



# Office for Divine Worship Newsletter

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## Pastors to Inaugurate Spiritual Pilgrimage for Jubilee 2025

Pope Francis will inaugurate the Jubilee Year at St. Peter’s Basilica on Christmas Eve. Bishop Persico will inaugurate the Jubilee Year, with the bishops of the world, each in their cathedral church, the following Sunday, the Feast of the Holy Family. On the Fourth Sunday of Advent, the Pastors of the Parishes of the Diocese of Erie will encourage the people of the diocese to be on a spiritual pilgrimage of hope using the attached ritual.

## Places of Jubilee Pilgrimage in the Jubilee Year

Every Jubilee celebration has aspects of pilgrimage. The sites of pilgrimage are the holy doors of the four papal basilicas in Rome. In the dioceses of the world, Pope Francis has designated the cathedral church as a place of pilgrimage. In the Diocese of Erie, Bishop Persico has designated St. Leo Magnus in Ridgway as a secondary place of pilgrimage. More information on spiritual participation in the Jubilee will be forthcoming.

## Tools for the Jubilee Year

The Chancery is preparing an easy to use guide to attain the indulgences available during the Jubilee Year. The Office of Communications of the diocese will be issuing a monthly Jubilee Newsletter for the use of pastors and parishes. The office is also preparing the social media tools as well. Stay tuned for more information.

## First Sunday of Advent - Sunday, December 1, 2024

As we approach the beginning of another year of the Liturgical Calendar, please note the Lectionary cycles for 2025 are:

- Sunday Cycle – Year C
- Weekday Cycle – I

The Blessing of an Advent Wreath may take place at the conclusion of the Universal Prayer on this Sunday: See Book of Blessings, Chapter 47, Order for the Blessing of an Advent Wreath. The Advent Wreath needs only to be blessed once, perhaps at the Anticipated Mass for the First Sunday of Advent.

## The Celebration of the Immaculate Conception 2024

The Solemnity of the Immaculate Conception falls on Sunday, December 8, 2024, which coincides with the Second Sunday of Advent. As such, the Solemnity is transferred to Monday, December 9. Previously, when the date was transferred, **the obligation was abrogated: This is no longer the case.** Recently, the USCCB requested clarification from the Holy See about the obligation to attend Mass when a holy day of obligation in Advent, Lent, or Easter falls on a Sunday and is transferred to Monday. In a memo to U.S. Bishops dated October 10, 2024, Bishop Paprocki communicated the decision of the Dicastery for Legislative Texts: **“The feast must be observed as a day of obligation on the day to which it is transferred.”**

With this new directive, the following needs to be accounted for in the Diocese of Erie:

- Vigil Masses may be scheduled for the Solemnity of the Immaculate Conception after 4 pm on Sunday, December 8.
- Any Sunday evening Masses must celebrate the Solemnity rather than the Second Sunday of Advent. This should be communicated to the faithful in advance as their Sunday Obligation must still be fulfilled.
- Additional Masses for the Immaculate Conception need to be scheduled for Monday, December 9.

## Immaculate Conception, continued

The faithful should be reminded that their Sunday obligation and obligation for the Solemnity are two separate obligations and must be observed by attending Mass twice.

The obligation for the Second Sunday of Advent may be fulfilled from the evening of Saturday, December 7 through Sunday, December 8.

- One may attend the Saturday afternoon/evening Mass or any Mass on Sunday, even if the text of the prayers is for the Immaculate Conception.

The obligation for the Immaculate Conception may be fulfilled from the evening of Sunday December 8 through anytime on Monday, December 9.

- One may attend afternoon/evening Mass on December 8 or the morning/afternoon/evening Masses on December 9.

If you have any questions or concerns, please do not hesitate to contact the Office for Divine Worship.

## Liturgical Texts Approved

The Dicastery for Divine Worship and the Discipline of the Sacraments, in a decree dated September 30, 2024, confirmed the proper liturgical texts for the optional memorials of the three newest Doctors of the Church – St. Gregory of Narek (Feb. 27), St. John De Avila (May 10), and St. Hildegard of Bingen (Sept. 17) – and the memorial of Sts. Martha, Mary, and Lazarus on (July 29). The texts are now available on the USCCB website at the following links as well as in the attachments to this newsletter:

St. Gregory of Narek – <https://www.usccb.org/prayer-worship/liturgical-year/saint-gregory-of-narek>

St. John De Avila – <https://www.usccb.org/prayer-worship/liturgical-year/saint-john-de-avila>

St. Hildegard of Bingen – <https://www.usccb.org/prayer-worship/liturgical-year/saint-hildegard-of-bingen>

Sts. Martha, Mary, and Lazarus – <https://www.usccb.org/prayer-worship/liturgical-year/saints-martha-mary-and-lazarus>

## December 2024 Liturgical Calendar

### December 1: First Sunday of Advent

- *Gloria* is not said or sung.
- Creed is recited.
- Preface 1 of Advent is used through December 16.
- As we approach the beginning of another year of the Liturgical Calendar, please note the Lectionary cycles for 2025 are:
  - ◊ Sunday Cycle – Year C
  - ◊ Weekday Cycle – I

### December 3: Saint Francis Xavier, Priest, Memorial (white)

### December 7: Saint Ambrose, Bishop and Doctor of the Church, Memorial (white)

### December 8: Second Sunday of Advent

The Sunday of Advent takes precedence over the Solemnity; therefore, the Solemnity of the Immaculate Conception is transferred to the following Monday, December 9.

### December 9: Solemnity of the Immaculate Conception of the Blessed Virgin Mary

*Holy Day of Obligation*

*Patronal Feast Day of the United States*

- Vestment: **White**
- Ritual Masses (i.e. Order of Matrimony) are not permitted.
- Today is a solemnity. Incorporating incense, festive music, and a more formal Gospel procession is appropriate.
- The *Gloria* is said or sung.
- The Creed is recited.
- Preface is proper and found on the pages in the missal for the Immaculate Conception.
- Solemn Blessing #1 or #15 may be used.

## **December 2024 Liturgical Calendar, cont'd.**

### December 12: Our Lady of Guadalupe, Feast (white)

#### *Patroness of the Americas*

- *Gloria* is sung or said.
- Creed is omitted.
- Add the needs of pregnant women for the Universal Prayer; for sample intercessions, see *Book of Blessings*, Chapter 1, section 8, "Order for the Blessing of a Mother."

### December 13: Saint Lucy, Virgin and Martyr - Memorial (red)

### December 14: Saint John of the Cross, Priest and Doctor of the Church, Memorial (white)

### December 15: Third Sunday of Advent (*Gaudete Sunday*)

- Liturgical Color: Rose or Violet
- The *Gloria* is not sung or said.
- Creed is recited.

### December 17-24: Weekday Masses

- Second part of Advent begins.
- The prayer texts and readings for Weekday Masses are taken from the specific calendar date.
- *O Antiphons* begin.
- Preface II of Advent may be used beginning December 17.

### December 22: Fourth Sunday of Advent

- The *Gloria* is not sung.
- Creed is recited.
- Preface II of Advent is used.
- Masses for the Fourth Sunday of Advent start at 4 pm on Saturday, December 21.

## **Christmas Masses**

- Vestments: White/Gold
- The *Gloria* is sung or said.
- The Creed is recited. *Remind the assembly that all kneel when the incarnation is mentioned.*
- Solemn Blessing for the Nativity of the Lord (#2) may be used.
- Blessing of the Nativity Scene can be found in Book of Blessing, Ch. 48.
- Blessing of a Christmas Tree can be found in the Book of Blessing, Ch.49.

### December 24 and 25: Solemnity of the Nativity of the Lord

Anticipated Masses for the Solemnity of the Nativity of Our Lord Jesus Christ **start at 4 pm at the earliest.**

#### Midnight Mass

The Christmas Proclamation should be sung before the Mass during the Night begins. The text is found in appendix I of the Missal. The Entrance hymn immediately follows the chant.

## **December 2024 Liturgical Calendar, cont'd.**

### December 26: Saint Stephen, the First Martyr, Feast (red)

- The Gloria is sung or said.
- Solemn Blessing for the Nativity of the Lord may be used to unify the days of the octave.

### December 27: Saint John the Evangelist, Apostle and Evangelist, Feast (white)

- The Gloria is sung or said.
- Solemn Blessing for the Nativity of the Lord may be used to unify the days of the octave.

### December 28: Holy Innocents, Martyrs, Feast (red)

- The Gloria is sung or said.
- Solemn Blessing for the Nativity of the Lord may be used to unify the days of the octave.

### December 29: Feast of the Holy Family, Jesus, Mary, and Joseph (white)

- The Gloria is sung or said.
- Creed is recited.
- Solemn Blessing #2, #3, or Prayer over the people may be used.
- Blessing of a Family (Book of Blessings, Ch. 1).

## Jubilee 2025 Information

### Mass “For the Holy Year”

The Dicastery for Divine Worship and the Discipline of the Sacraments confirmed three new Mass formularies, “For the Holy Year.” These Masses may be celebrated whenever special celebrations are held during the Jubilee, except on solemnities, Sundays and feasts, during Holy Week and the Easter Triduum, days within the Octaves of the Nativity and of Easter, Advent weekdays from December 17 to December 24 inclusive, the Commemoration of All the Faithful Departed (All Souls’ Day), and Ash Wednesday. The proper readings provided may only be used in Ordinary Time; during the seasons of Advent, Christmas, Lent, and Easter, the usual daily readings are required. In addition to the Mass prayers and readings, the Dicastery also provides five samples for the Penitential Act, and four invitations, responses, and concluding orations for the Universal Prayer. These liturgical resources are available in the attachment to this newsletter and at: <https://www.usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year>.

In light of the Jubilee’s theme, “Pilgrims of Hope,” the prayers naturally stress the themes of pilgrimage and hope. Incorporated into Christ, the faithful are a Body of believers, filled with hope. They look forward to the Lord’s coming in the present and at the end of the ages, an expectation which gives them an eternal vision and moves them to make pilgrimage to God and neighbor. The titles of the Prefaces underline the Christocentric meaning of the Jubilee Year: “Christ, our sole hope,” (Form A); “Christ, our true hope,” (Form B); and “Christ, God and man, the Savior of all” (Form C).

The readings provided for this Mass are nearly identical to those of the annual Chrism Mass (Lectionary for Mass, no. 260): Isaiah 61:1-3a, 6a, 8b-9; Psalm 89:21-22, 25 and 27; and Luke 4:16-21. In Isaiah, the prophet declares that he has been anointed by the Lord “to announce a year of favor,” and, in the Psalm, God speaks about his servant David: “with my holy oil [I have] anointed him.” These passages culminate in the Gospel passage from Luke, where Christ, at the beginning of his public ministry, reads the prophecy of Isaiah (61:1-2) and declares it fulfilled: “The Lord has sent me to announce a year of favor.” In addition to these selections, there is one additional option for the First Reading, Romans 5:5-11, whose verse 5 opens the Bull of Indiction: “Hope does not disappoint.”

### Jubilee Logo

Individuals and organizations may download the Jubilee logo in high resolution and the main languages at: <https://drive.cloud.va/index.php/s/4Bl5PEuIciBeRGt#/pdfviewer>

Since the logo is subject to copyright, its use is intended for pastoral and non-profit purposes only. Such use is to be linked to the following pastoral and ecclesial initiatives with no commercial purposes:



- Place the trademark on materials related to the Jubilee, such as: pamphlets, postcards, brochures, posters, outlines, banners, websites and other media;
- Place branding on pastoral materials to be used for spiritual preparation for the Jubilee;
- Place trademark on promotional materials related to the Jubilee, particularly on posters, banners, T-shirts, hats, mugs, and other materials and media; not for commercial use.

### Jubilee Website:

<https://www.iubilaeum2025.va/en.html>, the Jubilee Masses can also be found at the end of this newsletter.

### Jubilee Hymn

“Pilgrims of Hope” is the Jubilee 2025 hymn. Prepared by Pierangelo Sequeri, set to music by Francesco Meneghello, the hymn intercepts the many themes of the Holy Year: creation, fraternity, God’s tenderness and hope.

The English translation, recording and music can be found at: <https://www.iubilaeum2025.va/en/giubileo-2025/inno-giubileo-2025.html>.

## Colds and Flu

People feeling ill should avoid receiving Communion from the chalice. Priests are encouraged to use good pastoral common sense to calm the fears of the faithful during cold and flu season. An example of this might include reminding the faithful not to receive the Precious Blood if they are ill.

## Workshops for Liturgical Ministers

If any parish or institution would like a workshop for liturgical ministers, especially Extraordinary Ministers of Holy Communion or lectors, please contact the Office for Divine Worship. If a parish or institution conducts its own workshop for Extraordinary Ministers of Holy Communion, please remember to present candidates for this ministry to the Bishop when they are deemed prepared by the pastor or chaplain of said institution.

The following resource is available from the Liturgical Institute at Mundelein for the formation of parish liturgical ministers: <https://liturgy.teachable.com/p/instructions-for-liturgical-ministers>.

## Time for Vigil and Anticipated Masses

The time for Vigil Masses and Anticipated Masses in the Diocese of Erie is no earlier than 4:00 pm. This applies to Holy Days of Obligation as well, including Christmas.

## Time of the Easter Vigil

The Easter Vigil is the first Mass of Easter Sunday and not in any way to be considered an Anticipated Mass for Easter Sunday. This is why the discipline of the Church insists that it should not begin before nightfall in any circumstance. It may be helpful to know that sunset, according to a variety of models, occurs approximately at 8:06 pm on April 19, 2025. This information is provided at this time to assist with calendar planning for 2024-2025. In general, given the variable date for Easter, it seems best to schedule the Easter Vigil each year for 8:30 pm or later.

## Copyrights

According to the United States Copyright Office, if you reproduce, distribute, publicly display, or derive a new piece from a copyrighted work without the permission of the copyright owner, you may have infringed on copyright. That could include putting a poem or song on your website, printing an essay or column in your bulletin, or even streaming a service on your website, Facebook or YouTube that includes the performance of hymns from a hymnal you have purchased. The safest thing a church can do is only to use copyrighted materials when you have the express written permission of the copyright owner. This is generally accomplished by purchasing the appropriate license. The majority of parishes use OneLicense.net.

In worship aids:

- To license the readings for a worship aid, parishes can contact: Mary Elizabeth Sperry at [msperry@uscgb.org](mailto:msperry@uscgb.org). If you need any other clarification, please call the Office for Divine Worship at 814-824-1271.
- For reprinting excerpts of the Roman Missal in a worship aid, credit is given to the International Commission on English in the Liturgy (ICEL).

On screens:

- The Committee on Divine Worship does not permit projecting readings and liturgical texts on screens during the liturgy. The bishops believe that since people spend much time on screens, the Sacred Liturgy should be a prayerful break from that. They also think screens distract from the liturgy itself.

LITURGICAL PREPARATION AID  
FOR THE SEASONS OF  
ADVENT & CHRISTMAS

2024 - 2025 • YEAR C

FEDERATION OF DIOCESAN LITURGICAL COMMISSIONS



**A LITURGY PREPARATION AID  
FOR THE SEASONS OF  
ADVENT AND CHRISTMAS  
2024 - 2025  
YEAR C**

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For additional information about the seasons of Advent and Christmas, you are invited to view the recorded webinars offered by the FDLC.

HISTORY & THEOLOGY OF THE LITURGICAL YEAR

<https://vimeo.com/manage/videos/610836423>

ADVENT & CHRISTMAS

<https://vimeo.com/manage/videos/610835252>





## ACKNOWLEDGEMENTS

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*Spes non confundit*, The Bull of Indiction for the Jubilee Year of Hope from Pope Francis  
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## ABOUT THE JUBILEE YEAR OF HOPE

On May 9, 2024, Pope Francis released a Papal Bull of Indiction which formally announced the Jubilee Year of Hope. The document was entitled *Spes non confundit* --“Hope does not disappoint” (Rom 5:5). In it, Pope Francis writes on the reasons for this theme for the Jubilee Year:

In the spirit of hope, the Apostle Paul addressed these words of encouragement to the Christian community of Rome. Hope is also the central message of the coming Jubilee that, in accordance with an ancient tradition, the Pope proclaims every twenty-five years.... For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the “door” (cf. *Jn* 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as “our hope” (1 *Tim* 1:1).

Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring. Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt. Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness. For all of us, may the Jubilee be an opportunity to be renewed in hope. God’s word helps us find reasons for that hope. ... (1).

### IMPORTANT VATICAN DATES

- December 24, 2024 (Christmas Eve) Pope Francis will open the Holy Door at the Basilica of St Peter, thus inaugurating the Ordinary Jubilee.
- December 29, 2024 (Feast of the Holy Family) Pope Francis will open the Holy Door of his cathedral, Saint John Lateran, which on November 9, 2024 will celebrate the 1700<sup>th</sup> anniversary of its dedication.
- January 1, 2025 (Solemnity of Mary, Mother of God) Pope Francis will open the Holy Door of the Papal Basilica of Saint Mary Major.
- January 5, 2025 (Epiphany) The Holy Father will open the Holy Door of the Papal Basilica of Saint Paul Outside the Walls. These last three Holy Doors will be closed on Sunday, December 28, 2025.
- January 6, 2026 The Ordinary Jubilee will conclude with the closing of the Holy Door in the Papal Basilica of Saint Peter in the Vatican on the Solemnity of the Epiphany of the Lord.

### DIOCESAN DATES

- 2024 A Year of Prayer, in preparation for the Jubilee Year
- December 29, 2024 (Feast of the Holy Family) Diocesan Bishops around the world are to celebrate Holy Mass at their cathedral (and co-cathedral) as the solemn opening of the Jubilee Year in their own diocese. A special rite has already been sent to all the Bishops [and their diocesan Offices of Worship]; it includes processing with a Cross, from a suitable place to the cathedral. The cross will reside in the cathedral for a full year. This rite is for the cathedral only. Please note that a “holy door” is not envisioned.
- December 30, ff. A diocesan “pilgrimage that sets out from a church chosen for the *collectio* and then proceeds to the cathedral can serve to symbolize the journey of hope that,

illuminated by the word of God, unites all the faithful. In the course of this pilgrimage, passages from the present Document can be read, along with the announcement of the Jubilee Indulgence to be gained in accordance with the prescriptions” (*Spes non confundit*, 6).

December 28, 2025 The Holy Year will conclude in the particular Churches; in the course of the year, every effort should be made to enable the People of God to participate fully in its proclamation of hope in God’s grace and in the signs that attest to its efficacy.

“During the Holy Year, may the light of Christian hope illumine every man and woman, as a message of God’s love addressed to all! And may the Church bear faithful witness to this message in every part of the world!” (*Spes non confundit*, 6).

For the full text of the Papal Bull, please visit:

[https://www.vatican.va/content/francesco/en/bulls/documents/20240509\\_spes-non-confundit\\_bolla-giubileo2025.html](https://www.vatican.va/content/francesco/en/bulls/documents/20240509_spes-non-confundit_bolla-giubileo2025.html)

### ABOUT THE LOGO FOR THE JUBILEE YEAR



The logo shows four stylized figures, representing all of humanity, coming from the four corners of the earth. They embrace each other to indicate the solidarity and fraternity which should unite all peoples. The figure at the front is holding onto the cross. It is not only the sign of the faith which this lead figure embraces, but also of hope, which can never be abandoned, because we are always in need of hope, especially in our moments of greatest need. There are the rough waves under the figures, symbolizing the fact that life’s pilgrimage does not always go smoothly in calm waters. Often the circumstances of daily life and events in the wider world require a greater call to hope. That’s why we should pay special attention to the lower part of the cross which has been elongated and turned into the shape of an anchor which is let down into the waves. The anchor is well known as a symbol of hope. In maritime jargon the ‘anchor of hope’ refers to the reserve anchor used by vessels involved in emergency maneuvers to stabilize the ship during storms. It is worth noting that the image illustrates the pilgrim’s journey not as an individual undertaking, but rather as something communal, marked by an increasing dynamism leading one ever closer to the cross. The cross in the logo is by no means static, but it is also dynamic. It bends down towards humanity, not leaving human beings alone, but stretching out to them to offer the certainty of its presence and the security of hope. At the bottom of the logo is the motto of the 2025 Jubilee Year: *Pilgrims of Hope*, represented in green letters.

Source: <https://www.iubilaeum2025.va/en/giubileo-2025/logo.html>

Other languages are available there.

**OUR GOD WILL COME AND SAVE US**  
✠  
**A PENANCE SERVICE FOR ADVENT 2024**

**The Order of Reconciling Several Penitents  
with Individual Confession and Absolution**

**The Introductory Rites**

**Liturgical Song  
Greeting  
Introduction  
Prayer**

**The Celebration of the Word of God**

**First Reading  
Responsorial Psalm  
Second Reading  
Gospel Acclamation  
Gospel  
Homily  
Examination of Conscience**

**The Rite of Reconciliation**

**General Confession of Sin  
Litany  
Lord's Prayer  
Concluding Prayer  
Individual Confession and Absolution  
Proclamation of Praise for God's Mercy  
Concluding Prayer of Thanksgiving**

**The Concluding Rites**

**Blessing  
Dismissal  
Closing Hymn**

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## PREPARATION

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- *Hospitality Ministers should be recruited to welcome the assembly as they arrive and to distribute worship aids.*
- *At least two readers should be appointed to proclaim the reading(s), to read the Examination of Conscience, and to lead the Litany of Repentance. They are to be seated in the assembly.*
- *A musician and cantor(s) should lead the assembly in song. Instrumental music may be played during individual confession. (A list of music suggestions is included herein.)*
- *A Bible -which is approved for liturgical use in the dioceses of the United States, i.e., NABRE -- or Lectionary should be readied with the appropriate readings.*
- *Lighting may be subdued. Candle(s) should be lit at the ambo. The appropriate number of candles should be lit on the Advent Wreath.*
- *Stations for confessors should be prepared. Priests might stand or sit in isolated areas around the main body of the church to receive penitents. In this way, the communal nature of the rite is maintained. Candles may light these stations.*
- *For the sake of simplicity, the presider alone or the presider and preacher could participate in the procession. Other priests could be seated in the sanctuary or in a reserved area before the liturgy begins.*

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## THE INTRODUCTORY RITES

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### LITURGICAL SONG

*see suggestions herein*

### GREETING

**Presider:** Grace, mercy, and peace to you from God the Father  
and Christ Jesus our Savior.

**All:** And with your spirit.

## INTRODUCTION

[SAMPLE]

**Presider:** *In these or similar words...*

**In this Advent season, we prepare to celebrate the historic coming of the Messiah over two thousand years ago. We also recognize that God is with us now and that God has saved us by his own Death and Resurrection. Finally, we prepare for God's coming at the end of time.**

**In our prayer and even in our decorations and festivities, we probably do a pretty good job of preparing for the celebration of the first coming – the birth of our Savior in Bethlehem. But perhaps it is the final coming of the Lord which often eludes us.**

**How are we preparing to meet the Lord at his coming? Are we living a Christian life and serving our neighbor in such a way that we would feel confident to see his face and to enter into his glory?**

**In this Sacrament of Reconciliation, let us be mindful of those times when we have failed to follow God's commandments. We come here tonight [today] to ask his forgiveness and to seek the grace to do better.**

**Especially in this Advent season, we are mindful of God's promises. Let us, again and still, remember his kindness and faithfulness, trust in God's mercy, and rest in God's peace.**

## PRAYER

**Presider:** Let us pray, brothers and sisters,  
that the Advent of the Lord,  
whose mystery we shall celebrate in the coming solemnities,  
will find us watching and prepared.

*Silent prayer*

**We ask pardon for our offenses,  
O God, Creator of the heavens,  
so that, as we await the appearing of our Redeemer,  
we may be found worthy  
to receive forgiveness for our sins.  
Through Christ our Lord.**

**All:** Amen

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## THE CELEBRATION OF THE WORD OF GOD

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*The following are suggested readings. Alternative readings may be selected. The preacher may wish to use one, two, or three readings. If only one is chosen, it is preferable that it be the gospel.*

*For ease of rehearsal, the readings are printed elsewhere in this booklet. A Lectionary or Bible --which has been approved for liturgical use in the dioceses of the United States, i.e., NABRE - should be used during the liturgy.*

### FIRST READING

**Isaiah 35:1-6a, 10**

God himself will come to save us.

### RESPONSORIAL PSALM

**Psalm 85:9-10, 11-12, 13-14**

Our God will come and save us.

### SECOND READING

**1 Thessalonians 3:12 -- 4:2**

May the Lord strengthen your hearts  
for the coming of the Lord.

### GOSPEL ACCLAMATION

**John 3:16**

*God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life.*

### GOSPEL

**Luke 19:1-10**

*The Son of Man has come to seek and to save what was lost.*

### HOMILY

## **EXAMINATION OF CONSCIENCE**

*(An alternate form may be found on pages 18-19)*

The assembly is now invited to make an examination of conscience. This can be done in silence or by using the sample examination below. One reader alone may read the questions or two readers might alternate. Allow a brief period of silence between each one.

### **Reader #1: How have I failed to worship God in private and communal prayer?**

- **Do I receive the sacraments regularly?**
- **Do I keep Sundays and holy days sacred?**
- **Do I value the sacrament of reconciliation? Do I sincerely want to be set free from sin, to turn again to God and to begin a new life in deeper friendship with God?**
- **Have I tried to grow in my faith through prayer and the reading of the word of God?**
- **Do I pray daily?**
- **Do I trust God's goodness and providence, even in times of crisis and doubt?**

### **Reader #2: How have I failed to use the gifts of God in daily living?**

- **Do I respect my own body as a gift from God?**
- **Do I control my vices, including abuses of food and drink?**
- **Have I made good use of the gifts God has given me?**
- **Do I work too hard and too long? Do I neglect my family and health?**
- **Have I been lazy and given too much time to leisure or entertainment?**

### **Reader #1: How have I failed in my relationships with others?**

- **In my household, have I contributed to the well-being and happiness of the rest of my family? Am I patient? Am I loving?**
- **Do I treat my parents [children] with respect?**



- **Am I ever angry with those I love?**
- **Have I been faithful in my relationships?**
- **Have I imposed my will on others without respecting their freedom and rights? Am I intolerant of other's ideas or needs?**
- **Have I perpetuated racism, prejudices and stereotypes?**
- **Do I treat people with disabilities with respect?**
- **Have I indulged in reading, conversation, or entertainments that are contrary to Christian decency and respect for human life?**

**Reader #2:           Have I failed to share God's love with the world?**

- **Do I share my time and my treasure with others in need?**
- **When I saw someone hungry, did I give them food?**
- **When I saw someone thirsty, did I give them drink?**
- **When I saw someone needing clothing, did I clothe them?**
- **When I saw a stranger, did I welcome them?**
- **When someone was homebound or imprisoned, did I visit them?**
- **When someone was ill, did I care for them?**
- **Do I fail to speak out on behalf of the poor or the oppressed?**
- **Do I use the earth's resources wisely?**

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## THE RITE OF RECONCILIATION

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### GENERAL CONFESSION OF SINS

At the invitation of the Deacon, or of another minister, all kneel or bow, and together say a general formula (e.g., *I confess to almighty God*) for confession. Then they stand and, if appropriate, use a litany or an appropriate liturgical song.

**Deacon or**

**Minister:** Brothers and sisters, confess your sins,  
and pray for one another that you may be saved.

**All:** I confess to almighty God  
and to you my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,  
through my fault, through my fault,  
through my most grievous fault;  
therefore I ask blessed Mary, ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.

### LITANY

**Deacon or**

**Minister:** Let us humbly pray to Christ our Savior,  
whom we have as a righteous advocate with the Father,  
that he will forgive us our sins  
and cleanse us from all iniquity.

**Deacon or**

**Minister:** You were sent to bring good news to the poor  
and to heal the contrite of heart.

**All:** Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister:** You did not come to call the righteous, but sinners.

**All:** Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister:** You forgave much to the woman who loved much.

**All:** Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister: You did not refuse to sit at table with tax collectors and sinners.**

All: Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister: You carried the lost sheep on your shoulders back to the fold.**

All: Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister: You did not condemn the woman taken in adultery but told her to go in peace.**

All: Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister: You called Zacchaeus the tax collector to conversion and new life.**

All: Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister: You promised paradise to the repentant thief.**

All: Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

**Deacon or**

**Minister: You are seated at the right hand of the Father, and live for ever to intercede for us.**

All: Lord, be merciful to me, a sinner.  
OR: Lord, have mercy.

## **LORD'S PRAYER**

**Deacon or**

**Minister: Let us now pray together to the Father as Christ himself commanded us, that, as we forgive one another our trespasses, he will forgive us our sins:**

**Our Father ...**

## PRAYER

**Priest:** Almighty and eternal God,  
who by the Incarnation of your Only Begotten Son  
mercifully reconciled the world to your majesty,  
grant, we pray,  
that the clouds of sin may flee from hearts made tranquil  
and that, as the light grows stronger,  
the mysteries of the Lord's Nativity  
may always be celebrated with unsullied joy.  
Through Christ our Lord.

**All:** Amen.

## INDIVIDUAL CONFESSION AND ABSOLUTION

*The presider or other minister might tell the assembly where the confessors will be located. Some brief words regarding the manner of confession should be given. The people may be encouraged to accept one of the penances which are found in the worship aid or the confessors may give a penance suited to the individual. The assembly may be advised to remain in church if there is to be a common ending. Quiet instrumental music might be played during this time.*

## PRAYER OF ABSOLUTION

**Confessor:** God, the Father of mercies,  
through the Death and Resurrection of his Son  
has reconciled the world to himself  
and poured out the Holy Spirit for the forgiveness of sins;  
through the ministry of the Church  
may God grant you pardon and peace.  
AND I ABSOLVE YOU FROM YOUR SINS,  
IN THE NAME OF THE FATHER, AND OF THE SON, ✠  
AND OF THE HOLY SPIRIT.

**Penitent:** Amen.

## PROCLAMATION OF PRAISE FOR GOD'S MERCY

Psalm 98:1, 2-3b, 3c-4, 5-6, 7-9b, 9cd

**R: The Lord has remembered his merciful love.**

O sing a new song to the LORD,  
for he has worked wonders.  
His right hand and his holy arm  
have brought salvation.

**R: The Lord has remembered his merciful love.**

The LORD has made known his salvation,  
has shown his deliverance to the nations.  
He has remembered his merciful love  
and his truth for the house of Israel.

**R: The Lord has remembered his merciful love.**

All the ends of the earth have seen  
the salvation of our God.  
Shout to the LORD, all the earth;  
break forth into joyous song,  
and sing out your praise.

**R: The Lord has remembered his merciful love.**

Sing psalms to the LORD with the harp,  
with the harp and the sound of song.  
With trumpets and the sound of the horn  
raise a shout before the King, the LORD.

**R: The Lord has remembered his merciful love.**

Let the sea and all within it thunder;  
the world, and those who dwell in it.  
Let the rivers clap their hands,  
and the hills ring out their joy  
at the presence of the LORD, for he comes,  
he comes to judge the earth.

**R: The Lord has remembered his merciful love.**

He will judge the world with justice,  
and the peoples with faithfulness.

**R: The Lord has remembered his merciful love.**

*ALTERNATES: The Magnificat, a hymn, litany or psalm may be prayed in acknowledgment of God's power and compassion. See the enclosed music suggestions or use one of the Scripture citations below.*

**Psalm 28:6-7**

**Psalm 32: 1-7, 10-11**

**Psalm 54**

**Psalm 66**

**Psalm 95**

**Psalm 100:1-5**

**Psalm 103:1-4, 8-18**

**Psalm 100: 1-5**

**Psalm 119: 1, 10-16, 18, 33, 105, 169-170, 174-175**

**Psalm 136: 1-9, 13-14, 16, 25-29**

**Psalm 145:1, 9, 10-11, 12-13**

**Psalm 146:2-10**

**Tobit 13:1-8**

**Isaiah 12: 1b-6**

**Isaiah 61: 10-11**

**Jeremiah 31: 10-14**

**Daniel 3:52-57**

**Ephesians 1:3-10**

**Revelation 15: 3-4**

## **CONCLUDING PRAYER OF THANKSGIVING**

**Presider: Almighty and merciful God,  
who wonderfully created human nature,  
and still more wonderfully restored it,  
you do not abandon sinners,  
but pursue them with a father's love;  
you sent your Son into the world  
to destroy sin and death by his Passion  
and restore life and joy by the Resurrection;  
you poured the Holy Spirit into our hearts  
that we might be your children and heirs;  
you constantly renew us by the Sacraments of salvation,  
that we may be freed from slavery to sin  
and be transformed more fully day by day  
into the image of your beloved Son.**

**We give you thanks for the wonders of your mercy  
and praise you with the whole Church,  
singing to you a new song  
with voice, heart, and deed.  
To you be glory, through Christ, in the Holy Spirit,  
now and for ever.**

**All: Amen.**

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## THE CONCLUDING RITES

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### GREETING

**Presider:** The Lord be with you.

**All:** And with your spirit.

**Deacon:** Bow down for the blessing

### BLESSING

**Presider:** May the Father,  
who has given us birth to eternal life, bless us.

**All:** Amen.

**Presider:** May the Son,  
who died for us and rose again, grant us salvation.

**All:** Amen.

**Presider:** May the Spirit,  
who has been poured into our hearts  
and has lead us back onto the right path, sanctify us.

**All:** Amen.

**Presider:** And may almighty God bless you,  
the Father, and the Son, ✠ and the Holy Spirit.

**All:** Amen.

### DISMISSAL

**Deacon or  
Minister:** The Lord has forgiven your sins.  
Go in peace.

**All:** Thanks be to God.

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## OPTION B: AN EXAMINATION OF CONSCIENCE IN LIGHT OF CATHOLIC SOCIAL TEACHING

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The assembly is now invited to make an examination of conscience. This can be done in silence or by using the examination below. Two readers might alternate. Allow a brief period of silence between each question or phrase.

### Life and Dignity of the Human Person

- ❖ Do I respect the life and dignity of every human person from conception through natural death?
- ❖ Do I recognize the face of Christ reflected in all others around me whatever their race, class, age, or abilities?
- ❖ Do I work to protect the dignity of others when it is being threatened?
- ❖ Am I committed to both protecting human life and to ensuring that every human being is able to live in dignity?

### Call to Family, Community, and Participation

- ❖ Do I try to make positive contributions in my family and in my community?
- ❖ Are my beliefs, attitudes, and choices such that they strengthen or undermine the institution of the family?
- ❖ Am I aware of problems facing my local community and involved in efforts to find solutions? Do I stay informed and make my voice heard when needed?
- ❖ Do I support the efforts of poor persons to work for change in their neighborhoods and communities? Do my attitudes and interactions empower or disempower others?

### Rights and Responsibilities

- ❖ Do I recognize and respect the economic, social, political, and cultural rights of others?
- ❖ Do I live in material comfort and excess while remaining insensitive to the needs of others whose rights are unfulfilled?
- ❖ Do I take seriously my responsibility to ensure that the rights of persons in need are realized?
- ❖ Do I urge those in power to implement programs and policies that give priority to the human dignity and rights of all, especially the vulnerable?

### Option for the Poor and Vulnerable

- ❖ Do I give special attention to the needs of the poor and vulnerable in my community and in the world?
- ❖ Am I disproportionately concerned for my own good at the expense of others?
- ❖ Do I engage in service and advocacy work that protects the dignity of poor and vulnerable persons?

### The Dignity of Work and the Rights of Workers

- ❖ As a worker, do I give my employer a fair day's work for my wages? As an owner, do I treat workers fairly?
- ❖ Do I treat all workers with whom I interact with respect, no matter their position or class?



- ❖ Do I support the rights of all workers to adequate wages, health insurance, vacation and sick leave? Do I affirm their right to form or join unions or worker associations?
- ❖ Do my purchases take into account the hands involved in the production of what I buy? When possible, do I buy products produced by workers whose rights and dignity were respected?

### Solidarity

- ❖ Does the way I spend my time reflect a genuine concern for others?
- ❖ Is solidarity incorporated into my prayer and spirituality? Do I lift up vulnerable people throughout the world in my prayer, or is it reserved for only my personal concerns?
- ❖ Am I attentive only to my local neighbors or also those across the globe?
- ❖ Do I see all members of the human family as my brothers and sisters?

### Care for God's Creation

- ❖ Do I live out my responsibility to care for God's creation?
- ❖ Do I see my care for creation as connected to my concern for poor persons, who are most at risk from environmental problems?
- ❖ Do I litter? Live wastefully? Use energy too freely? Are there ways I could reduce consumption in my life?
- ❖ Are there ways I could change my daily practices and those of my family, school, workplace, or community to better conserve the earth's resources for future generations?



Photo credit: Max Rossi, POOL

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## READINGS

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### FIRST READING

**Isaiah 35:1-6a, 10**

A reading from the Book of the Prophet Isaiah

The desert and the parched land will exult;  
the steppe will rejoice and bloom.  
They will bloom with abundant flowers,  
and rejoice with joyful song.  
The glory of Lebanon will be given to them,  
the splendor of Carmel and Sharon;  
They will see the glory of the LORD,  
the splendor of our God.

Strengthen the hands that are feeble,  
make firm the knees that are weak,  
Say to those whose hearts are frightened:  
Be strong, fear not!  
Here is your God,  
he comes with vindication;  
With divine recompense  
he comes to save you.  
Then will the eyes of the blind be opened,  
the ears of the deaf be cleared;  
Then will the lame leap like a stag,  
then the tongue of the mute will sing,

Those whom the LORD has ransomed will return  
and enter Zion singing,  
crowned with everlasting joy;  
They will meet with joy and gladness  
sorrow and mourning will flee.

The word of the Lord.

## RESPONSORIAL PSALM

**Psalm 85: 9-10, 11-12, 13-14**

### **Our God will come and save us!**

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.

### **Our God will come and save us!**

Kindness and truth shall meet;  
justice and peace shall kiss.  
Truth will spring from the earth,  
and justice shall look down from heaven.

### **Our God will come and save us!**

The LORD himself will give his benefits;  
our land shall yield its increase.  
Justice shall walk before him,  
and prepare the way of his steps.

### **Our God will come and save us!**

## SECOND READING

**1 Thessalonians 3:12 -- 4:2**

A reading from the first Letter of Saint Paul to the Thessalonians

Brothers and sisters:

May the Lord make you increase and abound in love  
for one another and for all,  
just as we have for you,  
so as to strengthen your hearts,  
to be blameless in holiness before our God and Father  
at the coming of our Lord Jesus with all his holy ones. Amen.

Finally, brothers and sisters,  
we earnestly ask and exhort you in the Lord Jesus that,  
as you received from us  
how you should conduct yourselves to please God  
-- and as you are conducting yourselves --  
you do so even more.

For you know what instructions we gave you through the Lord Jesus.

The word of the Lord.

## GOSPEL ACCLAMATION

**John 3:16**

**Alleluia, alleluia.**

God so loved the world that he gave his only Son,  
so that everyone who believes in him might have eternal life.

**Alleluia, alleluia.**

## GOSPEL

**Luke 19:1-10**

A reading from the holy Gospel according to Luke.

At that time, Jesus came to Jericho  
and intended to pass through town.  
Now a man there named Zacchaeus,  
who was a chief tax collector and also a wealthy man,  
was seeking to see who Jesus was;  
but he could not see him because of the crowd,  
for he was short in stature.  
So he ran ahead and climbed a sycamore tree in order to see Jesus,  
who was about to pass that way.  
When he reached the place, Jesus looked up and said  
“Zacchaeus, come down quickly,  
for today I must stay at your house.”  
And he came down quickly and received him with joy.  
When they all saw this, they began to grumble, saying,  
“He has gone to stay at the house of a sinner.”  
But Zacchaeus stood there and said to the Lord,  
“Behold, half of my possessions, Lord, I shall give to the poor,  
and if I have exorted anything from anyone  
I shall repay it four times over.”  
And Jesus said to him,  
“Today salvation has come to this house  
because this man too is a descendant of Abraham.  
For the Son of Man has come to seek  
and to save what was lost.”

The Gospel of the Lord.

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## RECONCILIATION SERVICE: ALTERNATIVE READINGS

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### **OLD TESTAMENT**

Isaiah 25:6-10a	The Lord will save us.
Isaiah 40:1-11	God consoles his people
Isaiah 45: 6c-8, 18, 21c-25	Let the clouds rain down
Isaiah 54: 1-10	The Lord calls you back.
Isaiah 63:16b-17, 19b; 64:2-7	O, that you would rend the heavens and come down
Jeremiah 7:21-26	Listen to my voice...I will be your God and you will be my people
Jeremiah 23:5-8	I will raise up a righteous shoot to David...
Hosea 2:16-25	I will make a covenant for you that day
Joel 2:12-18	For gracious and merciful is he, slow to anger and rich in kindness
Zephaniah 3:14-18a	The Lord has removed judgment against you...the Lord is in your midst
Malachi 3:17a	Who will endure the day of his coming?

### **RESPONSORIAL PSALM**

Psalms 25	Teach me your ways, O Lord
Psalms 32:1-2, 5, 7-11	Lord, forgive the wrong I have done.
Psalms 36:2-13	How precious is your unfailing love, O Lord.
Psalms 51: 3-21	Give back to me the joy of your salvation.
Psalms 72: 1-2, 7-8, 12-13, 17	Justice shall flourish in his time, and fullness of peace for ever.
Psalms 80:2-3, 15-16, 18-19	Lord, make us turn to you and we shall be saved
Psalms 100:1b-2, 3, 4, 5	The Lord is loving and kind: his mercy endures forever.
Psalms 103: 1-2, 3-4, 8, 10	The Lord is kind and merciful
Psalms 130: 1-8	With the Lord there is mercy and fullness of redemption
Psalms 145:1and9, 10-11, 12-13	The Lord is gracious and merciful; slow to anger and of great kindness
Psalms 147:1-6	Blessed are all who wait for the Lord.

### **NEW TESTAMENT**

Romans 3: 22-26	Justified by the gift of God, Christ Jesus
Romans 6:2-14	You must think of yourselves as dead to sin and living for God
Romans 12:1-2,9-18	Rejoice in hope, endure in affliction.
1 Corinthians 1:3-9	God is faithful
2 Corinthians 5:17-21	God reconciled the world to himself through Christ
Ephesians 1: 3-14	The Father's plan of salvation
Ephesians 2:1-10	But God who is rich in mercy...brought us to life with Christ
Ephesians 4: 22-32	Forgiving one another as God has forgiven you in Christ
Philippians 1:4-11	Show yourself pure and blameless for the day of Christ
Philippians 4: 6-9	Have no anxiety at all
James 5:7-10	Make your hearts firm, the coming of the Lord is at hand
1 Peter 1: 13-23	You have been redeemed...by the precious blood of Christ
1 Peter 1: 14-21	You were ransomed from your futile conduct
1 John 1:5 -2:2	If we acknowledge our sins, he is faithful and just

### **GOSPEL**

Matthew 3:1-6 (or 3:1-12)	Repent, for the Kingdom of God is at hand.
Matthew 9:1-8	Have confidence, my son, your sins are forgiven.
Matthew 18:12-14	The shepherd seeks one lost sheep.
Matthew 21:28-32	Man had two sons... John came and sinners believed in him
Luke 3:3-17	All flesh shall see the salvation of God.
Luke 7:36-50	Her many sins have been forgiven; hence she has shown great love.
John 1:29-34	Behold the Lamb of God who takes away the sin of the world
John 5:33-36	I have testimony greater than John's
John 15: 9-14	You will live in my love, if you keep my commandments

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## SAMPLE PENANCES

CHOOSE ONE OF THE FOLLOWING PENANCES AS A WAY OF ACCEPTING GOD'S MERCY.

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- **During the next week, spend an hour in prayer for those who are the victims of abuse or neglect. Read Matthew 25:31-46.**
- **As a family, prepare a basket of food or toiletries and give it to a family in need.**
- **Skip a meal at your favorite restaurant. Use the money to purchase a Christmas gift for a person served by a parish organization or local charity.**
- **Identify a person whom you have offended since your last confession and pray for them each day for a week.**
- **Think of someone you have been especially uncharitable towards and send a Christmas card with a note of kindness attached to it.**
- **Work at a soup kitchen or food pantry during Advent for a couple of hours.**
- **Reflect on the Beatitudes.....find someone who meets one of those needs, such as one who mourns, and send them a note or visit them during Advent.**
- **Speak a word of affirmation to each member of your household this week. Make an effort to lift a burden from one of your friends or family members.**
- **Offer to share something you have - or something you're doing - with someone who would appreciate it.**
- **Make time for prayer (ten minutes or so) and ask God if there is something He would like to say to you... and LISTEN.**
- **Call or write a note to someone who may be lonely or in need of "comfort and joy".**
- **Gather your family members for a reading of the "Christmas Story" from the Gospel of Matthew or Luke. Discuss what it means to them and to you.**
- **Include a weekday Mass in your plans during Advent.**
- **Every morning until Christmas, say a Hail Mary for peace.**
- **Reach out to a lonely person at school. Invite him or her to sit with you and your friends.**
- **Prayerfully pray Psalm 51.**
- **For one whole week, do the dishes or set the table without being asked.**
- **Give up some leisure time to shovel an elderly neighbor's driveway.**

## MUSIC SUGGESTIONS FOR THE ADVENT PENANCE SERVICE 2024

### **HYMNS**

A Voice Cries Out	Michael Joncas	OCP
All You Who Are Thirsty	Michael Connelly	RS644
Amazing Grace	John Newton	various
Christians, Let Us Love One Another	Foltz/Nigro	OCP
Clear the Voice	Hagan/Walker	OCP
Come to the Water	Grayson Brown	OCP
Come to Us, Emmanuel	Light/Tate	GIA
Come, Emmanuel	Light/Tate	WLP
Come, O Long Expected Jesus	Wesley/Witt	various
Come, Ye Thankful People, Come	Henry Alford	various
Comfort, Comfort, O My People	Olearius/Goudimel	various
Faith and Truth and Life Bestowing	Jones/ Dudley-Smith	Hope
Find Us Ready	Tom Booth	GIA
Gift of God	Marty Haugen	GIA
God's Holy Mountain We Ascend	Omar Westendorf	WLP
Help Me, Lord	Jerry Galipeau	WLP
I Want to Walk as a Child of the Light	Kathleen Thomerson	various
I Will Be Your God	Gerard Chiusano	OCP
Lead Us to Your Light	Carol Browning	GIA
Let Desert Wasteland Now Rejoice	Delores Duffer	GIA
Let Justice Roll Like a River	Marty Haugen	GIA
Lift Up the Trumpet	Eurydice Osterman	GIA
Maranatha, Come	Francis P. O'Brien	GIA
My Soul in Stillness Waits	Marty Haugen	GIA
O Beauty, Ever Ancient	Roc O'Connor	OCP
On Jordan's Bank	Coffin/Wittwe	OCP, various
Our Darkness	Taizé	GIA
Our Father, We Have Wandered	Kevin Nichols/ICEL	OCP
Patience, People	John Foley	OCP
Praise the Lord, My Soul	Tom Parker	GIA
Ready the Way	Bob Hurd	OCP
Seek the Lord	Roc O'Connor	various
Sion, Sing	Lucien Deiss	WLP
The Advent of Our God	Coffin/Mercer	WLP
The King of Love My Shepherd Is	Henry W. Baker	various
The Master Came to Bring Good News	Ralph Finn	GIA; various
The Reign of God	Delores Dufner	GIA
The Trumpet in the Morning	Rory Cooney	GIA
There's a Wideness in God's Mercy	Frederick Faber	various
This is My Will	Henry James	GIA; various
Though the Mountains May Fall	Dan Schutte	OCP
Treasures Out of Darkness/ <i>Tesoros Ocultos</i>	Alan Revering	WLP
Tree of Life	Aaron Thompson	WLP
Turn to Me	John Foley	OCP

Wait on the Lord	Willis Barnett	GIA
Wait While the Seed is Planted	Delores Dufner	GIA
Walk in the Reign	Rory Cooney	GIA
We Are God's Work of Art	Marty Haugen	GIA
When Jesus Passed Through Jericho	Herman Stuempfle	GIA, various
When John Baptized by Jordan's River	Timothy Dudley-Smith	OCP, various
When the King Shall Come Again	Christopher Idle	GIA, various
Where Charity and Love Prevail	Benoit	various
Wild and Lone the Prophet's Voice	Carl P. Daw	Hope, GIA

### **OTHER SPANISH-LANGUAGE HYMNS**

<i>Abranse los Cielos</i>	<i>tradicional</i>	OCP, various
<i>Amanecerá el Señor</i>	Mariano Fuertes	San Pablo, OCP
<i>Oh Ven, Oh Ven, Emmanuel</i>	tr. Johnson/Martinez	OCP
<i>Preparen el Camino</i>	Carlos Rosas	OCP
<i>Tiempo de Esperanza</i>	Emilio Vicente Matéu	OCP
<i>Toda la Tierra</i>	Rogelio Zelada/Rodriguez	OCP

### **LITANIES**

Gather Us in Mercy, Lord	Huck/trad chant	GIA
Gift of God	Marty Haugen	GIA
Litany of the Word	Bernadette Farrell	OCP
<i>Letania de Adviento</i>	Jaime Cortez	OCP

### **PROCLAMATIONS OF PRAISE**

Cry Out with Joy and Gladness	Paul Tate	WLP, 007381
Cry Out with Joy and Gladness	Rudy Borkowski	WLP, 006272
I Turn to You	Joe Mattingly	WLP, 003679
I Turn to You, Lord	Craig and Kristen Colson	OCP, 20267 Z2
I Turn to You, O Lord	Jeremy Young	GIA, G-2896
Isaiah 12	Robert Batastini	GIA, G-2443
Let Us Sing to the Lord/ <i>Cantemos al Señor</i>	Alonso/Mahler	GIA, G-6129
Psalm 32	Isele, Westminster	<i>Psalms &amp; Canticles for Singing</i>
Those Who Seek Your Face	Christopher Walker	OCP, 7150



## A LITURGICAL CALENDAR ADVISORY FOR THE SEASON OF ADVENT

DAY	DATE	LITURGICAL DAY	RANK	COMMENTS
Sunday	Dec 1, 2024	First Sunday of Advent – Year C	2	Lect #3, Preface I of Advent [Blessing of Wreath BB Ch. 47]
Monday	Dec 2	Monday of the First Week of Advent	13	Lect #175
Tuesday	Dec 3	Saint Francis Xavier, Priest	10	Lect #176 or 685
Wednesday	Dec 4	Wednesday of the First Week of Advent	13	Lect #177
Thursday	Dec 5	Thursday of the First Week of Advent	13	Lect #178
Friday	Dec 6	Friday of the First Week of Advent	13	Lect #179
Saturday	Dec 7	Saint Ambrose, Bishop and Doctor of the Church	10	Lect #180 or 688
Sunday	Dec 8	Second Sunday of Advent	2	Lect #6
Monday	Dec 9	The Immaculate Conception of the BVM <i>Patronal feast of the United States of America</i>	3	Lect #689; holy day of obligation, Funeral Mass not permitted
Tuesday	Dec 10	Tuesday of the Second Week of Advent	13	Lect #182
Wednesday	Dec 11	Wednesday of the Second Week of Advent	13	Lect #183
Thursday	Dec 12	Our Lady of Guadalupe (USA)	7	Lect #690A or 707-712
Friday	Dec 13	Saint Lucy, Virgin and Martyr	10	Lect #185 or 692
Saturday	Dec 14	St. John of the Cross, Priest and Doctor of the Church	10	Lect #186 or 693
Sunday	Dec 15	Third Sunday of Advent	2	Lect #9
Monday	Dec 16	Monday of the Third Week of Advent	13	Lect # 187
Tuesday	Dec 17	December 17 – Advent Weekday	13	Lect #193 Preface II of Advent <i>O Antiphons begin</i>
Wednesday	Dec 18	December 18 – Advent Weekday	13	Lect #194
Thursday	Dec 19	December 19 – Advent Weekday	13	Lect # 195
Friday	Dec 20	December 20 – Advent Weekday	13	Lect #196
Saturday	Dec 21	December 21 – Advent Weekday	13	Lect # 197
Sunday	Dec 22	Fourth Sunday of Advent	2	Lect #12
Monday	Dec 23	December 23 – Advent Weekday	13	Lect # 199
Tuesday	Dec 24	December 24 [morning]	13	Lect #200

\*Cf. *General Norms for the Liturgical Year and the Calendar*, no. 59

# ADVENT

## A LITURGICAL YEAR CALENDAR ADVISORY FOR THE CHRISTMAS SEASON

Wednesday	Dec 24/ Dec 25	The Nativity of the Lord/ Christmas	2	Holy day of obligation Funeral Mass not permitted Genuflect at “and by the Holy Spirit was incarnate of the Virgin Mary, and became man.” Preface I, II or III of Christmas Vigil: Lect #13 Midnight: Lect #14 Dawn: Lect #15 Day: Lect #16
Thursday	Dec 26	Saint Stephen, The First Martyr	7	Lect #696
Friday	Dec 27	Saint John, Apostle and Evangelist	7	Lect #697
Saturday	Dec 28	The Holy Innocents, Martyrs	7	Lect #698
Sunday	Dec 29	The Holy Family of Jesus, Mary, Joseph	5	Lect #17 Preface I-III of Christmas
Monday	Dec 30	Sixth Day within the Octave of the Nativity of the Lord	9	Lect #203
Tuesday	Dec 31	Seventh Day within the Octave of the Nativity of the Lord	9	Lect #204
Wednesday	Jan 1, 2025	Solemnity of Mary, the Holy Mother of God The Octave Day of the Nativity of the Lord	3	Lect #18; holy day of obligation
Thursday	Jan 2	Saints Basil the Great and Gregory Nazianzen, Bishops and Doctors of the Church	10	Lect #205 or 510
Friday	Jan 3	Christmas Weekday	13	Lect #206
Saturday	Jan 4	Saint Elizabeth Ann Seton, Religious (USA)	10	Lect #207 or #510A
Sunday	Jan 5	The Epiphany of the Lord	2	Lect #20
Monday	Jan 6	Christmas Weekday	13	Lect #212
Tuesday	Jan 7	Christmas Weekday	13	Lect #213
Wednesday	Jan 8	Christmas Weekday	13	Lect #214
Thursday	Jan 9	Christmas Weekday	13	Lect #215
Friday	Jan 10	Christmas Weekday	13	Lect #216
Saturday	Jan 11	Christmas Weekday	13	Lect #217
Sunday	Jan 12	The Baptism of the Lord	5	Lect #21 C, Proper Preface



## LECTIONARY FOR MASS – YEAR C

### **First Sunday of Advent (December 1, 2024)**

**Lectionary #3**

First Reading	Jeremiah 33:14-16
Psalm	Psalm 25:4-5, 8-9, 10, 14 (1b)
Second Reading	1 Thessalonians 3:12—4:2
Gospel	Luke 21:25-28, 34-36

### **Second Sunday of Advent (December 8, 2024)**

**Lectionary #6**

First Reading	Baruch 5:1-9
Psalm	Psalm 126:1-2, 2-3, 4-5, 6 (3)
Second Reading	Philippians 1:4-6, 8-11
Gospel	Luke 3:1-6

### **Solemnity: The Immaculate Conception of the BVM (Monday, December 9, 2024)**

**Lectionary #689**

First Reading	Genesis 3: 9-15, 20
Responsorial Psalm	Psalm 98: 1, 2-3, 3-4 (1a)
Second Reading	Ephesians 1: 3-6, 11-12
Gospel	Luke 1: 26-38

### **Third Sunday of Advent (December 15, 2024)**

**Lectionary #9**

First Reading	Zephaniah 3:14-18a
Responsorial Psalm	Isaiah 12:2-3, 4, 5-6 (6)
Second Reading	Philippians 4:4-7
Gospel	Luke 3:10-18

### **Fourth Sunday of Advent (December 22, 2021)**

**Lectionary #12**

First Reading	Micah 5:1-4a
Responsorial Psalm	Psalm 80:2-3, 15-16, 18-19 (4)
Second Reading	Hebrews 10:5-10
Gospel	Luke 1:39-45

**The Nativity of the Lord – At the Vigil Mass** **Lectionary #13, ABC**

First Reading Isaiah 62:1-5  
Responsorial Psalm Psalm 89: 4-5, 16-17, 27, 29 (2a)  
Second Reading Acts 13: 16-17, 22-25  
Gospel Matthew 1: 1-25 [or 1: 18-25]

**The Nativity of the Lord - Mass at Midnight** **Lectionary #14, ABC**

First Reading Isaiah 9: 1-6  
Responsorial Psalm Psalm 96: 1-2, 2-3, 11-12, 13 (Luke 2:11)  
Second Reading Titus 2: 11-14  
Gospel Luke 2: 1-14

**The Nativity of the Lord – Mass at Dawn** **Lectionary #15, ABC**

First Reading Isaiah 62: 11-12  
Responsorial Psalm Psalm 97: 1, 6, 11-12  
Second Reading Titus 3: 4-7  
Gospel Luke 2: 15-20

**The Nativity of the Lord – Mass During the Day** **Lectionary #16 ABC**

First Reading Isaiah 52: 7-10  
Responsorial Psalm Psalm 98: 1, 2-3, 3-4, 5-6 (3c)  
Second Reading Hebrews 1: 1-6  
Gospel John 1: 1-18 [or John 1: 1-5, 9-14]

**The Holy Family of Jesus, Mary, and Joseph (Sunday, December 29, 2024)** **Lectionary # 17C**

First Reading 1 Samuel 1:30-22, 24-28 *or Sirach 3:2-6, 12-14*  
Responsorial Psalm Psalm 84:2-3, 5-6, 9-10 (cf. 5a) *or Psalm 128:1-2, 3, 4-5*  
Second Reading 1 John 3:1-2, 21-24 *or Colossians 3:12-21 or Col 3:12-17*  
Gospel Luke 2:41-52

**Solemnity of Mary, the Holy Mother of God (Wednesday, January 1, 2025)** **Lectionary #18, ABC**  
**The Octave Day of the Nativity of the Lord**

First Reading Numbers 6: 22-27  
Responsorial Psalm Psalm 67: 2-3, 5, 6, 8 (2a)  
Second Reading Galatians 4: 4-7  
Gospel Luke 2: 16-21

**The Epiphany of the Lord (Sunday, January 5, 2025)** **Lectionary #20 ABC**

First Reading Isaiah 60:1-6  
Responsorial Psalm Psalm 72:1-2, 7-8, 10-11, 12-13  
Second Reading Ephesians 3:2-3a, 5-6  
Gospel Matthew 2:1-12

**The Baptism of the Lord (Sunday, January 12, 2025)** **Lectionary #21 C**

First Reading Isaiah 40:1-5, 9-11 *or Isaiah 42:1-4, 6-7*  
Responsorial Psalm Psalm 104:1b-2, 3-4, 24-25, 27-28, 29-30 (1) *or Ps 29:1-2,3-4, 3, 9-10*  
Second Reading Titus 2:11-14; 3:4-7 *or Acts 10:34-38*  
Gospel Luke 3:15-16, 21-22

## THE NATIVITY OF OUR LORD JESUS CHRIST

“The announcement of the Solemnity of the Nativity of the Lord from the *Roman Martyrology* draws upon Sacred Scripture to declare in a formal way the birth of Christ. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The particular events contained in this announcement help pastorally to situate the birth of Jesus in the context of salvation history” (*The Roman Missal*, Appendix I).

“This text, *The Nativity of our Lord Jesus Christ*, may be chanted or recited, most appropriately on December 24, during the celebration of the Liturgy of the Hours [following the introductory verse and preceding the hymn]. It may also be chanted or recited before the beginning of Christmas Mass during the Night. It may not replace any part of the Mass” (*ibid.*).

It may be sung or recited at the ambo by a deacon, cantor, or reader. -- RT

*After the greeting, the presider may introduce the Mass and the proclamation in these or similar words:*

**Presider: Throughout the season of Advent,  
the Church reflected on God’s promises,  
so often spoken by the prophets,  
to send a Savior to the people of Israel who would be Emmanuel,  
that is, God with us.  
In the fullness of time, those promises were fulfilled.  
With hearts full of joy,  
let us listen to the proclamation of our Savior’s birth.**

## THE NATIVITY OF OUR LORD JESUS CHRIST (THE CHRISTMAS PROCLAMATION)

*From the Roman Martyrology - see Roman Missal, third edition (page 1450-1452, USCCB edition)*

*This proclamation is chanted or recited on December 24 during the Liturgy of the Hours or before the beginning of Midnight Mass. It may not replace any part of the Mass. The underlines are provided here to assist the minister who will chant it.*

The twenty-fifth day of December,  
when ages beyond number had run their course  
from the creation of the world,  
when God in the beginning created heaven and earth,  
and formed man in his own likeness;  
when century upon century had passed  
since the Almighty set his bow in the clouds after the Great Flood,  
as a sign of covenant and peace;  
in the twenty-first century since Abraham, our father in faith,  
came out of the Ur of the Chaldees;  
in the thirteenth century since the People of Israel were led  
by Moses  
in the Exodus from Egypt;  
around the thousandth year since David was anointed King;  
in the sixty-fifth week of the prophecy of Daniel;  
in the one hundred and ninety-fourth Olympiad;  
in the year seven hundred and fifty-two  
since the foundation of the City of Rome;  
in the forty-second year of the reign of Caesar Octavian Augustus,  
the world being at peace,

JESUS CHRIST, eternal God and Son of the eternal Father,  
desiring to consecrate the world by his most loving presence,  
was conceived by the Holy Spirit,  
and when nine months had passed since his conception,  
was born of the Virgin Mary in Bethlehem of Judah, and was made man:

The Nativity of Our Lord Jesus Christ according to the flesh.



## THE ANNOUNCEMENT OF EASTER AND THE MOVEABLE FEASTS

to be sung on the Solemnity of the Epiphany

After the singing of the Gospel, the deacon or cantor may chant the following.

For chant notation, please see *The Roman Missal*, Appendix, page 1448-1449 (USCCB edition).

**Know, dear brethren, (brothers and sisters),  
that, as we have rejoiced at the Nativity of our Lord Jesus Christ,  
so by leave of God's mercy  
we announce to you also the joy of his Resurrection,  
who is our Savior.**

**On the fifth day of March  
will fall Ash Wednesday,  
and the beginning of the fast of the most sacred Lenten season.**

**On the twentieth day of April  
you will celebrate with joy Easter Day,  
the Paschal feast of our Lord Jesus Christ.**

**On the twenty-ninth day of May, (On the first day of June,)\*  
will be the Ascension of our Lord Jesus Christ.**

**On the eighth day of June,  
the feast of Pentecost.**

**On the twenty-second day of June,  
the feast of the Most Holy Body and Blood of Christ.**

**On the thirtieth day of November,  
the First Sunday of Advent of our Lord Jesus Christ,  
to whom is honor and glory for ever and ever. Amen.**

\*The Ascension of the Lord will be celebrated on Thursday, May 29, in five provinces of the United States. In all other dioceses, the Ascension will be celebrated on Sunday, June 1.



## ABOUT THE FEDERATION OF DIOCESAN LITURGICAL COMMISSIONS

The Federation of Diocesan Liturgical Commissions was founded in 1969 by the then Bishops' Committee on the Liturgy in order to assist with the implementation of the *Constitution on the Sacred Liturgy* and the revised liturgical books. Our mission remains the same. The members of our Federation continue to serve bishops, clergy, and parish liturgists in our roles as directors of Offices of Worship and members of diocesan liturgical commissions.

We hope this free resource will be of benefit to you and to your parish. Other publications -- including books, pamphlets, and downloadable bulletin inserts -- are available at [www.fdlc.org](http://www.fdlc.org).

We routinely provide opportunities for liturgical formation. In recent years, these have included free online webinars on the Liturgical Books, the Liturgical Year, the parts of the Mass, the History of the Liturgical Reform, the newly-translated *Order of Christian Initiation of Adults*, and the adoration and exposition of the Holy Eucharist outside Mass.

Associate Members are entitled to online resources, discounts on publications, and discounts to national meetings. For more information on Associate Membership, please visit [www.fdlc.org/membership](http://www.fdlc.org/membership).



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PREPERATION FOR THE OPENING OF THE JUBILEE YEAR  
IN THE PARISHES OF THE DIOCESE OF ERIE  
THE FOURTH SUNDAY OF ADVENT, DECEMBER 22, 2024

After the Prayer After Communion, the priest invites the people to be seated.

He then addresses the people with these words:

Brothers and sisters,  
the mystery of the Incarnation of our Savior Jesus Christ,  
fostered in the communion of love of the Holy Family of Nazareth,  
is for us the ground of deep joy and certain hope.  
In fellowship with the universal Church, we celebrate the love of the Father  
that reveals itself in the Word made flesh and in the sign of the Cross,  
the anchor of salvation.

With great anticipation, we prepare to celebrate the Jubilee Year  
for the Church of Erie.

With this ceremony, we are meant to be reminded  
that the Church is a pilgrim people,  
always clinging to the cross on the journey of hope.

This moment is, for us,  
the prelude to a rich experience of grace and mercy;  
may we be ready always to respond to whoever asks the reason  
for the hope that is in us,  
especially in this time of war and disorder.

May Christ, our peace and our hope,  
be our companion on the journey in this year of grace ahead.  
May the Holy Spirit, who today begins this work both in us and with us,  
bring it to completion in the day of Christ Jesus.

At the end of the exhortation, the lector or deacon or priest, reads some paragraphs  
taken from the Bull of Indiction of the Jubilee Year:

From the Bull of Indiction of the Jubilee Year *Spes non confundit* (1; 3; 7; 25)

*Spes non confundit*. "Hope does not disappoint" (Rom5:5).

In the spirit of hope,  
the Apostle Paul addressed these words of encouragement  
to the Christian community of Rome.

Hope is also the central message of the coming Jubilee that,  
in accordance with an ancient tradition,  
the Pope proclaims every twenty-five years.

My thoughts turn to all those pilgrims of hope who will travel to Rome in order to experience the Holy Year and to all those others who, though unable to visit the city of the Apostles Peter and Paul, will celebrate it in their local Churches.

For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the “door” (cf. Jn 10:7, 9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as “our hope” (1Tim 1:1).

Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring.

Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt.

Often, we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness.

For all of us, may the Jubilee be an opportunity to be renewed in hope.

Hope is born of love and based on the love

springing from the pierced heart of Jesus upon the cross:

“For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life” (Rom 5:10).

That life becomes manifest in our own life of faith, which begins with Baptism, develops in openness to God’s grace, and enlivened by a hope constantly renewed and confirmed by the working of the Holy Spirit.

By his perennial presence in the life of the pilgrim

Church, the Holy Spirit illumines all believers with the

light of hope. He keeps that light burning, like an everburning lamp, to sustain and invigorate our lives.

Christian hope does not deceive or disappoint

because it is grounded in the certainty that nothing and no one may ever separate us from God’s love.

In addition to finding hope in God's grace, we are also called to discover hope in the signs of the times that the Lord gives us. As the Second Vatican Council observed:

“In every age, the Church has the responsibility of reading the signs of the times and interpreting them in the light of the Gospel. In this way, in language adapted to every generation, she can respond to people's persistent questions about the meaning of this present life and of the life to come, and how one is related to the other.”

We need to recognize the immense goodness present in our world, lest we be tempted to think ourselves overwhelmed by evil and violence. The signs of the times, which include the yearning of human hearts in need of God's saving presence, ought to become signs of hope.

At the end of the reading, the priest invites the people to stand and then says:

Let us pray.

O Father,  
you are the hope that does not disappoint  
and the beginning and end of all things;  
bless the start of our pilgrim journey behind the glorious Cross of your Son  
in this time of grace;  
bind up the wounds of hearts that are broken,  
loosen the chains that hold us slaves of sin and prisoners of hatred,  
and grant your people the joy of the Spirit  
so that they may walk with renewed hope toward their longed-for destiny,  
Christ your Son and our Lord.  
Who lives and reigns for ever and ever.  
R. Amen.

This is followed by:

The Lord be with you.  
And with your spirit.

And may the blessing of almighty God,  
the Father, and the Son, and the Holy Spirit,  
come down on you and remain with you for ever.  
R. Amen.

With the priest holding the processional cross himself or another cross chosen for this celebration, the deacon or the priest says:

Brothers and sisters, let us go forth in the name of Christ:  
he is the way that leads to the Father, the truth that sets us free,  
the life that has overcome death.

Go in peace.

℟. Thanks be to God.

The priest, carrying the cross, now leads the ministers in the closing procession while the final hymn of the celebration is sung.

## MISSAL ADDITIONS

September 30, 2024

### **Saint Gregory of Narek**

On January 25, 2021, Pope Francis ordered the inscription of Saint Gregory of Narek, Abbot and Doctor of the Church, into the General Roman Calendar. St. Gregory is celebrated each year as an Optional Memorial on **February 27**.

The Holy See released the proper liturgical texts in Latin (see pages 1-3), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. (An approval and confirmation process is still required for a Spanish translation.)

The proper texts in English for the liturgical celebration of St. Gregory of Narek are provided below:

#### Roman Missal

From the Common of Doctors of the Church, or the Common of Holy Men and Women: For an Abbot.

#### Collect

Almighty ever-living God,  
who were pleased to imbue with mystical doctrine Saint Gregory of Narek,  
the teacher and glory of the Armenian people,  
grant us, by his teaching,  
to learn the art of speaking with you  
and constantly to fortify our life  
with the Sacraments of the Church.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

#### Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Doctors of the Church or Common of Holy Men and Women may be used for St. Gregory of Narek. The following readings are also recommended by the Holy See, and will appear in a future edition of the Lectionary for Mass. (Current citations from the Lectionary's Common of Doctors of the Church are provided for convenience.)

536/1 – Saint Gregory of Narek, Abbot and Doctor of the Church

From the Common of Doctors of the Church, or the Common of Holy Men and Women: For Religious, or:

First Reading – Wisdom 7:7-10, 15-16 (no. 725-2)

Beyond health and comeliness I loved her.

Responsorial Psalm – Psalm 37:3-4, 5-6, 30-31 (no. 727-2)

R/. The mouth of the upright utters wisdom.

Gospel Acclamation – See John 6:63c, 68c (no. 729-3)

Your words, Lord, are Spirit and life;  
you have the words of everlasting life.

Gospel – Matthew 7:21-29 (no. 730-2)  
He taught them as one having authority.

### Liturgy of the Hours

Because the celebration of St. Gregory of Narek falls variably in Lent and Ordinary Time, there are different indications depending on the time of the year:

#### Lent

##### Office of Readings

All from the Lenten weekday. After the Second Reading and Responsory of the Lenten weekday, the reading, responsory, and concluding prayer for St. Gregory of Narek below may be added.

##### Morning Prayer and Evening Prayer

All from the Lenten weekday. After the concluding prayer of the Lenten weekday, the appropriate antiphon below may be added, followed by the prayer for St. Gregory of Narek below.

##### Morning Prayer

Ant. Those who are learned will be as radiant as the sky in all its beauty; those who instruct the people in goodness will shine like the stars for all eternity.

##### Evening Prayer

Ant. O blessed doctor, Saint Gregory, light of holy Church and lover of God's law, pray to the Son of God for us.

##### Ordinary Time

##### Office of Readings, Morning Prayer, and Evening Prayer

Psalmody of the day; other elements from the Psalter of the day or the Common of Doctors of the Church or the Common of Holy Men: For Religious.

#### Biography

Born about 950 in the historic Armenian district of Andzevatsik, Gregory grew up in a family that encouraged learning. As a youth he entered Narek Monastery which Ananias, his mother's great-uncle, governed as abbot. He enrolled in the monastery's renowned school and there, as priest and abbot, he spent his whole life which was on fire with love for the Virgin Mary. He attained the height of holiness and mystical experience and displayed his learning in various works of mystical theology. In the year 1003 he produced his celebrated Book of Lamentations, and about two years later he died.

Office of Readings

[Second] Reading

From the Book of Lamentations of Saint Gregory of Narek, Abbot and Doctor of the Church  
(Oratio 70, III-IV: SCh 78, 369-370)

To you will I flee for refuge, O Christ

Since the capacity of humans to attain salvation has been measured and found wanting, it has also been shown that they have been converted by your mercies, O Source of blessings; they are strengthened by you, O Almighty One; they are called and forgiven by you, O Defender, for whom all things are possible; they are made joyful by your pardon, O Liberator; they are prone to no deadly thing, O Uncorrupted One; they are given life and light by you, O Renewer. Therefore, knowing what my human nature is, to you will I flee for refuge, O Christ, Son of the living God, the Blessed One in all things.

Moreover, what I have written above is also borne out by calling to mind here a verse relevant to this prayer: Let us fall into the hands of the Lord and not into the hands of mortals; for as his majesty is, so also is his mercy (Sir 2:18).

For I do not try in this my Book of Lamentations to lessen the merit of those who attain salvation, because without merit it is impossible to approach God.

Rather, I glorify the Name of the Savior, and I praise his grace directed to all. I also profess with my words that, for all those who through a good life have ascended toward great honor, the aid of your mercy has always been necessary.

For you are Life, you are Salvation, you are Health, you are Immortality, you are Blessedness, you are Illumination!

Grant me rest from the weariness of my sins, so that you too may rest from my wailing and troublesome pleading which constantly afflict you, O my Judge.

For you rejoice in nothing except the salvation of humanity, O you who are blessed for ever. Amen.

Responsory

Ps 34 (33):6, 23; 2 Tm 2:22

Look toward God and be radiant, and let your faces not be abashed.

— The Lord ransoms the souls of his servants. All who trust in him shall not be condemned.

Seek righteousness, faith, charity, and peace.

— The Lord ransoms the souls of his servants. All who trust in him shall not be condemned.

Prayer

Almighty ever-living God,  
who were pleased to imbue with mystical doctrine Saint Gregory of Narek,  
the teacher and glory of the Armenian people,  
grant us, by his teaching,  
to learn the art of speaking with you  
and constantly to fortify our life  
with the Sacraments of the Church.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.



## **Saint John De Avila**

On January 25, 2021, Pope Francis ordered the inscription of Saint John De Avila, Priest and Doctor of the Church, into the General Roman Calendar. St. John is celebrated each year as an Optional Memorial on **May 10**.

The Holy See released the proper liturgical texts in Latin (see pages 4-6), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. (An approval and confirmation process is still required for a Spanish translation.)

The proper texts in English for the liturgical celebration of St. John De Avila are provided below:

### Roman Missal

*From the Common of Pastors: For One Pastor, or the Common of Doctors of the Church.*

### Collect

O God, who gave to your clergy and people Saint John De Avila,  
a teacher outstanding for the holiness and zeal of his life,  
grant, we pray, that in our own time  
the Church may increase in holiness  
by the exceptional devotion of your ministers.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

### Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors or Common of Doctors of the Church may be used for St. John De Avila. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Pastors and Common of Doctors of the Church are provided for convenience.)

561/1 – Saint John De Avila, Priest and Doctor of the Church

*From the Common of Pastors, or the Common of Doctors of the Church, or:*

First Reading – Acts 13:46-49 (no. 720-1)

*We now turn to the Gentiles.*

Responsorial Psalm – Psalm 23:1-3a, 4, 5, 6 (no. 721-2)

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

Gospel Acclamation – Matthew 5:16 (no. 729-1)

*Let your light shine before others,  
that they may see your good deeds and glorify your heavenly Father.*

Gospel – Matthew 5:13-19 (no. 730-1)

*You are the light of the world.*

Liturgy of the Hours

*From the Common of Pastors: For Priests or the Common of Doctors of the Church.*

### Biography

John was born about 1500 at Almodovar del Campo in Spain. Ordained to the priesthood, he journeyed throughout southern Spain, preaching Christ. Through his prolific writings, he demonstrated to priests the nature and great import of the Council of Trent, which was notable for its call to renewal. Unjustly accused of heresy, he fled neither trial nor prison, all the more fervently explaining Catholic doctrine. Banished in his final years to Montilla in the Diocese of Cordoba, he fell asleep in the Lord on May 10, 1569.

## Office of Readings

### Second Reading

From the writings of Saint John De Avila, Priest and Doctor of the Church  
(*Tractatus de amore Dei erga nos, 1. 2. 4: Madrid 2004*)

#### *The love of Christ, his face ever turned toward the Father*

The source which draws our heart more completely to the love of God is the vision of the deepest love with which God himself burns for us, and his most blessed Son, our Lord, burns with him. By this, the heart is drawn toward loving rather than rewards: a benefactor may give what he possesses, but a lover offers himself with all that he possesses, so that there is nothing left for him to give.

Now, let us therefore explore, O Lord, whether you love us, and, if you do, how great must be your love toward us.

Parents greatly love their children, but do you truly love us as a father loves? We have not entered the bosom of your heart, my God, that we might be able to perceive all that is there. But your Only Begotten Son, who descended from that bosom, brought the signs of these things, and commanded us to call you Father because of the infinite love with which you loved us. For as you alone are good by the eminence of your sovereign kindness, so you alone are Father; thus, you do such great things that no one may stand before the very depths of your fatherhood and in the same sense be called father.

And if you, dear reader, still lack trust in this great love, consider all the blessings that God has granted you, because they are all pledges and witnesses of his love. Consider how numerous these blessings are, and you will see that whatever exists in the heavens and on the earth, even your body and its organs, every hour and moment of your life, are all blessings bestowed by the Lord. Consider also how much good counsel you have received, the good things that you have had in this life, and even the dangers that you have escaped in this life, and the diseases and punishments which could have overtaken you had he not set you free. These are all clear signs of love for you. And finally, turn your eyes toward this whole world which was created only for your good and, together with all creatures within it, demonstrates love, proclaims love, and makes you a sharer in love.

And now let us see also how great is the love with which the Son he gave us has burned for us. No tongue is worthy to speak of it! Some lacking knowledge and understanding still cannot experience this love, which, in their opinion, results from the perfection of the one being loved.

The love of Christ, however, does not arise from a perfection inherent in us, but from that which Christ possesses, namely a face ever turned toward the Father.

### Responsory

*Cf. Eph 3:18-19; Jn 3:16*

May you have strength to comprehend the love of Christ that surpasses all understanding,  
— And be filled with all the fullness of God, alleluia.

For God so loved the world that he gave his Only Begotten Son,  
so that all who believe in him may not perish, but may have eternal life:

— And be filled with all the fullness of God, alleluia.

### Prayer

O God, who gave to your clergy and people Saint John De Avila,  
a teacher outstanding for the holiness and zeal of his life,  
grant, we pray, that in our own time  
the Church may increase in holiness  
by the exceptional devotion of your ministers.

Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

## **Saint Hildegard of Bingen**

On January 25, 2021, Pope Francis ordered the inscription of Saint Hildegard of Bingen, Virgin and Doctor of the Church, into the General Roman Calendar. St. Hildegard is celebrated each year as an Optional Memorial on **September 17**.

The Holy See released the proper liturgical texts in Latin (see pages 7-9), and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. (An approval and confirmation process is still required for a Spanish translation.)

The proper texts in English for the liturgical celebration of St. Hildegard of Bingen are provided below:

### Roman Missal

*From the Common of Virgins: For One Virgin, or the Common of Holy Men and Women: For a Nun.*

### Collect

O God, fount of life,  
who imbued the Virgin Saint Hildegard  
with a spirit of prophecy,  
grant us, we pray, by her example and intercession,  
to know your ways,  
and in the darkness of this age  
to perceive the splendor of your light.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

### Lectionary for Mass

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Virgins or Common of Holy Men and Women may be used for St. Hildegard of Bingen. The following readings are also recommended by the Holy See, and will appear in a future edition of the *Lectionary for Mass*. (Current citations from the Lectionary's Common of Virgins and Common of Holy Men and Women are provided for convenience.)

641A – Saint Hildegard of Bingen, Virgin and Doctor of the Church

*From the Common of Virgins, or the Common of Holy Men and Women, or:*

First Reading – Song of Songs 8:6-7 (no. 731-1)

*Stern as death is love.*

Responsorial Psalm – Psalm 45:11-12, 14-15, 16-17 (no. 733-1)

*R/. Listen, O daughter; pay heed and give ear.*

*or:*

*R/. The bridegroom is here; let us go out to meet Christ the Lord.*

Gospel Acclamation – Matthew 5:8 (no. 741-3)

*Blessed are the clean of heart,  
for they will see God.*

Gospel – Matthew 25:1-13 (no. 742-11)

*Behold, the bridegroom! Come out to meet him!*

Liturgy of the Hours

*From the Common of Virgins: For One Virgin or the Common of Holy Women: For Religious.*

### Biography

Hildegard was born at Bermersheim in Germany in 1098, and made her religious profession in 1115 at the Benedictine Abbey of Mount Saint Disibod. Around 1150 she founded and governed as abbess the Monastery of Rupertsberg near Bingen. Learned in the natural sciences and the art of music, she devoutly described in many writings to the clergy and the people the revelations she experienced in mystical contemplation, preached acts of penance, and refuted doctrinal errors, so that even rulers and Roman Pontiffs eagerly sought her advice. Afflicted by an illness, she died in 1179.

### Office of Readings

#### Second Reading

From the letters of Saint Hildegard, Virgin and Doctor of the Church

(*Ep. LII: Wernerio de Kirchem, cum ceteris societatis suae fratribus: PL 197, 269-271*)

#### *The image of the Church*

While lying in a sick bed in the year of our Lord 1170, fully alert in body and soul, I saw a most beautiful image in the form of a woman, who was outstanding in charm and supremely attractive, of such great beauty that no human mind could ever grasp it, and whose height reached from earth to heaven.

Also, her face shone with the greatest splendor as she gazed heavenwards. She also wore a garment of purest white silk and was wrapped in a cloak adorned with the most precious stones, namely, emerald, sapphire, and pearls too, with onyx shoes on her feet. But her face had been streaked with dirt, and her garment had been torn on the right side, her cloak had lost its elegant beauty, and her shoes had been dirtied.

And with a great and mournful voice she was crying out to the highest heaven, saying, "Hear, O heaven, for my face is sullied; and weep, O earth, for my garment is torn; and tremble, O netherworld, for my shoes are dirty." And again she said, "I lay hidden in the heart of the Father until the Son of Man, who was conceived and born in virginity, poured out his blood, and who with that same blood betrothed me to himself and paid my dowry."

For the nail print of my Bridegroom's wounds is raw and gaping as long as sinners' wounds lie open. These same wounds of Christ are contaminated by Priests, who run from church to church in their excessive greed but who ought to make me radiant and serve me in purity. In this way they also tear my dress because they are traitors to the Law and the Gospel and their own Priesthood, and they soil my cloak because they neglect in every way the precepts that they were taught, neither willingly and perfectly fulfilling these precepts in abstinence like an emerald, nor in generous almsgiving like a sapphire, nor in other good and righteous works whereby God is honored as with other kinds of gems. Instead, my shoes are dirtied all over because these men do not keep true to the hard and rough paths of justice, nor do they give good example to those in their charge, although I keep for certain others the purity of truth concealed within my shoes as in a hiding place.

And I heard a voice from heaven saying, "This image represents the Church. For this reason, you, O mortal, who see and hear these words of lamentation, offer them to the Priests, who are appointed and ordained to govern and teach the People of God, and to whom, along with the Apostles it was said: *Go into the whole world and preach the Gospel to every creature* (Mk 16:15)."

#### Responsory

*Dn 2:21-22; 1 Cor 12:11*

The Lord gives wisdom to the wise and knowledge to those who have understanding;  
— He reveals deep and hidden things, and light dwells with him.

One and the same Spirit accomplishes everything, distributing to each as he wishes.

— He reveals deep and hidden things, and light dwells with him.

Prayer

O God, fount of life,  
who imbued the Virgin Saint Hildegard  
with a spirit of prophecy,  
grant us, we pray, by her example and intercession,  
to know your ways,  
and in the darkness of this age  
to perceive the splendor of your light.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

## **Saints Martha, Mary, and Lazarus**

On January 26, 2021, Pope Francis ordered the inscription of Saints Martha, Mary and Lazarus into the General Roman Calendar, to replace the existing celebration of Saint Martha alone. Sts. Martha, Mary and Lazarus are celebrated each year as an Obligatory Memorial on **July 29**.

The Holy See released the proper liturgical texts in Latin, and on September 30, 2024, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. (An approval and confirmation process is still required for a Spanish translation.) Some existing texts have remained the same—the entrance and Communion antiphons at Mass, and indications in the Lectionary—while most have been adjusted slightly or included for the first time.

The proper texts in English for the liturgical celebration of Sts. Martha, Mary, and Lazarus are provided below:

Roman Missal

### Entrance Antiphon

*Cf. Lk 10:38*

Jesus entered a village,  
where a woman named Martha welcomed him into her home.

### Collect

O God, whose Son  
called Lazarus back to life from the grave  
and was pleased to be a guest in the home of Martha,  
grant us, we pray,  
that, faithfully serving him in our brothers and sisters,  
we, with Mary, may be found worthy to be nourished  
by the contemplation of his word.  
Who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

### Prayer over the Offerings

As we proclaim your wonders in your Saints, O Lord,  
we humbly implore your majesty,  
that, as their homage of love was pleasing to you,  
so, too, our dutiful service may find favor in your sight.  
Through Christ our Lord.

### Communion Antiphon

*Cf. Jn 11:27*

Martha said to Jesus:  
You are the Christ, the Son of God,  
who is coming into this world.

### Prayer after Communion

May the holy reception of the Body and Blood  
of your Only Begotten Son, O Lord,  
turn us away from the cares of this fallen world,  
so that, following the example of Saints Martha, Mary, and Lazarus,  
we may grow in sincere love for you on earth  
and rejoice to behold you for eternity in heaven.  
Through Christ our Lord.

### Lectionary for Mass

The existing indications in the Lectionary for the Mass readings on this Memorial have been retained (see vol. II or III, Proper of Saints, no. 607): the Gospel Acclamation and Gospel are mandatory, but the First Reading and Responsorial Psalm may be taken either from the Mass readings of the day or from the Proper of Saints.

Liturgy of the Hours

*From the Common of Holy Men, except for the following:*

### Biography

Martha, Mary, and Lazarus were siblings. When they received the Lord as a guest at Bethany, Martha attentively waited upon him, and Mary devoutly listened to him. By their prayers, they begged the Lord to raise their brother, Lazarus, from the dead.

### Office of Readings

Hymn

With grateful hymns we sing your praise,

O Martha, Mary, Lazarus,

who merited to welcome Christ

so often to your gracious home.

O Martha, with attentive care

preoccupied with many things,

spurred on by zeal and sweetest love,

you entertained so great a guest.

And as with joy you fed the Lord,

your sister and your brother both

were eager to receive the food

of grace and life from his own hand.

When he was set to tread the path

that leads to death, you served him still;

your sister offered spice and nard

and you, your final meal with him.

How blest are you, who host the Lord;

inspire our hearts to burn with love,

that they may ever be for him

a place of friendship and a home.

All glory to the Three in One;

and may they grant to us at length,

that we may enter heaven's home,

to sing with you eternal praise. Amen.

Second Reading

From the sermons of Saint Bernard, Abbot

*(Sermo 3 in Assumptione beatae Mariae Virginis, 4. 5: PL 183, 423. 424)*

*In our home the law of love is ordered in three ways*

Let us consider, brothers, how here in our home the ordering of love assigns these three things: service to Martha, contemplation to Mary, penance to Lazarus. The soul that possesses all these at the same time is complete; however, each of them seems to pertain more to distinct individuals, so that some are free for holy contemplation, others give themselves to fraternal service, while still others ponder their years in the bitterness of their soul, like wounded individuals sleeping in graves. It is therefore plainly necessary that Mary think devoutly and sublimely about her God, Martha kindly and mercifully about her neighbor, Lazarus sadly and humbly about himself.

Let each one consider where he stands. *Even if Noah, Daniel, and Job were in this city, they could only save themselves by their righteousness, says the Lord, they could save neither son nor daughter* (Ez 14:14-16). We delude no one; would that none of you fool yourself! Indeed, for those to whom no stewardship has been entrusted, no particular service assigned, you will be placed either with Mary at the feet of Jesus or with Lazarus securely within the walls of his tomb. Why should Martha, who was anxious about many people, not be concerned about many things? But to you who are under no pressure from this need, one of two things is necessary: either not to be anxious at all, but to delight rather in the Lord; or, if you are not yet able to do this, do not be anxious about many things, but, as the prophet says of himself, be anxious for yourself. It is necessary, however, that Martha herself also be warned, for there will be a thorough search among stewards to see if any are found faithful. She will indeed be faithful who, with a pure intention, seeks not her own things but the things of Jesus Christ; nor does her own will, but the Lord's, so that her action is well ordered. For there are some whose eye is not single, and they receive their reward. There are others who are carried on the impulses of their emotions, and all the things that they offer have been tainted because in them are displayed their own wills.

Come with me now to the wedding song of Solomon. Let us consider how the groom, when he calls the bride, neither omits nor adds to any of these three things. *Arise, he says, come quickly, my friend, my fair one, my dove, and come* (Sg 2:13-14). Is this friend not she who, intent upon the riches of the Lord, faithfully disposes also her very soul for his sake? For whenever she sets aside a spiritual exercise for the sake of one of the least of his, she spiritually lays down her life for him. Is she not fair who with unveiled face, by gazing upon the glory of the Lord, is transformed into the same image from glory to glory, as by the Spirit of the Lord? Surely the dove that sighs and moans in the clefts of the rock, in the hollows of the wall, is also buried beneath a stone?

#### Responsory

*Jn 12:1-3*

After Jesus raised Lazarus, they gave a dinner for him at Bethany,  
— and Martha served.

Mary then took a pound of costly perfumed oil and anointed the feet of Jesus.

— And Martha served.

*Prayer, as in Morning Prayer.*

#### Morning Prayer

Hymn

Martha, we bring you earnest prayers and praises;  
and, through your merits, may they lift and help us,  
for Christ has bound you to his heart in friendship  
wondrously given.

Frequent his visits to your home and fam'ly,  
there the Lord passes hours of peace and quiet,  
gladly rejoicing in your words and service  
graciously offered.

Grieving with Mary, you lament your brother  
gently protesting his untimely dying;  
then you behold him, summoned by the Master,  
suddenly rising.

Your faith was lively, you confessed with boldness  
hope in our rising, and the Lord confirmed it;  
beg that we enter, after lives of fervor,  
his lasting Kingdom.



Praise to the Father, to the Son all honor,  
fullness of power to the Holy Spirit:  
may we together gaze upon their glory  
through all the ages. Amen.

Canticle of Zechariah

*Ant.* With his eyes lifted up, Jesus cried out in a loud voice: Lazarus, come forth!

Prayer

O God, whose Son  
called Lazarus back to life from the grave  
and was pleased to be a guest in the home of Martha,  
grant us, we pray,  
that, faithfully serving him in our brothers and sisters,  
we, with Mary, may be found worthy to be nourished  
by the contemplation of his word.

Who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

Evening Prayer

*Hymn, as in the Office of Readings.*

Canticle of Mary

*Ant.* Jesus loved Martha and her sister Mary and their brother Lazarus.