

Holy Thursday

Some Holy Week/Easter services will be livestreamed on Facebook.
These pages are provided so that you can pray along at home.



HOLY THURSDAY Mass of the Lord's Supper April 1 at 7:00 p.m.

Introductory Rites

Glory in the Cross

We should glo - ry in the cross of our Lord Je - sus
Christ, for he is our sal - va - tion, our life and res - ur -
rec - tion; through him we are saved and made free.

Text: Refrain, from *Rite of Holy Week*, © 1972, ICEL; verses by Venantius Fortunatus, c.530-609; verses 1-3 tr. by Steven R. Janco, b.1961, alt. © 1997, GIA Publications, Inc.; verse 4 tr. by John Mason Neale, 1818-1866, alt. © 1997, GIA Publications, Inc.; Tune: GLORY IN THE CROSS, 8 7 8 7 8 7 with refrain, Steven R. Janco, b.1961, © 1997, GIA Publications, Inc.

Glo - ry! Glo - ry to God in the high - est.
Glo - ry! Glo - ry to God in the high - est, and on earth peace to
peo - ple of good will. will. A - men.

TEXT: English translation from The Roman Missal, © 2010, ICEL. All rights reserved.
TUNE: MASS OF SAINT ANN, Ed Bolduc, © 1992, 2011, World Library Publications.

Liturgy of the Word

1st Reading

A Reading from the Book of Exodus

The LORD said to Moses and Aaron in the land of Egypt, "This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening

twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. "This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt – I, the LORD! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you. "This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution."

Our bless - ing cup is a com - mun - ion with the
Blood of Christ, with the Blood of Christ.
Christ. Our bless - ing cup is a com - mun - ion with the blood of Christ.

Psalm 116: *Our Blessing Cup*; TEXT: 1 Cor 10:16; Ps 116: 12-13, 15-16bc, 17-18. Refrain text © 1969, 1981, ICEL.
TUNE: Tom Kendzia, © 2006, Tom Kendzia. Published by OCP.

2nd Reading

A Reading from the first letter of St. Paul to the Corinthians

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Glo - ry and praise to you, Lord Je - sus Christ!

Lenten Gospel Acclamation; TEXT: Lectionary for Mass, © 1969, 1981, 1997, ICEL. All rights reserved.
TUNE: MASS OF WISDOM, Steven R Janco, © 2010, World Library Publications, Inc.

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Gospel

A Reading from the holy gospel according to John

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?"

Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet."

Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all."

For he knew who would betray him; for this reason, he said, "Not all of you are clean."

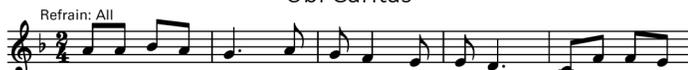
So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

Liturgy of the Eucharist

Ubi Caritas

Refrain: All



*U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi

Verses: Cantor/Choir



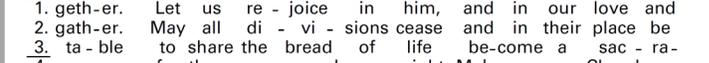
est, De - us i - bi est.

1. The love of Christ joins us to-
2. In true com - mu - nion let us
3. May we who gath - er at this
4. For those in need make us your
5. May we one day be - hold your



1. geth - er. Let us re - joice in him, and in our love and
2. gath - er. May all di - vi - sions cease and in their place be
3. ta - ble to share the bread of life be - come a sac - ra -
4. mer - cy, for those op - pressed, your might. Make us, your Church, a
5. glo - ry and see you face to face, re - joic - ing with the

to Refrain

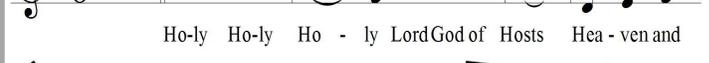


1. care for all now love God in re - turn.
2. Christ the Lord, our ris - en Prince of Peace.
3. ment of love, your heal - ing touch, O Christ.
4. ho - ly sign of jus - tice and new life.
5. saints of God to sing e - ter - nal praise.

Refrain and vss. 1, 2, 5 based on *Ubi Caritas*, 9th cent.; vss. 3, 4 by Bob Hurd. Text and music © 1996, Bob Hurd. Published by OCP Publications. All rights reserved.



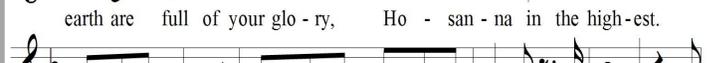
Ho - ly Ho - ly Ho - ly Lord God of Hosts Hea - ven and



earth are full of your glo - ry, Ho - san - na in the high - est.



Bles - sed is he who comes in the name of the Lord. Ho - san - na, ho -

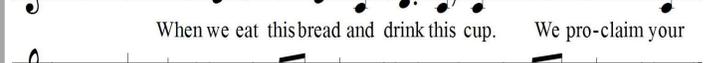


san - na in the high - est. Ho - san - na, ho - san - na in the high - est.

Holy, Holy, Holy: TEXT: English translation from *The Roman Missal*, © 2010, ICEL. All rights reserved.
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When we eat this bread and drink this cup. We pro - claim your

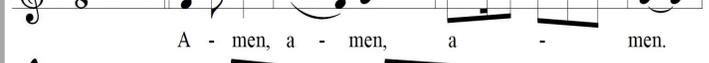


Death, O Lord. un - til you come a - gain. Un - til you come a - gain.

When we eat this bread: TEXT: English translation from *The Roman Missal*, © 2010, ICEL. All rights reserved.
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A - men, a - men, a - men.



A - men, a - men, a - men.

Amen: TUNE: MASS OF SAINT ANN, Ed Bolduc, © 1992, 2011, World Library Publications.

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Agnus Dei, HOLY CROSS MASS, David Clark Isele. © 1979, GIA Publications, Inc.

Lamb of God, you take a-way the sins of the world,
have mer-cy on us. grant us peace.

Pan de Vida

TEXT and TUNE: © 1988, Bob Hurd; published by OCP Publications, Inc.

**Bread of Life, Body of the Lord ** power is for service, because God is love.*

*Pan de vi - da cuer-po del Señ - or
cup of bles - sing, blood of Christ the Lord.
At this ta - ble the last shall be first,
*po - der es ser - vir por-que Dios es a - mor.
1. We are the dwell - ing of God,
2. You call me tea - cher and Lord,
3. There is no Jew or Greek,
fra - gile and wound-ed and weak. We are the bod - y of
I, who have washed your feet. So you must do as I
there is no slave or free: there is no wo-man or
Christ, called to be the com - pas-sion of God,
do, so the great - est must be - come the least,
man; on - ly heirs of the pro-mise of God.

A Prayer For Spiritual Communion

My Jesus, I believe that You are present
in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You. Amen.

Pange Lingua

Pange lingua Thomas Aquinas, 1227-1274 trans Edward Caswall 1814-1878 Mode III

1. Pan - ge lin - gua glo - ri - ó - si Cor - po - ris my - sté - ri - um
2. No - bis da - tus, no - bis na - tus Ex in - tá - cta Vir - gi - ne,
3. To the Vir - gin, for our heal - ing, His own Son the Fa - ther sends;
4. On that pas - chal, ev - ning see him With the cho - sen twelve re - cline,
San - gui - nis - que pre - ti - ó - si, Quem in mún - di pré - ti - um
Et in mún - do con - ver - sá - tus, Spar - so vér - bi sé - mi - ne,
From the Fa - ther's love pro - ceed - ing, Sow - er, seed and word de - scends;
To the old law still o - be - dient In its feast of love di - vine;
Fru - ctus ven - tris ge - ne - ró - si Rex ef - fú - dit gén - ti - um.
Su - i mo - ra in - co - lá - tus Mi - ro clau - sit ór - di - ne.
Won - drous life of Word in - car - nate With his great - est won - der ends.
Love di - vine, the new law giv - ing, Gives him - self as Bread and Wine.
5. Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré - mur cér - nu - i:
6. Ge - ni - tó - ri, Ge - ni - tó - que Lau - s et ju - bi - lá - ti - o,
Et an - tí - quum do - cu - mén - tum No - vo ce - dat ri - tu - i;
Sa - lus, ho - nor, vir - tus quo - que Sit et be - ne - dí - cti - o;
Prae - stet fí - des sup - ple - mén - tum Sén - su - um de - fè - ctu - i.
Pro - ce - dén - ti ab u - tró - que Com - par - sit lau - dá - ti - o. A - men.



Stay with me, re - main here with me, watch and pray, watch and pray.

TEXT: Mt 26; Taizé Community, 1984.
TUNE: Jacques Berthier, 1923-1994; © 1984, Les Presses de Taizé, GIA Publications, Inc., agent.

Good Friday

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GOOD FRIDAY Liturgy of the Lord's Passion April 2 at 3:00 p.m.

Liturgy of the Word

1st Reading

A Reading from the book of the prophet Isaiah

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him so marred was his look beyond human semblance and his appearance beyond that of the sons of man, so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it. Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity. If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.



Fa - ther, in - to your hands, in - to your hands I com-mend my spi-rit.
Psalm 31: Father, into Your Hands: PSALM TEXT: Ps 31: 2, 6, 12-13, 15-17, 25. © 1963, 1986, 1993, 2000, The Grail, GIA Publications, Inc.
TUNE and ANTI-PHON TEXT: © 2005, The Collegeville Composers Group. Reprinted with permission under OneLicense.net.

2nd Reading

A reading from the letter to the Hebrews

Brothers and sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.

So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.



Glo - ry and praise to you, Lord Je - sus Christ!
Lenten Gospel Acclamation: TEXT: Lectionary for Mass, © 1969, 1981, 1997, ICEL. All rights reserved.
TUNE: MASS OF WISDOM, Steven R. Janco, © 2010, World Library Publications, Inc.

Gospel

The Passion of our Lord Jesus Christ according to John

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the

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cup that the Father gave me?" So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not."

O Sacred Head Surrounded

Salve caput cruentatum, attrib St Bernard of Clairvaux, 1091-1153
vv1,2 trans Henry W Baker, 1821-1877, alt
vs 3 Arthur T Russell, 1806-1874, alt

PASSION CHORALE
Hans Leo Hassler, 1564-1612
harm J S Bach, 1685-1750

1. O Sa - cred head sur - round - ed By
2. I see your strength and vig - or All
3. In this, your bit - ter pas - sion, Good

crown of pierc - ing thorn! O bleed - ing Head, so
fad - ing in the strife, And death with cru - el
Shep - herd, think of me With your most sweet com -

wound - ed, Re - viled and put to scorn! The
rig - or, Be - reav - ing you of life; O
pas - sion, Un - worth - y though I be: Be -

pow'r of death comes o'er you, the glow of life de - cays! Yet
ag - o - ny and dy - ing! O love to sin - ners free! Je -
neath your cross a - bid - ing For ev - er would I rest, In

an - gel hosts a - dore you and trem - ble as they gaze!
sus, all grace sup - ply - ing, O turn your face on me.
your dear love con - fid - ing, And with your pres - ence blest.

Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If

I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone, "in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did

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[sung acclamation]

Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power

over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar." When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

[sung acclamation]

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says:

They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

[kneel/pause in silence]

Now since it was preparation day, in order that the bodies

Good Friday

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These pages are provided so that you can pray along at home.*

might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken.* And again another passage says: *They will look upon him whom they have pierced.* After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Adoration of the Cross

Behold the wood of the Cross on which hung the salvation of the world:

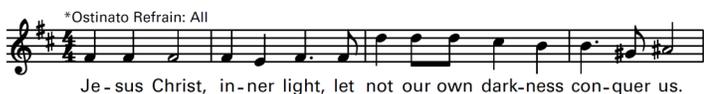


Behold the Wood



TEXT: John 12; Dan Schutte. TUNE: Dan Schutte. © 1976, Daniel L Schutte and OCP Publications.

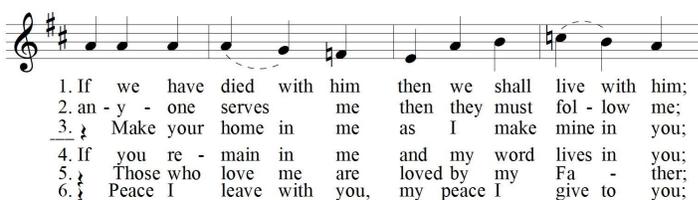
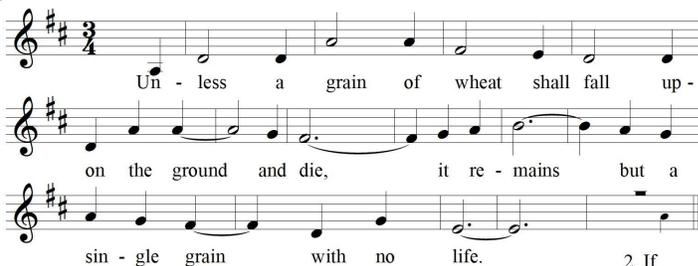
Jesus Christ, Inner Light



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Communion Rite

Unless a Grain of Wheat



TEXT: Jn 12:24, 2 Tim 2:11-12, Jn 12:26, Jn 15:4-5, Jn 15:7-8, Jn 14:23, Jn 15:27.

TUNE: Bernadette Farrell. © 1983, Bernadette Farrell.

Published by St Thomas More Centre, OCP Publications, agent.

A Prayer For Spiritual Communion

My Jesus, I believe that You are present
in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You. Amen.

(All depart in silence)

Easter Vigil

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EASTER VIGIL in the Holy Night April 3 at 8:00 p.m.

Liturgy of the Light

The Blessing of the Fire and Preparation of the Candle

Procession



Exsultet

Liturgy of the Word

1st Reading

A Reading from the Book of Genesis

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day. Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed—the second day. Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day. Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as

luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day. Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." Evening came, and morning followed—the fifth day. Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day. Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.



Psalm 104: Lord, Send Out Your Spirit: TEXT: Psalm 104:1, 24, 29-30, 31, 34, Refrain © 1969, 1981, ICEL. Used with permission. All rights reserved. TUNE and verses TEXT: Joe Zsigray, © 1979, OCP.

Easter Vigil

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2nd Reading

A Reading from the Book of Genesis

God put Abraham to the test. He called to him, "Abraham!" "Here I am," he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you." Early the next morning Abraham saddled his donkey, took with him his son Isaac and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him. On the third day Abraham got sight of the place from afar. Then he said to his servants: "Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you." Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham: "Father!" Isaac said. "Yes, son," he replied. Isaac continued, "Here are the fire and the wood, but where is the sheep for the holocaust?" "Son," Abraham answered, "God himself will provide the sheep for the holocaust." Then the two continued going forward. When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the LORD's messenger called to him from heaven, "Abraham, Abraham!" "Here I am!" he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. Abraham named the site Yahweh-yireh; hence people now say, "On the mountain the LORD will see." Again the LORD's messenger called to Abraham from heaven and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing-- all this because you obeyed my command."



Text: Refrain trans., *Lectory for Mass*, © 1969, 1981, 1997, ICEL; verses, *New American Bible*, © 1970, Confraternity of Christian Doctrine
Music: Michel Guimont, © 1994, 1998, GIA Publications, Inc.

3rd Reading

A Reading from the Book of Exodus

The LORD said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers." The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left. The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians. Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of

Easter Vigil

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the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses. Then Moses and the Israelites sang this song to the LORD: I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.



Let us sing to the Lord; he has covered himself in glory. TEXT: Exodus 15:1b, © 1969, 1981, 1998, ICEL. TUNE: James Scavone, © 2004, WLP.

4th Reading

A Reading from the Book of the prophet Isaiah

The One who has become your husband is your Maker; his name is the LORD of hosts; your redeemer is the Holy One of Israel, called God of all the earth. The LORD calls you back, like a wife forsaken and grieved in spirit, a wife married in youth and then cast off, says your God. For a brief moment I abandoned you, but with great tenderness I will take you back. In an outburst of wrath, for a moment I hid my face from you; but with enduring love I take pity on you, says the LORD, your redeemer. This is for me like the days of Noah, when I swore that the waters of Noah should never again deluge the earth; so I have sworn not to be angry with you, or to rebuke you. Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of peace be shaken, says the LORD, who has mercy on you. O afflicted one, storm-battered and unconsoled, I lay your pavements in carnelians, and your foundations in sapphires; I will make your battlements of rubies, your gates of carbuncles, and all your walls of precious stones. All your children shall be taught by the LORD, and great shall be the peace of your children. In justice shall you be established, far from the fear of oppression, where destruction cannot come near you.

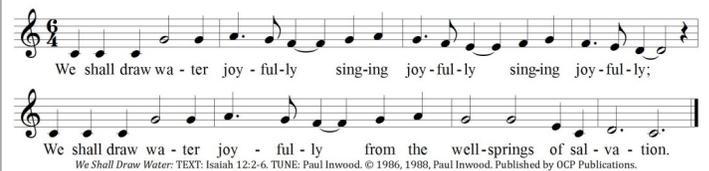


I will praise you, Lord, for you have rescued me. Psalm 30: I will praise you, Lord: TEXT: Psalm 30, refrain translation, © 1969, ICEL. TUNE: Owen Alstott, © 1997, 1990, OCP Publications. All Rights Reserved.

5th Reading

A Reading from the Book of the prophet Isaiah

Thus says the LORD: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread, your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, so shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the LORD, your God, the Holy One of Israel, who has glorified you. Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts. For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it.



6th Reading

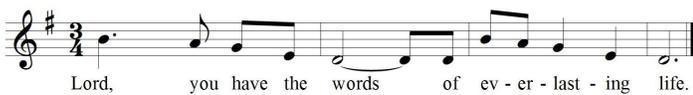
A Reading from the Book of the prophet Baruch

Hear, O Israel, the commandments of life: listen, and know prudence! How is it, Israel, that you are in the land of your foes, grown old in a foreign land, defiled with the dead, accounted with those destined for the netherworld? You have forsaken the fountain of wisdom! Had you walked in the way of God, you would have dwelt in enduring peace. Learn where prudence is, where strength, where understanding; that you may know also where are length of days, and life, where light of the eyes, and peace.

Easter Vigil

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Who has found the place of wisdom, who has entered into her treasuries? The One who knows all things knows her; he has probed her by his knowledge-- The One who established the earth for all time, and filled it with four-footed beasts; he who dismisses the light, and it departs, calls it, and it obeys him trembling; before whom the stars at their posts shine and rejoice; when he calls them, they answer, "Here we are!" shining with joy for their Maker. Such is our God; no other is to be compared to him: he has traced out the whole way of understanding, and has given her to Jacob, his servant, to Israel, his beloved son. Since then she has appeared on earth, and moved among people. She is the book of the precepts of God, the law that endures forever; all who cling to her will live, but those will die who forsake her. Turn, O Jacob, and receive her: walk by her light toward splendor. Give not your glory to another, your privileges to an alien race. Blessed are we, O Israel; for what pleases God is known to us!



Psalm 19: Lord, You Have the Words. TEXT: Psalm 19:8, 9, 10, 11; David Haas, © 1983, GIA Publications, Inc.; refrain trans © 1969, ICEL. TUNE: David Haas, © 1983, GIA Publications, Inc.

7th Reading

A Reading from the Book of the prophet Ezekiel

The word of the LORD came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. But when they came among the nations wherever they came, they served to profane my holy name, because it was said of them: "These are the people of the LORD, yet they had to leave their land." So I have relented because of my holy name which the house of Israel profaned among the nations where they came. Therefore say to the house of Israel: Thus says the Lord GOD: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign

lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.



Psalm 51: Create in Me. TEXT: Ps 51: 3-6, 12-14, 17; Tom Kendzia. Refrain trans © 1968, 1981, ICEL. TUNE: Tom Kendzia. © 1991, Tom Kendzia. Published by OCP Publications.



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Epistle

A Reading from the Letter of St. Paul to the Romans

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

Easter Vigil

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Al - le - lu - ia! Al - le - lu - ia!
Al - le - lu - ia! Al - le - lu - ia!

Celtic Alleluia: TEXT and TUNE: Fintan O'Carroll and Christopher Walker.
© 1985, Fintan O'Carroll and Christopher Walker, published by OCP Publications.

Gospel

A Reading from the holy gospel according to Mark

When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'"

Liturgy of Initiation

cantor: Springs of wa - ter, bless the Lord! *all:* Springs of wa - ter, bless the Lord!
cantor: Praise and ex - alt him a - bove all for - ev - er! *all:* Praise and ex - alt him a - bove all for - ev - er!
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Music for the Rites of Initiation: TEXT: from the English translation of *The Roman Missal*
© 2010, ICEL. TUNE: Tony Alonso. © 2012, World Library Publications.

refrain: Up from the wa - ters God has claimed you, up from the wa - ters, child of light.
Praise to the One who called and named you up from the wa - ters in - to life.
verses 2: Up from the wa - ters, child of light. Up from the wa - ters in - to life.
Up from the Waters: TEXT and TUNE: Marty Haugen. © 1998, GIA Publications.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

TEXT and TUNE: Tony Alonso, © 2012, World Library Publications.

Liturgy of the Eucharist

Alleluia! Love is Alive

verses:
1. Peo - ple of God, see the morn - ing is new; ☩ rise from your sleep - ing and
2. Peo - ple of God, let your fear fall a - way. Your chains have been bro - ken; a -
3. Peo - ple of God now re - joic - ing in Christ, ☩ car - ry your joy to the
run to the tomb. Come and see! Come and see! He is a live! A
ban - don your shame. Lift your hearts! Lift your hearts! He is a - live! ☩
dark - ness of night. Tell the world! Tell the world! He is a - live! ☩
grave that is emp - ty, a promise ful - filled. God who was with us is
Here now is mer - cy em - brac - ing yoursoul; here the ful - fill - ment that
Hear the good news of the glo - ri - ous day, ev - 'ry heart sing - ing as
here with us still. He is here! He is here! He is a - live!
once was fore - told. It is true! It is true! He is a - live!
heav - en pro - claims: He is Lord! He is Lord! He is a - live!

refrain:
Al - le - lu - ia! Love is a - live; con - quered the grave and de - feat -
ed the night. Al - le - lu - ia! Love is a - live; The
Son has a - ris - en for all. Your peo - ple sing al - le - lu - ia!

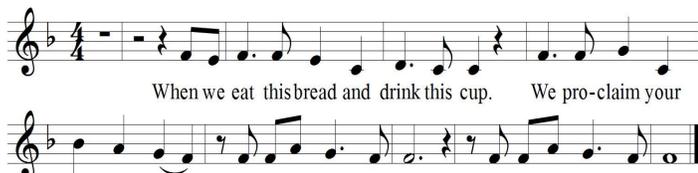
TEXT: Steve Angrisano, Jesse Manibusan, Sarah Hart. TUNE: Steve Angrisano, Jesse Manibusan, Sarah Hart.
© Steve Angrisano, Jesse Manibusan, Sarah Hart. Published by Two by Two Ministries and Spirit and Song,
a division of OCP. Administered by Spirit & Song, a division of OCP.

2: Ho - ly Ho - ly Ho - ly Lord God of Hosts Hea - ven and
earth are full of your glo - ry, Ho - san - na in the high - est.
Bles - sed is he who comes in the name of the Lord. Ho - san - na, ho -
san - na in the high - est. Ho - san - na, ho - san - na in the high - est.

Holy, Holy, Holy: TEXT: English translation from *The Roman Missal*, © 2010, ICEL. All rights reserved.
TUNE: MASS OF SAINT ANN, Ed Bolduc, © 1992, 2011, World Library Publications.

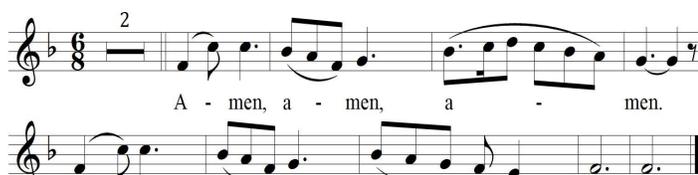
Easter Vigil

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When we eat this bread and drink this cup. We pro-claim your
Death, O Lord. un-til you come a-gain. Un-til you come a-gain.

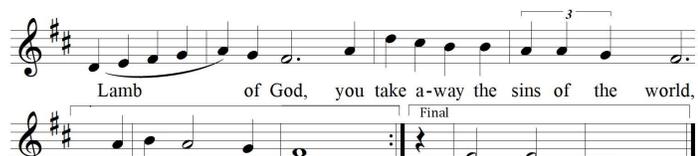
When we eat this bread: TEXT: English translation from *The Roman Missal*, © 2010, ICEL. All rights reserved.
TUNE: MASS OF SAINT ANN, Ed Bolduc, © 1992, 2011, World Library Publications.



A - men, a - men, a - men.

A - men, a - men, a - men.

Amen: TUNE: MASS OF SAINT ANN, Ed Bolduc, © 1992, 2011, World Library Publications.



Lamb of God, you take a-way the sins of the world,
have mer-cy on us. grant us peace.

Agnus Dei, HOLY CROSS MASS, David Clark Isele. © 1979, GIA Publications, Inc.

Out of Darkness



Refrain
Out of dark-ness the light of Christ will shine, as the
dawn of day breaks through the night. Then the poor and op-
pressed will cry out and be heard by the light that ris-es from the night.

Verses

- Let the darkness flee from here.
Put an end to sadness and fear.
The hungry will eat, the sick will dance,
the dead will live again.
- This is the night, O holy of nights,
the chains of death are destroyed.
- This is the light:
the glory of God is raised to life again.
- A single flame,
a flicker of hope spreads like a sea of fire.
Open the door, shout to the night:
We will live again.

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A Prayer For Spiritual Communion

My Jesus, I believe that You are present
in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You. Amen.

Concluding Rites

Jesus Christ is Risen Today

St 1. *Surrexit Christus hodie*, Latin, 14th C
para in *Lyra Davidica*, 1708, alt
st 2,3. *The Compleat Psalmodist*, c. 1750, alt
st 4 Charles Wesley, 1707-1788

EASTER HYMN
Lyra Davidica, 1708



1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2. Hymns of praise then let us sing,
3. But the pains which he en-dured,
4. Sing we to our God a - bove,
Our tri - um - phant ho - ly day, Al - le - lu - ia!
Un - to Christ, our heav'n-ly King,
Our sal - va - tion have pro-cured;
Praise e - ter - nal as his love;
Who did once up - on the cross, Al - le - lu - ia!
Who en - dured the cross and grave,
Now a - bove the sky he's King,
Praise him, now his might con - fess,
Suf - fer to re - deem our loss. Al - le - lu - ia!
Sin - ners to re - deem and save.
Where the an - gels ev - er sing.
Fa - ther, Son, and Spi - rit blest.

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