



CRIDUIM

SAINT JOSEPH CATHOLIC CHURCH
BOWLING GREEN, KY

HOLY THURSDAY

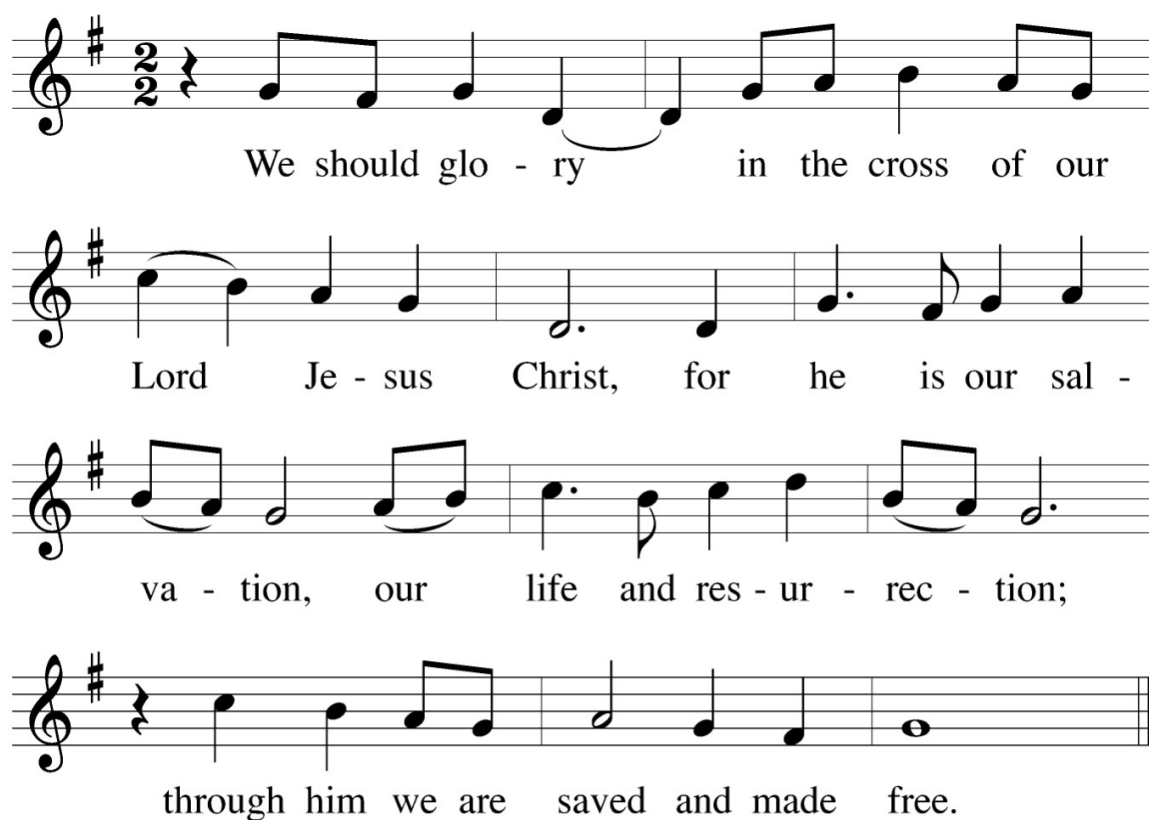
EVENING MASS OF THE LORD'S SUPPER

With this Mass, celebrated in the evening of the Thursday in Holy Week, the Church begins the sacred Easter Triduum and devotes herself to the remembrance of the Last Supper. At the supper on the night he was betrayed, the Lord Jesus, loving those who were his own in the world even to the end, offered his Body and Blood to the Father under the appearance of bread and wine, gave them to the apostles to eat and drink, then enjoined the apostles and their successors in the priesthood to offer them in turn. – Ceremonial of Bishops, no. 297

INTRODUCTORY RITES

ENTRANCE HYMN

Glory in the Cross



The musical notation is written on a single staff in treble clef, with a key signature of one sharp (F#) and a time signature of 2/2. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: "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."

The English translation of the refrain from the *Rite of Holy Week*
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Steven R. Janco

Verses sung by Choir

1. Sing, my tongue, the hymn of glory; of the final conflict sing. Shout the triumph of the victim; far and wide the echoes ring: Jesus Christ, the world's salvation, from the cross now reigns as King.
2. Tell how, when at length the fullness of the holy time had come, Christ was sent, the world's Creator, From the Father's heav'n-ly home, And was found among us dwelling, offspring of the Virgin's womb.
3. With the thirty years now ended, which on earth he willed to see, willingly he meets his passion, born to set his people free; on the cross the Lamb is lifted, there the sacrifice to be.
4. Faithful Cross, true sign of triumph, be for all the noblest tree; none in foliage, none in blossom, none in fruit your peer may be; symbol of the world's redemption, for your burden makes us free.

Verses 1-3 tr. by Steven R. Janco, b.1961, alt., © 1997, GIA Publications, Inc.; verse 4 tr. by John M. Neale, 1818-1866, alt.

GLORIA

Glo-ry to God in the high-est, and on earth peace to
 peo-ple of good will. We praise you, we bless you, we a -
 dore you, we glo - ri - fy you, we give you thanks for
 your great glo-ry, Lord God, heav-en-ly King, O God, al - mighty
 Fa - ther. Lord Je - sus Christ, On-ly Be-got - ten Son,
 Lord God, Lamb of God, Son of the Fa-ther, you take a-way the
 sins of the world, have mer - cy on us; you take a-way the

sins of the world, have mer - cy on us; you take a-way the

sins of the world, re-ceive our prayer; you are seat-ed at the

right hand of the Fa - ther, have mer - cy on us. For

you a - lone are the Ho-ly One, you a-lone are the Lord,

you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,

in the glo-ry of God the Fa - ther. A - men, a - men.

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Steven R. Janco
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LITURGY OF THE WORD

READING I

Exodus 12:1-8, 11-14

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.”

✠ The Word of the Lord
✠ Thanks be to God

RESPONSORIAL PSALM

Psalm 116:12-13, 15-16, 17-18



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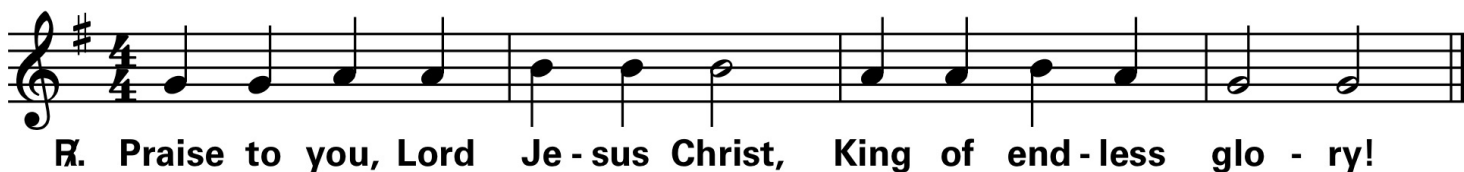
READING II

1 Corinthians 11:23-26

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.

✠ The Word of the Lord
✠ Thanks be to God

GOSPEL ACCLAMATION

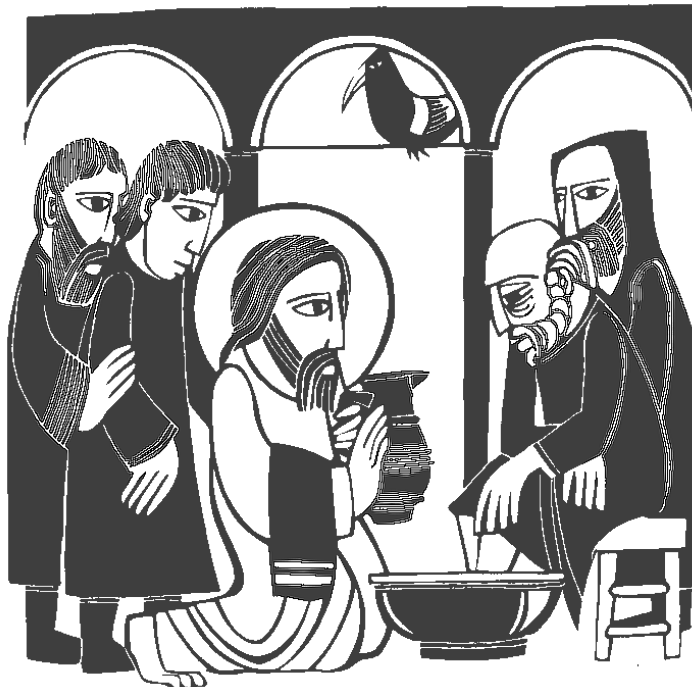


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Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, 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."

✠ The Gospel of the Lord
 ✠ Praise to you, Lord Jesus Christ



THE LORD JESUS

Refrain: Meditative, with movement

(a tempo)

The Lord Je - sus, af - ter eat ing with his friends, washed their
feet and said to them: "Do you know what I, your Lord, have done to
you? I have giv en you ex am - ple that
so you al - so should do." do."

1-4 to Verses rit. Final rit. Fine

Verses

Melody

a tempo

Harmony

1. "You ____ are my friends: and you can have no great - er
2. "Peace I leave with you, and peace I give to all who
3. "I ____ am the vine and you, the branch: re - main in
4. "Those who come to me will nev - er thirst nor want for

1. love than to give your life ____ for ____ your ____ friends."
2. live with ____ sin - cere love for ev - 'ry ____ one."
3. me and ____ you will bear a - bun - dant ____ fruit."
4. food, and ____ I will raise them up on the last day."

Text and music: Weston Priory, Gregory Norbet, OSB, b. 1940, © 1973, 1981, The Benedictine Foundation of the State of Vermont, Inc. All rights reserved. Used with permission.

UNIVERSAL PRAYER

God of love so un-sur-pass-ing, hear these prayers we of-fer to you.

Text and Music: *Mass of Mercy*, Lori True, © 2014 GIA Publications, Inc.

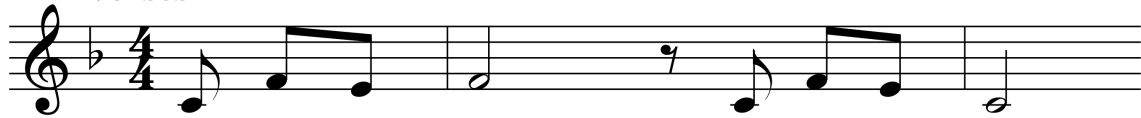
LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

TO YOU WHO BOW

Rory Cooney

Verses



1. To you who bow, to you who bend,
2. To you who teach, to you who heal,
3. To you who weep, to you who bleed,
4. To you who starve, to you who thirst,
5. To you who rise, to you, our peace,



to you who do not cling to heav-en, but
to you, the lep - er's res - to - ra - tion, the
who dreamed the bound-'ries of O - ri - on, but
to you con - demned to death by mal - ice, a -
to you who lead the way be - fore us, whose



un - to us de - scend; you who sum - mon us as
vic - tim's last ap - peal; you whose life is sown and
will not break the reed; you who sow the end of
ban - doned and ac - cursed; you who prom - ised to the
spir - it binds and frees; at once the Al - pha and O -



ser - vants and call your ser - vants friends:
gath - ered and of - fered as a meal:
em - pire with ti - ny, peace - ful seed:
wretch - ed the last will be made first:
me - ga, whose love shall nev - er cease:

Refrain

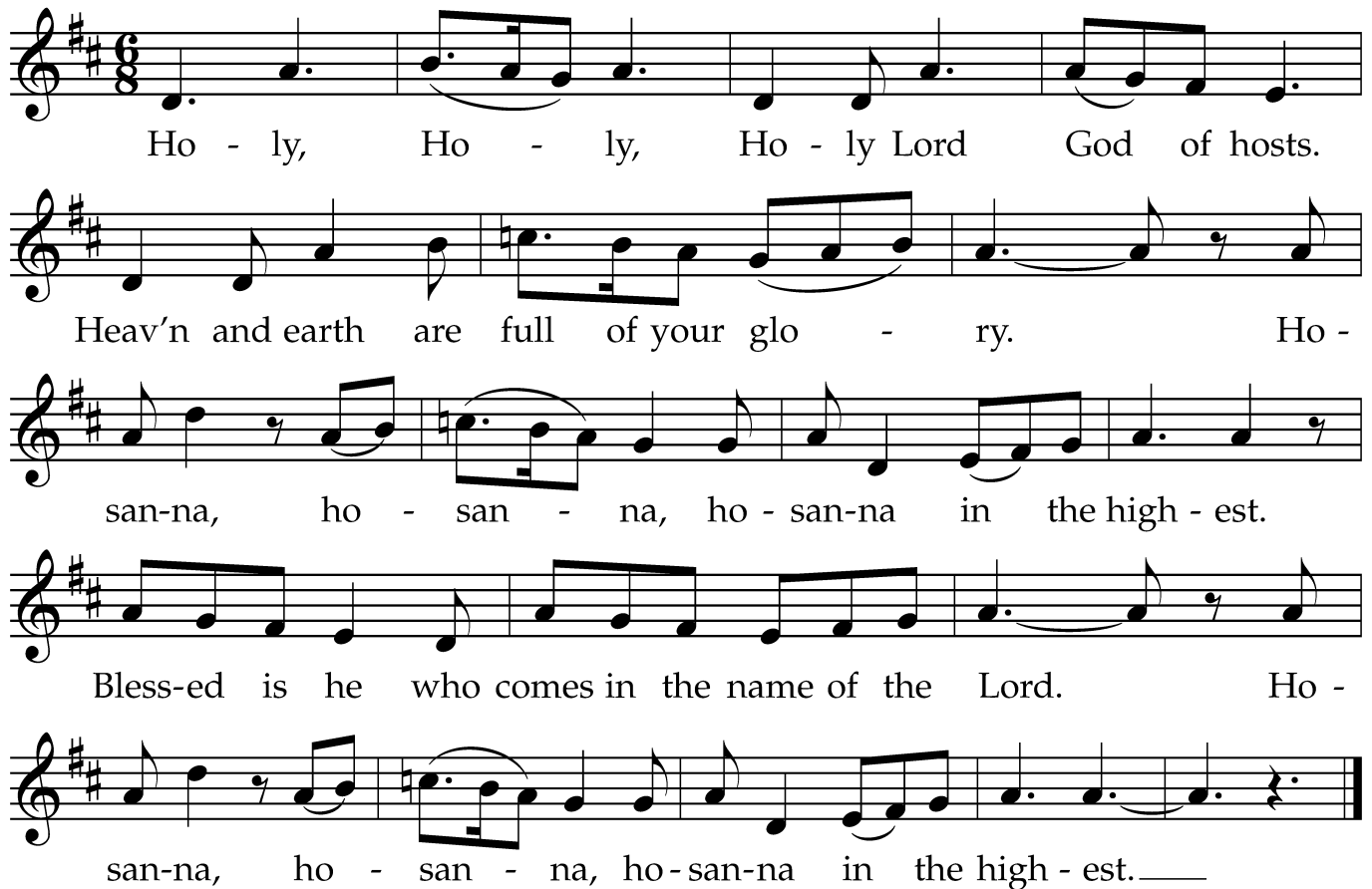


To you we lift our song, love ev - er new,



O God who bows, we sing our song to you.

SANCTUS



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav'n and earth are full of your glo - ry. Ho -
san-na, ho - san - na, ho - san-na in the high - est.
Bless-ed is he who comes in the name of the Lord. Ho -
san-na, ho - san - na, ho - san-na in the high - est. —

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Steven R. Janco
Music © 1999, 2010, WLP

MEMORIAL ACCLAMATION



We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec-tion un - til you come a - gain.

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GREAT AMEN



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

Steven R. Janco
Music © 1999, WLP

AGNUS DEI

Cantor

Lamb of God, you take a-way the sins of the world,—

All

— have mer-cy on us, — have mer-cy on us. —

Cantor

Lamb of God, you take a-way the sins of the world,

All

grant us peace, grant us peace,

Cantor

All

grant us peace, grant us peace.

Steven R. Janco
Music © 2000, WLP



COMMUNION HYMN

UBI CARITAS

Bob Hurd

Refrain: All



Verses: Cantor/Choir



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



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

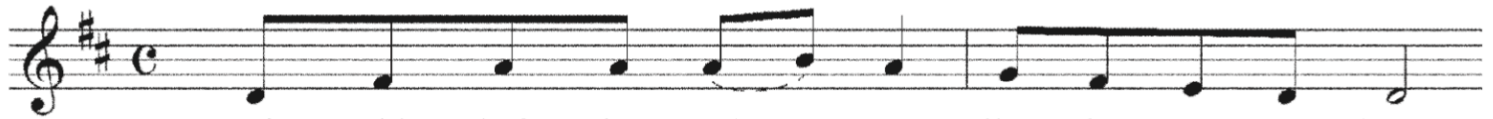


2. Christ the Lord, our ris - en Prince of Peace.
3. ment of love, your heal - ing touch, O Christ.
4. ho - ly sign of jus - tice and new life.
5. saints of God to sing e - ter - nal praise.

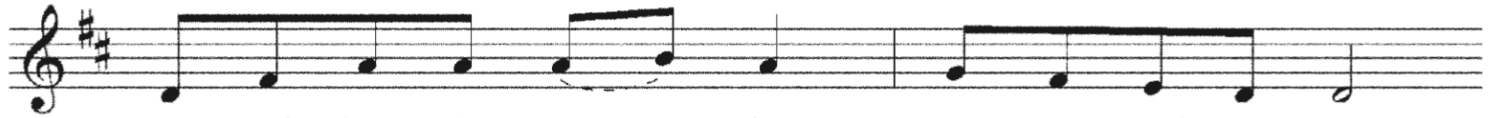
to Refrain

Refrain and vss. 1, 2, 5 text based on *Ubi Caritas*, 9th cent.; verses 3, 4 text, Bob Hurd;
Spanish text by Pedro Rubalcava. Text and music © 1996, 2004, Bob Hurd. Published by OCP. All rights reserved.

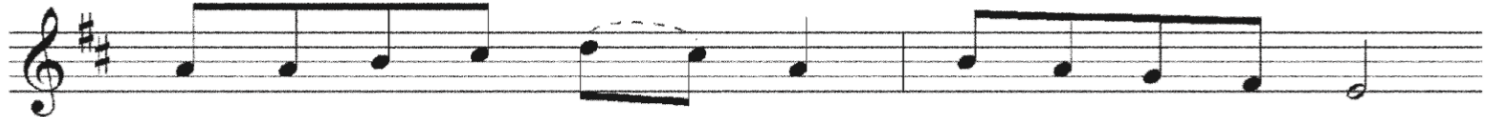
God With Hidden Majesty



1. God with hid - den maj - es - ty, lies in pres - ence here,
2. All my oth - er sens - es, can - not now per - ceive,
3. God lay stretched up - on the cross, on - ly man could die.
4. Wounds that doubt - ing Thom - as saw I could ne - ver see,
5. Blest re - mind - er of the death suf - fered for the world,



I with deep de - vo - tion my true God re - vere:
But my hear - ing taught by faith, al - ways will be - lieve:
Here up - on the al - tar God and man both lie;
But I still ac - knowl - edge you my true God to be;
Sac - ra - ment of liv - ing bread, health to ev - 'ry mind,



Whom this out - ward shape and form se - cret - ly con - tains,
I ac - cept what - ev - er God the Son has said:
This I firm - ly hold as true, this is my be - lief,
Grant that I shall al - ways keep strong in faith and trust,
Let my soul ap - proach you, live with - in your grace,



Christ in his di - vi - ni - ty man - hood still re - tains.
Those who hear the word of God, by the truth are fed.
And I seek sal - va - tion, like the dy - ing thief.
Guid - ed by my Sav - ior, mer - ci - ful and just.
Let me taste the per - fect joys time shall not ef - face.

Text: *Adoro te devote*, Ascr. to Thomas Aquinas, 1227-1274; Tr. by Anthony G. Pett, b. 1932, © 1971, Faber Music Ltd.
Music: ADORO TE DEVOTE 11 11 11 11; Mode V

HYMN

The Congregation departs during the closing hymn, as there is no blessing or dismissal.

STAY WITH ME

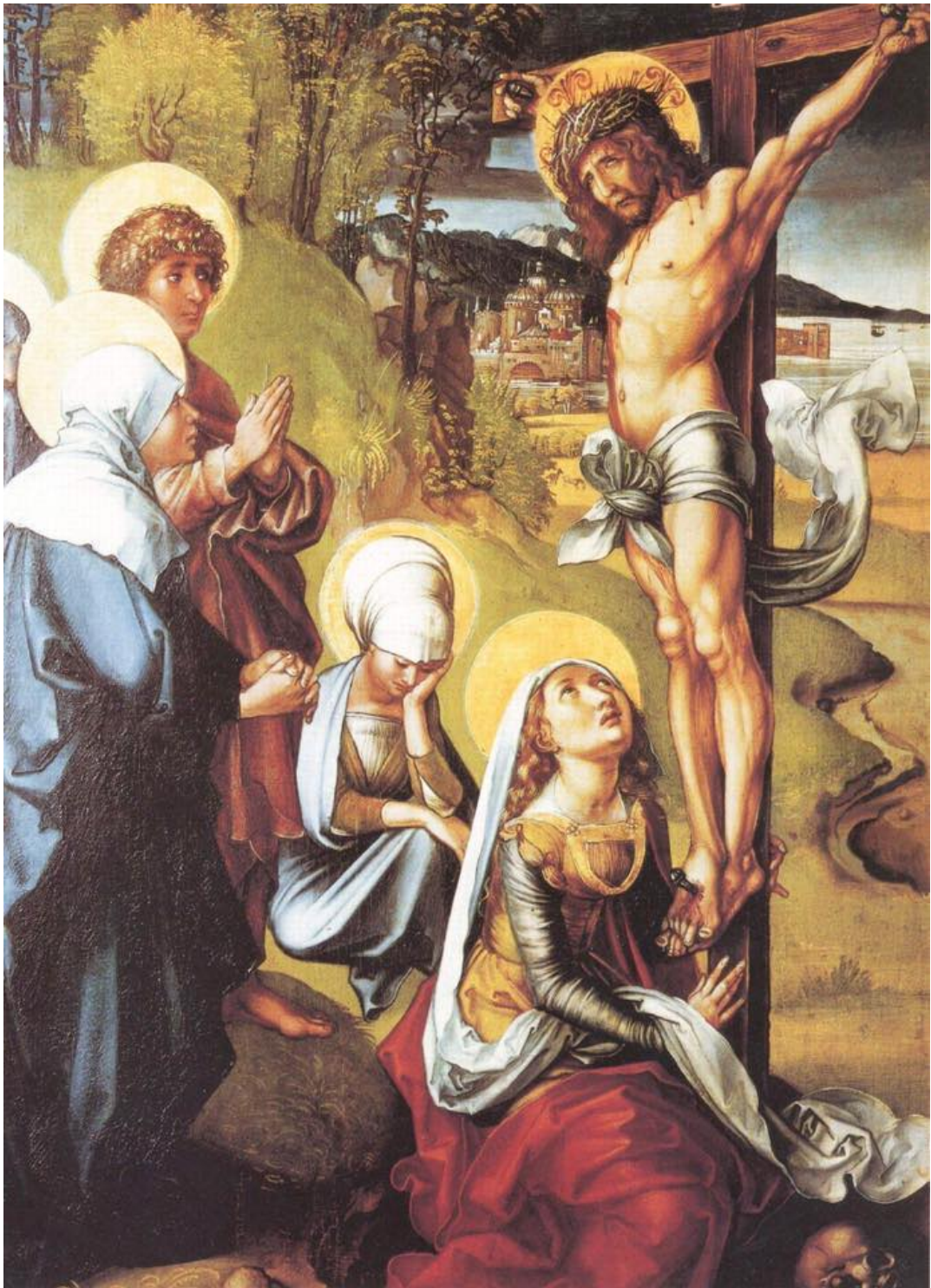
Jacques Berthier

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

pray, watch and pray.

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*The Blessed Sacrament is reposed in the Parish Hall following the conclusion of the 7pm Spanish Mass,
Silent Adoration continues until Midnight.*



GOOD FRIDAY

THE CELEBRATION OF THE PASSION OF THE LORD

On this day, when “Christ our paschal lamb was sacrificed (1Corinthians 5:7),” what had long been promised in signs and figures was at last revealed and brought to fulfillment. The true lamb replaced the symbolic lamb, and the many offerings of the past gave way to the single sacrifice of Christ. ... in contemplating the cross of its Lord and bridegroom, the Church commemorates its own origin and its mission to extend to all peoples the blessed effects of Christ’s passion that it celebrates on this day in a spirit of thanksgiving for his marvelous gift. —Ceremonial of Bishops, no. 312

LITURGY OF THE WORD

READING I

Isaiah 52:13-53:12

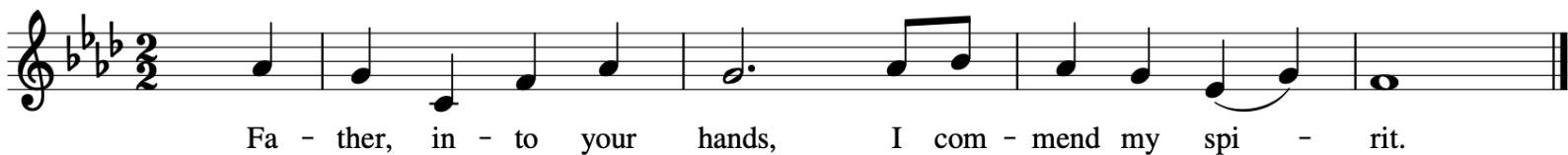
See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him--so marred was his look beyond human semblance and his appearance beyond that of the sons of man--so shall he startle many nations, because of him kings shall stand speechless; for those who have 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.

✠ The Word of the Lord
✠ Thanks be to God

RESPONSORIAL PSALM

Psalm 31:2, 6, 12-13, 15-16, 17, 25



Original Refrain: Lynn Trapp, © 1996
Refrain/Verses arr. Corey D. Bruns ©2020

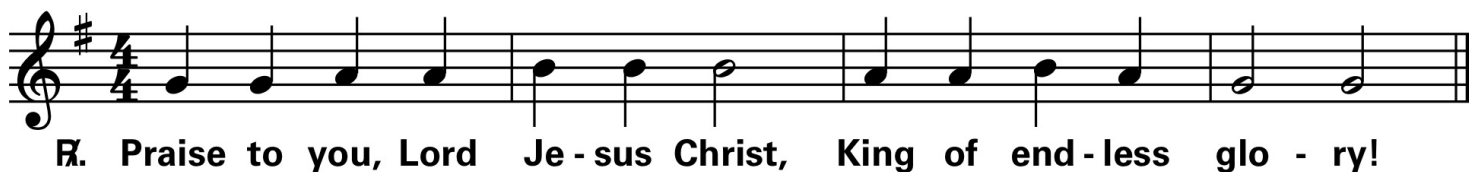
READING II

Hebrews 4:14-16; 5:7-9

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.

✠ The Word of the Lord
✠ Thanks be to God

GOSPEL ACCLAMATION



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THE PASSION OF OUR LORD JESUS CHRIST

John 18:1-19:42

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 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." 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 and said to them, “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” They cried out again, “Not this one but Barabbas!” Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly. 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. 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.

Here all kneel and pause for a short time.

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

✠ The Gospel of the Lord
✠ Praise to you, Lord Jesus Christ

HOMILY



SOLEMN INTERCESSIONS

THE ADORATION OF THE HOLY CROSS

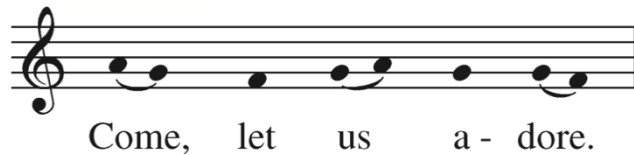
The Cross of Christ stands at the center of salvation, not only as an image of suffering, but as a symbol of Christ's passover, where, "dying he destroyed our death and rising he restored our life."

As the ancient liturgical text reads, "See here the true and most revered Tree. Hasten to kiss it and cry out with faith: You are our help, most revered Cross." It is the glorious life-giving Cross which the faithful reverence with song, prayer and acts of veneration.

THE SHOWING OF THE HOLY CROSS

✠ Behold the wood of the Cross, on which hung the salvation of the world.

Assembly:



ADORATION OF THE HOLY CROSS

Those who may wish to observe the ancient custom, may remove their shoes before coming forward to venerate the Cross.

CHANT DURING THE ADORATION

The Reproaches "Improperia"

Byzantine Trisagion
Rev. Corey D. Bruns 2020

O SACRED HEAD, SURROUNDED

PASSION CHORALE



- 1a. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
 2a. In this, your bit - ter pas - sion, Good Shep - herd, think of me
 3a. What lan - guage shall I bor - row To thank you, dear - est friend,
 *1b. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
 2b. O Love, all love tran - scend - ing, O Wis - dom from on high!
 3b. O Je - sus, we a - dore thee, Up - on the cross our King!



- 1a. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
 2a. With your most kind com - pas - sion, Un - worth - y though I be:
 3a. For this, your dy - ing sor - row, Your mer - cy with - out end?
 1b. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
 2b. O Truth, un - changed, un - chang - ing, Sur - ren - dered up to die!
 3b. We hum - bly bow be - fore thee, And of thy vic - t'ry sing!



- 1a. The pow'r of death comes o'er you, The glow of life de - cays,
 2a. Be - neath your cross a - bid - ing, For - ev - er would I rest,
 3a. Lord, make me yours for - ev - er, A loy - al ser - vant true,
 1b. No come - li - ness or beau - ty Thy wound - ed face be - trays,
 2b. Was e'er a love so won - drous! That from his heav'n - ly throne
 3b. Thy cross is our sal - va - tion, Our hope from day to day,



- 1a. Yet an - gel hosts a - dore you, And trem - ble as they gaze.
 2a. In your dear love con - fid - ing, And with your pres - ence blest.
 3a. And let me nev - er, nev - er Out - live my love for you.
 1b. Yet an - gel hosts a - dore thee And trem - ble as they gaze.
 2b. God should de - scend a - mong us To suf - fer for his own.
 3b. Our peace and con - so - la - tion When life shall fade a - way.

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.

Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.

Alternate verses: verse 1 tr. by Henry W. Baker, alt.; verse 2, Owen Alstott; verse 3, Owen Alstott, composite.

Alternate verses 2, 3 © 1977, OCP. All rights reserved.

Music: Hans Leo Hassler, 1564–1612; adapt. by Johann Sebastian Bach, 1685–1750.

WERE YOU THERE

WERE YOU THERE



1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they laid him in the tomb? Were you



1. there when they cru - ci - fied my Lord? Oh!
2. there when they nailed him to the tree? Oh!
3. there when they laid him in the tomb? Oh!



- 1-3. Some-times it caus-es me to trem-ble, trem-ble, trem-ble.



1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual

Jesus, Remember Me

Ostinato Refrain



Je-sus, re - mem-ber me when you come in - to your King - dom.

Je-sus, re - mem-ber me when you come in - to your King - dom.

Text: Luke 23:42; Taizé Community, 1981
Tune: Jacques Berthier, 1923-1994
© 1981, Les Presses de Taizé, GIA Publications, Inc., agent

HOLY COMMUNION

LORD'S PRAYER

COMMUNION PROCESSION

Faithful Cross, O Tree of Beauty

PANGE LINGUA GLORIOSI



1. Faith - ful cross, O tree of beau - ty, tree of E - den,
2. Tree of life with limbs ex - tend - ed north to south and
3. Cross of Fri - day's death and dark - ness turned to Eas - ter
4. Tree of love be - yond all tell - ing, praised in po - em,
5. Cross of Je - sus' dy - ing an - guish, suf - f'ring ser - vant's
6. Tree that bridg - es earth and heav - en, sprung from seed of
7. Cross of pain trans - formed to glad - ness, ev - er green and
8. Chris - tians, chant your grate - ful prais - es for the tree of



1. tree di - vine! Not a grove on earth can show us
2. east to west, cross of Christ with arms em - brac - ing
3. life and light, fol - ly wi - ser than our wis - dom,
4. hymn, and psalm, com - fort of the sick and suf - f'ring,
5. hum - ble throne, mark of life laid down for oth - ers,
6. Par - a - dise, spread your branch - es, shade the wea - ry,
7. shel - t'ring tree, sym - bol once of shame and bond - age,
8. tri - umph won, proof of o - ver - flow - ing mer - cy



1. leaf and flow'r and fruit so fine. Gent - ly bear - ing Je - sus'
2. all the world with its op - pressed: saints will seek in you their
3. weak - ness strong - er than our might: tell the love that died to
4. from your fruit comes heal - ing balm, bind - ing up the bruised and
5. make his pat - tern now our own, God's com - pas - sion here re -
6. bow - ing down to beg - gars' cries, lift - ing up with ten - der
7. now the sign that we are free! Cross of splen - dor, cross of
8. and re - demp - tion in the Son. To the cross of Christ give



1. bod - y, tree of life, sal - va - tion's sign!
2. so - lace; sin - ners find in you their rest.
3. save us; tell its breadth, its depth and height.
4. bro - ken, bring - ing whole - ness, health, and calm.
5. veal - ing in our flesh and blood and bone.
6. pa - tience all who would from sin a - rise.
7. glo - ry, cross of love's great vic - to - ry!
8. glo - ry while the end - less a - ges run. A - men.

PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

All depart in silence.

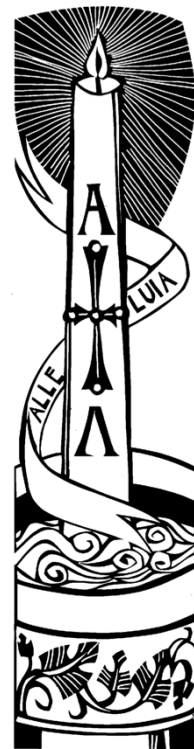




THE GREAT VIGIL OF EASTER

This is the high point of the Christian year, the celebration of the Paschal Mystery in the great Easter Eucharist, summit and source of the liturgical action and life of God's People. This "holy night" is the "mother of all vigils" that begins the "queen of all feasts." The full meaning...is a waiting for the Lord. He who took our human flesh, who suffered and died for us in that flesh, now rises in that same human body, glorified, and immortal...

At the broken tomb, the Incarnation reaches its fulfillment, and the ultimate purpose of our Redemption is revealed in the frailty of human flesh...For this we were washed by the waters of Baptism; for this we were sealed with the Spirit's fragrant Chrism; for this we feast on the Body and Blood of the One who leads us on into eternal life. — Bishop Peter J. Elliott



THE SOLEMN BEGINNING OF THE VIGIL

(LUCERNARIUM)

GREETING

THE BLESSING OF THE FIRE

PREPARATION AND LIGHTING OF THE CANDLE

PROCESSION

The procession makes its way from the front of the Devries House into the Church, stopping at the door of the Church, the Center of the Church, and finally the Sanctuary.

Priest / Deacon:

All:

The Light of Christ. Thanks be to God.

THE EXSULTET

The Deacon chants the Easter Proclamation

LITURGY OF THE WORD

READING I

Genesis 1:1-2:2

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

En el principio creó Dios el cielo y la tierra. La tierra era soledad y caos; y las tinieblas cubrían la faz del abismo. El espíritu de Dios se movía sobre la superficie de las aguas.

Dijo Dios: "Que exista la luz", y la luz existió. Vio Dios que la luz era buena, y separó la luz de las tinieblas. Llamó a la luz "día" y a las tinieblas, "noche". Fue la tarde y la mañana del primer día.

Dijo Dios: "Que haya una bóveda entre las aguas, que separe unas aguas de otras". E hizo Dios una bóveda y separó con ella las aguas de arriba, de las aguas de abajo. Y así fue. Llamó Dios a la bóveda "cielo". Fue la tarde y la mañana del segundo día.

Dijo Dios: "Que se junten las aguas de debajo del cielo en un solo lugar y que aparezca el suelo seco". Y así fue. Llamó Dios "tierra" al suelo seco y "mar" a la masa de las aguas. Y vio Dios que era bueno.

Dijo Dios: "Verdee la tierra con plantas que den semilla y árboles que den fruto y semilla, según su especie, sobre la tierra". Y así fue. Brotó de la tierra hierba verde, que producía semilla, según su especie, y árboles que daban fruto y llevaban semilla, según su especie. Y vio Dios que era bueno. Fue la tarde y la mañana del tercer día.

Dijo Dios: "Que haya lumbreras en la bóveda del cielo, que separen el día de la noche, señalen las estaciones, los días y los años, y luzcan en la bóveda del cielo para iluminar la tierra". Y así fue. Hizo Dios las dos grandes lumbreras: la lumbrera mayor para regir el día y la menor, para regir la noche; y también hizo las estrellas. Dios puso las lumbreras en la bóveda del cielo para iluminar la tierra, para regir el día y la noche, y separar la luz de las

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

tinieblas. Y vio Dios que era bueno. Fue la tarde y la mañana del cuarto día.

Dijo Dios: "Agítense las aguas con un hervidero de seres vivientes y revoloteen sobre la tierra las aves, bajo la bóveda del cielo".

Creó Dios los grandes animales marinos y los vivientes que en el agua se deslizan y la pueblan, según su especie. Creó también el mundo de las aves, según sus especies. Vio Dios que era bueno y los bendijo, diciendo: "Sean fecundos y multiplíquense; llenen las aguas del mar; que las aves se multipliquen en la tierra". Fue la tarde y la mañana del quinto día.

Dijo Dios: "Produzca la tierra vivientes, según sus especies: animales domésticos, reptiles y fieras, según sus especies". Y así fue. Hizo Dios las fieras, los animales domésticos y los reptiles, cada uno según su especie. Y vio Dios que era bueno.

Dijo Dios: "Hagamos al hombre a nuestra imagen y semejanza; que domine a los peces del mar, a las aves del cielo, a los animales domésticos y a todo animal que se arrastra sobre la tierra". Y creó Dios al hombre a su imagen; a imagen suya lo creó; hombre y mujer los creó. Y los bendijo Dios y les dijo: "Sean fecundos y multiplíquense, llenen la tierra y sométanla; dominen a los peces del mar, a las aves del cielo y a todo ser viviente que se mueve sobre la tierra".

Y dijo Dios: "He aquí que les entrego todas las plantas de semilla que hay sobre la faz de la tierra, y todos los árboles que producen fruto y semilla, para que les sirvan de alimento. Y a todas las fieras de la tierra, a todas las aves del cielo, a todos los reptiles de la tierra, a todos los seres que respiran, también les doy por alimento las verdes plantas". Y así fue. Vio Dios todo lo que había hecho y lo encontró muy bueno. Fue la tarde y la mañana del sexto día.

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.

✠ The Word of the Lord
✠ Thanks be to God

Así quedaron concluidos el cielo y la tierra con todos sus ornamentos, y terminada su obra, descansó Dios el séptimo día de todo cuanto había hecho.

✠ Palabra del Señor
✠ Te alabamos Señor

RESPONSORIAL PSALM

Psalm 104:1-2a, 5-6, 10, 12, 13-14, 24, 35



R. Lord, send out your Spir - it, and re - new the face of the earth.

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Music: Owen Alstott, © 1977, 1990, OCP. All rights reserved.

READING II

Exodus 14:15-15:1

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.

En aquellos días, dijo el Señor a Moisés: "¿Por qué sigues clamando a mí? Diles a los israelitas que se pongan en marcha. Y tú, alza tu bastón, extiende tu mano sobre el mar y divídelo, para que los israelitas entren en el mar sin mojarse. Yo voy a endurecer el corazón de los egipcios para que los persigan, y me cubriré de gloria a expensas del faraón y de todo su ejército, de sus carros y jinetes. Cuando me haya cubierto de gloria a expensas del faraón, de sus carros y jinetes, los egipcios sabrán que yo soy el Señor".

El ángel del Señor, que iba al frente de las huestes de Israel, se colocó tras ellas. Y la columna de nubes que iba adelante, también se desplazó y se puso a sus espaldas, entre el campamento de los israelitas y el campamento de los egipcios. La nube era tinieblas para unos y claridad para otros, y

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 the sea, with the water like a wall to their right and to their left.

Thus the LORD saved Israel on that day from 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.

así los ejércitos no trabaron contacto durante toda la noche.

Moisés extendió la mano sobre el mar, y el Señor hizo soplar durante toda la noche un fuerte viento del este, que secó el mar, y dividió las aguas. Los israelitas entraron en el mar y no se mojaban, mientras las aguas formaban una muralla a su derecha y a su izquierda. Los egipcios se lanzaron en su persecución y toda la caballería del faraón, sus carros y jinetes, entraron tras ellos en el mar.

Hacia el amanecer, el Señor miró desde la columna de fuego y humo al ejército de los egipcios y sembró entre ellos el pánico. Trabó las ruedas de sus carros, de suerte que no avanzaban sino pesadamente. Dijeron entonces los egipcios: "Huyamos de Israel, porque el Señor lucha en su favor contra Egipto".

Entonces el Señor le dijo a Moisés:

"Extiende tu mano sobre el mar, para que vuelvan las aguas sobre los egipcios, sus carros y sus jinetes". Y extendió Moisés su mano sobre el mar, y al amanecer, las aguas volvieron a su sitio, de suerte que al huir, los egipcios se encontraron con ellas, y el Señor los derribó en medio del mar. Volvieron las aguas y cubrieron los carros, a los jinetes y a todo el ejército del faraón, que se había metido en el mar para perseguir a Israel. Ni uno solo se salvó.

Pero los hijos de Israel caminaban por lo seco en medio del mar. Las aguas les hacían muralla a derecha e izquierda. Aquel día salvó el Señor a Israel de las manos de Egipto. Israel vio a los egipcios, muertos en la orilla del mar. Israel vio la mano fuerte del Señor sobre los egipcios, y el pueblo temió al Señor y creyó en el Señor y en Moisés, su

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.

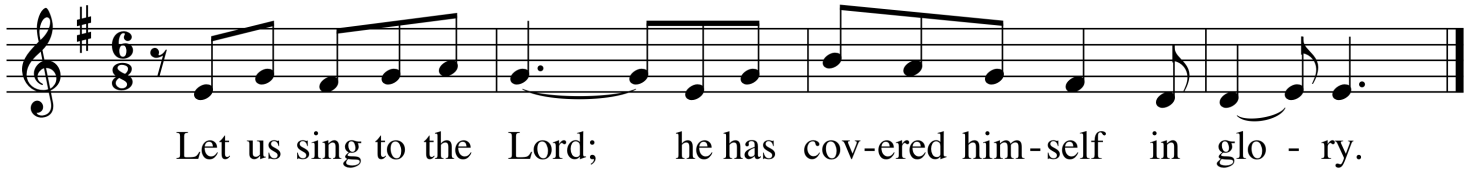
siervo. Entonces Moisés y los hijos de Israel cantaron este cántico al Señor:

∞ Palabra del Señor
✠ Te alabamos Señor

∞ The Word of the Lord
✠ Thanks be to God

CANTICLE

Exodus 15:1-2, 3-4, 5-6, 17-18



Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
Music: Michel Guimont, © 1994, GIA Publications, Inc.

READING III

Isaiah 55:1-11

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

Esto dice el Señor: "¡Todos ustedes, los que tienen sed, vengan por agua; y los que no tienen dinero, vengan, tomen trigo y coman; tomen vino y leche sin pagar.

¿Por qué gastar el dinero en lo que no es pan y el salario, en lo que no alimenta?

Escúchenme atentos y comerán bien, saborearán platillos sustanciosos.

Préstense atención, vengan a mí, escúchenme y vivirán.

Sellaré con ustedes una alianza perpetua, cumpliré las promesas que hice a David.

Como a él lo puse por testigo ante los pueblos, como príncipe y soberano de las naciones, así tú reunirás a un pueblo desconocido, y las naciones que no te conocían acudirán a ti, por amor del Señor, tu Dios, por el Santo de Israel, que te ha honrado.

Busquen al Señor mientras lo pueden encontrar, invóquenlo mientras está cerca; que el malvado abandone su camino, y el criminal, sus planes; que regrese al Señor, y él tendrá piedad;

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.

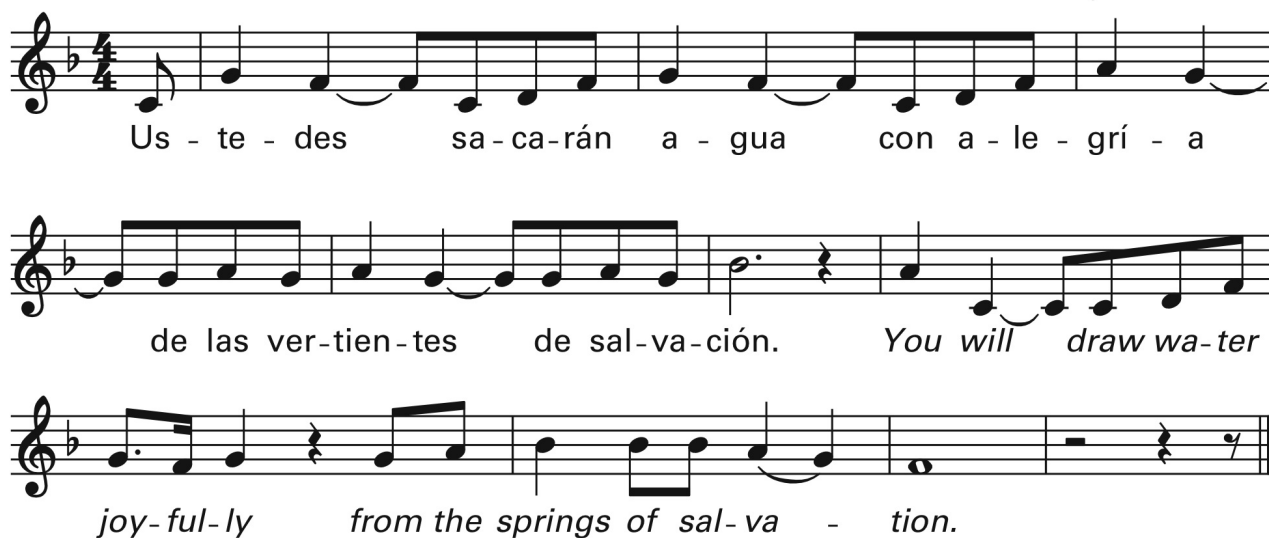
✠ The Word of the Lord
✠ Thanks be to God

a nuestro Dios, que es rico en perdón. Mis pensamientos no son los pensamientos de ustedes, sus caminos no son mis caminos. Porque así como aventajan los cielos a la tierra, así aventajan mis caminos a los de ustedes y mis pensamientos a sus pensamientos. Como bajan del cielo la lluvia y la nieve y no vuelven allá, sino después de empapar la tierra, de fecundarla y hacerla germinar a fin de que dé semilla para sembrar y pan para comer, así será la palabra que sale de mi boca: no volverá a mí sin resultado, sino que hará mi voluntad y cumplirá su misión".

✠ Palabra del Señor
✠ Te alabamos Señor

RESPONSORIAL PSALM

Isaiah 12:2-3, 4, 5-6
Mary Frances Reza



Us - te - des sa - ca - rán a - gua con a - le - grí - a

de las ver - tien - tes de sal - va - ción. You will draw wa - ter

joy - ful - ly from the springs of sal - va - tion.

1. ¡Vean cómo es él,
el Dios que me salva!
Me siento seguro y sin miedo,
pues el Señor
es mi fuerza y mi canción,
él es mi salvación.
2. ¡Denle gracias al Señor;
vitoreen su nombre!
Publiquen entre los pueblos
sus hazañas.
Repitan que su nombre es sublime.
3. ¡Canten al Señor
porque ha hecho maravillas
que toda la tierra debe conocer!
¡Griten de contento y de alegría,
habitantes de Sión, porque grande
se ha portado contigo
el Santo de Israel!

1. God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my savior.
With joy you will draw water
at the fountain of salvation.
2. Give thanks to the LORD,
acclaim his name;
among the nations
make known his deeds,
proclaim how exalted is his name.
3. Sing praise to the LORD
for his glorious achievement;
let this be known
throughout all the earth.
Shout with exultation, O city of Zion,
for great in your midst is the Holy One,
the Holy One of Israel!

GLORY TO GOD

from *Mass of Joy and Peace*

Tony Alonso

Glo - ry to God, glo - ry to God, glo-ry to God in the
high-est, and on earth peace, on earth peace to
peo - ple of good will. We praise you, we
bless you, we a - dore you, we glo - ri-fy you, we
give you thanks for your great glo-ry, Lord God,
heav - en-ly King, O God, al-might - y Fa-ther.
Lord Je - sus Christ, On-ly Be-got - ten Son,
Lord God, Lamb of God, Son of the Fa - ther, you
take a-way the sins of the world, have mer - cy on us;

you take a-way the sins of the world re-

ceive our prayer; you are seat - ed at the

right hand of the Fa-ther, have mer - cy on us.

For you a - lone are the Ho-ly One,

you a-lone are the Lord, you a-lone are the

Most High, Je - sus, Christ,

with the Ho - ly Spir - it, in the glo-ry of God the

Fa - ther. A - men. A - men.

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COLLECT

EPISTLE

Romans 6:3-11

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.

✠ The Word of the Lord

✠ **Thanks be to God**

Hermanos: Todos los que hemos sido incorporados a Cristo Jesús por medio del bautismo, hemos sido incorporados a él en su muerte. En efecto, por el bautismo fuimos sepultados con él en su muerte, para que, así como Cristo resucitó de entre los muertos por la gloria del Padre, así también nosotros llevemos una vida nueva.

Porque, si hemos estado íntimamente unidos a él por una muerte semejante a la suya, también lo estaremos en su resurrección.

Sabemos que nuestro hombre viejo fue crucificado con Cristo, para que el cuerpo del pecado quedara destruido, a fin de que ya no sirvamos al pecado, pues el que ha muerto queda libre del pecado.

Por lo tanto, si hemos muerto con Cristo, estamos seguros de que también viviremos con él; pues sabemos que Cristo, una vez resucitado de entre los muertos, ya no nunca morirá. La muerte ya no tiene dominio sobre él, porque al morir, murió al pecado de una vez para siempre; y al resucitar, vive ahora para Dios. Lo mismo ustedes, considérense muertos al pecado y vivos para Dios en Cristo Jesús, Señor nuestro.

✠ Palabra del Señor

✠ **Te alabamos Señor**

THE EASTER ALLELUIA

Chant

According to ancient tradition, the priest or the deacon solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it.

RESPONSORIAL PSALM

Psalm 118:1–2, 16–17, 22–23



Give praise to the LORD, for he is good;
his mercy endures forever.
Let the house of Israel say,
“His mercy endures forever.” R.

I shall not die, I shall live
and recount the deeds of the
LORD. R.

“The LORD’s right hand is exalted.
The LORD’s right hand has done mighty
deeds.”

The stone that the builders rejected
has become the cornerstone.
By the LORD has this been done,
a marvel in our eyes. R.

Text: Verses, *The Abbey Psalms and Canticles*, © 2018, 2010, United States Conference of Catholic Bishops, Washington, DC;
Music: Refrain, O FILII ET FILIAE, 888 with alleluias and refrain; Mode II, French carol, 15th c.

*Commissioned for the Mass celebrated by His Holiness Pope John Paul II
in the Archdiocese of St. Louis, Missouri, January, 1999*

Festival Alleluia

James Chepponis



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GOSPEL

At daybreak on the first day of the week the women who had come from Galilee with Jesus took the spices they had prepared and went to the tomb.

They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, “Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day.” And they remembered his words. Then they returned from the tomb and announced all these things to the eleven and to all the others. The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, but their story seemed like nonsense and they did not believe them. But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened.

✠ The Word of the Lord
✠ Thanks be to God

HOMILY

Luke 24:1-12

El primer día después del sábado, muy de mañana, llegaron las mujeres al sepulcro, llevando los perfumes que habían preparado. Encontraron que la piedra ya había sido retirada del sepulcro y entraron, pero no hallaron el cuerpo del Señor Jesús.

Estando ellas todas desconcertadas por esto, se les presentaron dos varones con vestidos resplandecientes. Como ellas se llenaron de miedo e inclinaron el rostro a tierra, los varones les dijeron: “¿Por qué buscan entre los muertos al que está vivo? No está aquí; ha resucitado. Recuerden que cuando estaba todavía en Galilea les dijo: ‘Es necesario que el Hijo del hombre sea entregado en manos de los pecadores y sea crucificado y al tercer día resucite’ ”. Y ellas recordaron sus palabras. Cuando regresaron del sepulcro, las mujeres anunciaron todas estas cosas a los Once y a todos los demás. Las que decían estas cosas a los apóstoles eran María Magdalena, Juana, María (la madre de Santiago) y las demás que estaban con ellas. Pero todas estas palabras les parecían desvaríos y no les creían. Pedro se levantó y corrió al sepulcro. Se asomó, pero sólo vio los lienzos y se regresó a su casa, asombrado por lo sucedido.

✠ Palabra del Señor
✠ Gloria ti, Señor Jesus

THE CELEBRATION OF BAPTISM, BLESSING OF WATER & RENEWAL OF BAPTISMAL PROMISES

The Presider addresses the faithful, inviting them to reject Satan and renew the promises made at their Baptism. All respond: "I do."

El Celebrante se dirige a los fieles, invitándolos a rechazar a Satanás y renovar las promesas hechas en su Bautismo. Todos responden: "Sí, renuncio / Sí creo".

Following the renewal, the Priest sprinkles the faithful with the newly blessed water.



Pentecost Sprinkling Rite
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THE CELEBRATION OF CONFIRMATION & RECEPTION INTO FULL COMMUNION

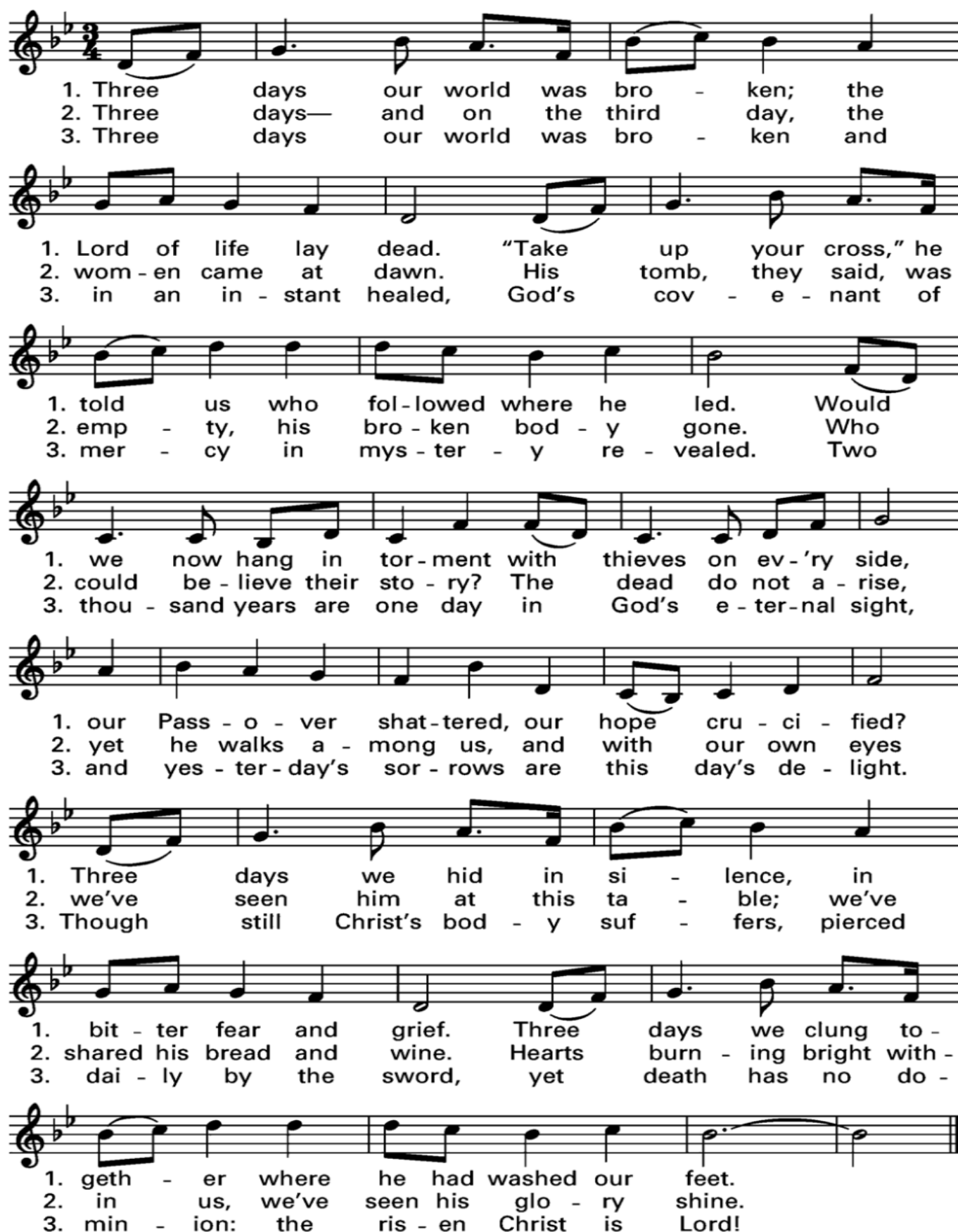


LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS.

Three Days

THAXTED



1. Three days our world was bro - ken; the
 2. Three days— and on the third day, the
 3. Three days our world was bro - ken and

1. Lord of life lay dead. "Take up your cross," he
 2. wom - en came at dawn. His tomb, they said, was
 3. in an in - stant healed, God's cov - e - nant of

1. told us who fol - lowed where he led. Would
 2. emp - ty, his bro - ken bod - y gone. Who
 3. mer - cy in mys - ter - y re - vealed. Two

1. we now hang in tor - ment with thieves on ev - 'ry side,
 2. could be - lieve their sto - ry? The dead do not a - rise,
 3. thou - sand years are one day in God's e - ter - nal sight,

1. our Pass - o - ver shat - tered, our hope cru - ci - fied?
 2. yet he walks a - mong us, and with our own eyes
 3. and yes - ter - day's sor - rows are this day's de - light.

1. Three days we hid in si - lence, in
 2. we've seen him at this ta - ble; we've
 3. Though still Christ's bod - y suf - fers, pierced

1. bit - ter fear and grief. Three days we clung to -
 2. shared his bread and wine. Hearts burn - ing bright with -
 3. dai - ly by the sword, yet death has no do -

1. geth - er where he had washed our feet.
 2. in us, we've seen his glo - ry shine.
 3. min - ion: the ris - en Christ is Lord!

Text: 13 13 13 11 13 13; © 1999, M.D. Ridge. Published by OCP Publications.
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Holy, Holy, Holy



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.



Heav-en and earth are full of your glo - ry. Ho -



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



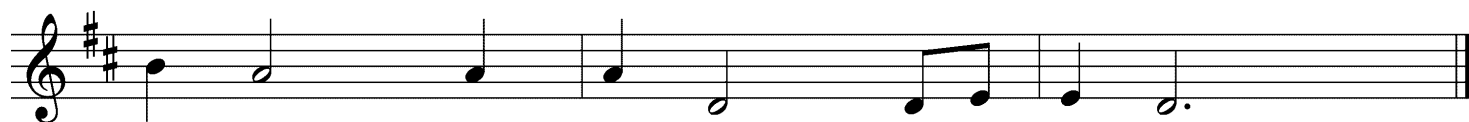
high - est. Bless-ed is he, bless-ed is he who



comes in the name of the Lord. Ho - san - na in the



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



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

Text: ICEL, © 2010

Music: *Mass of Joy and Peace*, Tony Alonso, © 2010, GIA Publications, Inc.

We Proclaim Your Death

Two staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are: We pro - claim your Death, O Lord, and pro - fess your Res - ur - rec - tion un - til you come a - gain.

We pro - claim your Death, O Lord, and pro -
fess your Res - ur - rec - tion un - til you come a - gain.

Text: ICEL, © 2010

Music: *Mass of Joy and Peace*, Tony Alonso, © 2010, GIA Publications, Inc.

Amen

Two staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are: A - men, a - men, a - men, a - men. A - men, a - men, a - men, a - men.

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

Music: *Mass of Joy and Peace*, Tony Alonso, © 2010, GIA Publications, Inc.

Lamb of God

Two staves of music in G major (one sharp) and 4/4 time. The first staff is for the Cantor and the second for the Assembly. The lyrics are: Lamb of God, you take a - way the sins of the world, have mer - cy on us. world, grant us peace.

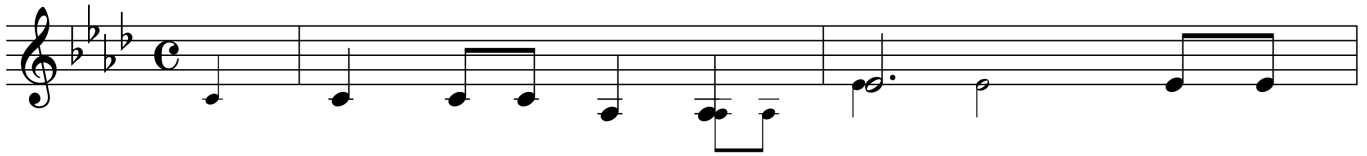
Cantor: Lamb of God, *Assembly:* you take a - way the sins of the
world, have mer - cy on us. world, grant us peace.

Music: *Mass of Joy and Peace*, Tony Alonso, © 2010, GIA Publications, Inc.

COMMUNION HYMN

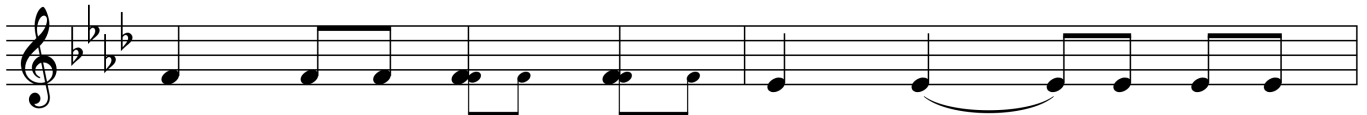
I am the Bread of Life / Yo Soy El Pan De Vida

Verses



1. _____ I am the Bread of life. You who
 2. The bread that _____ I will give is my
 3. Un - less _____ you _____ eat of the
 4. _____ I am the Res - ur - rec - tion, _____
 5. _____ Yes, Lord, _____ we be - lieve that _____

1. _____ Yo soy el Pan de Vi - da. A mí
 2. El pan que _____ yo da - ré es mi
 3. _____ Si us - te - des no co - men la _____
 4. Yo soy la _____ Re - su - rrec - ción, _____
 5. _____ Sí, Se - ñor, cre - e - mos que _____



come to me shall not hun - ger; _____ and who be -
 flesh for the life of the world, _____ and if you
 flesh of the Son of Man _____ and _____
 I _____ am the life. _____ If you be -
 you _____ are the Christ, _____ the _____

ven - gan: _____ no ten - drán ham - bre. _____ En mí
 car - ne, la vi - da del mun - do. _____ Los que
 car - ne del Hi - jo del Hom - bre, _____ y no
 Yo _____ soy la Vi - da. _____ Si en
 tú e - res _____ el Me - sí - as, _____ el _____



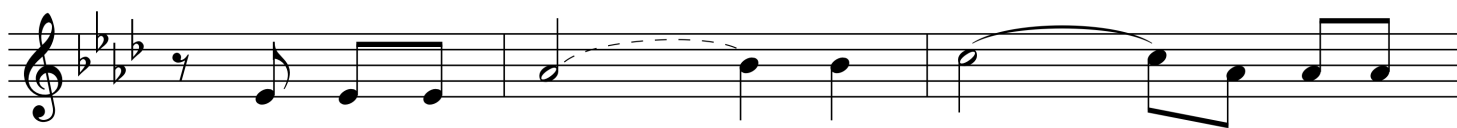
lieve in me shall not thirst. _____ No one can come to
 eat _____ of this bread, _____ you shall _____ live for
 drink _____ of his blood, - and drink _____ of his
 lieve _____ in _____ me, _____ e - ven _____ though you
 Son _____ of _____ God, _____ Who _____ has _____

cre - an: _____ no ten - drán sed. _____ Na - die _____ vie - ne a
 co - men _____ de es - te pan _____ vi - vi - rán por
 be - ben _____ de su san - gre, no be - ben _____ de su
 mí us - te - des cre - en, _____ aun - que _____ ha - yan
 Hi - jo de Dios, - que has ve - ni - do al

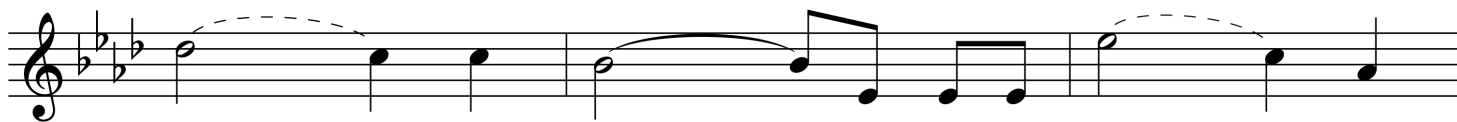


me un - less the Fa - ther beck - ons.
 ev - er, you shall live for ev - er.
 blood, you shall not have life with - in you.
 die, you shall live for ev - er.
 come in - to the world.
mí si mi Pa - dre no lo a - tra - e.
siem - pre, vi - vi - rán por siem - pre.
san - gre, no po - drán te - ner mi vi - da.
muer - to, vi - vi - rán por siem - pre.
mun - do pa - ra re - di - mir - nos.

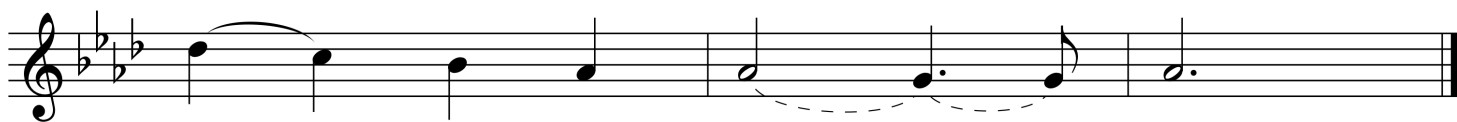
Refrain



And I will raise you up, and I will
Yo los re - su - ci - ta - ré, *Yo los re -*



raise you up, and I will raise you
su - ci - ta - ré, *Yo los re - su - ci - ta -*



up on the last day.
ré en el dí - a fi - nal.

Text: John 6 and 11; Suzanne Toolan, RSM, b.1927; tr. anon., rev. by Ronald F. Krisman, b.1946

Tune: BREAD OF LIFE, Irregular with refrain; Suzanne Toolan, RSM, b.1927

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PRAYER AFTER COMMUNION



Go in peace, al - le - lu - ia, al - le - lu - ia.
 Thanks be to God, al - le - lu - ia, al - le - lu - ia.

RECESSIONAL

Jesus Christ is Risen Today/El Señor Resucito



1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
 2. Hymns of praise then let us sing, Al - le - lu - ia!
 3. But the pains which he en - dured, Al - le - lu - ia!
 4. Sing we to our God a - bove, Al - le - lu - ia!

1. *El Se - ñor re - su - ci - tó,* ¡A - le - lu - ya!
 2. *El que al pol - vo se hu-mi - lló,* ¡A - le - lu - ya!
 3. *Cris - to, que la cruz su - frió,* ¡A - le - lu - ya!
 4. *Cris - to, nues - tro Sal - va - dor,* ¡A - le - lu - ya!



Our tri - um - phant ho - ly day, Al - le - lu - ia!
 Un - to Christ, our heav'n-ly King, Al - le - lu - ia!
 Our sal - va - tion have pro - cured; Al - le - lu - ia!
 Praise e - ter - nal, as his love; Al - le - lu - ia!

Muer-te y tum - ba ya ven - ció; ¡A - le - lu - ya!
Ven - ce - dor se le - van - tó; ¡A - le - lu - ya!
Y en de - so - la - ción se vio, ¡A - le - lu - ya!
De la muer-te es triun - fa - dor; ¡A - le - lu - ya!



Who did once up - on the cross, Al - le - lu - ia!
 Who en - dured the cross and grave, Al - le - lu - ia!
 Now a - bove the sky he's King, Al - le - lu - ia!
 Praise him, now his might con - fess, Al - le - lu - ia!

Con su fuer - za y su vir - tud, ¡A - le - lu - ya!
Can - te hoy la cris - tian - dad, ¡A - le - lu - ya!
Hoy en glo - ria ce - les - tial, ¡A - le - lu - ya!
En él he - mos de con - fiar; ¡A - le - lu - ya!



Suf - fer to re - deem our loss. Al - le - lu - ia!
 Sin - ners to re - deem and save. Al - le - lu - ia!
 Where the an - gels ev - er sing. Al - le - lu - ia!
 Fa - ther, Son, and Spir - it blest. Al - le - lu - ia!

Cau - ti - vó la es - cla - vi - tud. ¡A - le - lu - ya!
Su glo - rio - sa ma - jes - tad. ¡A - le - lu - ya!
Rei - na vi - vo e in - mor - tal. ¡A - le - lu - ya!
Can - ta - re - mos sin ce - sar. ¡A - le - lu - ya!

Text: St. 1, *Surrexit Christus hodie*, Latin, 14th C.; para. in *Lyra Davidica*, 1708, alt.; sts. 2, 3, *The Compleat Psalmist*, c.1750, alt.; st. 4, Charles Wesley, 1707–1788, alt.; tr. by Juan Bautista Cabrera, 1837–1916, alt.
 Tune: EASTER HYMN, 77 77 with alleluias; *Lyra Davidica*, 1708



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