enters Jerusalem in a way that surprises everyone. The people expected a ruler who shows strength, takes control, maybe even drives out the Romans with power and force. But Jesus chooses a donkey, not a warhorse. He chooses humility, not domination. He chooses peace, not violence.

That contrast still speaks to us today. Look around—our world is full of people and nations seeking power, protecting their own interests at the expense of others. Even in our daily lives, it can be tempting in families, workplaces, communities. We can chase influence, hold grudges or try to dominate situations, thinking that control will fix the world. But too often, it doesn't—it leaves relationships broken, hearts hardened and the world more divided.

But Jesus shows another way. His “power” is solidarity—standing with the impoverished, the hurting, the forgotten. His “strength” is humility—trusting the Father rather than weapons or status. His “victory” is peace—offered even to those who betray or condemn Him.

This Holy Week, the question is personal: which way will we follow? Will we seek the temporary satisfaction of control, or will we embrace the difficult, countercultural path of peace? Can we practice solidarity with neighbors who are hurting, humility when we are tempted to be proud, and mercy when hostility calls for retaliation?

Palm Sunday is a challenge and an invitation. If we walk with Jesus through the palms and to the cross, then we begin to see how his way is the only way that can heal our hearts and change our wounded nation and world.

—Fr. Lionel Pacheco, C.P.

EASTER

April 5, 2026

First Reading: Acts 10:34a, 37-43

Responsorial Psalm (118:1-2, 16-17, 22-23):

R/. (24) *This is the day the Lord has made;
let us rejoice and be glad.*

Give thanks to the Lord, for he is good,
for his mercy endures forever.
Let the house of Israel say,
“His mercy endures forever.”

R/. *This is the day the Lord has made;
let us rejoice and be glad.*

The right hand of the Lord has struck
with power; the right hand
of the Lord is exalted.
I shall not die, but live,
and declare the works of the Lord.

R/. *This is the day the Lord has made;
let us rejoice and be glad.*

Second Reading: Colossians 3:1-4

EASTER

John 20:1-9

A reading from the holy Gospel
according to John

*On the first day of the week,
Mary of Magdala came to the tomb
early in the morning,
while it was still dark,
and saw the stone removed from the tomb.
So she ran and went to Simon Peter
and to the other disciple
whom Jesus loved,
and told them,
“They have taken the Lord
from the tomb,
and we don’t know where they put him.”
So Peter and the other disciple
went out and came to the tomb.
They both ran,
but the other disciple
ran faster than Peter
and arrived at the tomb first;
he bent down
and saw the burial cloths there
but did not go in.
When Simon Peter arrived after him,
he went into the tomb
and saw the burial cloths there,
and the cloth that had covered his head,
not with the burial cloths
but rolled up in a separate place.
Then the other disciple also went in,
the one who had arrived at the tomb first,
and he saw and believed.*

For they did not yet understand the Scripture that he had to rise from the dead.

The Gospel of the Lord.



PHOTO: FR. LAWRENCE LEV, O.P.

***What Christ gives us is quite explicit
if his own words are interpreted
according to their Aramaic meaning.
The expression 'This is my body'
means 'This is myself.'***

—Karl Rahner, S.J.

EASTER

Do We Believe?

I heard an interesting theory about our Easter gospel. A question was asked about why when Peter and the other disciple get to the tomb, is it only the other disciple who believes? The answer was that after three years of traveling with Jesus, when the disciple whom Jesus loved saw how the cloths where left then he knew that Jesus had risen because Jesus folded his bed linens in just that way every day.

It is an interesting thought and, in a way, it does touch on an important aspect of our faith journey. Believing, having faith, depends on having a relationship with Jesus. If we spend time with Jesus, if we share ourselves, if we allow Jesus to share himself, faith becomes possible.

Pope Francis wrote, “If we think that things are not going to change, we need to recall that Jesus Christ has triumphed over sin and death and is now almighty. Jesus Christ truly lives.... Christ, risen and glorified, is the wellspring of our hope, and he will not deprive us of the help we need to carry out the mission which he has entrusted to us.”

These words from Pope Francis remind us of what Easter is all about. They challenge us to believe in the empty tomb. Like Mary of Magdala, Peter and disciple whom Jesus loved, we are challenged to believe and to also share our friend Jesus with the world. There is goodness and newness of life today—Do we believe? Do we see the signs of the Risen Christ around us? The mystery of Easter is about relationship, it is about friendship with Jesus so that when we encounter the empty tomb we will believe!

—*Fr. Paul Fagan, C.P.*

SECOND SUNDAY OF EASTER

April 12, 2026

First Reading: Acts 2:42-47

Responsorial Psalm (118:2-4, 13-15,22-24):

R/. (1) *Give thanks to the Lord,
for he is good,
his love is everlasting.*

Let the house of Israel say,
“His mercy endures forever.”
Let the house of Aaron say,
“His mercy endures forever.”
Let those who fear the Lord say,
“His mercy endures forever.”

R/. *Give thanks to the Lord,
for he is good,
his love is everlasting.*

Second Reading: 1 Peter 1:3-9

SECOND SUNDAY OF EASTER

John 20:19-31

A reading from the holy Gospel
according to John

*On the evening
of that first day of the week,
when the doors were locked,
where the disciples were,
for fear of the Jews,
Jesus came and stood in their midst
and said to them,
“Peace be with you.”
When he had said this,
he showed them his hands and his side.
The disciples rejoiced when they saw the Lord.
Jesus said to them again,
“Peace be with you.
As the Father has sent me,
so I send you.”
And when he had said this,
he breathed on them and said to them,
“Receive the Holy Spirit.
Whose sins you forgive are forgiven them,
and whose sins you retain are retained.”
Thomas, called Didymus,
one of the Twelve,
was not with them when Jesus came.
So the other disciples said to him,
“We have seen the Lord.”
But he said to them,
“Unless I see the mark of the nails in his hands
and put my finger into the nailmarks
and put my hand into his side,
I will not believe.”*

Now a week later his disciples
were again inside
and Thomas was with them.
Jesus came, although the doors were locked,
and stood in their midst and said,
“Peace be with you.”
Then he said to Thomas,
“Put your finger here and see my hands,
and bring your hand,
and put it into my side,
and do not be unbelieving,
but believe.”
Thomas answered and said to him,
“My Lord and my God!”
Jesus said to him,
“Have you come to believe
because you have seen me?
Blessed are those who have not seen
and have believed.”
Now, Jesus did many other signs
in the presence of his disciples
that are not written in this book.
But these are written
that you may come to believe
that Jesus is the Christ, the Son of God,
and that through this belief
you may have life in his name.

The Gospel of the Lord.

***The true meaning of love one's neighbor is
not that it is a command from God
which we are to fulfill, but that through it
and in it we meet God.***

—Martin Buber

SECOND SUNDAY OF EASTER

Peace Be With You

The disciples are locked in fear, imprisoned by shame and uncertainty. But the Risen Lord breaks through their closed doors and speaks the word they most need: “Peace be with you.” His peace is not simply calmness—it is the joy of knowing that love has conquered death.

Then Jesus shows them his wounds. Notice: the Risen Christ still bears the marks of the cross. They are no longer signs of defeat but of victory—wounds now glorious. The disciples are invited to touch these wounds, to see that the very place of suffering has become the fountain of healing. And so it is for us: when we dare to touch his glorious wounds in faith, our own wounds—of sin, fear, or sorrow—can be transformed into channels of grace.

Jesus breathes on his disciples the Holy Spirit, beginning a new creation. With this gift comes a mission: forgiveness. “Whose sins you forgive are forgiven them.” The peace and mercy they have received must not be locked away; it must be shared. Forgiveness is the first fruit of Easter.

This gospel speaks to our lives. We all carry wounds and fears that tempt us to close the doors of our hearts. But the Risen Christ still comes through to locked places. He speaks peace, he shows us his wounds, he invites us to touch them so that ours may be healed, and he breathes his Spirit into us so that we can be instruments of mercy in the world.

On this Divine Mercy Sunday, may we welcome his presence, touch his glorious wounds, and allow him to transform our pain into joy, our fear into peace, and our hearts into places of forgiveness.

—*Fr. Enzo Del Brocco, C.P.*

THIRD SUNDAY OF EASTER

April 19, 2026

First Reading: Acts 2:14, 22-23

Responsorial Psalm (16:1-2, 5, 7-8, 9-10, 11):

R/. (11a) *Lord, you will show us the path of life.*

Keep me, O God, for in you I take refuge;
I say to the Lord, “My Lord are you.”
O Lord, my allotted portion and my cup,
you it is who hold fast my lot.

R/. *Lord, you will show us the path of life.*

Second Reading: 1 Peter 1:17-21

THIRD SUNDAY OF EASTER

Luke 24:13-35

A reading from the holy Gospel
according to Luke

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported and they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to

the tomb and found things just as the women had described, but him they did not see.” And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

The Gospel of the Lord.

THIRD SUNDAY OF EASTER

Recognizing Jesus

I have always liked today's gospel story. It has many layers and takes us through a quick experience of faith, hope, and love, which starts out with doubt, despair, and loss.

The day of Jesus' resurrection brings enlightenment to many people, but these two in particular. They are leaving town sad and dejected. The reality is that Jesus was crucified, and people say he has risen. What can you believe these days? Jesus comes along as a fellow traveler and asks what's wrong. They tell of their doubt and despair. They were so hoping that he would be the Messiah. Rather than just remain a pilgrim along the way, Jesus becomes the teacher to remind them of all the Scripture they learned as observant Jews. Isn't it predicted that the Messiah would come, suffer, and enter into his glory?

Jesus has given them something to ponder. He asks them to remember their identity as disciples. This is not just about the way to figure things out, but where God is taking us as people of faith. Those seven miles go by quickly, and they can't get enough of this stranger's reminders. They invite him to stay. That's when they encounter Jesus as Lord. They recognize him in the blessing and the breaking of the bread and he vanishes from their sight. He was no longer there in the flesh but gave them the strength to journey back those many miles and share with the eleven what they had seen and heard. They had seen the Lord.

They changed that night from arguing pilgrims, disciples, to believers. Let it be the same for us.

—Fr. Michael Greene, C.P.

FOURTH SUNDAY OF EASTER

April 26, 2026

First Reading: Acts 2:14a, 36-41

Responsorial Psalm (23:1-3a, 3b-4, 5, 6):

R/. (1) *The Lord is my shepherd;
there is nothing I shall want.*

The Lord is my shepherd;
I shall not want.
In verdant pastures
he gives me repose;
Beside restful waters he leads me;
he refreshes my soul.

R/. *The Lord is my shepherd;
there is nothing I shall want.*

Second Reading: 1 Peter 2:20b-25

FOURTH SUNDAY OF EASTER

John 10:1-10

A reading from the holy Gospel
according to John

Jesus said:

*“Amen, amen, I say to you,
whoever does not enter a sheepfold
through the gate
but climbs over elsewhere
is a thief and a robber.
But whoever enters through the gate
is the shepherd of the sheep.
The gatekeeper opens it for him,
and the sheep hear his voice,
as the shepherd calls his own sheep
by name and leads them out.
When he has driven out all his own,
he walks ahead of them,
and the sheep follow him,
because they recognize his voice.
But they will not follow a stranger;
they will run away from him,
because they do not recognize
the voice of strangers.”*
Although Jesus used this figure of speech,
the Pharisees did not realize
what he was trying to tell them.
So Jesus said again,
“Amen, amen, I say to you,
I am the gate for the sheep.
All who came before me
are thieves and robbers,
but the sheep did not listen to them.
I am the gate.

*Whoever enters through me will be saved,
and will come in and go out
and find pasture.*

*A thief comes only to steal
and slaughter
and destroy;*

*I came so that they might have life
and have it more abundantly.”*

The Gospel of the Lord.



PHOTO: TOM WOODWARD

***Know that the Lord is God:
he made us, his we are;
his people, the flock he tends***

—Psalm 100:3

FOURTH SUNDAY OF EASTER

The Good Shepherd

My mother died some years ago after suffering a severe stroke. After her stroke, the doctors and nurses told us that she would last only a couple of days. But as it turned out, she held on for about three weeks. It was a long vigil at her hospital bedside for my siblings and me. We were there each day and evening, taking shifts during the day. Usually, sometime toward evening, I would lead whoever was in the room in a brief prayer. Inevitably, we would end up praying the 23rd Psalm, the “Psalm of the Shepherd” that is so familiar to us: “The Lord is my shepherd; I shall not want; in verdant pastures God gives me repose; beside restful waters God leads me; he refreshes my soul.” When I read that psalm, I could sense that people became more attentive. It seemed to speak directly to us, especially in that situation.

In today’s gospel reading, Jesus proclaims that God’s shepherding of his people will happen through him. He is not like the stranger or the hired hand, who works for his own gain and runs away when danger lurks. Christ is the shepherd who calls his own by name and who lays down his life for his sheep. And it is our Easter faith that the Risen Christ continues to relate to us, to be present to us, as our shepherd. He knows each of us and calls each of us by name. He knows us in our deepest selves, at the core of who we are. The Risen Christ continues to be the faithful shepherd who comes not to overpower us but as the one who wants us to be full of life. As he says in the gospel, “I came so that they might have life and have it more abundantly.”

—*Fr. Robin Ryan, C.P.*

FIFTH SUNDAY OF EASTER

May 3, 2026

First Reading: Acts 6:1-7

Responsorial Psalm (33:1-2, 4-5, 18-19):

R/. (22) *Lord, let your mercy be on us,
as we place our trust in you.*

Exult, you just, in the Lord;
praise from the upright is fitting.
Give thanks to the Lord on the harp;
with the ten-stringed lyre
chant his praises.

R/. *Lord, let your mercy be on us,
as we place our trust in you.*

Second Reading: 1 Peter 2:4-9

FIFTH SUNDAY OF EASTER

John 14:1-12

A reading from the holy Gospel
according to John

*Jesus said to his disciples:
“Do not let your hearts be troubled.
You have faith in God;
have faith also in me.
In my Father’s house
there are many dwelling places.
If there were not,
would I have told you
that I am going to prepare
a place for you?
And if I go and prepare a place for you,
I will come back again
and take you to myself,
so that where I am you also may be.
Where I am going you know the way.”
Thomas said to him,
“Master, we do not know
where you are going;
how can we know the way?”
Jesus said to him,
“I am the way and the truth
and the life.
No one comes to the Father
except through me.
If you know me,
then you will also know my Father.
From now on you do know him
and have seen him.”
Philip said to him,
“Master show us the Father,*

and that will be enough for us.”

Jesus said to him,

*“Have I been with you for so long a time
and you still do not know me, Philip?*

Whoever has seen me has seen the Father.

How can you say,

‘Show us the Father’?

Do you not believe

that I am in the Father

and the Father is in me?

The words that I speak to you

I do not speak on my own.

The Father who dwells in me

is doing his works.

Believe me that I am in the Father

and the Father is in me,

or else,

believe because of the works themselves.

Amen, amen, I say to you,

whoever believes in me

will do the works that I do,

and will do greater ones than these,

because I am going to the Father.”

The Gospel of the Lord.

*I am certain that at the end
truth will triumph over lies,
and love will overcome hatred.*

—Blessed Paul Peter Gojdic

FIFTH SUNDAY OF EASTER

Faith and Trust

Jesus' words in today's gospel sound so familiar they may have lost the punch with which I imagine the disciples heard them. Jesus is asking them to have faith not only "in God," but also in him. They had been with him, following him, listening to him, for (depending on who you ask) a year, or three years, and now they were in Jerusalem, celebrating the Passover as Jesus instituted the Eucharist in the Passover meal and washed their feet. Master and teacher on one hand, servant on the other. We see in today's gospel the disciples, who were awaiting a political messiah, who were emboldened by the signs and wonders that Jesus performed...and which they themselves did in his name, befuddled. And Jesus rebukes Philip "you still do not know me?" I imagine a room full of frustration.

The disciples had the benefit of seeing Jesus and the wonders he did with their physical eyes. What do we say to Jesus? That we see him at work? Or that we do not? Do we ask to have eyes that see? (Mt 13:16) How many times have I tried to solve my problems (and the problems of those around me) on my own? What will it take for me to say, "I believe, Lord, help my unbelief." (Mk 9:24) I know I can't do this on my own. I don't understand, but I trust you. I lay my burdens at your feet. Help me carry them. Lord, let your mercy be on us, as we place our trust in You. (Psalm 33)

—*Moira Reilly*

SIXTH SUNDAY OF EASTER

May 10, 2026

First Reading: Acts 8:5–8, 14–17

Responsorial Psalm (66:1–3, 4–5, 6–7, 16, 20):

R/. (1) *Let all the earth cry out to God
with joy.*

Shout joyfully to God, all the earth,
sing praise to the glory of his name;
proclaim his glorious praise.

Say to God, “How tremendous
are your deeds!”

R/. *Let all the earth cry out to God
with joy.*

Second Reading: 1 Peter 3:15–18

SIXTH SUNDAY OF EASTER

John 14:15–21

A reading from the holy Gospel
according to John

Jesus said to his disciples:

*“If you love me,
you will keep my commandments.
And I will ask the Father,
and he will give you another Advocate
to be with you always, the Spirit of truth,
whom the world cannot accept,
because it neither sees nor knows him.
But you know him,
because he remains with you,
and will be in you.
I will not leave you orphans;
I will come to you.
In a little while
the world will no longer see me,
but you will see me,
because I live and you will live.
On that day
you will realize
that I am in my Father
and you are in me
and I in you.
Whoever has my commandments
and observes them is the one who loves me.
And whoever loves me
will be loved by my Father,
and I will love him
and reveal myself to him.”*

The Gospel of the Lord.



PHOTO: RAYLE C. JACKMAN

*God, give me a new heart
and a new spirit.
You have asked me
to love unconditionally.
May I forgive as you have
asked me to forgive, unconditionally.
Then you will be my God
and I will be your son.*

—Fr. Lawrence Jenco

SIXTH SUNDAY OF EASTER

Be Kind

Once a year, on the campus of Marywood University in Scranton, PA, a group of students present a button to everyone who comes on the campus. The button simply says, “Be Kind.” It is a reminder to us to be kind to one another for we are all children of God.

In today’s gospel, we meet Jesus after his resurrection and are reminded that just a few days ago on the cross, Jesus bowed his head and said, “It is finished.” Jesus demonstrated the ultimate act of love. He gave himself totally, unconditionally and completely to the world. He has demonstrated the love he is asking us to share with one another. Therefore, when we come to church every Sunday, we are challenged to live the lessons that we had heard in the preaching of that day.

Be kind to one another, let the other person leave the parking lot first after church. Be kind, extend yourself to one another. Be kind by feeding the hungry, by giving drinks to the thirsty, and by participating in neighborhood charities.

We are kind because we are challenged on Sundays to have a heart like Jesus. We are kind because we are challenged to be the good Samaritan. We are kind because we are challenged to build bridges instead of walls. We are kind because we are challenged to love where hate lives. Be kind because we are challenged to be the hope of those who despair. Be kind because we are challenged to replace doubt with faith. We are challenged to share joy with the sorrowful and to turn a frown upside down into a smile.

Be kind...Be kind...Be kind...Be kind...Be kind... and thus we “Love one another as I have loved you.”

—*Fr. Melvin A. Shorter, C.P.*

SEVENTH SUNDAY OF EASTER

May 17, 2026

First Reading: Acts 1:12–14

Responsorial Psalm (27:1, 4, 7-8):

R/. (13) *I believe that I shall see
the good things of the Lord
in the land of the living.*

The Lord is my light and my salvation;
whom should I fear?

The Lord is my life's refuge;
of whom should I be afraid?

R/. *I believe that I shall see
the good things of the Lord
in the land of the living.*

Second Reading: 1 Peter 4:13–16

SEVENTH SUNDAY OF EASTER

John 17:1-11a

A reading from the holy Gospel
according to John

*Jesus raised his eyes to heaven and said,
“Father, the hour has come.
Give glory to your son,
so that your son may glorify you,
just as you gave him authority over all people,
so that your son may give eternal life
to all you gave him.
Now this is eternal life,
that they should know you,
the only true God,
and the one whom you sent, Jesus Christ.
I glorified you on earth
by accomplishing the work
that you gave me to do.
Now glorify me, Father, with you,
with the glory that I had with you
before the world began.
“I revealed your name to those whom
you gave me out of the world.
They belonged to you, and you gave
them to me, and they have kept your word.
Now they know that everything
you gave me is from you,
because the words you gave to me
I have given to them, and they accepted them
and truly understood that I came from you,
and they have believed that you sent me.
I pray for them. I do not pray for the world
but for the ones you have given me,
because they are yours,*

*and everything of mine is yours
and everything of yours is mine,
and I have been glorified in them.
And now I will no longer
be in the world, but they are in the world,
while I am coming to you.”*

The Gospel of the Lord.



RESURRECTION, LUCA GIORDANO

*‘Father, the hour has come.
Give glory to your son,
so that your son may glorify you.’*

—John 17:1

SEVENTH SUNDAY OF EASTER

Friendship Through Prayer

Today's gospel is taken from the Last Supper discourse in John's Gospel. You might say that this is the last meal, the last class, the last prayer-service, the last conversation the disciples have with Jesus before his death. It is Jesus' good-bye prayer. Jesus expresses a profound love for his friends and a deep desire for union, and friendship with them. Jesus is one with the Father and longs to share this oneness with his friends, so they can share his love with the world.

Our readings also reflect the theme of prayer in the journey of faith. In the Acts of the Apostles, we encounter the first community of faith returning from the Ascension and their first impulse is to gather in prayer. They are dealing with many emotions, the loss of the physical presence of Jesus, the confusion of what comes next and their struggle with faith. Yet, they trust in Jesus' presence. Prayer becomes the sustaining action of the early Church and hopefully that is still true today.

Jesus' prayer at the Last Supper reflects his own personal desire to share with his followers, his friends. He shares his relationship with the Father and the Spirit. Jesus' prayer is his way of teaching us how to live our life by faith.

We are reminded that faith does not depend on a building but on our willingness to enter moments of prayer, as people of faith, as families of faith and as communities of faith. No matter what our struggles are in life, prayer, our conversation with Jesus, the Father, and the Spirit, sits at the center of who we are as people of faith, as friends of God.

—*Fr. Paul Fagan, C.P.*

PENTECOST

May 24, 2026

First Reading: Acts 2:1–11

Responsorial Psalm (104:1, 24, 29–30, 31, 34):

R/. (cf. 30) *Lord, send out your Spirit,
and renew the face of the earth.*

Bless the Lord, O my soul!
O Lord, my God,
you are great indeed!
How manifold are your works, O Lord!
the earth is full of your creatures.

R/. *Lord, send out your Spirit,
and renew the face of the earth.*

Second Reading: 1 Corinthians 12:3b–7, 12–13

PENTECOST

John 20:19–23

A reading from the holy Gospel
according to John

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

The Gospel of the Lord.



PHOTO: GENE PLAISTED, OSC / THE CROSSES

*‘Peace be with you.
As the Father has sent me,
so I send you.’*
—John 20:21

PENTECOST

Wind & Fire

Each Sunday in the Creed we pray, “I believe in the Holy Spirit, the Lord, the giver of life.” Today we celebrate the day the Church received the fullness of life. The gospel says, on the evening of that first Easter Sunday, Jesus appeared in the midst of the disciples in a locked room. Greeting them with peace, he showed them his wounds and said, “As the Father has sent me, so I send you.” Then he breathed on them and said. “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Just as at creation God breathed life into Adam, Jesus breathes new life into the disciples. This anticipates the coming of the Spirit on Pentecost 50 days later. The Lord and giver of life has raised Jesus and he shares that Spirit to give new life to the mission of the church.

It is the same Spirit of God that inspired the prophets to call Israel back to faithfulness to the covenant. It is the same Spirit that came with the sound of a strong driving wind and filled the house where Mary and the Apostles were gathered in prayer, accompanied by the fire of God’s love descending on them like tongues of fire transforming them into bold witnesses. So may we be.

St. Augustine has a beautiful prayer to the Holy Spirit:

*Breathe into me, Holy Spirit, that my thoughts may all be holy.
Move in me, Holy Spirit, that my work too, may all be holy.
Attract my heart, Holy Spirit, that I may love only what is holy.
Strengthen me, Holy Spirit that I may defend all that is holy.
Protect me Holy Spirit, that I may always be holy.*

—Fr. Patrick Daughtry, C.P.

PRAYER FOR PEACE

O blessed Jesus,
give me stillness of soul in You.
Let Your mighty calmness reign in me.
Rule me, O King of Gentleness,
King of Peace.

—*St. John of the Cross*

PRAYER FOR GENEROSITY

Eternal Word, only begotten Son of God,
Teach me true generosity.
Teach me to serve you as you deserve.
To give without counting cost,
To fight heedless of wounds,
To labor without seeking rest,
To sacrifice myself without thought of any reward
Save the knowledge that I have done your will.
Amen.

—*St. Ignatius Loyola*

PENTECOST PRAYER

Open your hearts to the breath of God,
His life is grafted to the souls that he touches;
May a new people
Rise from the waters
Over which hovers the Spirit of your baptism!
Let us open our hearts to the breath of God
For he breathes in our mouths
More than we do ourselves!

—*Days of the Lord*

THE MEMORARE

Remember, O most gracious Virgin Mary,
that never was it known that anyone who fled to thy
protection,
implored thy help,
or sought thy intercession, was left unaided.

Inspired by this confidence, I fly unto thee,
O Virgin of virgins, my Mother;
to thee do I come; before thee do I stand, sinful and
sorrowful

O Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy here and answer me. Amen.

PRAYER FOR REFUGEES AND VICTIMS OF WAR

Lord God,
no one is a stranger to you
and no one is ever far from your loving care.
In your kindness, watch over refugees and
victims of war,
those separated from their loved ones,
young people who are lost,
and those who have left home or who have run
away from home.

Bring them back safely to the place where they long
to be and help us always to show your kindness
to strangers and to all in need.
Grant this through Christ our Lord.
Amen.

—*United States Conference of Catholic Bishops*

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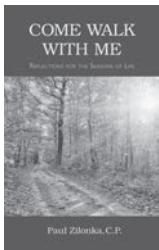
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