

SACRED

PASCHAL TRIDUUM

AT CHRIST THE KING

LITURGIES

HOLY THURSDAY • PAGE 2

GOOD FRIDAY • PAGE 17

GREAT EASTER VIGIL • PAGE 32



HOLY THURSDAY

MASS OF THE LORD'S SUPPER

INTRODUCTORY RITES

ENTRANCE HYMN LIFT HIGH THE CROSS

Lift high the cross, the love of Christ pro - claim, Till
all the world a - dore his sa - cred name.

1. Come, Chris-tians, fol - low where the Mas - ter trod, Our
2. Led on their way by this tri - um - phant sign, The
3. Each new - born fol - l'wer of the Cru - ci - fied Bears
4. O Lord, once lift - ed on the glo - rious tree, Thy
5. So shall our song of tri - umph ev - er be: Praise

D.C.
1. King vic - to - rious, Christ, the Son of God.
2. hosts of God in con - quering ranks com - bine.
3. on the brow the seal of him who died.
4. death hath brought us life e - ter - nal - ly.
5. to the Cru - ci - fied for vic - to - ry!

George W. Kitchin, 1827–1912, alt.
Michael R. Newbolt, 1874–1956, alt.

Sydney H. Nicholson, 1875–1947
Text and music © 1974, Hope Publishing Co.

PENITENTIAL ACT

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And, striking your chest, say:

through my fault, through my fault,
through my most grievous fault;

Then continue:

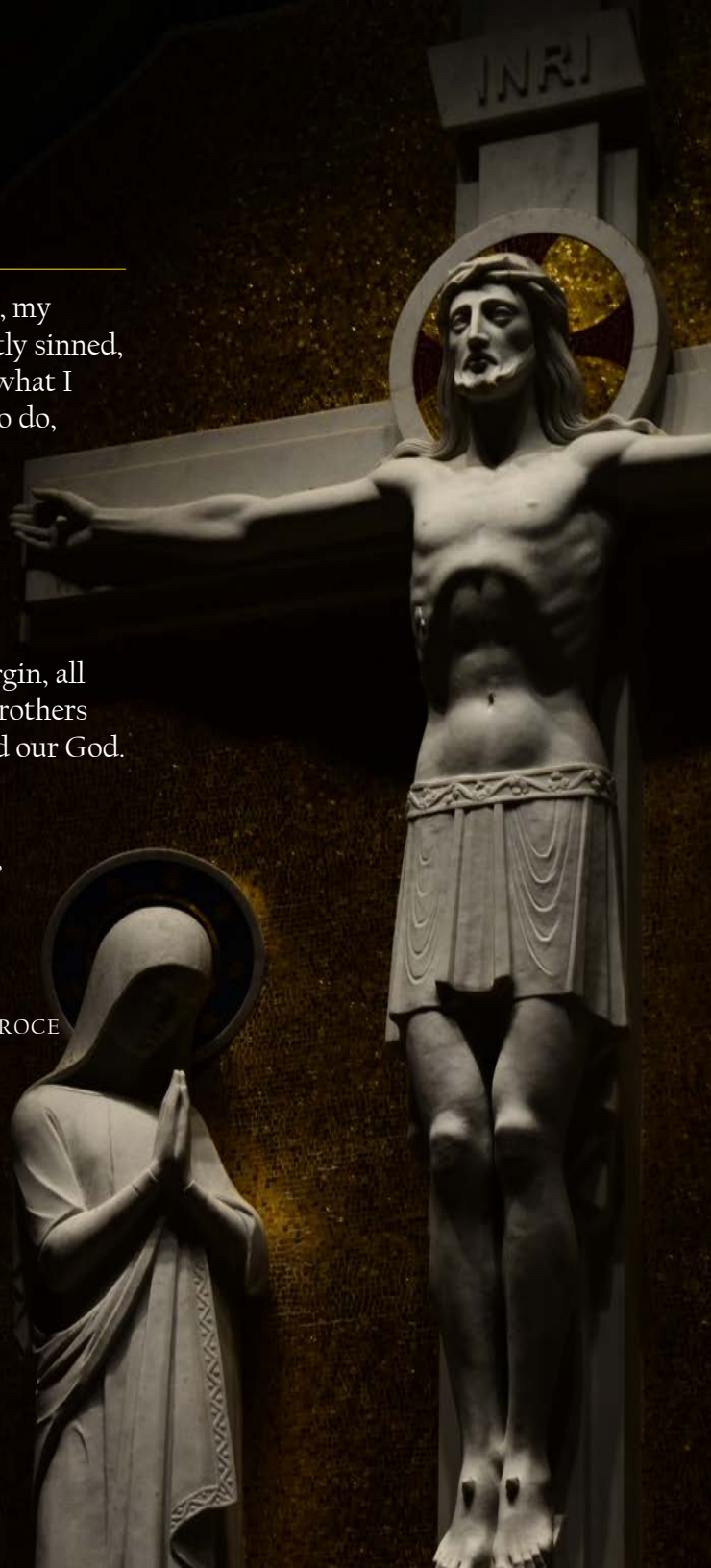
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest:

May almighty God have mercy on us,
forgive us our sins, and bring us to
everlasting life. Amen.

KYRIE MISSA PRIMA SEXTI TONI - CROCE

Kyrie eleison.
Lord, have mercy.
Christe eleison.
Christ, have mercy.
Kyrie eleison.
Lord, have mercy.



GLORIA FROM COMMUNITY MASS



The musical score is written for a single melodic line in treble clef. It begins in 4/4 time, changes to 2/4 for a brief section, and returns to 4/4. The lyrics are written below the staff, with hyphens indicating syllables that span across measures. The score consists of eight lines of music, each with a corresponding line of lyrics. The final line of the score ends with a double bar line and a repeat sign.

Glo - ry to God in the
high-est, and peace to his peo-ple on earth. Lord God, heav-en-ly
King, al - might - y God and Fa-ther, We wor - ship you, we
give you thanks, we praise you for your glo-ry.
Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord, God,
Lamb of God, you take a - way the sin of the world: have
mer-cy on us; You are seat - ed at the
right hand of the Fa-ther: re - ceive our pray'r, re -

ceive, re - ceive our pray'r.

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.

Music: *A Community Mass*, Richard Proulx, © 1971, 1977, GIA Publications, Inc.

“

GLORY TO GOD IN
THE HIGHEST! AND
ON EARTH, PEACE TO
PEOPLE OF GOOD WILL.

LITURGY OF THE WORD

FIRST READING 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.”

RESPONSORIAL PSALM 116:12-13, 15-16BC, 17-18



Our bless-ing cup is a com-mu-nion— with the blood of Christ.

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Music: Michael Accurso, © 2019, Liturgical Music Source. All rights reserved.

How shall I make a return to the LORD for all the good he has done for me? The cup of salvation I will take up, and I will call upon the name of the LORD.

Precious in the eyes of the LORD is the death of his faithful ones. I am

your servant, the son of your hand-
maid; you have loosed my bonds.

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the LORD. My vows to the LORD I will pay in the presence of all his people.

SECOND READING 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.

GOSPEL ACCLAMATION



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Music for the Response: Traditional. Verse: Adrian Batten, ed. Michael Accurso.

I give you a new commandment, says the Lord:
love one another as I have loved you.

GOSPEL JOHN 13:1-15

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.”

If the Archbishop is present, please remain standing after the Gospel.

HOMILY

WASHING OF THE FEET MANDATUM - LATONA



I give you a new com - mand - ment, that you love



one an - oth - er as I have loved you.

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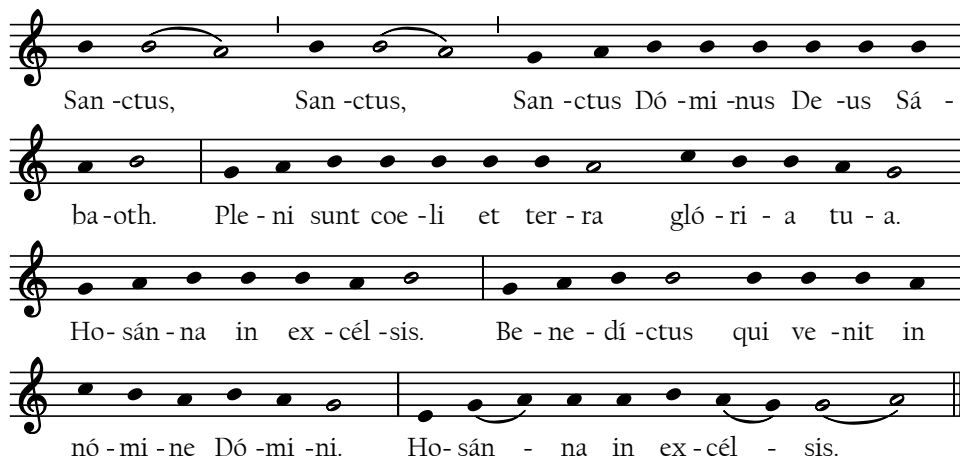
UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST

OFFERTORY HYMN UBI CARITAS - DURUFLÉ

<i>Ubi caritas et amor,</i>	Where true charity and love dwell,
<i>Deus ibi est.</i>	God himself is there.
<i>Congregavit nos in unum</i>	Since the love of Christ
<i>Christi amor.</i>	has joined us in one body,
<i>Exsultemus,</i>	Let us all rejoice and be glad
<i>et in ipso jucundemur,</i>	now and always.
<i>timeamus, et amemus</i>	And as we hear and love
<i>Deum vivum</i>	the living God,
<i>et ex corde diligamus nos sincero.</i>	So let us in sincerity love all people.

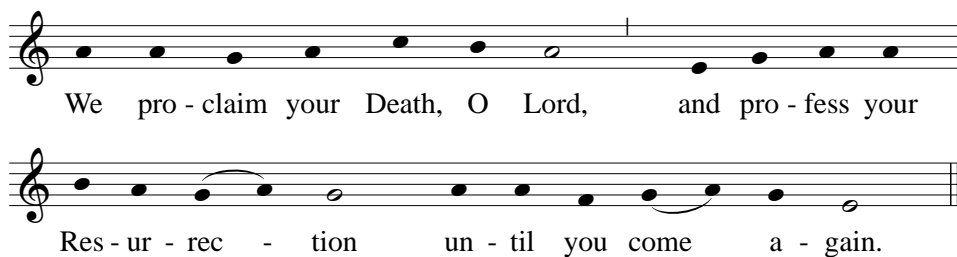
SANCTUS



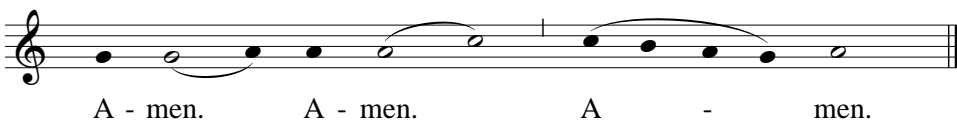
San -ctus, San -ctus, San -ctus Dó -mi -nus De -us Sá -
ba-oth. Ple - ni sunt coe -li et ter - ra gló - ri - a tu - a.
Ho - sán - na in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in
nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

Text and music: Chant; *Graduale Romanum*, 1974.

MYSTERIUM FIDEI



THE GREAT AMEN



SIGN OF PEACE

AGNUS DEI FROM MISSA PRIMA SEXTI TONI - CROCE

<i>Agnus Dei, qui tollis peccata mundi, miserere nobis.</i>	Lamb of God, who takes away the sins of the world, have mercy on us.
<i>Agnus Dei, qui tollis peccata mundi, miserere nobis.</i>	Lamb of God, who takes away the sins of the world, have mercy on us.
<i>Agnus Dei, qui tollis peccata mundi, dona nobis pacem.</i>	Lamb of God, who takes away the sins of the world, grant us peace.

COMMUNION MOTET AVE VERUM CORPUS – SAINT-SAËNS

<i>Ave verum corpus natum</i>	Hail the true body,
<i>de Maria Virgine:</i>	born of the Virgin Mary:
<i>vere passum,</i>	You who truly suffered and were
<i>immolatum in cruce</i>	sacrificed on the cross
<i>pro homine:</i>	for the sake of man.
<i>cuius latus perforatum</i>	From whose pierced flank
<i>fluxit aqua et sanguine:</i>	flowed water and blood:
<i>esto nobis praegustatum,</i>	Be a foretaste for us
<i>in mortis examine.</i>	in the trial of death.
<i>Amen.</i>	<i>Amen.</i>

RECEIVING COMMUNION

We invite members of the Catholic Church to receive the Body and Blood of Holy Communion. For non-Catholic visitors and others not receiving Communion, we invite you to receive a blessing. Signal this to our ministers by crossing your arms over your chest when you reach the front of the line.



COMMUNION HYMN LORD, WHO AT THY FIRST EUCHARIST



1. Lord, who at thy first Eu - cha - rist didst pray
2. For all thy Church, O Lord, we in - ter - cede;
3. We pray thee, too, for wan - d'ers from thy fold;
4. So, Lord, at length when sac - ra - ments shall cease,



1. That all thy Church might be for - ev - er one,
2. Make thou our sad di - vi - sions soon to cease;
3. O bring them back, good shep - herd of the sheep,
4. May we be one with all thy Church a - bove,



1. Grant us at ev - 'ry Eu - cha - rist to say
2. Draw us the near - er each to each, we plead,
3. Back to the faith which saints be - lieved of old,
4. One with thy saints in one un - bro - ken peace,



1. With long - ing heart and soul, "Thy will be done."
2. By draw - ing all to thee, O Prince of peace;
3. Back to the Church which still that faith doth keep;
4. One with thy saints in one un - bound - ed love;



1. O may we all one bread, one bod - y be,
2. Thus may we all one bread, one bod - y be,
3. Soon may we all one bread, one bod - y be,
4. More bless - ed still in peace and love to be



- 1.-3. Through this blest sac - ra - ment of u - ni - ty.
4. One with the Trin - i - ty in u - ni - ty.

William H. Turton, 1856–1938

William H. Monk, 1823–1889, alt.

TRANSFER OF THE MOST BLESSED SACRAMENT

*Verses 1-4 are repeated as necessary until the procession reaches the place of repose.
Verses 5-6 are sung while the priest, kneeling, incenses the Blessed Sacrament. Then the
Blessed Sacrament is placed in the tabernacle of repose.*



1. Pan - ge lin - gua glo - ri - ó - si,
2. No - bis da - tus, no - bis na - tus
3. In su - pré - mae no - cte coe - nae,
4. Ver - bum ca - ro, pa - nem ve - rum
5. Tan - tum er - go Sa - cra - mén - tum
6. Ge - ni - tó - ri, Ge - ni - tó - que



1. Cór - po - ris my - sté - ri - um,
2. Ex in - tá - cta Vír - gi - ne,
3. Re - cúm - bens cum frá - tri - bus,
4. Ver - bo car - nem éf - fi - cit:
5. Ve - ne - ré - mur cér - nu - i:
6. Laus et ju - bi - lá - ti - o,



1. San - gui - nís - que pre - ti - ó - si,
2. Et in mun - do con - ver - sá - tus,
3. Ob - ser - vá - ta le - ge ple - ne
4. Fit - que san - guis Chri - sti me - rum,
5. Et an - tí - quum do - cu - mén - tum
6. Sa - lus, ho - nor, vir - tus quo - que

(continues on next page)



GOOD FRIDAY

PASSION OF THE LORD

LITURGY OF THE WORD

FIRST READING 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.

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



Fa - ther, in - to your hands I com-mend my spi-rit.

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Music: Michael Accurso, © 2019, Liturgical Music Source. All rights reserved.

In you, O LORD, I take refuge; let me never be put to shame. In your justice rescue me. Into your hands I commend my spirit; you will redeem me, O LORD, O faithful God.

For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered

dead; I am like a dish that is broken.

But my trust is in you, O LORD; I say, “You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors.”

Let your face shine upon your servant; save me in your kindness. Take courage and be stouthearted, all you who hope in the LORD.

SECOND READING 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.

GOSPEL ACCLAMATION



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Music for the Response: Traditional. Verse: Adrian Batten, ed. Michael Accurso.

Christ became obedient to the point of death, even death
on a cross. Because of this, God greatly exalted him and
bestowed on him the name which is above every other name.

GOSPEL 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 there was 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.

HOMILY

SOLEMN INTERCESSIONS

I. For Holy Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

Prayer in silence. Then the Priest says:

Almighty ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church,

spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord. Amen.

II. For the Pope

Let us pray also for our most Holy Father Pope Francis., that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Prayer in silence. Then the Priest says:

Almighty ever-living God, by whose decree all things are founded, look with favor on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord. Amen.

III. For all orders and degrees of the faithful

Let us pray also for our Archbishop Gregory Hartmayer, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

Prayer in silence. Then the Priest says:

Almighty ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord. Amen.

IV. For catechumens

Let us pray also for our catechumens,

that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

Prayer in silence. Then the Priest says:

Almighty ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of our catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord. Amen.

V. For the unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

Prayer in silence. Then the Priest says:

Almighty ever-living God, who gather what is scattered and keep

together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord. Amen.

VI. For the Jewish people

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

Prayer in silence. Then the Priest says:

Almighty ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord. Amen.

VII. For those who do not believe in Christ

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest says:

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord. Amen.

VIII. For those who do not believe in God

Let us pray also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

Prayer in silence. Then the Priest says:

Almighty ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who

believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord. Amen.

IX. For those in public office

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

Prayer in silence. Then the Priest says:

Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favor, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your

gift be made secure. Through Christ our Lord. Amen.

X. For those in tribulation

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travelers safety, to pilgrims return, health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says:

Almighty ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord. R. Amen.

COLLECTION FOR THE HOLY LAND SING, MY TONGUE, THE SONG OF TRIUMPH



1. Sing, my tongue, the song of tri - umph,
 2. He en - dured the nails, the spit - ting,
 3. Faith - ful Cross, a - bove all oth - er,
 4. Bend your boughs, O Tree of glo - ry!



Tell the sto - ry far and wide;
 Vin - e - gar and spear and reed;
 One and on - ly no - ble tree,
 All you rig - id branch - es, bend!



Tell of dread and fi - nal bat - tle,
 From that ho - ly bod - y bro - ken
 None in fo - liage, none in blos - som,
 For a while the an - cient tem - per



Sing of Sav - ior cru - ci - fied;
 Blood and wa - ter forth pro - ceed:
 None in fruit your peer may be;
 That your birth be - stowed, sus - pend;



How up - on the cross a vic - tim
 Earth and stars and sky and o - cean
 Sweet the wood and sweet the i - ron
 And the King of earth and heav - en




Van - quish - ing in death he died.
 By that flood from stain are freed.
 And your load, most sweet is he.
 Gent - ly on your bos - om tend.

Text: *Pange, lingua, gloriosi lauream certaminis*; Venantius Fortunatus, c.530-609; tr. from *The Three Days*, 1981
 Tune: PICARDY, 8 7 8 7 8 7, French Carol; harm. by Richard Proulx, b.1937

ADORATION OF THE HOLY CROSS


SHOWING OF THE HOLY CROSS

Deacon or cantor:



Be - hold the wood of the Cross, on which hung the salvation of the world.

Assembly:



Come, _____ let us _____ a - dore. _____

O VOS OMNES - VICTORIA

<i>O vos omnes qui transitis per viam,</i>	O all you who walk by on the road,
<i>attendite et videte:</i>	attend and see:
<i>Si est dolor similis sicut dolor meus.</i>	If there be any sorrow like my sorrow.
<i>Attendite, universi populi,</i>	Attend, all people of the world,
<i>et videte dolorem meum.</i>	and see my sorrow:
<i>Si est dolor similis sicut dolor meus.</i>	If there be any sorrow like my sorrow.

HOLY COMMUNION

COMMUNION MOTET WERE YOU THERE? - ARR. QUIGLEY

Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble.
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?

COMMUNION HYMN O SACRED HEAD SURROUNDED



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

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

1. wound - ed, Re - viled and put to scorn!
 2. rig - or, Be - reav - ing thee of life;
 3. pas - sion, Un - wor - thy though I be:

1. Death's pal - lid hue comes o'er thee, The
 2. O ag - o - ny and dy - ing! O
 3. Be - neath thy cross a - bid - ing For -

1. glow of life de - cays, Yet an - gel hosts a -
 2. love to sin - ners free! Je - sus, all grace sup -
 3. ev - er would I rest, In thy dear love con -

1. dore thee, And trem - ble as they gaze.
 2. ply - ing, O turn thy face on me.
 3. fid - ing, And with thy pres - ence blest.

Paul Gerhardt, 1607–1676
 Tr. composite

Hans L. Hassler, 1564–1612

PRAYER OVER THE PEOPLE

After genuflecting to the Cross, we depart in silence.



GREAT EASTER VIGIL

SOLEMN BEGINNING OF THE VIGIL

THE BLESSING OF THE FIRE AND THE PREPARATION OF THE CANDLE

PROCESSION LUMEN CHRISTI



The light of Christ. | Thanks be to God.

EXSULTET

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice, arrayed with the lightning of his glory, let this holy building

shake with joy, filled with the mighty voices of the peoples.

Therefore, dearest friends, standing in the awesome glory of this holy light, invoke with me, I ask you, the mercy of God almighty, that he, who has been pleased to number me, though unworthy, among the Levites, may pour into me his light unshadowed, that I may sing this candle's perfect praises.

V. The Lord be with you.

R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just, with ardent love of mind and heart and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father, and, pouring out his own dear Blood, wiped clean the record of our ancient sinfulness.

These, then, are the feasts of Passover, in which is slain the Lamb, the one true Lamb, whose Blood anoints the doorposts of believers.

This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea.

This is the night that with a pillar of fire banished the darkness of sin.

This is the night that even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, leading them to grace and joining them to

his holy ones.

This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld.

Our birth would have been no gain, had we not been redeemed.

O wonder of your humble care for us! O love, O charity beyond all telling, to ransom a slave you gave away your Son! O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer!

O truly blessed night, worthy alone to know the time and hour when Christ rose from the underworld!

This is the night of which it is written: The night shall be as bright as day, dazzling is the night for me, and full of gladness.

The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty. On this, your night of grace, O holy Father, accept this candle, a solemn offering, the work of bees and of your servants' hands, an evening sacrifice of praise, this gift from your most holy Church.

But now we know the praises of this pillar, which glowing fire ignites for God's honor, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious.

O truly blessed night, when things of heaven are wed to those of earth, and divine to the human.

Therefore, O Lord, we pray you that this candle, hallowed to the honor of your name, may persevere

undimmed, to overcome the darkness of this night.

Receive it as a pleasing fragrance, and let it mingle with the lights of heaven.

May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever. Amen.

LITURGY OF THE WORD

FIRST READING 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 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

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,

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.



You fixed the earth upon its
foundation, not to be moved forever;
with the ocean, as with a garment,

You send forth springs into the
watercourses that wind among the
mountains. Beside them the birds
of heaven dwell; from among the
branches they send forth their song.

You water the mountains from your palace; the earth is replete with the fruit of your works. You raise grass for the cattle, and vegetation for man's use, Producing bread from the earth.

How manifold are your works, O LORD! In wisdom you have wrought them all— the earth is full of your creatures. Bless the LORD, O my soul!

PRAYER

SECOND READING 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. 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

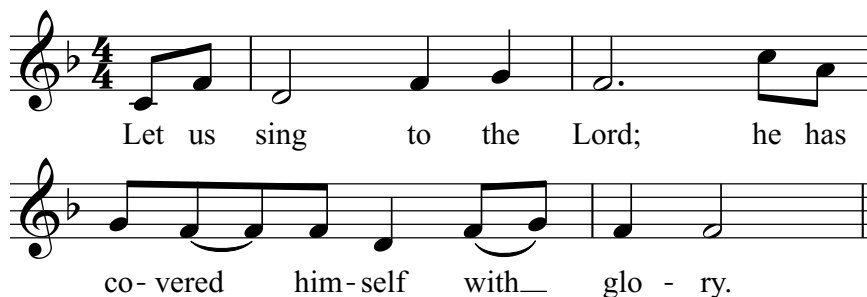
panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians.

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.

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.

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



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I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea. My strength and my courage is the LORD, and he has been my savior. He is my God, I praise him; the God of my father, I extol him.

The LORD is a warrior, LORD is his name! Pharaoh's chariots and army he hurled into the sea; the elite of his officers were submerged in the Red Sea.

The flood waters covered them, they sank into the depths like a stone. Your right hand, O LORD, magnificent in power, your right hand, O LORD, has shattered the enemy.

You brought in the people you redeemed and planted them on the mountain of your inheritance the place where you made your seat, O LORD, the sanctuary, LORD, which your hands established. The LORD shall reign forever and ever.

PRAYER

THIRD READING EZEKIEL 36:16-17A, 18-28

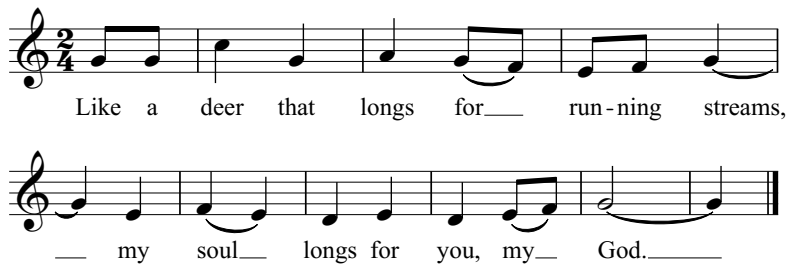
The word of the LORD came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among 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.

RESPONSORIAL PSALM 42:3, 5; 43:3, 4



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Athirst is my soul for God, the living God. When shall I go and behold the face of God?

I went with the throng and led them in procession to the house of God, Amid loud cries of joy and thanksgiving, with the multitude keeping festival.

Send forth your light and your fidelity; they shall lead me on And bring me to your holy mountain, to your dwelling-place.

Then will I go in to the altar of God, the God of my gladness and joy; then will I give you thanks upon the harp, O God, my God!

GLORIA FROM COMMUNITY MASS



The musical score is written on ten staves of music. The first staff begins with a treble clef and a 4/4 time signature. The second staff has a 2/4 time signature. The third staff has a 4/4 time signature. The fourth staff has a 4/4 time signature. The fifth staff has a 4/4 time signature. The sixth staff has a 3/4 time signature. The seventh staff has a 4/4 time signature. The eighth staff has a 4/4 time signature. The ninth staff has a 4/4 time signature. The tenth staff has a 4/4 time signature. The lyrics are written below the staves, aligned with the notes.

Glo - ry to God in the
high-est, and peace to his peo-ple on earth. Lord God, heav-en-ly
King, al - might - y God and Fa-ther, We wor - ship you, we
give you thanks, we praise you for your glo-ry.
Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord, God,
Lamb of God, you take a - way the sin of the world: have
mer-cy on us; You are seat - ed at the
right hand of the Fa-ther: re - ceive our pray'r, re -

ceive, re - ceive our pray'r.

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.

Music: *A Community Mass*, Richard Proulx, © 1971, 1977, GIA Publications, Inc.

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.

GREAT ALLELUIA



Music: Chant. Mode VIII: *Graduale Romanum*. 1974.

RESPONSORIAL PSALM 118: 1-2, 16-17, 22-23



Mode VI

Give thanks to the LORD, for he is good, for his mercy endures forever. Let the house of Israel say, "His mercy endures forever."

The right hand of the LORD has struck with power; the right hand of the LORD is exalted. I shall not

die, but live, and declare the works of the LORD.

The stone the builders rejected has become the cornerstone. By the LORD has this been done; it is wonderful in our eyes.

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.

HOMILY

BAPTISM

LITANY OF SAINTS



Cantor Lord, have mer-cy. *All* Lord, have mer-cy. *Cantor* Christ, have mer-cy.

All Christ, have mer-cy. *Cantor* Lord, have mer-cy. *All* Lord, have mer-cy.

Cantor Holy Mary, Mother of God, pray for us. *All* Mi - chael, pray for us.

Holy Mary, Mother of	God,	pray for us.
Saint	Mi - chael,	pray for us.
Holy Angels of	God,	pray for us.
Saint John the	Bap - tist,	pray for us.
Saint	Jo - seph,	pray for us.
Saint Peter and Saint	Paul,	pray for us.
Saint	An - drew,	pray for us.
Saint	John,	pray for us.
Saint Mary	Mag - da - lene,	pray for us.
Saint	Ste - phen,	pray for us.
Saint Ignatius of	An - ti - och,	pray for us.
Saint	Law - rence,	pray for us.
Saint Perpetua and Saint Fe -	li - ci - ty,	pray for us.
Saint	Ag - nes,	pray for us.
Saint	Gre - go - ry,	pray for us.
Saint Au -	gus - tine,	pray for us.
Saint Atha -	na - sius,	pray for us.
Saint	Ba - sil,	pray for us.
Saint	Mar - tin,	pray for us.
Saint	Ben - e - dict,	pray for us.
Saint Francis and Saint	Dom - i - nic,	prav for us.

Cantor Lord, be mer - ci - ful, *All* Lord, de - liv - er us, we pray.

Cantor  *All* 

From all e - vil, Lord, de - liv - er us, we pray.
From ev - 'ry sin,
From ever - last-ing death,
By your In - car - na-tion,
By your Death and Res-ur - rec-tion,
By the outpouring of the Ho - ly Spir - it,

Cantor *All*

Be merciful to us sin - ners. Lord, we ask you, hear our prayer.

Bring these chosen ones
to new birth by the grace of Bap - tism.

Make this font holy by your
grace for the new birth of your chil - dren.
Jesus, Son of the liv-ing God.

Cantor *All*

Christ, hear us. Christ, hear us.

The image shows a musical staff with a treble clef and a key signature of one sharp (F#). The staff is divided into two parts by a double bar line. The first part is labeled 'Cantor' and the second part is labeled 'All'. Both parts contain the same musical notation: a half note on G4, a quarter note on A4, and a quarter note on B4, all beamed together. Below the staff, the lyrics 'Christ, hear us.' are written for both parts.

Cantor *All*

Christ, gra - cious - ly hear us. Christ, gra - cious - ly hear us.

BLESSING OF THE BAPTISMAL WATER

Springs of water, bless the Lord!
Give Him glory and praise forever!

RENUNCIATION OF SIN AND PROFESSION OF FAITH

BAPTISM

PRESENTATION OF A LIGHTED CANDLE

RENEWAL OF BAPTISMAL PROMISES

Priest: Do you renounce Satan?
All: I do.

the right hand of the Father?
All: I do.

Priest: And all his works?
All: I do.

Priest: And all his empty show?
All: I do.

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

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth?
All: I do.

All: I do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at

Priest: And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life.

All: Amen.

SPRINKLING RITE VIDI AQUAM

Vidi aquam egredientem de templo, a latere dextro, alleluja: Et omnes, ad quos pervenit aqua ista, salvi facti sunt et dicent, alleluja. Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

I saw water flowing from the temple, on the right side, alleluia: And all to whom that water came have been saved, and they will say, alleluia. Worship the Lord, for he is good: for his mercy is forever. Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

CELEBRATION OF RECEPTION

PROFESSION BY THE CANDIDATES

ACT OF RECEPTION

CONFIRMATION OF THE NEWLY-BAPTIZED AND RECEIVED

UNIVERSAL PRAYER

LITURGY OF THE EUCHARIST

OFFERTORY HYMN JESUS CHRIST IS RISEN TODAY



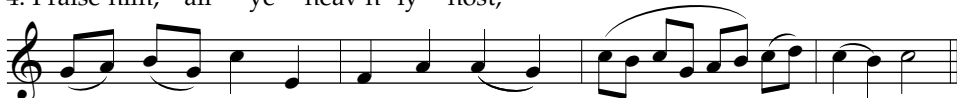
1. Je - sus Christ is ris'n to - day,
2. Hymns of praise then let us sing,
3. But the pains which he en - dured, Al - le - lu - ia!
4. Sing we to our God a - bove,



1. Sons of men and an - gels say
2. Un - to Christ our heav'n'ly King
3. Our sal - va - tion have pro - cured; Al - le - lu - ia!
4. Praise e - ter - nal as his love;



1. Who did once up - on the cross,
2. Who en - dured the cross and grave,
3. Now he reigns a - bove as King, Al - le - lu - ia!
4. Praise him, all ye heav'n - ly host,



1. Suf - fer to re - deem our loss.
2. Sin - ners to re - deem and save.
3. Where the an - gels ev - er sing. Al - le - lu - ia!
4. Fa - ther, Son, and Ho - ly Ghost.

Surrexit Christus hodie

Lyra Davidica, London, 1708

The Compleat Psalmist, London, 1749

Vs. 4: Charles Wesley, 1707–1788

Lyra Davidica, London, 1708

Psalmodia Evangelica, London, 1789

SANCTUS FROM MASS OF TRANSFIGURATION

San-ctus, San-ctus, San-ctus Do-mi-nus De-us

Sa-ba-oth. Ple-ni sunt cae-li et ter-ra glo-ri-a tu-a.

Ho-san-na in ex-cel-sis. Be-ne-di-ctus qui ve-nit in

no-mi-ne Do-mi-ni. Ho-san-na in ex-cel-sis.

MYSTERUM FIDEI FROM MASS OF TRANSFIGURATION

We pro-claim your Death, O Lord, and pro-fess your

Res-ur-rec-tion un-til you come a-gain.

SIGN OF PEACE

GREAT AMEN FROM MASS OF TRANSFIGURATION

A-men. A-men. A - men.

AGNUS DEI FROM MASS OF TRANSFIGURATION



A-gnus De - i, qui tol - lis pec - ca - ta mun - di:
mi - se - re - re no - bis. A-gnus De - i, qui
tol - lis pec - ca - ta mun - di: do - na no - bis pa - cem.

COMMUNION MOTET SICUT CERVUS - PALESTRINA

<i>Sicut cervus desiderat ad fontes aquarum,</i>		As the deer longs for streams of water,
<i>ita desiderat anima mea ad te, Deus.</i>		So longs my soul for thee, O God.

COMMUNION MOTET HAEC DIES - BYRD


<i>Haec dies quam fecit Dominus:</i>		This is the day the Lord hath made:
<i>exultemus et laetemur in ea, alleluia.</i>		let us be glad and rejoice, alleluia.

CONCLUDING RITES

GREETING

SOLEMN BLESSING AND DISMISSAL

Deacon or priest:



Go in the peace of Christ, al-le-lu - ia, al-le - lu - ia.

Assembly:

Thanks be to God, al-le-lu - ia, al-le - lu - ia.

RECESSIONAL HYMN HALLELUJAH FROM MESSIAH - HANDEL

Hallelujah! Hallelujah!
For the Lord God omnipotent reigneth.
Hallelujah! Hallelujah!

The kingdom of this world
is become the kingdom of our Lord,
and of His Christ, and of His Christ;
And He shall reign for ever and ever,
King of kings, and Lord of lords.
and He shall reign for ever and ever,
Hallelujah! Hallelujah!

And He shall reign for ever and ever,
King of kings! and Lord of lords!
And He shall reign for ever and ever,
Hallelujah!

CLERGY OF THE CATHEDRAL

ARCHBISHOP OF ATLANTA

Most Rev. Gregory J. Hartmayer, OFM CONV

AUXILIARY BISHOPS

Most Rev. Joel Konzen, sm
Most Rev. Bernard Shlesinger III
Most Rev. John Nhàn Trần

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Rev. Jared Kleinwaechter

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Rev. Mr. Chris Andronaco
Rev. Mr. Sam Fraundorf
Rev. Mr. Bruce Goodwin
Rev. Mr. John McManus, JCL



CATHEDRAL *of* CHRIST THE KING