

March 21, 2010

SUNDAY

Reading I

[Is 43:16-21](#)

Thus says the LORD,
who opens a way in the sea
and a path in the mighty waters,
who leads out chariots and horsemen,
a powerful army,
till they lie prostrate together, never to rise,
snuffed out and quenched like a wick.
Remember not the events of the past,
the things of long ago consider not;
see, I am doing something new!
Now it springs forth, do you not perceive it?
In the desert I make a way,
in the wasteland, rivers.
Wild beasts honor me,
jackals and ostriches,
for I put water in the desert
and rivers in the wasteland
for my chosen people to drink,
the people whom I formed for myself,
that they might announce my praise.

Responsorial Psalm

[Ps 126:1-2, 2-3, 4-5, 6](#)

(3) The Lord has done great things for us; we are filled with joy.

When the LORD brought back the captives of Zion,
we were like men dreaming.
Then our mouth was filled with laughter,
and our tongue with rejoicing.

The Lord has done great things for us; we are filled with joy.

Then they said among the nations,
“The LORD has done great things for them.”
The LORD has done great things for us;
we are glad indeed.

The Lord has done great things for us; we are filled with joy.

Restore our fortunes, O LORD,
like the torrents in the southern desert.
Those that sow in tears
shall reap rejoicing.

The Lord has done great things for us; we are filled with joy.

Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves.

The Lord has done great things for us; we are filled with joy.

Reading II

[Phil 3:8-14](#)

Brothers and sisters:
I consider everything as a loss
because of the supreme good of knowing Christ Jesus my Lord.
For his sake I have accepted the loss of all things

and I consider them so much rubbish,
that I may gain Christ and be found in him,
not having any righteousness of my own based on the law
but that which comes through faith in Christ,
the righteousness from God,
depending on faith to know him and the power of his resurrection
and the sharing of his sufferings by being conformed to his death,
if somehow I may attain the resurrection from the dead.

It is not that I have already taken hold of it
or have already attained perfect maturity,
but I continue my pursuit in hope that I may possess it,
since I have indeed been taken possession of by Christ Jesus.
Brothers and sisters, I for my part
do not consider myself to have taken possession.
Just one thing: forgetting what lies behind
but straining forward to what lies ahead,
I continue my pursuit toward the goal,
the prize of God’s upward calling, in Christ Jesus.

Gospel

[Jn 8:1-11](#)

Jesus went to the Mount of Olives.
But early in the morning he arrived again in the temple area,
and all the people started coming to him,
and he sat down and taught them.
Then the scribes and the Pharisees brought a woman
who had been caught in adultery
and made her stand in the middle.
They said to him,
“Teacher, this woman was caught
in the very act of committing adultery.
Now in the law, Moses commanded us to stone such women.
So what do you say?”
They said this to test him,
so that they could have some charge to bring against him.
Jesus bent down and began to write on the ground with his finger.
But when they continued asking him,
he straightened up and said to them,
“Let the one among you who is without sin
be the first to throw a stone at her.”
Again he bent down and wrote on the ground.
And in response, they went away one by one,
beginning with the elders.
So he was left alone with the woman before him.
Then Jesus straightened up and said to her,
“Woman, where are they?
Has no one condemned you?”
She replied, “No one, sir.”
Then Jesus said, “Neither do I condemn you.
Go, and from now on do not sin any more.”

MONDAY

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Reading I

[Dn 13:1-9, 15-17, 19-30, 33-62 or 13:41c-62](#)

In Babylon there lived a man named Joakim,
who married a very beautiful and God-fearing woman,
Susanna,
the daughter of Hilkiyah;
her pious parents had trained their daughter
according to the law of Moses.
Joakim was very rich;
he had a garden near his house,
and the Jews had recourse to him often
because he was the most respected of them all.

That year, two elders of the people were appointed judges,
of whom the Lord said, "Wickedness has come out of
Babylon:
from the elders who were to govern the people as judges."
These men, to whom all brought their cases,
frequented the house of Joakim.
When the people left at noon,
Susanna used to enter her husband's garden for a walk.
When the old men saw her enter every day for her walk,
they began to lust for her.
They suppressed their consciences;
they would not allow their eyes to look to heaven,
and did not keep in mind just judgments.

One day, while they were waiting for the right moment,
she entered the garden as usual, with two maids only.
She decided to bathe, for the weather was warm.
Nobody else was there except the two elders,
who had hidden themselves and were watching her.
"Bring me oil and soap," she said to the maids,
"and shut the garden doors while I bathe."

As soon as the maids had left,
the two old men got up and hurried to her.
"Look," they said, "the garden doors are shut, and no one can
see us;
give in to our desire, and lie with us.
If you refuse, we will testify against you
that you dismissed your maids because a young man was here
with you."

"I am completely trapped," Susanna groaned.
"If I yield, it will be my death;
if I refuse, I cannot escape your power.
Yet it is better for me to fall into your power without guilt
than to sin before the Lord."
Then Susanna shrieked, and the old men also shouted at her,
as one of them ran to open the garden doors.
When the people in the house heard the cries from the garden,
they rushed in by the side gate to see what had happened to
her.
At the accusations by the old men,
the servants felt very much ashamed,
for never had any such thing been said about Susanna.

When the people came to her husband Joakim the next day,
the two wicked elders also came,

fully determined to put Susanna to death.
Before all the people they ordered:
"Send for Susanna, the daughter of Hilkiyah,
the wife of Joakim."
When she was sent for,
she came with her parents, children and all her relatives.
All her relatives and the onlookers were weeping.

In the midst of the people the two elders rose up
and laid their hands on her head.
Through tears she looked up to heaven,
for she trusted in the Lord wholeheartedly.
The elders made this accusation:
"As we were walking in the garden alone,
this woman entered with two girls
and shut the doors of the garden, dismissing the girls.
A young man, who was hidden there, came and lay with her.
When we, in a corner of the garden, saw this crime,
we ran toward them.
We saw them lying together,
but the man we could not hold, because he was stronger than
we;
he opened the doors and ran off.
Then we seized her and asked who the young man was,
but she refused to tell us.
We testify to this."
The assembly believed them,
since they were elders and judges of the people,
and they condemned her to death.

But Susanna cried aloud:
"O eternal God, you know what is hidden
and are aware of all things before they come to be:
you know that they have testified falsely against me.
Here I am about to die,
though I have done none of the things
with which these wicked men have charged me."

The Lord heard her prayer.
As she was being led to execution,
God stirred up the holy spirit of a young boy named Daniel,
and he cried aloud:
"I will have no part in the death of this woman."
All the people turned and asked him, "What is this you are
saying?"
He stood in their midst and continued,
"Are you such fools, O children of Israel!
To condemn a woman of Israel without examination
and without clear evidence?
Return to court, for they have testified falsely against her."

Then all the people returned in haste.
To Daniel the elders said,
"Come, sit with us and inform us,
since God has given you the prestige of old age."
But he replied,
"Separate these two far from each other that I may examine
them."

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After they were separated one from the other,
he called one of them and said:

“How you have grown evil with age!
Now have your past sins come to term:
passing unjust sentences, condemning the innocent,
and freeing the guilty, although the Lord says,
‘The innocent and the just you shall not put to death.’
Now, then, if you were a witness,
tell me under what tree you saw them together.”

“Under a mastic tree,” he answered.

Daniel replied, “Your fine lie has cost you your head,
for the angel of God shall receive the sentence from him
and split you in two.”

Putting him to one side, he ordered the other one to be
brought.

Daniel said to him,

“Offspring of Canaan, not of Judah, beauty has seduced you,
lust has subverted your conscience.

This is how you acted with the daughters of Israel,
and in their fear they yielded to you;
but a daughter of Judah did not tolerate your wickedness.
Now, then, tell me under what tree you surprised them
together.”

“Under an oak,” he said.

Daniel replied, “Your fine lie has cost you also your head,
for the angel of God waits with a sword to cut you in two
so as to make an end of you both.”

The whole assembly cried aloud,
blessing God who saves those who hope in him.
They rose up against the two elders,
for by their own words Daniel had convicted them of perjury.
According to the law of Moses,
they inflicted on them
the penalty they had plotted to impose on their neighbor:
they put them to death.
Thus was innocent blood spared that day.

or

The assembly condemned Susanna to death.

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and are aware of all things before they come to be:
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brought.

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beauty has seduced you, lust has subverted your conscience.

This is how you acted with the daughters of Israel,
and in their fear they yielded to you;
but a daughter of Judah did not tolerate your wickedness.
Now, then, tell me under what tree you surprised them
together.”

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for the angel of God waits with a sword to cut you in two
so as to make an end of you both.”

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for by their own words Daniel had convicted them of perjury.
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the penalty they had plotted to impose on their neighbor:
they put them to death.
Thus was innocent blood spared that day.

Responsorial Psalm

[23:1-3a, 3b-4, 5, 6](#)

R. (4ab) **Even though I walk in the dark valley I fear
no evil; for you are at my side.**

The LORD is my shepherd; I shall not want.

In verdant pastures he gives me repose;

Beside restful waters he leads me;

he refreshes my soul.

R. **Even though I walk in the dark valley I fear no evil;
for you are at my side.**

He guides me in right paths

for his name's sake.

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Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage.

**R. Even though I walk in the dark valley I fear no evil;
for you are at my side.**

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.

**R. Even though I walk in the dark valley I fear no evil;
for you are at my side.**

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come.

**R. Even though I walk in the dark valley I fear no evil;
for you are at my side.**

Gospel

[Jn 8:12-20](#)

Jesus spoke to them again, saying,
“I am the light of the world.
Whoever follows me will not walk in darkness,
but will have the light of life.”
So the Pharisees said to him,
“You testify on your own behalf,
so your testimony cannot be verified.”
Jesus answered and said to them,
“Even if I do testify on my own behalf, my testimony can be
verified,
because I know where I came from and where I am going.
But you do not know where I come from or where I am going.
You judge by appearances, but I do not judge anyone.
And even if I should judge, my judgment is valid,
because I am not alone,
but it is I and the Father who sent me.
Even in your law it is written
that the testimony of two men can be verified.
I testify on my behalf and so does the Father who sent me.”
So they said to him, “Where is your father?”
Jesus answered, “You know neither me nor my Father.
If you knew me, you would know my Father also.”
He spoke these words
while teaching in the treasury in the temple area.
But no one arrested him, because his hour had not yet come.

TUESDAY

Reading I

[Nm 21:4-9](#)

From Mount Hor the children of Israel set out on the Red Sea
road,
to bypass the land of Edom.
But with their patience worn out by the journey,

the people complained against God and Moses,
“Why have you brought us up from Egypt to die in this desert,
where there is no food or water?
We are disgusted with this wretched food!”

In punishment the LORD sent among the people saraph
serpents,
which bit the people so that many of them died.
Then the people came to Moses and said,
“We have sinned in complaining against the LORD and you.
Pray the LORD to take the serpents away from us.”
So Moses prayed for the people, and the LORD said to Moses,
“Make a saraph and mount it on a pole,
and whoever looks at it after being bitten will live.”
Moses accordingly made a bronze serpent and mounted it on a
pole,
and whenever anyone who had been bitten by a serpent
looked at the bronze serpent, he lived.

Responsorial Psalm

[102:2-3, 16-18, 19-21](#)

**R. (2) O Lord, hear my prayer, and let my cry come to
you.**

O LORD, hear my prayer,
and let my cry come to you.
Hide not your face from me
in the day of my distress.
Incline your ear to me;
in the day when I call, answer me speedily.

**R. O Lord, hear my prayer, and let my cry come to
you.**

The nations shall revere your name, O LORD,
and all the kings of the earth your glory,
When the LORD has rebuilt Zion
and appeared in his glory;
When he has regarded the prayer of the destitute,
and not despised their prayer.

**R. O Lord, hear my prayer, and let my cry come to
you.**

Let this be written for the generation to come,
and let his future creatures praise the LORD:
“The LORD looked down from his holy height,
from heaven he beheld the earth,
To hear the groaning of the prisoners,
to release those doomed to die.”

**R. O Lord, hear my prayer, and let my cry come to
you.**

Gospel

[Jn 8:21-30](#)

Jesus said to the Pharisees:
“I am going away and you will look for me,
but you will die in your sin.
Where I am going you cannot come.”
So the Jews said,
“He is not going to kill himself, is he,
because he said, ‘Where I am going you cannot come’?”
He said to them, “You belong to what is below,
I belong to what is above.
You belong to this world,

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but I do not belong to this world.
That is why I told you that you will die in your sins.
For if you do not believe that I AM,
you will die in your sins.”
So they said to him, “Who are you?”
Jesus said to them, “What I told you from the beginning.
I have much to say about you in condemnation.
But the one who sent me is true,
and what I heard from him I tell the world.”
They did not realize that he was speaking to them of the
Father.
So Jesus said to them,
“When you lift up the Son of Man,
then you will realize that I AM,
and that I do nothing on my own,
but I say only what the Father taught me.
The one who sent me is with me.
He has not left me alone,
because I always do what is pleasing to him.”
Because he spoke this way, many came to believe in him.

WEDNESDAY

Reading I

[Dn 3:14-20, 91-92, 95](#)

King Nebuchadnezzar said:
“Is it true, Shadrach, Meshach, and Abednego,
that you will not serve my god,
or worship the golden statue that I set up?
Be ready now to fall down and worship the statue I had made,
whenever you hear the sound of the trumpet,
flute, lyre, harp, psaltery, bagpipe,
and all the other musical instruments;
otherwise, you shall be instantly cast into the white-hot
furnace;
and who is the God who can deliver you out of my hands?”
Shadrach, Meshach, and Abednego answered King
Nebuchadnezzar,
“There is no need for us to defend ourselves before you
in this matter.
If our God, whom we serve,
can save us from the white-hot furnace
and from your hands, O king, may he save us!
But even if he will not, know, O king,
that we will not serve your god
or worship the golden statue that you set up.”

King Nebuchadnezzar’s face became livid with utter rage
against Shadrach, Meshach, and Abednego.
He ordered the furnace to be heated seven times more than
usual
and had some of the strongest men in his army
bind Shadrach, Meshach, and Abednego
and cast them into the white-hot furnace.

Nebuchadnezzar rose in haste and asked his nobles,
“Did we not cast three men bound into the fire?”

“Assuredly, O king,” they answered.
“But,” he replied, “I see four men unfettered and unhurt,
walking in the fire, and the fourth looks like a son of God.”
Nebuchadnezzar exclaimed,
“Blessed be the God of Shadrach, Meshach, and Abednego,
who sent his angel to deliver the servants who trusted in him;
they disobeyed the royal command and yielded their bodies
rather than serve or worship any god
except their own God.”

Responsorial Psalm

[Daniel 3:52, 53, 54, 55, 56](#)

R. (52b) **Glory and praise for ever!**

“Blessed are you, O Lord, the God of our fathers,
praiseworthy and exalted above all forever;
And blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages.”

R. **Glory and praise for ever!**

“Blessed are you in the temple of your holy glory,
praiseworthy and exalted above all forever.

R. **Glory and praise for ever!**

“Blessed are you on the throne of your kingdom,
praiseworthy and exalted above all forever.”

R. **Glory and praise for ever!**

“Blessed are you who look into the depths
from your throne upon the cherubim;
praiseworthy and exalted above all forever.”

R. **Glory and praise for ever!**

“Blessed are you in the firmament of heaven,
praiseworthy and glorious forever.”

R. **Glory and praise for ever!**

Gospel

[Jn 8:31-42](#)

Jesus said to those Jews who believed in him,
“If you remain in my word, you will truly be my disciples,
and you will know the truth, and the truth will set you free.”
They answered him, “We are descendants of Abraham
and have never been enslaved to anyone.
How can you say, ‘You will become free’?”
Jesus answered them, “Amen, amen, I say to you,
everyone who commits sin is a slave of sin.
A slave does not remain in a household forever,
but a son always remains.
So if the Son frees you, then you will truly be free.
I know that you are descendants of Abraham.
But you are trying to kill me,
because my word has no room among you.
I tell you what I have seen in the Father’s presence;
then do what you have heard from the Father.”

They answered and said to him, “Our father is Abraham.”
Jesus said to them, “If you were Abraham’s children,
you would be doing the works of Abraham.
But now you are trying to kill me,
a man who has told you the truth that I heard from God;
Abraham did not do this.
You are doing the works of your father!”
So they said to him, “We were not born of fornication.
We have one Father, God.”

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Jesus said to them, "If God were your Father, you would love me,
for I came from God and am here;
I did not come on my own, but he sent me."

THURSDAY

Reading I

[Is 7:10-14; 8:10](#)

The Lord spoke to Ahaz, saying:
Ask for a sign from the Lord, your God;
let it be deep as the nether world, or high as the sky!
But Ahaz answered,
"I will not ask! I will not tempt the Lord!"
Then Isaiah said:
Listen, O house of David!
Is it not enough for you to weary people,
must you also weary my God?
Therefore the Lord himself will give you this sign:
the virgin shall be with child, and bear a son,
and shall name him Emmanuel,
which means "God is with us!"

Responsorial Psalm

[40:7-8a, 8b-9, 10, 11](#)

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

Sacrifice or oblation you wished not,
but ears open to obedience you gave me.
Holocausts or sin-offerings you sought not;
then said I, "Behold I come."

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

"In the written scroll it is prescribed for me,
To do your will, O my God, is my delight,
and your law is within my heart!"

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

I announced your justice in the vast assembly;
I did not restrain my lips, as you, O Lord, know.

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

Your justice I kept not hid within my heart;
your faithfulness and your salvation I have spoken of;
I have made no secret of your kindness and your truth
in the vast assembly.

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

Reading II

[Heb 10:4-10](#)

Brothers and sisters:
It is impossible that the blood of bulls and goats
take away sins.
For this reason, when Christ came into the world, he said:

"Sacrifice and offering you did not desire,
but a body you prepared for me;
in holocausts and sin offerings you took no delight.
Then I said, 'As is written of me in the scroll,
behold, I come to do your will, O God.'"

First he says, "Sacrifices and offerings,
holocausts and sin offerings,
you neither desired nor delighted in."
These are offered according to the law.
Then he says, "Behold, I come to do your will."
He takes away the first to establish the second.
By this "will," we have been consecrated
through the offering of the Body of Jesus Christ once for all.

Gospel

[Lk 1:26-38](#)

The angel Gabriel was sent from God
to a town of Galilee called Nazareth,
to a virgin betrothed to a man named Joseph,
of the house of David,
and the virgin's name was Mary.
And coming to her, he said,
"Hail, full of grace! The Lord is with you."
But she was greatly troubled at what was said
and pondered what sort of greeting this might be.
Then the angel said to her,
"Do not be afraid, Mary,
for you have found favor with God.
Behold, you will conceive in your womb and bear a son,
and you shall name him Jesus.
He will be great and will be called Son of the Most High,
and the Lord God will give him the throne of David his father,
and he will rule over the house of Jacob forever,
and of his Kingdom there will be no end."
But Mary said to the angel,
"How can this be,
since I have no relations with a man?"
And the angel said to her in reply,
"The Holy Spirit will come upon you,
and the power of the Most High will overshadow you.
Therefore the child to be born
will be called holy, the Son of God.
And behold, Elizabeth, your relative,
has also conceived a son in her old age,
and this is the sixth month for her who was called barren;
for nothing will be impossible for God."
Mary said, "Behold, I am the handmaid of the Lord.
May it be done to me according to your word."
Then the angel departed from her.

FRIDAY

Reading I

[Jer 20:10-13](#)

I hear the whisperings of many:
"Terror on every side!
Denounce! let us denounce him!"
All those who were my friends
are on the watch for any misstep of mine.
"Perhaps he will be trapped; then we can prevail,
and take our vengeance on him."
But the LORD is with me, like a mighty champion:

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my persecutors will stumble, they will not triumph.
In their failure they will be put to utter shame,
to lasting, unforgettable confusion.
O LORD of hosts, you who test the just,
who probe mind and heart,
Let me witness the vengeance you take on them,
for to you I have entrusted my cause.
Sing to the LORD,
praise the LORD,
For he has rescued the life of the poor
from the power of the wicked!

Responsorial Psalm

[18:2-3a, 3bc-4, 5-6, 7](#)

R. (see 7) **In my distress I called upon the Lord, and he heard my voice.**

I love you, O LORD, my strength,
O LORD, my rock, my fortress, my deliverer.

R. **In my distress I called upon the Lord, and he heard my voice.**

My God, my rock of refuge,
my shield, the horn of my salvation, my stronghold!
Praised be the LORD, I exclaim,
and I am safe from my enemies.

R. **In my distress I called upon the Lord, and he heard my voice.**

The breakers of death surged round about me,
the destroying floods overwhelmed me;
The cords of the nether world enmeshed me,
the snares of death overtook me.

R. **In my distress I called upon the Lord, and he heard my voice.**

In my distress I called upon the LORD
and cried out to my God;

From his temple he heard my voice,
and my cry to him reached his ears.

R. In my distress I called upon the Lord, and he heard my voice.

Gospel

[Jn 10:31-42](#)

The Jews picked up rocks to stone Jesus.

Jesus answered them, "I have shown you many good works from my Father.

For which of these are you trying to stone me?"

The Jews answered him,

"We are not stoning you for a good work but for blasphemy.

You, a man, are making yourself God."

Jesus answered them,

"Is it not written in your law, 'I said, AYou are gods'?"

If it calls them gods to whom the word of God came,
and Scripture cannot be set aside,

can you say that the one

whom the Father has consecrated and sent into the world
blasphemes because I said, 'I am the Son of God'?

If I do not perform my Father's works, do not believe me;
but if I perform them, even if you do not believe me,

believe the works, so that you may realize and understand
that the Father is in me and I am in the Father."

Then they tried again to arrest him;
but he escaped from their power.

He went back across the Jordan
to the place where John first baptized, and there he remained.
Many came to him and said,
"John performed no sign,
but everything John said about this man was true."
And many there began to believe in him.

SATURDAY

Reading I

[Ez 37:21-28](#)

Thus says the Lord GOD:

I will take the children of Israel from among the nations
to which they have come,
and gather them from all sides to bring them back to their
land.

I will make them one nation upon the land,
in the mountains of Israel,
and there shall be one prince for them all.

Never again shall they be two nations,
and never again shall they be divided into two kingdoms.

No longer shall they defile themselves with their idols,
their abominations, and all their transgressions.

I will deliver them from all their sins of apostasy,
and cleanse them so that they may be my people
and I may be their God.

My servant David shall be prince over them,
and there shall be one shepherd for them all;
they shall live by my statutes and carefully observe my
decrees.

They shall live on the land that I gave to my servant Jacob,
the land where their fathers lived;

they shall live on it forever,
they, and their children, and their children's children,
with my servant David their prince forever.

I will make with them a covenant of peace;
it shall be an everlasting covenant with them,
and I will multiply them, and put my sanctuary among them
forever.

My dwelling shall be with them;

I will be their God, and they shall be my people.

Thus the nations shall know that it is I, the LORD,
who make Israel holy,

when my sanctuary shall be set up among them forever.

Responsorial Psalm

[Jeremiah 31:10, 11-12abcd](#)

R. (see 10d) **The Lord will guard us, as a shepherd guards his flock.**

Hear the word of the LORD, O nations,
proclaim it on distant isles, and say:

He who scattered Israel, now gathers them together,
he guards them as a shepherd his flock.

March 21, 2010

R. The Lord will guard us, as a shepherd guards his flock.

The LORD shall ransom Jacob,
he shall redeem him from the hand of his conqueror.
Shouting, they shall mount the heights of Zion,
they shall come streaming to the LORD's blessings:
The grain, the wine, and the oil,
the sheep and the oxen.

R. The Lord will guard us, as a shepherd guards his flock.

Then the virgins shall make merry and dance,
and young men and old as well.
I will turn their mourning into joy,
I will console and gladden them after their sorrows.

R. The Lord will guard us, as a shepherd guards his flock.

Gospel

[Jn 11:45-56](#)

Many of the Jews who had come to Mary
and seen what Jesus had done began to believe in him.
But some of them went to the Pharisees
and told them what Jesus had done.
So the chief priests and the Pharisees
convened the Sanhedrin and said,
"What are we going to do?
This man is performing many signs.
If we leave him alone, all will believe in him,
and the Romans will come
and take away both our land and our nation."
But one of them, Caiaphas,
who was high priest that year, said to them,
"You know nothing,
nor do you consider that it is better for you
that one man should die instead of the people,
so that the whole nation may not perish."
He did not say this on his own,
but since he was high priest for that year,
he prophesied that Jesus was going to die for the nation,
and not only for the nation,
but also to gather into one the dispersed children of God.
So from that day on they planned to kill him.

So Jesus no longer walked about in public among the Jews,
but he left for the region near the desert,
to a town called Ephraim,
and there he remained with his disciples.

Now the Passover of the Jews was near,
and many went up from the country to Jerusalem
before Passover to purify themselves.
They looked for Jesus and said to one another
as they were in the temple area, "What do you think?
That he will not come to the feast?"
