

The Sunday Mass

PRAYER GUIDE

VOLUME 109



THE HOLY FAMILY

+ M. MORAN, C.F. + 1996 +

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,
you will all men and women to be saved
and come to the knowledge of your Truth.
Send workers into your great harvest
that the Gospel may be preached
to every creature
and your people, gathered together
by the word of life
and strengthened by
the power of the sacraments,
may advance in the way
of salvation and love.

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

—*United States Catholic Conference of Bishops*

The Sunday Mass

PRAYER GUIDE



PASSIONIST COMMUNICATIONS

86-45 EDGERTON BLVD • JAMAICA, NEW YORK 11432

email us at contact@TheSundayMass.org
or visit our website www.TheSundayMass.org
(914) 738-3344

Toll-Free at 1-855-SUN-MASS (786-6277)

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	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
First Sunday of Lent	53
Second Sunday of Lent	57
THE ORDER OF THE MASS.....	61-72
Third Sunday of Lent	73
Fourth Sunday of Lent.....	77
Fifth Sunday of Lent	81
Passion/Palm Sunday.....	85
Easter.....	89
Second Sunday of Easter	93
Third Sunday of Easter	97
Fourth Sunday of Easter.....	101
Fifth Sunday of Easter	105
Sixth Sunday of Easter	109
Seventh Sunday of Easter	113
Pentecost	117
Most Holy Trinity	121

EDITOR

Father Paul R. Fagan, C.P.

PRINTING

Midstates, Inc.
Aberdeen, SD

ASSOCIATE EDITOR

Wendell J. Laurent

DESIGN & LAYOUT

Wendell J. Laurent
www.MagisMedia.com

COVER

The Holy Family, by Bro. Michael Moran, C.P.

The English Translation of the General Introduction, the Psalm responses, the Alleluia and Gospel verses, and the Lenten Gospel Acclamations, some Summaries, and the Titles and Conclusions of the Readings, from the *Lectionary for Mass* ©1997, 1981, 1968, International Committee on English in the Liturgy, Inc., Washington, D.C. All rights reserved.

© Copyright 2026 Passionist Communications, Inc.

WELCOME FROM FATHER PAUL



Dear Friends of THE SUNDAY MASS,

On the First Sunday of Advent 2026 we begin this new edition of *The Prayer Guide*. We are privileged 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-Sixth* year of THE SUNDAY MASS, we are reminded in the Gospel of Mark on the First Sunday of Advent to “Be watchful! Be alert! You do not know when the time will come.” These words of wisdom remind us why we come together each Sunday. We want to be ready, prepared for God presence in our life today and every day. Every Sunday through the gift of television and the internet we can work at being watchful and alert as we celebrate the gift of the Holy Eucharist as a community of faith.

The Passionist Community is honored to bring 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 in many parts of the world who have no other access to the Mass, as well as Directors of Religious Education in other 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.

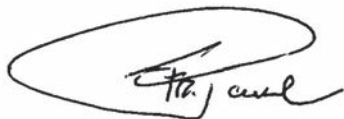
I encourage you, especially if you have not already done so, to visit our website: **www.TheSundayMass.org**. Our website is user friendly, and it is an invaluable resource to keep us more closely connected with each of you.

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 understand, your prayers are always appreciated.

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-six years of celebrating The Sunday Mass and with your help and most importantly with your faith we look forward to many more years. 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 large, hand-drawn oval. The signature appears to read "Fr. Paul R. Fagan" followed by a flourish.

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

FIRST SUNDAY OF ADVENT

November 29, 2026

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

Responsorial Psalm (80:2-3; 15-16, 18-19):

R/. (4) *Lord, make us turn to you;
let us see your face
and we shall be saved.*

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

Rouse your power,
and come to save us.

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

Second Reading: 1 Corinthians 1:3-9

FIRST SUNDAY OF ADVENT

Mark 13:33–37

A reading from the holy Gospel
according to Mark

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

The Gospel of the Lord.



***Be watchful! Be alert!
You do not know
when the time will come.***

—Mark 13:33

FIRST SUNDAY OF ADVENT

Fearful or Excited—Which will We Choose?

As we begin Advent our readings present us with some images and thoughts to consider. In today's gospel, Jesus is urging his followers to be in a state of readiness. "Be watchful. Be alert." "Watch!" Strong words which hopefully catch the ears of the disciples and us. Words that reflect Jesus' life and mission.

Alertness, awareness and watchfulness can be functions of fear, but they can also be functions of love. If Jesus' mission was to redeem us and bring us all back to the loving hands of the "Potter"—the Creator—we should not fear Jesus' coming or look upon it as the final disaster. We need to have faith that Jesus' coming is the final revelation of God's creative love.

I love the prophet Isaiah's image of God as the "potter." I once had a chance to watch a potter sit at his wheel and create. It was a fascinating and beautiful experience. Great gentleness, tenderness, care and love went into a potter's creation. Great gentleness, tenderness, care and love have gone into God's creation of us. What an image to consider on our Advent journey!

Jesus uses the image of a man who goes on a journey, and leaves his servants in charge, "each with his own work" to do. The man traveling is God, we are the servants. Our challenge is not just to stay awake but to stay awake and do the work of bringing God's light and life to the world. Waiting and watching, being attentive out of fear is passive and paralyzing. Waiting, watching and being attentive in faith is active. It means being enthusiastic, excited and ready.

Would we rather live in fear or live in the excitement of Christ's love? The choice is ours!

—Fr. Paul Fagan, C.P.

SECOND SUNDAY OF ADVENT

December 6, 2026

First Reading: Isaiah 40:1-5, 9-11

Responsorial Psalm (85:9-10; 11-12, 13-14):

R/. (8) *Lord, let us see your kindness,
and grant us your salvation.*

I will hear what God proclaims;
the Lord—for he proclaims
peace to his people.

Near indeed is his salvation
to those who fear him,
glory dwelling in our land.

R/. *Lord, let us see your kindness,
and grant us your salvation.*

Second Reading: 2 Peter 3:8-14

SECOND SUNDAY OF ADVENT

Mark 1:1–8

A reading from the holy Gospel
according to Mark

*The beginning of the gospel
of Jesus Christ the Son of God.
As it is written in Isaiah the prophet:
“Behold, I am sending my messenger
ahead of you; he will prepare your way.
A voice of one crying out in the desert:
‘Prepare the way of the Lord,
make straight his paths.’”
John the Baptist
appeared in the desert
proclaiming a baptism of repentance
for the forgiveness of sins.
People of the whole Judean countryside
and all the inhabitants of Jerusalem
were going out to him
and were being baptized by him
in the Jordan River
as they acknowledged their sins.
John was clothed in camel’s hair,
with a leather belt around his waist.
He fed on locusts and wild honey.
And this is what he proclaimed:
“One mightier than I
is coming after me.
I am not worthy to stoop
and loosen the thongs of his sandals.
I have baptized you with water;
he will baptize you with the Holy Spirit.”*

The Gospel of the Lord.

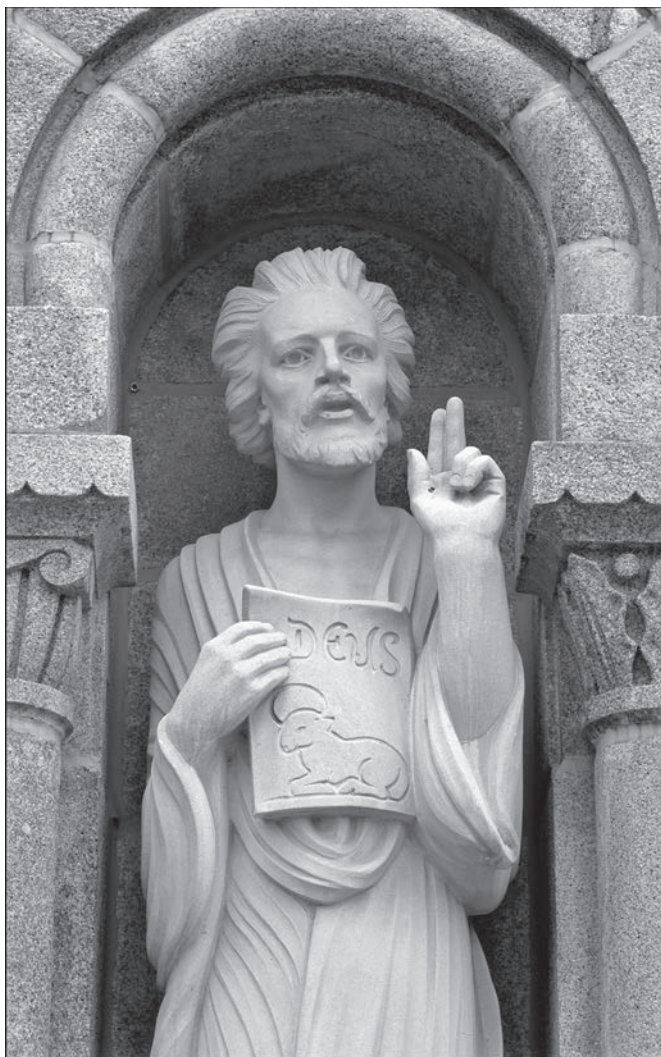


PHOTO: GENE PLAISTED, OSC / THE CROSIERS

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

—Mark 1:2

SECOND SUNDAY OF ADVENT

Turn Around

In our gospel reading John the Baptist calls the people of his time, and us, to repentance, a change of heart. We're asked to be a people who can see beyond what is happening around us, and to look ahead to what we are called to be, that is, to be made new. That's the theme of the Advent season, preparing to be made new by the coming of Christ into the world and into our individual lives.

John the Baptist is telling us that with the coming of Christ the process of being made new has already begun in us. We're being called to accept it and clear the way of anything within us that may get in the way of this re-creation of wholeness within us. That's what repentance means. The word comes from the Greek "metanoia," in English, "a deep inner shift in thought and heart that leads to a real turn in a person's life direction."

The "turn around" we're called to as Christians is living our lives faithfully and patiently, without fear. This isn't easy. There will be difficulties in our lives, but nothing that will destroy us or last forever. I think we're being called in this gospel to quiet down and spend some time regularly in meditation, to open ourselves up to the way God is leading us, what we're being called to do: to find Christ in the wilderness of our own times, and to show others how to "turn around" and find Christ in theirs.

—*Bro. Michael Moran, C.P.*

THIRD SUNDAY OF ADVENT

December 13, 2026

First Reading: Isaiah 61:1-2a, 10-11

Responsorial Psalm (Luke 1:46-48, 49-50, 53-54):

R/. (Isaiah 61:10b) *My soul rejoices in my God.*

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

R/. *My soul rejoices in my God.*

Second Reading: 1 Thessalonians 5:16-24

THIRD SUNDAY OF ADVENT

John 1:6–8, 19–28

A reading from the holy Gospel
according to John

*A man named John was sent from God.
He came for testimony,
to testify to the light,
so that all might believe through him.
He was not the light,
but came to testify to the light.
And this is the testimony of John.
When the Jews from Jerusalem
sent priests and Levites to him
to ask him, "Who are you?"
he admitted and did not deny it,
but admitted, "I am not the Christ."
So they asked him,
"What are you then? Are you Elijah?"
And he said, "I am not."
"Are you the Prophet?"
He answered, "No."
So they said to him,
"Who are you, so we can give an answer
to those who sent us?
What do you have to say for yourself?"
He said:
"I am 'the voice of one
crying out in the desert,
make straight the way of the Lord,'
as Isaiah the prophet said."
Some Pharisees were also sent.
They asked him,
"Why then do you baptize
if you are not the Christ*

*or Elijah or the Prophet?”
John answered them,
“I baptize with water;
but there is one among you
whom you do not recognize,
the one who is coming after me,
whose sandal strap
I am not worthy to untie.”
This happened in Bethany
across the Jordan,
where John was baptizing.*

The Gospel of the Lord.



PHOTO: INSIGHTS UNSPOKEN

***Every child comes with a message that
God is not yet discouraged of humanity.***

—Tagore

THIRD SUNDAY OF ADVENT

A Time of Grace and Promise

There are certain times in life when we're full of anticipation: weddings, the birth of a child, religious profession, ordination, vacations, graduations, etc. Some even tend to count the days until these events. But one day out of the year is always an all-time winner with kids from one to ninety-two and that's Christmas. It checks the boxes for many reasons: travel, vacation, family, presents, and even keeping Christ in Christmas. There's something for everyone, I suppose.

Music, films, shop windows and parties remind us that joy is in the air. It's a time of sharing and caring and remembering those who we might hear from once a year. But let us turn the mirror around and ask the age-old question, whether we're better than we were a year ago. And it's not about Santa Claus or the elf on the shelf; it's about the coming of Jesus.

With all the Christmas carols, fairy tales, and dreams of a white Christmas, it's good to remember that first Christmas and anticipate with Mary and Joseph the message of the angel—the Messiah is coming. What a difference it would make if we truly believed it enough to make it part of our preparation, so that people could see in our eyes, smile, and deeds the joy that Jesus coming can bring. This is not just for the present but hope for years to come. It has been the promise that God has given from the dawn of time. God will save people from their sins. And as we know, God asks our help. As we count the days, let us also count the ways in which we can welcome the Saviour by our thoughts, words, and deeds. May they bring comfort and joy.

—Fr. Michael Greene, C.P.

FOURTH SUNDAY OF ADVENT

December 20, 2026

First Reading: 2 Samuel 7:1-5, 8b-12, 14a, 16

Responsorial Psalm (89:2-3, 4-5, 27, 29):

R/. *(2a) For ever I will sing
the goodness of the Lord.*

The promises of the Lord
I will sing forever;
through all generations my mouth
shall proclaim your faithfulness.
For you have said, "My kindness is
established forever";
in heaven you have confirmed
your faithfulness.

R/. *For ever I will sing
the goodness of the Lord.*

Second Reading: Romans 16:25-27

FOURTH SUNDAY OF ADVENT

Luke 1:26–38

A reading from the holy Gospel
according to Luke

*The angel Gabriel was sent from God
to a town of Galilee named Nazareth,
to a virgin betrothed to a man named Joseph,
of the house of David,
and the virgin's name was Mary.
And coming to her, he said,
"Hail, full of grace! The Lord is with you."
But she was greatly troubled
at what was said and pondered what sort of
greeting this might be.
Then the angel said to her,
"Do not be afraid, Mary,
for you have found favor with God.
"Behold, you will conceive in your womb
and bear a son, and you shall name him Jesus.
He will be great and will be called
Son of the Most High, and the Lord God
will give him the throne of David
his father, and he will rule
over the house of Jacob forever,
and of his kingdom there will be no end."
But Mary said to the angel,
"How can this be, since I have
no relations with a man?"
And the angel said to her in reply,
"The Holy Spirit will come upon you,
and the power of the Most High
will overshadow you.
Therefore the child to be born
will be called holy, the Son of God.*

*And behold, Elizabeth, your relative,
has also conceived a son in her old age,
and this is the sixth month for her
who was called barren; for nothing will be
impossible for God.”*

*Mary said, “Behold, I am the handmaid
of the Lord. May it be done to me
according to your word.”*

Then the angel departed from her.

The Gospel of the Lord.



***‘Hail, full of grace!
The Lord is with you.’***

—Luke 1:28

FOURTH SUNDAY OF ADVENT

Meeting Mary

This Sunday's gospel is one of the most dramatic and exciting passages in all Scripture. What struck me most forcefully in my present reflection was the insight it provides into the character of Mary, God's chosen one. This is a young woman blessed with clear-headed discernment and deeply rooted humility.

Apparently, there is nothing unusual about Gabriel's appearance or manner as he approaches Mary. But she is upset by his greeting: "Hail full of grace! The Lord is with you." Now Mary must be aware of her own intimacy with her God, but she is not in the habit of receiving magniloquent compliments on it. To the world she is simply Mary, Joseph's fiancé. Gabriel's greeting doesn't sound flattering or deserved. It is just strange.

Gabriel responds by setting forth in detail the whole glorious destiny the Lord has planned for her. Mary listens carefully, but is not overwhelmed by the grandeur of the vision. She focuses on the practical. "How can this be?"

Gabriel's reply leads her into the heart of the mystery: the overshadowing embrace of the Holy Spirit. This is something Mary must be well acquainted with. Moreover, Gabriel couples his revelation with a more accessible miracle, Elizabeth's pregnancy. Her questions answered, her reservations overcome, Mary does not hesitate to commit herself totally and wholeheartedly to whatever lies ahead: "Be it done." The first step is really quite simple. Visit Elizabeth.

—*Sr. Mary O'Brien, C.P.*

CHRISTMAS

December 25, 2026

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 firstborn 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 BY CARAVAGGIO

***‘Do not be afraid; for behold,
I proclaim to you good news of great joy
that will be for all the people.’***

—Luke 2:10

CHRISTMAS

The Gift

In the musical *Mame*, one song I especially enjoy is “We Need a Little Christmas.” At this point in the story, Mame is facing many problems. She believes life would be easier if Christmas could arrive right away—and, in fact, if Christmas could last all the time.

And so we celebrate Christmas. Advent is over, and the work of Christmas begins. The cards have been mailed, and the work of Christmas begins. The stockings are hung, the gifts are opened, and the work of Christmas begins. The table is set, the meal is shared, and the work of Christmas begins. The angels’ song has faded, and the star has vanished from the sky. The kings and princes have gone home, and the shepherds have returned to their flocks.

Now the work of Christmas begins. The work of Christmas is the love of God and every man woman and child. Peace among families and countries. No more hunger. Bring home the lost and forsaken. Heal the broken hearted. Care for the aged. Eliminate racism. Care for the land. Release the incarcerated. Build nations. Invite the stranger to our home.

In a Peanuts cartoon, Lucy says, “Christmas is a time for kindness and goodwill—a time when we accept one another and welcome others into our homes and lives.” Charlie Brown replies, “Why only Christmas? Why not be kind, accepting, and hospitable all year?” Lucy answers, “What are you, some kind of religious fanatic?” Yes—let us be that devoted. We need a little Christmas right now, and in every moment of every day. Kindness costs nothing, yet it is the richest gift we can offer.

—Fr. Melvin A Shorter, C.P.

HOLY FAMILY

December 27, 2026

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 walks 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

Luke 2:22, 39-40

A reading from the holy Gospel
according to Luke

*When the days were completed
for their purification
according to the law of Moses,
they took him up to Jerusalem
to present him to the Lord.
When they had fulfilled
all the prescriptions
of the law of the Lord,
they returned to Galilee
and their own town of Nazareth.
The child grew and became strong,
filled with wisdom;
and the favor of God was upon him.*

The Gospel of the Lord.





***When the days were completed
for their purification
according to the law of Moses,
they took him up to Jerusalem
to present him to the Lord.***

—Luke 2:22

HOLY FAMILY

What Jesus Learned

Families influence the children who grow up in them. There is a challenging reflection by Dorothy Law Nolte, *Children Learn What They Live*, that puts it this way:

- If a child lives with criticism, he learns to condemn.
- If a child lives with hostility, he learns to fight.
- If a child lives with ridicule, he learns to be shy.
- If a child lives with shame, he leans to feel guilty.
- If a child lives with tolerance, he learns to be patient.
- If a child lives with encouragement, he learns confidence.
- If a child lives with praise, he learns to appreciate.
- If a child lives with fairness, he learns justice.
- If a child lives with security, he learns to have faith.
- If a child lives with approval, he learns to like himself.
- If a child lives with acceptance and friendship, he learns to find love in the world.

Where did Jesus learn his compassion and respect and kindness?

Where did Jesus learn about God and Covenant and his Jewish beliefs?

Today's gospel tells us that Jesus and his mother and step-father returned to Galilee and their own town of Nazareth.

The child grew and became strong, filled with wisdom; and the favor of God was upon him.

—*Fr. Donald Ware, C.P.*

EPIPHANY

January 3, 2027

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

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 the chief priests
and 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 is not enough merely to exist.
It's not enough to say...
'I do my work well...
I'm a good churchgoer.'
That's all very well,
but one must do something more.
Seek always to do some good somewhere.***

—Albert Schweitzer

EPIPHANY

Our Shared Humanity

Four years ago, I wrote a reflection on the Epiphany for the Sunday Mass *Prayer Guide*, and I looked back to see what I had written and how it relates to the world today. Back then, I looked to a world where people from disparate cultures and religions, taking their cues from the Magi, could unite and pay homage to a Christ emphasizing humanity and devotion to a just God. After all, the Epiphany is a time when three kings, from Persia, Arabia and India, came together to revere a newborn who would change the way people think of divinity and the non-divine. Jesus, the son of God, became human.

The gifts of the Epiphany—gold, frankincense, and myrrh—which can symbolize regality, divinity, and earthliness, point to a unifying narrative. One innocent child became a bridge between gods and kings, simply by becoming human.

When I look at the world today, I am disheartened. I despair about current problems and rapidly increasing polarization and corruption. I see that the concept of unified humanity seems even more distant. The Middle East remains in conflict, perhaps even more divided than four years ago, and warfare has increased.

But I am not deterred. Christmas is an annual reminder of birth and new hope. I pray that the example of the Magi will prevail. I pray that we will understand that the birth of Christ brought people together from different religions and ideologies because of our shared humanity. The Magi followed the star which brought them to Bethlehem. We can follow their example to bring us to the “star” of forgiveness and enlightenment.

—Robert Skolits

BAPTISM OF THE LORD

January 10, 2027

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

Mark 1:7-11

A reading from the holy Gospel
according to Mark

This is what he proclaimed:

*“One mightier than I
is coming after me.*

*I am not worthy to stoop
and loosen the thongs of his sandals.*

*I have baptized you with water;
he will baptize you with the Holy Spirit.”*

*It happened in those days
that Jesus came from Nazareth
of Galilee*

*and was baptized in the Jordan
by John.*

*On coming up out of the water
he saw the heavens being torn open
and the Spirit,*

*like a dove,
descending upon him.*

and a voice came from the heavens,

*“You are my beloved Son;
with you I am well pleased.”*

The Gospel of the Lord.



PHOTO: JILL HURST-WAHL

***‘You are my beloved Son;
with you I am well pleased.’***

—Mark 1:11

BAPTISM OF THE LORD

Baptized in Christ

In the Old Testament it is foretold that God would send his messenger to prepare the way for the coming of Jesus. John the Baptist was that messenger proclaiming that the Messiah is coming. We are called to repentance in response to this good news.

John knew that Jesus' baptism was only a prelude to his mission on earth. Jesus did not have to be baptized. He was sinless. He did not have to die on the cross in our place. Jesus did so to do the will of God, expressing his solidarity with our sinful nature. With Jesus' baptism the heavens open, the Holy Spirit descends, and God reveals Jesus to be his Son.

While we are baptized with water, we are through the Holy Spirit baptized in Christ, that is into his death and resurrection. The sacrament of baptism frees us from sin, gives us God's sanctifying grace, and we become a member of Christ's body.

Baptismal Promises:

Do you reject Satan, all his works and empty promises?

Do you believe in God, the Father Almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

God, the all-powerful Father of our Lord Jesus Christ, has given us a new birth by water and the Holy Spirit and forgiven all our sins. May he also keep us faithful to our Lord Jesus Christ forever and ever.

—*Jacqueline C. Perez*

SECOND SUNDAY OF THE YEAR

January 17, 2027

First Reading: 1 Samuel 3:3b-10, 19

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 6:13c-15a, 17-20

SECOND SUNDAY OF THE YEAR

John 1:35–42

A reading from the holy Gospel
according to John

*John was standing with two of his disciples,
and as he watched Jesus walk by, he said,
“Behold, the Lamb of God.”*

*The two disciples heard what he said
and followed Jesus.*

*Jesus turned and saw them following him
and said to them,*

“What are you looking for?”

They said to him,

*“Rabbi”—which translated means Teacher—,
“where are you staying?”*

He said to them,

“Come, and you will see.”

*So they went and saw where Jesus was staying,
and they stayed with him that day.*

It was about four in the afternoon.

*Andrew, the brother of Simon Peter,
was one of the two who heard John
and followed Jesus.*

*He first found his own brother Simon
and told him,*

*“We have found the Messiah”—
which is translated Christ.*

Then he brought him to Jesus.

Jesus looked at him and said,

*“You are Simon the son of John;
you will be called Cephas”—
which is translated Peter.*

The Gospel of the Lord.



PHOTO: NAOTAKE MURAYAMA

***The deeper a tree sinks its roots into the soil,
the greater are its chances of growing
and producing fruit.***

—Blessed Marie Anne Blondin

SECOND SUNDAY OF THE YEAR

Simple Yet So Profound!

In our gospel we find a very simple encounter among two disciples and Jesus. I am told when people begin the study of biblical Greek, the first text they read is usually the Gospel of John. The reason is that John's Gospel is written in very simple Greek. And the sentences are simple and straightforward in structure. "What are you looking for?" "Where are you staying?" "Come and see."

A simple exchange, right? This conversation between Jesus and the two disciples seems ordinary. So why does John introduce us to Jesus this way? Well, if we read this passage slowly, we will hear not a simple conversation but a profound exchange, and we will come to realize that John's simple language is much deeper than we think. "What are you looking for?" Is one of the deepest questions you can ask a person. To paraphrase, "What—really, down deep—are you seeking in life? How might you answer this question?"

"Where are you staying?" The disciples are not asking Jesus for his street address. They are asking, "Where do you come from? Who—really, down deep—are you?" The word in Greek translated "stay," has a deeper meaning than "what is your address?" It refers to a person's source of being and ultimate purpose.

Jesus' response, "Come and see," means when you know the whole story, "Follow me as a committed disciple and you will come to see (understand and believe in) the journey of faith."

As we begin our journey through ordinary time it is a great opportunity to pick up the one of the gospels and come and see who Jesus really is. It can be a wonderful way of awakening and enlivening our faith!

—Fr. Paul Fagan, C.P.

THIRD SUNDAY OF THE YEAR

January 24, 2027

First Reading: Jonah 3:1-5, 10

Responsorial Psalm (25:4-5, 6-7, 8-9):

R/. (4a) *Teach me your ways, O Lord.*

Your ways, O Lord, make known to me;
teach me your paths,
Guide me in your truth and teach me,
for you are God my savior.

R/. *Teach me your ways, O Lord.*

Second Reading: 1 Corinthians 7:29-31

THIRD SUNDAY OF THE YEAR

Mark 1:14–20

A reading from the holy Gospel
according to Mark

*After John had been arrested,
Jesus came to Galilee
proclaiming the gospel of God:
“This is the time of fulfillment.
The kingdom of God is at hand.
Repent, and believe in the gospel.”
As he passed by the Sea of Galilee,
he saw Simon and his brother Andrew
casting their nets into the sea;
they were fishermen.
Jesus said to them,
“Come after me,
and I will make you fishers of men.”
Then they abandoned their nets
and followed him.
He walked along a little farther
and saw James, the son of Zebedee,
and his brother John.
They too were in a boat
mending their nets.
Then he called them.
So they left their father Zebedee
in the boat along with the hired men
and followed him.*

The Gospel of the Lord.



PHOTO: GENE PLAISTED, OSC / THE CROSIERS

*Jesus said to them,
'Come after me,
and I will make you
fishers of men.'*

—Mark 1:17

THIRD SUNDAY OF THE YEAR

Discovering Our Purpose

A few years ago, a good friend of mine died of cancer in her fifties. Suzanne was a lively and caring person who had a deep faith. At the funeral her husband, Jim, asked me to read a personal reflection that Suzanne had written about a year before her death. In that reflection, Suzanne wrote that she had come to realize that the reason for her existence was to love and serve God. She reflected that her life would be a success if she became an example to her children to discover within themselves the love of God and God's love for them, and the need to make that love the center of their lives.

This Sunday's scripture readings set before us the reality of call and mission. In the gospel we hear about Jesus' call to Simon Peter, Andrew, James and John to follow him and to share in his mission of proclaiming the reign of God. We know well that these men were practical businessmen who knew a lot about fishing but nothing about preaching. Yet they hear the word of invitation spoken by Jesus and they respond to that word. In so doing, they find a whole new purpose in their lives.

Most of us are like my friend, Suzanne in that the discovery of our mission and purpose in life takes time and a certain amount of struggle. Through the years, Suzanne became convinced that her life would be a success if she was an example to others to discover within themselves the love of God, and God's love for them, and to make that love the center of their lives. I think that Jesus would have approved of her "formula for success." Her words have something to say to us as we reflect on the ultimate purpose of our lives.

—Fr. Robin Ryan, C.P.

FOURTH SUNDAY OF THE YEAR

January 31, 2027

First Reading: Deuteronomy 18:15-20

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

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: 1 Corinthians 7:32-35

FOURTH SUNDAY OF THE YEAR

Mark 1:21–28

A reading from the holy Gospel
according to Mark

*Then they came to Capernaum,
and on the sabbath Jesus entered
the synagogue and taught.
The people were astonished at his teaching,
for he taught them as one
having authority and not as the scribes.
In their synagogue was a man
with an unclean spirit;
he cried out,
“What have you to do with us,
Jesus of Nazareth?
Have you come to destroy us?
I know who you are—the Holy One of God!”
Jesus rebuked him and said,
“Quiet! Come out of him!”
The unclean spirit convulsed him
and with a loud cry came out of him.
All were amazed and asked one another,
“What is this?
A new teaching with authority.
He commands even the unclean spirits
and they obey him.”
His fame spread everywhere throughout
the whole region of Galilee.*

The Gospel of the Lord.



PHOTO: HERNÁN PINERA

***The best and most wonderful thing
that can happen to you in this life
is that you should be silent and
let God work and speak.***

—Dag Hammarskjöld

FOURTH SUNDAY OF THE YEAR

The Work of a Prophet

Today's readings center on the authority of prophets within our tradition. Today's gospel passage may surprise us. How often have we seen demons cast out of someone? But the people of Capernaum in this passage were very familiar with the prophets and even called themselves children of the prophets. Jesus teaches them as one having authority from God: a prophet. He then offers a sign, as the prophets did.

Do we have prophets today? Jesus establishes high expectations of believers: "Truly, truly, I say to you, whoever believes in me and the works that I do, they will do also, and greater works than these will they do, because I am going to the Father." (Jn 14:12) Does it always have to be so dramatic? I hope not.

Ours is not the task of fixing the entire world all at once, but of stretching out to mend the part of the world that is within our reach. Any small, calm thing that one soul can do to help another soul, to assist some portion of the poor suffering world, will help immensely.

It is not given to us to know which acts or by whom, will cause the critical mass to tip toward an enduring good. What is needed for dramatic change is an accumulation of acts, adding, adding to, adding more. . . . One of the most calming and powerful actions you can do to intervene in a stormy world is to stand up and show your soul.

—Clarissa Pinkola Estes
You Were Made for This

May we live open-hearted and open-souled, and in doing so, help to heal the world and one another.

—Moirá Reilly

FIFTH SUNDAY OF THE YEAR

February 7, 2027

First Reading: Job 7:1-4, 6-7

Responsorial Psalm (147:1-2, 3-4, 5-6):

R/. (cf. 3a) *Praise the Lord,
who heals the brokenhearted.*

Praise the Lord, for he is good;
sing praise to our God,
for he is gracious;
it is fitting to praise him.
The Lord rebuilds Jerusalem;
the dispersed of Israel he gathers.

R/. *Praise the Lord,
who heals the brokenhearted.*

Second Reading: 1 Corinthians 9:16-19, 22-23

FIFTH SUNDAY OF THE YEAR

Mark 1:29–39

A reading from the holy Gospel
according to Mark

*On leaving the synagogue
Jesus entered the house of Simon
and Andrew with James and John.
Simon's mother-in-law
lay sick with a fever.
They immediately told him about her.
He approached,
grasped her hand,
and helped her up.
Then the fever left her
and she waited on them.
When it was evening, after sunset,
they brought to him all who were ill
or possessed by demons.
The whole town was gathered at the door.
He cured many who were sick
with various diseases,
and he drove out many demons,
not permitting them to speak
because they knew him.
Rising very early before dawn, he left
and went off to a deserted place,
where he prayed.
Simon and those who were with him
pursued him
and on finding him said,
"Everyone is looking for you."
He told them,
"Let us go on to the nearby villages
that I may preach there also.*

*For this purpose have I come.”
So he went into their synagogues,
preaching and driving out demons
throughout the whole of Galilee.*

The Gospel of the Lord.



PHOTO: WENDELL J. LAURENT

***The Lord does not leave us without
rays of sun among the clouds and
storms that sometimes surround us.***

—St. Maria Troncatti

FIFTH SUNDAY OF THE YEAR

Service in the Midst of Heartbreak

Some years ago, a 17-year-old girl who was on a boat with her friends fell off the boat. The motor hit her in the head and she subsequently died. I happened to be present when her body was retrieved and brought to her parents for identification. To my amazement as the various responder crews were wrapping up and packing their trucks, the father of the girl who drowned asked if he could make an announcement to every one of the first responders before they left. He said, "I just want to thank all of you for all the time and effort you gave to bringing my daughter back to us. Thank you for all you have done." All I could think of was here are a father and mother who just lost their daughter to a terrible accident, and he makes it a point to thank the people who recovered her body and brought her back to them. It was a moment that I will never forget.

He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them. It is the broken hearted who lift us up and serve us from their ability to go outwards, to respond when life is listless and full of burdens. St. Mother Teresa may have said it best. "Do not think that love in order to be genuine has to be extraordinary. What we need is to love without getting tired."

The weariness life for some, the tiredness of barely making it for many, the pain that never goes away for others, the mockery of Jesus, his being crucified. He never tires of loving. He is asking us to see him approach us today, grasping our hands like that of Simon's mother-in-law, lifting us up, giving us the nourishment of his body and blood, and healing us.

—Fr. James Price, C.P.

FIRST SUNDAY OF LENT

February 14, 2027

First Reading: Genesis 9:8-15

Responsorial Psalm (25:4-5, 6-7, 8-9):

R/. (cf. 10) *Your ways, O Lord, are love and truth
to those who keep your covenant.*

Your ways, O Lord, make known to me;
teach me your paths.

Guide me in your truth and teach me,
for you are God my savior.

R/. *Your ways, O Lord, are love and truth
to those who keep your covenant.*

Second Reading: 1 Peter 3:18-22

FIRST SUNDAY OF LENT

Mark 1:12–15

A reading from the holy Gospel
according to Mark

*The Spirit drove Jesus out
into the desert,
and he remained in the desert
for forty days
tempted by Satan.*

*He was among wild beasts,
and the angels ministered to him.*

After John had been arrested,

Jesus came to Galilee

proclaiming the gospel of God:

“This is the time of fulfillment.

The kingdom of God is at hand.

Repent, and believe in the gospel.”

The Gospel of the Lord.





PHOTO: WENDELL J. LAURENT

***More powerful than the roar of many waters,
more powerful than the breakers of the sea,
powerful in the heavens is the Lord.***

—Psalm 93:4

FIRST SUNDAY OF LENT

Don't Give Up

On this First Sunday of Lent, the gospel reading is always the account of the temptation of Jesus in the desert by the devil. Unlike Matthew and Luke, Mark does not record a dialogue between the devil and Jesus. And so I imagine the devil's temptation was to tempt Jesus to give up.

I imagine the devil taking Jesus to the year 2027, and showing Him the world, saying, "Look, Jesus, look at this world you're trying to save. Look closely at the ones who say they follow you. They claim they follow you but see how they hate! Some of them even use your name when they do violence against others. Leave them to me. I know what they're like. I know what they really want. Why go through all that pain and suffering? They're not worth your time, much less your love. Leave them to me. I'll give them what they deserve."

In light of what we see in our world, with all the pain and injustice, it can be a great temptation to give in to despair. But, thanks be to God, Jesus did not give up on the world! Jesus has not given up on us, and we cannot give up on ourselves or on others. Instead, we are called to hear the words of Jesus when He came to Galilee: "Repent, and believe in the gospel." Yes, we need to repent of our sins, but at the same time we can put our trust in God's love for us in Jesus Christ, and believe in the Good News. We can treat each other with compassion and mercy. We can work for justice, care for the earth, and make peace.

—Fr. Philip Paxton, C.P.

SECOND SUNDAY OF LENT

February 21, 2027

First Reading: Genesis 22:1-2, 9a, 10-13, 15-18

Responsorial Psalm (116:10, 15, 16-17, 18-19):

R/. (116:9) *I will walk before the Lord,
in the land of the living.*

I believed, even when I said,

“I am greatly afflicted.”

Precious in the eyes of the Lord

is the death of his faithful ones.

R/. *I will walk before the Lord,
in the land of the living.*

Second Reading: Romans 8:31b-34

SECOND SUNDAY OF LENT

Mark 9:2–10

A reading from the holy Gospel
according to Mark

*Jesus took Peter, James and John
and led them up a high mountain
apart by themselves.
And he was transfigured before them,
and his clothes became dazzling white,
such as no fuller on earth
could bleach them.
Then Elijah appeared to them
along with Moses,
and they were conversing with Jesus.
Then Peter said to Jesus in reply,
“Rabbi, it is good that we are here!
Let us make three tents:
one for you, one for Moses,
and one for Elijah.”
He hardly knew what to say,
they were so terrified.
Then a cloud came,
casting a shadow over them;
from the cloud came a voice,
“This is my beloved Son.
Listen to him.”
Suddenly, looking around,
they no longer saw anyone but Jesus
alone with them.
As they were coming down
from the mountain,
he charged them not to relate
what they had seen
to anyone,*

*except when the Son of Man
had risen from the dead.
So they kept the matter to themselves,
questioning what rising from the dead meant.*

The Gospel of the Lord.



PHOTO: GENE PLAISTED, OSC / THE CROSIERS

***This is my beloved Son.
Listen to him.***

—Mark 9:7

SECOND SUNDAY OF LENT

God of the Mountains

We've all had that mountaintop experience: a moment when we felt the presence of God intensely or were in awe of creation. One of the names of God in the Bible is *El Shaddai*, meaning, *God of Mountains*. Throughout the history of salvation, the mountain is a place of encounter with God.

It's no surprise then that Jesus climbed the high mountain with Peter, James and John to experience a special moment of communion with the Most High. The place is the top of Mount Tabor, which rises from the Jezreel plain. At the summit, you can see all of Galilee. However, Jesus did not bring them up for a beautiful view, but for a glimpse of the fullness of his being and vision of future glory.

Clothes of dazzling white, Moses and Elijah representing the Law and the Prophets conversing with Jesus testify to the foretold Messiah, a voice from the cloud of glory claiming Jesus as "beloved son" and revealing his will: "listen to him"

Peter, amazed and terrified, says, "Rabbi, it is good that we are here." He wants to make three tents, evocative of the Feast of Booths that recalls the journey of Israel through the wilderness in the Exodus. However, Jesus was on a journey to another hill, and to the Cross.

Peter and the others would have to "Listen to Jesus" and keep quiet while contemplating the meaning of rising from the dead. As we journey through Lent, we accompany Jesus to that hill and the cross that will reveal his glory for the world to see. A glory he shares with us that we can shout out.

—Fr. Patrick Daughtery, 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, and 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.

THIRD SUNDAY OF LENT

February 28, 2027

First Reading: Exodus 20:1-3,7-8, 12-17

Responsorial Psalm (19:8, 9, 10, 11):

R/. (John 6:68c) *Lord, you have the words
of everlasting life.*

The law of the Lord is perfect,
refreshing the soul;
The decree of the Lord is trustworthy,
giving wisdom to the simple.

R/. *Lord, you have the words
of everlasting life.*

Second Reading: 1 Corinthians 1:22-25

THIRD SUNDAY OF LENT

John 2:13–25

A reading from the holy Gospel
according to John

*Since the Passover of the Jews was near,
Jesus went up to Jerusalem.
He found in the temple area those
who sold oxen, sheep, and doves,
as well as the money changers seated there.
He made a whip out of cords
and drove them all out of the temple area,
with the sheep and oxen,
and spilled the coins of the money changers
and overturned their tables,
and to those who sold doves he said,
“Take these out of here,
and stop making my Father’s house
a marketplace.”
His disciples recalled
the words of Scripture,
“Zeal for your house will consume me.”
At this the Jews answered
and said to him,
“What sign can you show us
for doing this?”
Jesus answered and said to them,
“Destroy this temple
and in three days I will raise it up.”
The Jews said,
“This temple has been under construction
for forty-six years,
and you will raise it up in three days?”
But he was speaking about
the temple of his body.*

*Therefore,
when he was raised from the dead,
his disciples remembered
that he had said this,
and they came to believe the Scripture
and the word Jesus had spoken.
While he was in Jerusalem
for the feast of Passover,
many began to believe in his name
when they saw the signs he was doing.
But Jesus would not trust himself to them
because he knew them all,
and did not need anyone to testify
about human nature.
He himself understood it well.*

The Gospel of the Lord.

***Remember that you only have
one life, which is short
and has to be lived by you alone;
and that there is only one glory,
which is eternal.***

***If you do this,
there will be many things
about which you care nothing.***

—St. Teresa of Avila

THIRD SUNDAY OF LENT

Living in the Present

As I was preparing this reflection I realized how preoccupied I often am. My mind was filled with all kinds of things. Like so many of us today, I tend to lead a scattered, unfocused life at times.

Our Catholic faith tells us that we're temples of the Holy Spirit. My "temple" often looks a lot like the temple in our gospel reading. That temple in Jerusalem wasn't focused on attention to the voice of God, rather it was filled with noise and frantic business. Jesus cleaned it out! I think we're being challenged in this Lenten season to allow Jesus to clean out our inner "temple," making it resemble not a marketplace but a house of prayer.

Most of us live with these preoccupations, thinking of things we did in the past or that we have to do in the future, but we're seldom in the present, the now. To be truly present, a true temple of the Spirit, requires effort on our part. It calls for a measure of solitude, a desire to listen.

We're being called in this Lenten season to back off from all the noise and distractions so that we can connect with that deepest part of ourselves where God longs to meet us. Let's take time this Lent to pray, meditate and listen to the voice of God within us, giving us the focus to meet the risen Jesus on Easter Sunday in a deeper way.

—*Bro. Michael Moran, C.P.*

FOURTH SUNDAY OF LENT

March 7, 2027

First Reading: 2 Chronicles 36:14-16, 19-23

Responsorial Psalm (137:1-2, 3, 4-5, 6):

R/. (6ab) *Let my tongue be silenced,
if I ever forget you!*

By the streams of Babylon we sat
and wept when we remembered Zion.
On the aspens of that land
we hung up our harps.

R/. *Let my tongue be silenced,
if I ever forget you!*

Second Reading: Ephesians 2:4-10

FOURTH SUNDAY OF LENT

John 3:14–21

A reading from the holy Gospel
according to John

*Jesus said to Nicodemus:
“Just as Moses
lifted up the serpent
in the desert,
so must the Son of Man
be lifted up,
so that everyone who believes
in him may have eternal life.”
For God so loved the world
that he gave his only Son,
so that everyone who believes in him
might not perish
but might have eternal life.
For God did not send his Son
into the world to condemn the world,
but that the world might be saved
through him.
Whoever believes in him
will not be condemned,
but whoever does not believe
has already been condemned,
because he has not believed
in the name of the only Son of God.
And this is the verdict,
that the light came into the world,
but people preferred darkness to light,
because their works were evil.
For everyone who does wicked things
hates the light
and does not come toward the light,*

*so that his works might not be exposed.
But whoever lives the truth
comes to the light,
so that his works may be clearly seen
as done in God.*

The Gospel of the Lord.



***We have been chosen to make our own
limited and very conditional love
the gateway for the unlimited and
unconditional love of God.***

—Henri Nouwen

FOURTH SUNDAY OF LENT

Lifting One Another Up

To lift someone up is to offer genuine, non-judgmental support: to listen deeply, to affirm their dignity, and to help them recognize the strength already within them. It is to help another person feel seen, heard, and loved.

In today's intimate conversation with Nicodemus, Jesus invites us to reflect on what it means to follow him in his passion and death on the Cross. During Lent, we are reminded that we follow a truly human Jesus—one who entered fully into the lives of people who were wounded, forgotten, poor, and pushed to the margins.

Like Moses lifting the serpent in the desert, we too are called to lift up our hearts and to lift one another up. We are called to notice the wounds around us and to become instruments of healing and hope.

Jesus did this not simply through words but through the way he lived among people. He drew near to those others avoided. He welcomed those who felt unwanted. He loved without conditions. And that love transformed lives.

Perhaps this is what it means to follow Jesus today: to trust in the transforming power of his way of being with people—to enter, with compassion, into the brokenness of our humanity rather than turn away from it.

When we listen, welcome, accompany and love one another—especially those who feel forgotten or excluded—we participate in the healing work of Christ crucified.

This Lent, may we learn to lift one another up, trusting that through such humble acts of love, the world might truly be saved.

—Fr. Lionel Pacheco, C.P.

FIFTH SUNDAY OF LENT

March 14, 2027

First Reading: Jeremiah 31:31-34

Responsorial Psalm (51:3-4, 12-13, 14-15):

R/. (12a) *Create a clean heart in me, O God.*

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/. *Create a clean heart in me, O God.*

Second Reading: Hebrews 5:7-9

FIFTH SUNDAY OF LENT

John 12:20–33

A reading from the holy Gospel
according to John

*Some Greeks who had come to worship
at the Passover Feast
came to Philip,
who was from Bethsaida in Galilee,
and asked him,
“Sir, we would like to see Jesus.”
Philip went and told Andrew;
then Andrew and Philip went and told Jesus.
Jesus answered them,
“The hour has come for the Son of Man
to be glorified.
Amen, amen, I say to you,
unless a grain of wheat
falls to the ground and dies,
it remains just a grain of wheat;
but if it dies, it produces much fruit.
Whoever loves his life loses it,
and whoever hates his life in this world
will preserve it for eternal life.
Whoever serves me must follow me,
and where I am,
there also will my servant be.
The Father will honor whoever serves me.
I am troubled now.
Yet what should I say?
‘Father, save me from this hour’?
But it was for this purpose
that I came to this hour.
Father, glorify your name.”
Then a voice came from heaven,*

*"I have glorified it
and will glorify it again."
The crowd there heard it
and said it was thunder;
but others said,
"An angel has spoken to him."
Jesus answered and said,
"This voice did not come for my sake
but for yours.
Now is the time of judgment on this world;
now the ruler of this world will be driven out.
And when I am lifted up from the earth,
I will draw everyone to myself."
He said this indicating the kind of death
he would die.*

The Gospel of the Lord.



PHOTO: FLORIN GORGAN

***If now we cannot be the sowers,
let us at least be the seed,
to bear abundant fruit at harvest time.***

—Blessed Alojs Adritzki

FIFTH SUNDAY OF LENT

Jesus' Great Love

As we begin the last full week of Lent, the drama of our faith story has heightened. Jesus can feel the forces of evil closing in on him, so he offers a prayer. Not a prayer of intercession or need but a prayer of thanksgiving for the strength the Father has given him so that he can fulfill the purpose for which he came into this world.

We might say that today we are given a preview of Jesus' agony in the Garden of Gethsemane. Today Jesus is not in a garden with his three closest friends. No, today's gospel scene has Jesus in Jerusalem and a large diverse crowd has gathered. As Jesus speaks, he draws the crowd and us in to the cross, to its agony and its triumph. We are invited to see the glory of the cross and to learn from Jesus' great act of love.

We are invited to prepare our hearts, to open our hearts to God. If we are willing to open our hearts to God then God is willing to create a clean heart within us, a heart with God's love written upon it. Jeremiah tells us that God has made a new covenant with us. One that names us as God's people and Jesus' cross reminds us of the profound investment that God has made in us. It is a covenant, an investment of unconditional love.

We are reminded over and over again in the scriptures, that our God is a merciful God. And so, we seek through the mercy of God a clean heart and a steadfast spirit in these closing days of Lent so that we can take up the challenge of listening for God's voice, gazing upon the cross and allowing Jesus to draw us to himself in love.

—Fr. Paul Fagan, C.P.

PASSION/PALM SUNDAY

March 21, 2027

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

Mark 11:1–10

A reading from the holy Gospel
according to Mark

*When Jesus and his disciples
drew near to Jerusalem,
to Bethphage and Bethany
at the Mount of Olives,
he sent two of his disciples
and said to them,
“Go into the village opposite you,
and immediately on entering it,
you will find a colt tethered
on which no one has ever sat.
Untie it and bring it here.
If anyone should say to you,
‘Why are you doing this?’
reply, ‘The Master has need of it
and will send it back here at once.’”
So they went off
and found a colt tethered
at a gate outside on the street,
and they untied it.
Some of the bystanders said to them,
“What are you doing,
untying the colt?”
They answered them
just as Jesus had told them to,
and they permitted them to do it.
So they brought the colt to Jesus
and put their cloaks over it.
And he sat on it.
Many people spread their cloaks
on the road,
and others spread leafy branches*

*that they had cut from the fields.
Those preceding him
as well as those following
kept crying out:*

“Hosanna!

*Blessed is he who comes
in the name of the Lord!*

*Blessed is the kingdom
of our father David*

that is to come!

Hosanna in the highest!”

The Gospel of the Lord.



PHOTO: GENE PLAISTED, OSC / THE CROSIERS

***Hosanna!
Blessed is he who comes
in the name of the Lord!***

—Mark 11:9

PASSION/PALM SUNDAY

A Week That Is Holy

Archeologists in Palestine recently uncovered a wide processional path to the temple in Jerusalem dated from the time of Jesus. Large groups of pilgrims took that path when they came from all parts of the world to celebrate feasts like Passover.

Jesus and his disciples, with many others who welcomed him, must have taken that path when they came to Jerusalem to celebrate the Passover. “Hosanna! Blessed he who comes in the name of the Lord!”, they cried. “Blessed is the kingdom of our father David that is to come!”

Jesus came in the name of his Father and established God’s kingdom through his passion and death! The promise made to David was fulfilled! He came humbly, seated on a donkey, as a servant who loves us.

Our Mass today begins with a procession. We’re called to join that crowd that went with Jesus into Jerusalem on Palm Sunday. We take into our hands a palm branch cut from the earth because the earth itself rejoices over its promised life.

We go into Jerusalem this week, to the Upper Room where Jesus gives us bread for our journey. We go to the dark garden of Gethsemane to pray with him. We stand by his cross and mourn with Mary and his other disciples as he dies.

At sunrise, the first day of the week, we go to his tomb. It’s empty! A promise that we will rise with him. This is a week we join Christians all over the world to celebrate the greatest mysteries of our faith. This week is indeed a Holy Week.

—*Fr. Victor Hoagland, C.P.*

EASTER

March 28, 2027

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

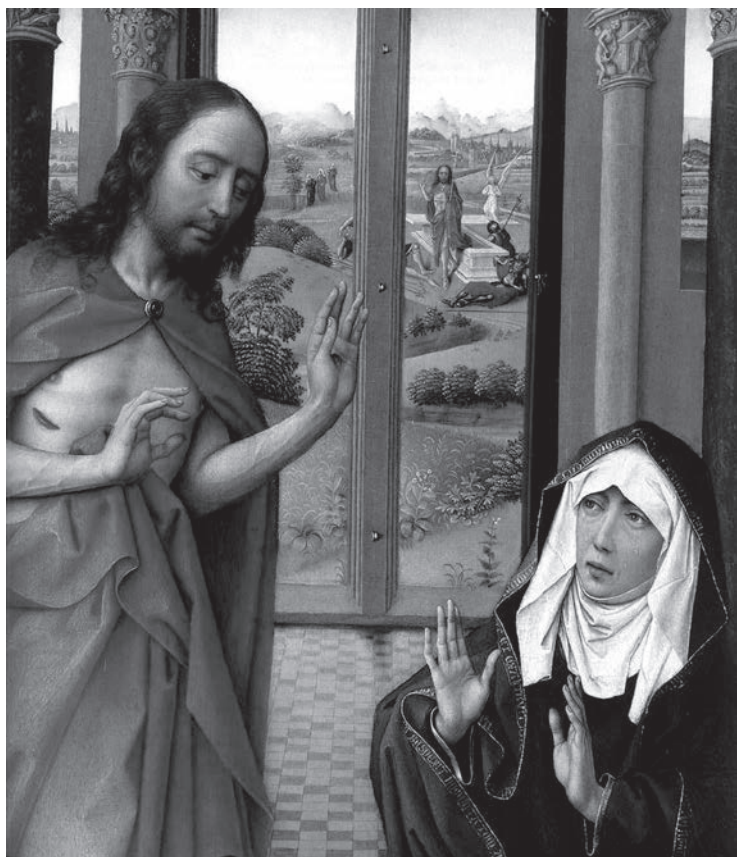
John 20:1–9

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.



DETAIL: "MIRAFLORES ALTARPIECE," ROGIER VAN DER WEYDEN

***Mary of Magdala went and announced
to the disciples, 'I have seen the Lord,'
and what he told her.***

—John 20:18

EASTER

When Signs Become Faith

Easter morning doesn't start with a dramatic appearance of the risen Christ, but with subtle signs. Mary Magdalene finds the stone moved aside. Peter enters and observes the burial cloths. The beloved disciple notices that Jesus' headcloth has been folded separately. While these details seem simple, in John's Gospel, signs are more than minor details—they serve as God's ways of guiding us toward faith.

Throughout his Gospel, John portrays Jesus' acts as signs that reveal his glory and encourage belief. On Easter morning, the empty tomb stands as the ultimate sign. Though the full meaning of the resurrection remains unclear, these signs start to tell the story. The beloved disciple "saw and believed." Even before seeing the risen Lord firsthand, he sensed that God was doing something new. These signs sparked his faith.

This is the beauty of Easter: God doesn't erase our questions instantly. Instead, he patiently reveals his presence to us. The resurrection turns symbols of death into signs of life and defeat into victory. Even burial cloths now declare that death is no longer final.

The risen Lord still speaks through signs today. During each Eucharist, ordinary bread and wine serve as symbols of his living presence. With every act of forgiveness, love, and hope overcoming despair, the power of the resurrection becomes evident in our world.

Easter invites us to see life through the eyes of the beloved disciple. As we observe God's signs, we recognize that the Risen Christ is present with us today. He is alive, active, and guiding us from fear to faith and from death to new life. The Lord has truly risen, alleluia!

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

SECOND SUNDAY OF EASTER

April 4, 2027

First Reading: Acts 4:32-35

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

R/. *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 John 5:1-6

SECOND SUNDAY OF EASTER

John 20:19–31

A reading from the holy Gospel
according to John

*On the evening
of the 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.

SECOND SUNDAY OF EASTER

The Risen Christ—A New Creation

John is very precise: Jesus comes to the disciples “on the first day of the week,” the day after the Sabbath. This is not merely chronological. It is the first day of creation, the day when God said, “Let there be light.” Now, in the resurrection, creation begins again. Christ enters the cenacle, a place closed by fear, and stands “in their midst.” The new creation begins precisely there: in a frightened community gathered together, when the Risen One becomes its center. This encounter is the moment in which the disciples become new creatures, capable of loving as Christ loved.

Eight days later, it happens again. John gives us almost a liturgical rhythm: the community gathers, and the risen Christ comes into its midst. This is our Sunday, our Eucharist. We do not simply commemorate an encounter that happened two thousand years ago; every first day of the week we enter that cenacle and encounter the living Christ together. Thomas’ mistake is not simply that he doubts, but that he was absent. He must return to the community to encounter the Lord.

And what does Christ show? His wounds. The resurrection does not erase the crucifixion. The wounds have become the permanent revelation of who God is: They are the tangible sign of his divine mercy. A love that gives itself completely.

In the Eucharist we enter that wounded body together. We receive the Christ who gives himself like bread, and eating his flesh means being assimilated into him. Every Sunday is therefore the first day again: Christ stands among us, shows us his wounds, gives us peace, and recreates us as his body for the world.

—*Fr. Enzo Del Brocco, C.P.*

THIRD SUNDAY OF EASTER

April 11, 2027

First Reading: Acts 3:13-15, 17-19

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

R/. (7a) *Lord, let your face shine on us.*

When I call, answer me, O my just God,
you who relieve me
when I am in distress;
have pity on me, and hear my prayer!

R/. *Lord, let your face shine on us.*

Second Reading: 1 John 2:1-5a

THIRD SUNDAY OF EASTER

Luke 24:35–48

A reading from the holy Gospel
according to Luke

*The two disciples recounted
what had taken place on the way,
and how Jesus was made known to them
in the breaking of bread.
While they were still speaking about this,
he stood in their midst and said to them,
“Peace be with you.”
But they were startled and terrified
and thought that they were seeing a ghost.
Then he said to them,
“Why are you troubled?
And why do questions arise in your hearts?
Look at my hands and my feet,
that it is I myself.
Touch me and see,
because a ghost
does not have flesh and bones
as you can see I have.”
And as he said this,
he showed them his hands and his feet.
While they were still incredulous for joy
and were amazed,
he asked them,
“Have you anything here to eat?”
They gave him a piece of baked fish;
he took it
and ate it in front of them.
He said to them,
“These are my words
that I spoke to you*

*while I was still with you,
that everything written about me
in the law of Moses
and in the prophets and psalms
must be fulfilled.”
Then he opened their minds
to understand the Scriptures.
And he said to them,
“Thus it is written
that the Christ would suffer
and rise from the dead
on the third day
and that repentance,
for the forgiveness of sins,
would be preached in his name
to all the nations,
beginning from Jerusalem.
You are witnesses of these things.”*

The Gospel of the Lord.

***Sometimes you say to yourself:
the fire in me is going out.
But you were not the one who lit that fire.
Your faith does not create God,
and your doubts cannot banish
Him to nothingness.
—Brother Roger of Taizé***

THIRD SUNDAY OF EASTER

Beginning from Jerusalem

As we continue our Easter journey in celebration of the Lord's resurrection, we may feel a little overwhelmed with the appearances of the risen Lord. If so, then we are not unlike the disciples in today's gospel. Like them, we may be overjoyed to have the risen Lord with us while wondering deep within our hearts whether we are actually experiencing reality. To help us move in the direction of faith, St. Luke has two main thoughts he wishes to give us in today's gospel passage.

In response to that hidden thought the disciples and we may have had—is He or isn't He? Luke says unequivocally that the risen Lord indeed is. Look, see, and touch the wounds of love in his hands, his feet and his side. He is truly risen from the grave. To drive the point home clearly, Jesus shares a fish dinner with them. To solidify the message, the risen Lord opens their minds and hearts to the Scriptures, explaining to them how and why he came to fulfill the promise of redemption.

Helping the disciples and us to see and begin to glimpse the wonder of the risen Lord moves Luke on to his second thought. Now that we know the real presence of the risen Lord, the disciples and we become witnesses of these things. To become a witness necessarily means giving testimony, explaining to others what in faith we know to be true. All are called to proclaim this truth as His witnesses in this world. Beginning in Jerusalem, the message of God's immense love for us revealed in the sufferings, death and resurrection of the risen Lord is to be shared everywhere with everyone. Our Easter journey asks us to do so by the choices we make daily.

—Fr. Richard Burke, C.P.

FOURTH SUNDAY OF EASTER

April 18, 2027

First Reading: Acts 4:8-12

Responsorial Psalm (118:1, 8-9, 21-23, 26, 28, 29):

R/. *(22) The stone rejected by the builders
has become the cornerstone.*

Give thanks to the Lord, for he is good,
for his mercy endures forever.

It is better to take refuge in the Lord
than to trust in man.

It is better to take refuge in the Lord
than to trust in princes.

R/. *The stone rejected by the builders
has become the cornerstone.*

Second Reading: 1 John 3:1-2

FOURTH SUNDAY OF EASTER

John 10:11–18

A reading from the holy Gospel
according to John

Jesus said:

“I am the good shepherd.

*A good shepherd lays down his life
for the sheep.*

*A hired man, who is not a shepherd
and whose sheep are not his own,
sees a wolf coming and leaves the sheep
and runs away,*

and the wolf catches and scatters them.

*This is because he works for pay
and has no concern for the sheep.*

*I am the good shepherd,
and I know mine and mine know me,
just as the Father knows me
and I know the Father;*

and I will lay down my life for the sheep.

*I have other sheep that do not belong
to this fold. These also I must lead,
and they will hear my voice, and there
will be one flock, one shepherd.*

*This is why the Father loves me,
because I lay down my life
in order to take it up again.*

*No one takes it from me,
but I lay it down on my own.*

*I have power to lay it down,
and power to take it up again.*

This command I have received from my Father.”

The Gospel of the Lord.



PHOTO: GENE PLAISTED, OSC / THE CROSIERS

***Enter, let us bow down in worship;
let us kneel before the Lord who made us.
For he is our God,
we are the people he shepherds,
the sheep in his hands.***

—Psalm 95:6-7

FOURTH SUNDAY OF EASTER

Beyond the Fold

There's a tension at the heart of this gospel that feels especially relevant today. Jesus contrasts the good shepherd, who knows the sheep and willingly lays down his life for them, with the hired hand, who abandons them when danger comes.

In our world, we often celebrate strength, efficiency, and success. Yet Jesus offers another model of leadership: one rooted in relationship, courage, and self-giving love. The good shepherd does not protect only those who are familiar or convenient. Jesus reminds us that there are “other sheep” beyond the fold, and that God’s vision is one flock gathered through compassion rather than exclusion.

This invitation carries profound implications for social justice. To follow the good shepherd is to notice those who are vulnerable, marginalized, or forgotten and to recognize that their well-being is inseparable from our own. It calls us to resist systems that treat people as disposable and instead build communities where every person is known, valued, and protected.

The good shepherd’s example also challenges us personally. Where are we tempted to act like the hired hand—to turn away when the cost of love becomes uncomfortable? And where might Christ be inviting us to accompany someone with greater patience, generosity, or solidarity?

As we pray today, may we hear the Shepherd’s voice calling us beyond fear and division. May we become people who care not because it is easy or rewarded, but because every person belongs to God and no one should be left outside the fold.

—*Jean Baumgardner*

FIFTH SUNDAY OF EASTER

April 25, 2027

First Reading: Acts 9:26-31

Responsorial Psalm (22:26-27, 28, 30, 31-32):

R/. *(26a) I will praise you, Lord,
in the assembly of your people.*

I will fulfill my vows
before those who fear the Lord.
The lowly shall eat their fill;
They who seek the Lord
shall praise him:
“May your hearts live forever!”

R/. *I will praise you, Lord,
in the assembly of your people.*

Second Reading: 1 John 3:18-24

FIFTH SUNDAY OF EASTER

John 15:1–8

A reading from the holy Gospel
according to John

Jesus said to his disciples:

*“I am the true vine,
and my Father is the vine grower.
He takes away every branch in me
that does not bear fruit,
and every one that does
he prunes so that it bears more fruit.
You are already pruned because of the word
that I spoke to you.
Remain in me, as I remain in you.
Just as a branch cannot bear fruit on its own
unless it remains on the vine,
so neither can you unless you remain in me.
I am the vine, you are the branches.
Whoever remains in me and I in him
will bear much fruit,
because without me you can do nothing.
Anyone who does not remain in me
will be thrown out like a branch and wither;
people will gather them
and throw them into a fire
and they will be burned.
If you remain in me and my words
remain in you, ask for whatever you
want and it will be done for you.
By this is my Father glorified,
that you bear much fruit
and become my disciples.”*

The Gospel of the Lord.



PHOTO: RADU MICU

***I see God in the work of his hands and
the marks of his love in every visible thing,
and it sometimes happens that I am
seized by a supreme joy which
is above all other joys.***

—St. Titus Brandsma

FIFTH SUNDAY OF EASTER

On Holy Ground

Barbra Streisand, a faithful member of the Jewish faith, attended the funeral of a friend's father in a Protestant church and sensed the presence of the Divine. Deeply moved, she later recorded a sacred hymn inspired by that experience, titled "On Holy Ground." In the album's liner notes, she wrote, "The lyrics say that whenever we stand in the presence of God, we are on holy ground. Since God is all around us, every inch of this beautiful planet is holy ground."

When I walked through the doors, I sensed his presence and I knew this was a place where love abounds. The God we love abides here. We are standing in his presence on Holy Ground. When we have a need, he is still the answer. Reach out and claim it for we are standing on Holy Ground.

In today's gospel, we hear: "Whoever abides in me, and I in him, bears much fruit. By this my Father is glorified: that you bear much fruit and prove to be my disciples" (John 15).

Because we are always on holy ground, we are called to be God's disciples who bear good fruit at all times. This means loving one another, including those who are difficult to love; sharing our blessings with those who have less; working together to care for the land; and showing respect for one another.

Life is full of good intentions, but fruitful Christians are called to be more than well-meaning; they are called to do God's work. Do the work, and you will experience the fullness of life. You will become like a tree that bears rich fruit in abundance. We are on Holy Ground. Let's keep it *holy* by our good works!

—Fr. Melvin A. Shorter, C.P.

SIXTH SUNDAY OF EASTER

May 2, 2027

First Reading: Acts 10:25-26, 34-35,44-48

Responsorial Psalm (98:1, 2-3, 3-4):

R/. (cf. 2b) *The Lord has revealed to the nations
his saving power.*

Sing to the Lord a new song,
for he has done wondrous deeds;
His right hand has won victory for him,
his holy arm.

R/. *The Lord has revealed to the nations
his saving power.*

Second Reading: 1 John 4:7-10

SIXTH SUNDAY OF EASTER

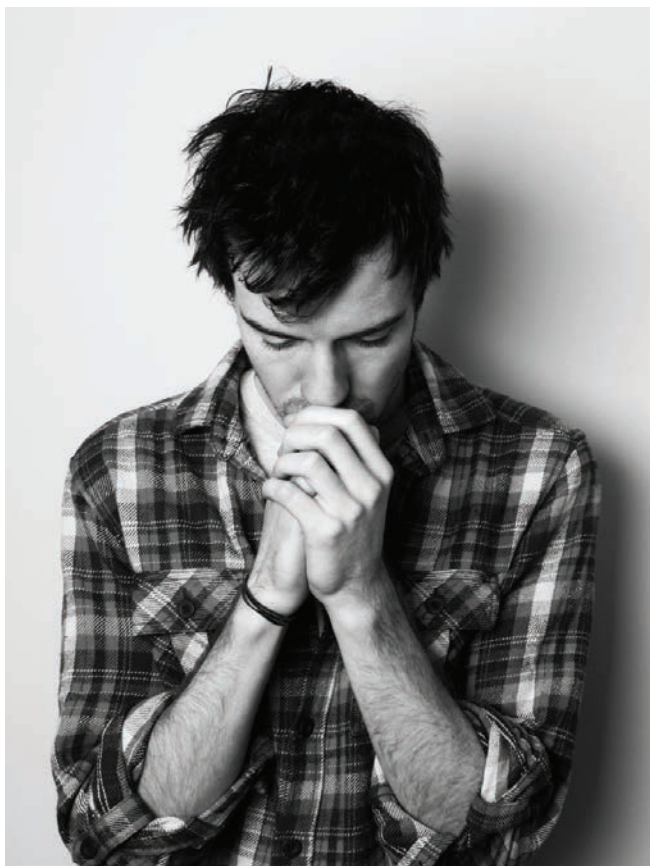
John 15:9–17

A reading from the holy Gospel
according to John

*Jesus said to his disciples:
“As the Father loves me,
so I also love you.
Remain in my love.
If you keep my commandments,
you will remain in my love,
just as I have kept
my Father’s commandments
and remain in his love.
I have told you this
so that my joy may be in you
and your joy might be complete.
This is my commandment:
love one another as I love you.
No one has greater love than this,
to lay down one’s life for one’s friends.
You are my friends if you do
what I command you.
I no longer call you slaves,
because a slave does not know
what his master is doing.
I have called you friends,
because I have told you everything
I have heard from my Father.
It was not you who chose me,
but I who chose you
and appointed you to go
and bear fruit that will remain,
so that whatever you ask the Father
in my name he may give you.*

*This I command you:
love one another.”*

The Gospel of the Lord.



***You must speak to Jesus also with the heart,
besides the lips; indeed, in certain cases you
must speak to him only with the heart.***

—St. Pio of Pietrelcina

SIXTH SUNDAY OF EASTER

Love

As Jesus presides at this final meal with the disciples, he seems to be struggling to describe the characteristics that should mark their relationship. However, there is one word that sums up everything: love. To lay bare its meaning more clearly, he approaches his subject from many angles while constantly repeating the key word.

First is the fundamental truth at the heart of the whole argument: love has its source in the Trinity itself. The relationship between Jesus and the disciples (which includes the one between Jesus and ourselves) is an overflow of the love between Father and Son. That is a really exalted concept but the consequence is quite simple: “Keep my commandments.”

Actually, it is just one commandment: “Love one another as I love you.” Of course, that one thing isn’t necessarily easy. It could even require the sacrifice of one’s life. Jesus’ reference to this supreme sacrifice comes shortly after he has said that his motive for sharing his thoughts is so that “my joy may be in you and your joy may be complete.” Jesus places joy at the center of his message. Joy and suffering are intertwined.

This is a great mystery, but the fact that the remainder of the gospel passage focuses on the concept of friendship provides a clue as to how the two elements can be reconciled. Friendship is an outpouring of one’s very being. Jesus calls the disciples friends because “I have told you everything I have heard from my Father.”

Even that is not the end of story. They are called not only to remain within the circle of God’s love but to enlarge it. “I appointed you to go and bear fruit that will remain.” And that is the mission entrusted now to us.

—*Sr. Mary O’Brien, C.P.*

SEVENTH SUNDAY OF EASTER

May 9, 2027

First Reading: Acts 1:15-17, 20a, 20c-26

Responsorial Psalm (103:1-2, 11-12, 19-20):

R/. (19a) *The Lord set his throne in heaven.*

Bless the Lord, O my soul;
and all my being,
bless his holy name.

Bless the Lord, O my soul;
and forget not all his benefits.

R/. *The Lord set his throne in heaven.*

Second Reading: 1 John 4:11-16

SEVENTH SUNDAY OF EASTER

John 17:11b–19

A reading from the holy Gospel
according to John

*Lifting up his eyes to heaven,
Jesus prayed, saying:
“Holy Father, keep them in your name
that you have given me,
so that they may be one
just as we are one.
When I was with them
I protected them
in your name
that you gave me,
and I guarded them,
and none of them was lost
except the son of destruction,
in order that the Scripture
might be fulfilled.
But now I am coming to you.
I speak this in the world
so that they may share my joy completely.
I gave them your word,
and the world hated them,
because they do not belong to the world
any more than I belong to the world.
I do not ask that you take them out of the world
but that you keep them from the evil one.
They do not belong to the world
any more than I belong to the world.
Consecrate them in the truth.
Your word is truth.
As you sent me into the world,
so I sent them into the world.*

*And I consecrate myself for them,
so that they also may be consecrated in truth.”*

The Gospel of the Lord.



THE ASCENSION OF CHRIST, PIETRO PERUGINO

***So then the Lord Jesus,
after he spoke to them,
was taken up into heaven and
took his seat at the right hand of God.***

—Mark 16:19

SEVENTH SUNDAY OF EASTER

And the Winner Is...

Though I don't watch many, I have to admit that I like award shows. I find it so interesting to see who is picked (voted for) in each category. Besides the naming of the winner, I love to look at the reaction on their faces, as well as those not chosen.

I wonder what it was like when Peter stepped up and said that they needed to replace Judas. Was there politicking and division, or deferment to the Holy Spirit? It's not always easy to trust God and come to consensus on what God's will is in times of division. But they did it, even by a simple method of throwing the dice. So, are we once again believing that God can work in all ways with all sorts of people? Think about it.

In our readings today we have two strong convictions: Jesus wants us to stay together and Jesus wants to deliver us from evil. That's his prayer to the Father on the night before he died. Yet we realize that Jesus, in telling that to the disciples and in the stories that the disciples told, calls us to do our part. Too many times, we hear of division and polarization in the world, the family, the workplace, countries, and the Church. We are called to stand together in loving support of one another, even, and especially when people fall or fail. Too many times, people focus on what's wrong with the world: the government, their parents, their priests, or neighbors. They forget or neglect to remember and foster the good.

I don't know if Matthias' election was a surprise to him or to the others, but they came to see him as the one God picked to keep hope, trust, and renewed faith alive. Let the same be said of you.

—Fr. Michael Greene, C.P.

PENTECOST

May 16, 2027

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 PLAISET, OSC / THE CROSIERS

***‘Peace be with you.
As the Father has sent me,
so I send you.’***

—John 20:21

PENTECOST

Doers of the Word

Today the Church celebrates the Feast of Pentecost, commemorating the descent of the Holy Spirit upon the Apostles. We're told that they were gathered in a locked room out of fear. They felt all alone, they were afraid.

But Jesus doesn't leave them alone. He appears to them and says, "Receive the Holy Spirit..." Jesus gives them courage. Furthermore, he says, "As the Father has sent me, so I am sending you." The Apostles go out and do as Jesus commanded, making them not just *hearers* of the Word of God, but *doers* of the Word. It was the beginning of the Church.

I get a great sense of consolation from this message. Jesus doesn't leave us alone either. We live in a world with so much that can make us fearful. As Christians, sometimes we can be content to be simply "hearers of the Word." But Jesus sent the Spirit down on us at our baptism. Just as the Holy Spirit prodded the Apostles out of their fears, so does the Spirit prod us. The Spirit sends us out too. We are a part of the spiritual family, the Church.

Our lives are a never-ending Pentecost. We are the Spirit's dwelling place. I think we are being called to quiet down and let God enter into our hearts, let the Spirit dwell in us, and live our Christian lives as *doers* of the Word of God.

—Bro. Michael Moran, C.P.

MOST HOLY TRINITY

May 23, 2027

First Reading: Deuteronomy 4:32-34, 39-40

Responsorial Psalm (33:4-5, 6, 9, 18-19, 20, 22):

R/. (12b) *Blessed the people the Lord has chosen
to be his own.*

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/. *Blessed the people the Lord has chosen
to be his own.*

Second Reading: Romans 8:14-17

MOST HOLY TRINITY

Matthew 28:16-20

A reading from the holy Gospel
according to Matthew

*The eleven disciples
went to Galilee,
to the mountain
to which Jesus
had ordered them.
When they all saw him,
they worshiped,
but they doubted.
Then Jesus approached
and said to them,
“All power in heaven
and on earth
has been given to me.
Go, therefore, and make disciples
of all nations,
baptizing them
in the name of the Father,
and of the Son,
and of the Holy Spirit, teaching them to observe
all that I have commanded you.
And behold,
I am with you always,
until the end of the age.”*

The Gospel of the Lord.



***There may be times
when we are powerless
to prevent injustice but
there must never be a time
when we fail to protest.***

—Elie Wiesel

MOST HOLY TRINITY

Imagine This

I have three disparate thoughts for you to consider:

My first thought comes from the beginning of a homily I heard one Trinity Sunday. The preacher asked the question, “What is $1+1+1$?” A student in the congregation yelled out, “3!” The preacher said, “On any other day, at any other time you would be right, however today you are wrong. $1+1+1$ today equals 1.”

My second thought comes from the book *Leaving Church: A Memoir of Faith* by Barbara Brown Taylor. In it she tells of one Trinity Sunday after she had finished services, she found a Three Musketeer Bar and a note on her car. They were from an eccentric woman who lived across the street from the church. The note read, “One for all and all for one, Happy Trinity Sunday.”

My third thought comes from a book by Eugene Peterson entitled *Subversive Spirituality*. Peterson writes, “Imagination is the capacity to make connections between the visible and the invisible, between heaven and earth, between present and past, between present and future. For Christians, whose largest investment is in the invisible, the imagination is indispensable.”

These thoughts hopefully help us as we celebrate the mystery of God as Trinity, three persons but one God. Just saying it seems odd. How can we talk about three individuals yet still only be talking about one God? It seems impossible yet that is what we believe. We celebrate three persons so connected, so intimate, so focused that they are one. One for all, all for one. One plus one plus one equals one. We are part of that one, members of a relationship of love. And perhaps the best way to understand is with our imagination.

Fr. Paul Fagan, C.P.

PRAYER FOR PEACE

May Christ banish from the souls of men and women whatever might endanger peace.

May he transform all people into witnesses of truth, justice and love.

May Christ illumine with his light the minds of rulers, so that, besides caring for the proper material welfare of their peoples,

they may also guarantee them the fairest gift of peace.

Finally, may Christ inflame the desires of all people

to break through the barriers which divide them,

to strengthen the bonds of mutual love,

to learn to understand one another,

and to pardon those who have done them wrong.

Through Christ's power and inspiration

may all peoples welcome each other

to their hearts as brothers and sisters,

and may the peace they long for

ever flower and ever reign among them.

—Pope St. John XXII, *Pacem in Terris*



What is not possible to us by nature,
let us ask the Lord to supply by the help
of his grace.

—*The Rule of St. Benendict*, Prologue, v. 41

PRAYER FOR ALL CREATION

Triune Lord, wondrous community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.

Awaken our praise and thankfulness
for every being that you have made.
Give us the grace to feel profoundly joined
to everything that is.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight. . . .
The poor and the earth are crying out.

O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!

Amen!

—Pope Francis, *Laudato Si':
On Care for our Common Home* (246)



All merciful God,
send your life-giving Spirit
on our household and on all dear to us,
and bless this table as we join together and say:
Amen.

—Fr. Michael Kwatera and Br. Dietrich Reinhart

Sustaining Parishioner Enrollment Form

Personal Information

Name: _____

Billing Address _____

Street: _____

City, State, Zip Code: _____

Phone: _____

Email: _____

Amount: \$ _____

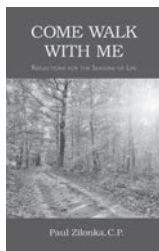
Frequency:

- ☐ One Time Donation
☐ Monthly Recurring Donation
☐ Weekly Recurring Donation

Credit Card Information

Credit Card Number: _____

Expiration: ____/____



COME WALK WITH ME is written by Passionist Priest Paul Zilonka, a member of our Province of St. Paul of the Cross. The reflections contained in this book can help you to reflect upon the seasons and transitions in your own life as Fr. Paul has done in his.

Suggested donation \$5.00

Name _____

Shipping address _____

City _____

State _____

ZIP _____

I received "Come Walk With Me." Enclosed is my donation: _____

Please send me "Come Walk With Me"

No. of copies _____ **x \$5.00 =** _____

Total Enclosed: _____

(Make checks payable to **Passionist Communications**)

A GIFT TO THE SUNDAY MASS

We are happy that THE SUNDAY MASS brings so much comfort and hope to the many people who are our weekly viewers. As a not-for-profit organization we depend entirely upon gifted financial assistance. People want this ministry to continue. They support us with their frequent gifts.

One of the significant means of our support is through WILLS. These bequests, no matter what the amount, have continued to sustain THE SUNDAY MASS.

Many people choose to support charitable works in their WILLS. May we ask you to consider including THE SUNDAY MASS in your WILL?

WILLS should be made out to:

Passionist Communications, Inc.
The Sunday Mass
86-45 Edgerton Blvd.
Jamaica, NY 11432-2936

We will be happy to help you with your planning. Send the following form to us at Passionist Communications and we will send you further information.

- ☐ I am interested in including THE SUNDAY MASS in my will
- ☐ THE SUNDAY MASS is already included in my will.
- ☐ I am interested in more information about how to include THE SUNDAY MASS in my will.

Name _____

Street _____

City, State, Zip _____

Phone _____

E-mail _____

THE SUNDAY MASS can be seen on the following broadcast and cable affiliates. Consult your cable guide if you don't see your city listed.

Nationwide	UPTV Channel	6:30 ^{AM} ET Sunday
		5:30 ^{AM} CT Sunday
	Buzzr Channel	7:30 ^{AM} ET Sunday
		6:30 ^{AM} CT Sunday

(Check listings in your area for station number)

Addison, TX	Charter	Channel 25	5:30 ^{PM} Saturday
			10:30 ^{AM} Sunday
Atlanta, GA	AIB	check listings	1:00 ^{PM} Sunday
Bismarck, ND	KNDX	Channel 26	11:00 ^{AM} Sunday
Devil's Lake, ND	WDAZ	Channel 8	10:30 ^{AM} Sunday
Dickinson, ND	K38HS	Channel 38	10:30 ^{AM} Sunday
Fargo, ND	WDAY	Channel 6	10:30 ^{AM} Sunday
Lafayette, LA	KATC	Channel 3	10:30 ^{AM} Sunday
Minot, ND	KXND	Channel 24	11:00 ^{AM} Sunday
New York tri-state	WNYW	Channel 5	5:30 ^{AM} Sunday
New York tri-state	The NET	Channel 97/30	4:30 ^{PM} Saturday
New York tri-state	WLNY	Channel 10/55	9:00 ^{AM} Sunday
New Jersey	Comcast	Channel 190	9:00 ^{AM} Sunday
(Monmouth & Ocean)			
Trenton, NJ	WPHY	Channel 25	11:00 ^{AM} Sunday
Scranton, PA	CTV	Channel 12	6:00 ^{PM} Sunday

RADIO

Burlington, NJ	WIFI	1460AM	5:30 ^{AM} Sunday
Loma Linda, CA	KCAA	1050AM, 106.5FM	8:30 ^{AM} Sunday
Nome, AK	KNOM	730AM	8:00 ^{AM} Sunday
Northeast PA	WILK	910AM, 1300AM	5:30 ^{AM} Sunday
White Oak, PA	WEDO	810AM	8:00 ^{AM} Sunday
Yucaipa, CA	KQLH	92.5LPFM	8:00 ^{AM} Sunday

You can also view **THE SUNDAY MASS** on the internet at

www.TheSundayMass.org.

www.youtube.com/user/thesundaymass.



NON PROFIT ORG.
U.S. POSTAGE
PAID
PASSIONIST
COMMUNICATIONS, INC.

PASSIONIST COMMUNICATIONS

86-45 EDGERTON BLVD • JAMAICA, NEW YORK 11432

email: contact@TheSundayMass.org

www.TheSundayMass.org

(914) 738-3344

Toll-Free at 1-855-SUN-MASS (786-6277)

The
Sunday
Mass
PRAYER GUIDE