

IESUS NAZARENVS REX IVDÆORVM

CELEBRATING THE EUCHARIST

Holy Week



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The Order of Mass

THE INTRODUCTORY RITES

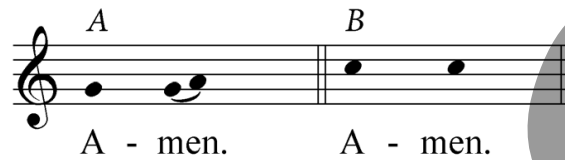
ENTRANCE CHANT

STAND

SIGN OF THE CROSS

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

People: **Amen.**



GREETING

A Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

People: **And with your spirit.**

B Priest: Grace to you and peace from God our Father
and the Lord Jesus Christ.

People: **And with your spirit.**

C Priest: The Lord be with you.

People: **And with your spirit.**



PENITENTIAL ACT

Priest: Brethren (brothers and sisters), let us acknowledge
our sins,
and so prepare ourselves to celebrate the sacred
mysteries. (Pause)

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

And, striking their breast, they say:

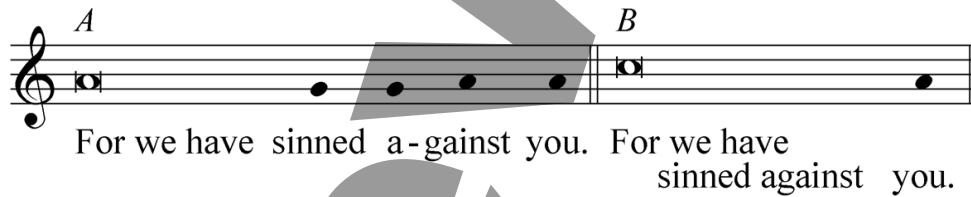
through my fault, through my fault,
through my most grievous fault;

Then they 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.

B Priest: Have mercy on us, O Lord.

People: For we have sinned against you.



Priest: Show us, O Lord, your mercy.

People: And grant us your salvation.



C Priest (Deacon or another minister):
You were sent to heal the contrite of heart:
Lord, have mercy. **Or:** Kyrie, eleison.

People: Lord, have mercy. **Or:** Kyrie, eleison.

Priest: You came to call sinners:
Christ, have mercy. **Or:** Christe, eleison.

People: Christ, have mercy. **Or:** Christe, eleison.

Priest: You are seated at the right hand of the Father to
intercede for us:

Lord, have mercy. **Or:** Kyrie, eleison.

People: Lord, have mercy. **Or:** Kyrie, eleison.

A *Or:*

Lord, have mer - cy. Kýrie, e - lé - i - son.
Christ, have mer - cy. Christe, e - lé - i - son.
Lord, have mer - cy. Kýrie, e - lé - i - son.

B *Or:*

Lord, have mer - cy. Kýrie, elé - ison.
Christ, have mer - cy. Christe, elé - ison.
Lord, have mer - cy. Kýrie, elé - ison.

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

People: Amen.

KYRIE

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

℣. Lord, have mercy. ℟. Lord, have mercy.
℣. Christ, have mercy. ℟. Christ, have mercy.
℣. Lord, have mercy. ℟. Lord, have mercy.

Or:

℣. Kyrie, eleison. ℟. Kyrie, eleison.
℣. Christe, eleison. ℟. Christe, eleison.
℣. Kyrie, eleison. ℟. Kyrie, eleison.

Or:

Ký - ri - e, e - lé - i - son. Lord, have mer - cy.
Or:
Chri - ste, e - lé - i - son. Christ, have mer - cy.

Or:

Ky - ri - e, e - lé - i - son. Lord, have mer - cy.

Alternate ending

Ky - ri - e, e - lé - i - son.

GLORIA

All: Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.



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 - 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.

8 The Order of Mass

COLLECT (OPENING PRAYER)

Priest: Let us pray.

All pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

THE LITURGY OF THE WORD

FIRST READING

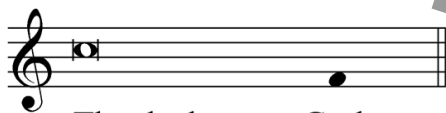
SIT

Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All: Thanks be to God.



RESPONSORIAL PSALM

The psalmist or cantor sings or says the Psalm, with the people making the response.

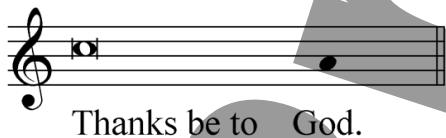
SECOND READING

After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All: Thanks be to God.



ACCLAMATION BEFORE THE GOSPEL

STAND

There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.





Palm Sunday of the Lord's Passion

THE COMMEMORATION OF THE LORD'S ENTRANCE
INTO JERUSALEM

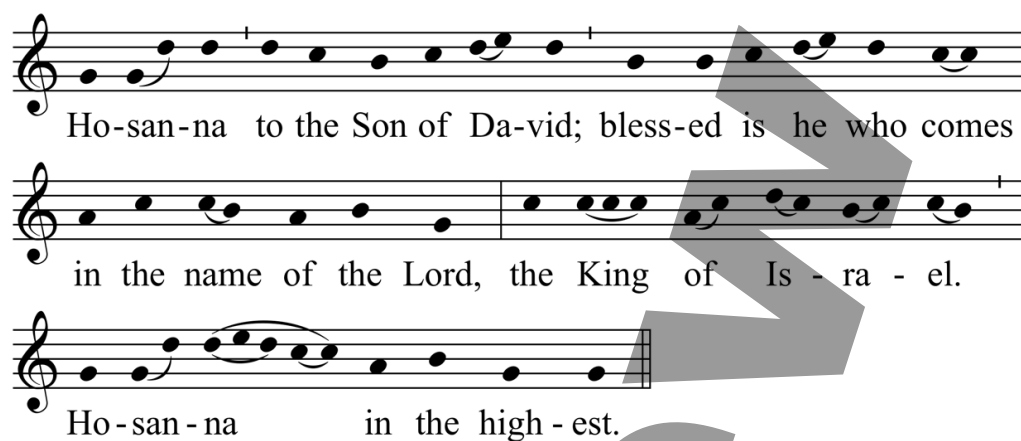
FIRST FORM: THE PROCESSION

At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to where the procession will go. The faithful hold branches in their hands.

ANTIPHON

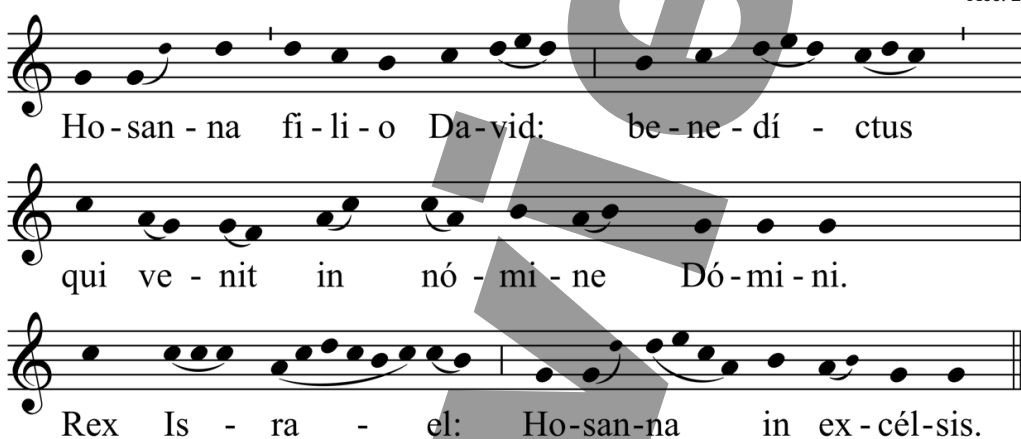
Hosanna to the Son of David;
blessed is he who comes in the name of the Lord, the King
of Israel.

Hosanna in the highest.



Ho-san-na to the Son of Da-vid; bless-ed is he who comes
in the name of the Lord, the King of Is - ra - el.
Ho-san-na in the high - est.

or:



Ho-san - na fi - li - o Da-vid: be - ne - dí - ctus
qui ve - nit in nó - mi - ne Dó - mi - ni.
Rex Is - ra - el: Ho-san-na in ex - cé - sis.

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Dear brethren (brothers and sisters),
since the beginning of Lent until now
we have prepared our hearts by penance and charitable works.
Today we gather together to herald with the whole Church
the beginning of the celebration
of our Lord's Paschal Mystery,
that is to say, of his Passion and Resurrection.
For it was to accomplish this mystery
that he entered his own city of Jerusalem.
Therefore, with all faith and devotion,
let us commemorate
the Lord's entry into the city for our salvation,
following in his footsteps,
so that, being made by his grace partakers of the Cross,
we may have a share also in his Resurrection and in his life.

A Let us pray.
Almighty ever-living God,
sanctify ✝ these branches with your blessing,
that we, who follow Christ the King in exultation,
may reach the eternal Jerusalem through him.
Who lives and reigns for ever and ever. **All: Amen.**

B Increase the faith of those who place their hope in you, O God,
and graciously hear the prayers of those who call on you,
that we, who today hold high these branches
to hail Christ in his triumph,
may bear fruit for you by good works accomplished in him.
Who lives and reigns for ever and ever. **All: Amen.**

Year A (L 37-A): 2014, 2017, 2020, etc.

GOSPEL Matthew 21:1-11

✝ A reading from the holy Gospel according to Matthew

All: Glory to you, O Lord.

When Jesus and the disciples drew near Jerusalem
and came to Bethphage on the Mount of Olives,
Jesus sent two disciples, saying to them,
“Go into the village opposite you,
and immediately you will find an ass tethered,
and a colt with her.

Untie them and bring them here to me.

And if anyone should say anything to you, reply,

‘The master has need of them.’

Then he will send them at once.”

This happened so that what had been spoken through
the prophet
might be fulfilled:

“Say to daughter Zion,

‘Behold, your king comes to you,

meek and riding on an ass,

and on a colt, the foal of a beast of burden.’”

The disciples went and did as Jesus had ordered them.

**They brought the ass and the colt and laid their cloaks
over them,
and he sat upon them.**

**The very large crowd spread their cloaks on the road,
while others cut branches from the trees
and strewed them on the road.**

**The crowds preceding him and those following
kept crying out and saying:**

**“Hosanna to the Son of David;
blessed is he who comes in the name of the Lord;
hosanna in the highest.”**

**And when he entered Jerusalem
the whole city was shaken and asked, “Who is this?”**

**And the crowds replied,
“This is Jesus the prophet, from Nazareth in Galilee.”**

The Gospel of the Lord. All: Praise to you, Lord Jesus Christ.

Year B (L 37-B): 2012, 2015, 2018, etc.

GOSPEL (Option A) Mark 11:1-10

✠ A reading from the holy Gospel according to Mark

All: Glory to you, O Lord.

**When Jesus and his disciples drew near to Jerusalem,
to Bethphage and Bethany at the Mount of Olives,
he sent two of his disciples and said to them,
“Go into the village opposite you,
and immediately on entering it,
you will find a colt tethered on which no one has ever sat.**

Untie it and bring it here.

**If anyone should say to you,
‘Why are you doing this?’ reply,
‘The Master has need of it
and will send it back here at once.’”**

**So they went off
and found a colt tethered at a gate outside on the street,
and they untied it.**

Some of the bystanders said to them,
“What are you doing, untying the colt?”
They answered them just as Jesus had told them to,
and they permitted them to do it.
So they brought the colt to Jesus
and put their cloaks over it.
And he sat on it.
Many people spread their cloaks on the road,
and others spread leafy branches
that they had cut from the fields.
Those preceding him as well as those following kept
crying out:
“Hosanna!
Blessed is he who comes in the name of the Lord!
Blessed is the kingdom of our father David that
is to come!
Hosanna in the highest!”

The Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

Or:

GOSPEL (Option B) John 12:12-16

✠ A reading from the holy Gospel according to John

All: Glory to you, O Lord.

When the great crowd that had come to the feast heard
that Jesus was coming to Jerusalem,
they took palm branches and went out to meet him,
and cried out:

“Hosanna!
Blessed is he who comes in the name of the Lord,
the king of Israel.”

Jesus found an ass and sat upon it, as is written:

*Fear no more, O daughter Zion;
see, your king comes, seated upon an ass's colt.*

His disciples did not understand this at first,
but when Jesus had been glorified

they remembered that these things were written about
him
and that they had done this for him.

The Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

Year C (L 37-C): 2013, 2016, 2019, etc.

GOSPEL Luke 19:28-40

✠ A reading from the holy Gospel according to Luke

All: Glory to you, O Lord.

Jesus proceeded on his journey up to Jerusalem.

As he drew near to Bethphage and Bethany

at the place called the Mount of Olives,

he sent two of his disciples.

He said, "Go into the village opposite you,

and as you enter it you will find a colt tethered

on which no one has ever sat.

Untie it and bring it here.

And if anyone should ask you,

"Why are you untying it?"

you will answer,

"The Master has need of it."

So those who had been sent went off

and found everything just as he had told them.

And as they were untying the colt, its owners said to them,

"Why are you untying this colt?"

They answered,

"The Master has need of it."

So they brought it to Jesus,

threw their cloaks over the colt,

and helped Jesus to mount.

As he rode along,

the people were spreading their cloaks on the road;

and now as he was approaching the slope of the

Mount of Olives,

the whole multitude of his disciples
began to praise God aloud with joy
for all the mighty deeds they had seen.

They proclaimed:

“Blessed is the king who comes
in the name of the Lord.

Peace in heaven
and glory in the highest.”

Some of the Pharisees in the crowd said to him,

“Teacher, rebuke your disciples.”

He said in reply,

“I tell you, if they keep silent,
the stones will cry out!”

The Gospel of the Lord. All: Praise to you, Lord Jesus Christ.

PROCESSION WITH THE BLESSED BRANCHES

After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:

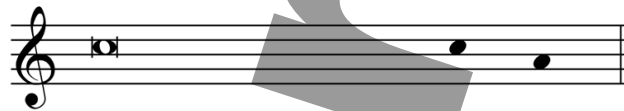
Dear brethren (brothers and sisters),
like the crowds who acclaimed Jesus in Jerusalem,
let us go forth in peace.

or:

Let us go forth in peace

In this latter case, all respond:

In the name of Christ. Amen.



In the name of Christ. A - men.

As the Procession moves forward, suitable chants in honor of Christ the King are sung by the choir and people.

Acc. 3

The chil - dren of the He - brews,* wav - ing ol - ive

branch - es, went to meet the Lord, cry - ing a - loud:

Ho - san - na in the high - est.

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or:

Acc. 4

Glo - ry and hon - or and praise be to you,

King Christ the Re - deem - er. Chil - dren long a - go, in their

win - ing way, raised their lov - ing cry: "Ho - san - na."

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or:

Acc. 5

Ho - san - na, ho - san - na, ho - san - na

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

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

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**every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.**

The word of the Lord. All: Thanks be to God.

VERSE BEFORE THE GOSPEL (Philippians 2:8-9)

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 name.

GOSPEL

Year A: 2014, 2017, 2020, etc. (p. 44)

Year B: 2012, 2015, 2018, etc. (p. 56)

Year C: 2013, 2016, 2019, etc. (p. 66)

YEAR A Matthew 26:14—27:66 *or* Shorter Form [] Matthew
27:11-54

The symbols in the following passion narrative represent:

- C. Narrator;
- ✝ Christ;
- S. speakers other than Christ;
- SS. groups of speakers.

The Passion of our Lord Jesus Christ according to Matthew

- C.** One of the Twelve, who was called Judas Iscariot,
went to the chief priests and said,
- S.** “What are you willing to give me
if I hand him over to you?”
- C.** They paid him thirty pieces of silver,
and from that time on he looked for an opportunity
to hand him over.

On the first day of the Feast of Unleavened Bread,
the disciples approached Jesus and said,

- SS.** “Where do you want us to prepare
for you to eat the Passover?”

- C. He said,
✠ “Go into the city to a certain man and tell him,
“The teacher says, “My appointed time draws near;
in your house I shall celebrate the Passover with
my disciples.””
- C. The disciples then did as Jesus had ordered,
and prepared the Passover.
- When it was evening,
he reclined at table with the Twelve.
And while they were eating, he said,
✠ “Amen, I say to you, one of you will betray me.”
- C. Deeply distressed at this,
they began to say to him one after another,
S. “Surely it is not I, Lord?”
- C. He said in reply,
✠ “He who has dipped his hand into the dish with me
is the one who will betray me.
The Son of Man indeed goes, as it is written of him,
but woe to that man by whom the Son of Man is
betrayed.
It would be better for that man if he had never been
born.”
- C. Then Judas, his betrayer, said in reply,
S. “Surely it is not I, Rabbi?”
- C. He answered,
✠ “You have said so.”
- C. While they were eating,
Jesus took bread, said the blessing,
broke it, and giving it to his disciples said,
✠ “Take and eat; this is my body.”
- C. Then he took a cup, gave thanks, and gave it to
them, saying,
✠ “Drink from it, all of you,
for this is my blood of the covenant,
which will be shed on behalf of many
for the forgiveness of sins.

I tell you, from now on I shall not drink this fruit of
the vine
until the day when I drink it with you new
in the kingdom of my Father.”

C. Then, after singing a hymn,
they went out to the Mount of Olives.

Then Jesus said to them,

✠ “This night all of you will have your faith in me
shaken,
for it is written:
I will strike the shepherd,
and the sheep of the flock will be dispersed;
but after I have been raised up,
I shall go before you to Galilee.”

C. Peter said to him in reply,

S. “Though all may have their faith in you shaken,
mine will never be.”

C. Jesus said to him,

✠ “Amen, I say to you,
this very night before the cock crows,
you will deny me three times.”

C. Peter said to him,

S. “Even though I should have to die with you,
I will not deny you.”

C. And all the disciples spoke likewise.

Then Jesus came with them to a place called
Gethsemane,
and he said to his disciples,

✠ “Sit here while I go over there and pray.”

C. He took along Peter and the two sons of Zebedee,
and began to feel sorrow and distress.

Then he said to them,

✠ “My soul is sorrowful even to death.
Remain here and keep watch with me.”

- C.** He advanced a little and fell prostrate in prayer,
saying,
- ✝** “My Father, if it is possible,
let this cup pass from me;
yet, not as I will, but as you will.”
- C.** When he returned to his disciples he found them
asleep.
He said to Peter,
- ✝** “So you could not keep watch with me for one hour?
Watch and pray that you may not undergo the test.
The spirit is willing, but the flesh is weak.”
- C.** Withdrawing a second time, he prayed again,
- ✝** “My Father, if it is not possible that this cup pass
without my drinking it, your will be done!”
- C.** Then he returned once more and found them asleep,
for they could not keep their eyes open.
He left them and withdrew again and prayed a third
time,
saying the same thing again.
Then he returned to his disciples and said to them,
- ✝** “Are you still sleeping and taking your rest?
Behold, the hour is at hand
when the Son of Man is to be handed over to sinners.
Get up, let us go.
Look, my betrayer is at hand.”
- C.** While he was still speaking,
Judas, one of the Twelve, arrived,
accompanied by a large crowd, with swords and
clubs,
who had come from the chief priests and the
elders of the people.
His betrayer had arranged a sign with them, saying,
- S.** “The man I shall kiss is the one; arrest him.”
- C.** Immediately he went over to Jesus and said,
- S.** “Hail, Rabbi!”
- C.** and he kissed him.

MONDAY OF HOLY WEEK

ENTRANCE ANTIPHON (Cf. Psalm 35[34]:1-2; 140[139]:8)

Contend, O Lord, with my contenders;
fight those who fight me.
Take up your buckler and shield;
arise in my defense, Lord, my mighty help.

COLLECT

Grant, we pray, almighty God,
that, though in our weakness we fail,
we may be revived through the Passion of your Only Begotten Son.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **All: Amen.**

READING I (L 257) **Isaiah 42:1-7**

A reading from the Book of the Prophet Isaiah

**Here is my servant whom I uphold,
my chosen one with whom I am pleased,
Upon whom I have put my Spirit;
he shall bring forth justice to the nations,
Not crying out, not shouting,
not making his voice heard in the street.
A bruised reed he shall not break,
and a smoldering wick he shall not quench,
Until he establishes justice on the earth;
the coastlands will wait for his teaching.**

**Thus says God, the LORD,
who created the heavens and stretched them out,
who spreads out the earth with its crops,
Who gives breath to its people
and spirit to those who walk on it:
I, the LORD, have called you for the victory of justice,
I have grasped you by the hand;
I formed you, and set you
as a covenant of the people,
a light for the nations,**

To open the eyes of the blind,
to bring out prisoners from confinement,
and from the dungeon, those who live in darkness.

The word of the Lord. **All:** Thanks be to God.

RESPONSORIAL PSALM 27

Acc. 11



The Lord is my light and my sal - va - tion.

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Psalm 27:1, 2, 3, 13-14

R₇. (1a) The Lord is my light and my salvation.

The LORD is my light and my salvation;
whom should I fear?

The LORD is my life's refuge;
of whom should I be afraid? **R₇.**

When evildoers come at me
to devour my flesh,
My foes and my enemies
themselves stumble and fall. **R₇.**

Though an army encamp against me,
my heart will not fear;
Though war be waged upon me,
even then will I trust. **R₇.**

I believe that I shall see the bounty of the LORD
in the land of the living.

Wait for the LORD with courage;
be stouthearted, and wait for the LORD. **R₇.**

VERSE BEFORE THE GOSPEL

Hail to you, our King;
you alone are compassionate with our faults.

GOSPEL John 12:1-11

✠ A reading from the holy Gospel according to John

Six days before Passover Jesus came to Bethany,
where Lazarus was, whom Jesus had raised from the
dead.

They gave a dinner for him there, and Martha served,
while Lazarus was one of those reclining at table with
him.

Mary took a liter of costly perfumed oil
made from genuine aromatic nard
and anointed the feet of Jesus and dried them with
her hair;

the house was filled with the fragrance of the oil.

Then Judas the Iscariot, one of his disciples,
and the one who would betray him, said,
“Why was this oil not sold for three hundred days’
wages
and given to the poor?”

He said this not because he cared about the poor
but because he was a thief and held the money bag
and used to steal the contributions.

So Jesus said, “Leave her alone.

Let her keep this for the day of my burial.

You always have the poor with you, but you do not
always have me.”

The large crowd of the Jews found out that he was there
and came,

not only because of him, but also to see Lazarus,
whom he had raised from the dead.

And the chief priests plotted to kill Lazarus too,
because many of the Jews were turning away
and believing in Jesus because of him.

The Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

PRAYER OVER THE OFFERINGS

Look graciously, O Lord,
upon the sacred mysteries we celebrate here,
and may what you have mercifully provided
to cancel the judgment we incurred
bear for us fruit in eternal life.

Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (Cf. Psalm 102[101]:3)

Do not hide your face from me in the day of my distress.
Turn your ear towards me; on the day when I call, speedily
answer me.

PRAYER AFTER COMMUNION

Visit your people, O Lord, we pray,
and with ever-watchful love
look upon the hearts dedicated to you by means of these sacred
mysteries,
so that under your protection
we may keep safe this remedy of eternal salvation,
which by your mercy we have received.

Through Christ our Lord. **All: Amen.**

THE SACRED PASCHAL TRIDUUM



Holy Thursday

MORNING PRAYER

All stand and make the sign of the cross as the leader begins:

Leader: God, ✠ come to my assistance.

All: Lord, make haste to help me.

Leader: Glory to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and will be for ever. Amen.

HYMN (See no. 174, p. 274, verses 1–2.)

PSALMODY (All are seated. The recitation or chanting of the psalm stanzas may be alternated between two people or groups of people. The flex measure is only sung on lines beginning with the † symbol.)

Antiphon 1 (Leader) Look, O Lord, and see my suffering. Come quickly to my aid.



Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 80

O shepherd of Israel, hear us,
you who lead Joseph like a flock:

†enthroned on the cherubim, shine forth
upon Ephraim, Benjamin, Manasseh.
Rouse up your might and come to save us.

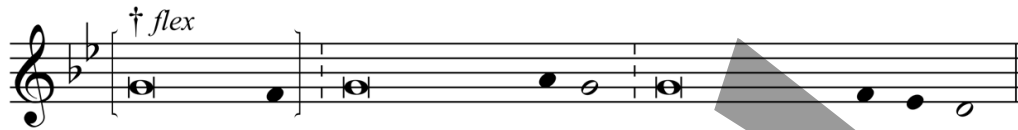
O God, bring us back;
let your face shine on us, and we shall be saved.

How long, O Lord, God of hosts,
will you be angry at the prayer of your people?
You have fed them with tears for their bread,
an abundance of tears for their drink.
You have made us the taunt of our neighbors;
our foes mock us among themselves.

O God of hosts, bring us back;
let your face shine forth, and we shall be saved.

You brought a vine out of Egypt;
you drove out the nations and planted it.
Before it you cleared the ground;
it took root and filled the land.

The mountains were covered with its shadow,
the cedars of God with its boughs.
It stretched out its branches to the sea;
to the River it stretched out its shoots.



Then why have you broken down its walls?

It is plucked by all who pass by the way.

It is ravaged by the boar of the forest,
devoured by the beasts of the field.

God of hosts, turn again, we implore;
look down from heaven and see.

† Visit this vine and protect it,
the vine your right hand has planted,
the son of man you have claimed for yourself.
They have burnt it with fire and cut it down.
May they perish at the frown of your face.

May your hand be on the man at your right hand,
the son of man you have confirmed as your own.
And we shall never forsake you again;
give us life that we may call upon your name.

O Lord God of hosts, bring us back;
let your face shine forth, and we shall be saved.

Psalm-prayer (Leader)

Lord God, eternal shepherd, you so tend the vineyard you planted that now it extends its branches even to the farthest coast. Look down on your Church and come to us. Help us remain in your Son as branches on the vine, that, planted firmly in your love, we may testify before the whole world to your great power working everywhere.

Antiphon 1 (All) Look, O Lord, and see my suffering.
Come quickly to my aid.

Silence

Antiphon 2 (Leader) God is my savior; I trust in him and shall not fear.

Canticle Isaiah 12:1-6

**I give you thanks, O Lord;
though you have been angry with me,
your anger has abated, and you have consoled me.**

**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, and say on that day:
Give thanks to the Lord, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.**

**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 of Israel!**

Antiphon 2 (All) God is my savior; I trust in him and shall not fear.

Silence

Antiphon 3 (Leader) The Lord has fed us with the finest wheat; he has filled us with honey from the rock.



Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 81

**Sing joyfully to God our strength,
shout in triumph to the God of Jacob.**



Raise a song and sound the timbrel,
the sweet-sounding harp and the lute;
blow the trumpet at the new moon,
when the moon is full, on our feast.

For this is a statute in Israel,
a command of the God of Jacob.
He made it a decree for Joseph,
when he went out from the land of Egypt.

A voice I did not know said to me:
“I freed your shoulder from the burden;
your hands were freed from the builder’s basket.
You called in distress and I delivered you.

I answered, concealed in the thunder;
at the waters of Meribah I tested you.
Listen, my people, as I warn you.
O Israel, if only you would heed!

Let there be no strange god among you,
nor shall you worship a foreign god.
† I am the LORD your God,
who brought you up from the land of Egypt.
Open wide your mouth, and I will fill it.

But my people did not heed my voice,
and Israel would not obey me.
So I left them in their stubbornness of heart,
to follow their own designs.

O that my people would heed me,
that Israel would walk in my ways!
At once I would subdue their foes,
turn my hand against their enemies.

Those who hate the LORD would cringe before him,
and their subjection would last forever.
But Israel I would feed with finest wheat,
and satisfy with honey from the rock.”

All stand.

Glory to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now,
and will be for ever. Amen.

Psalm-prayer (Leader)

Lord God, open our mouths to proclaim your glory. Help us
to leave sin behind and to rejoice in professing your name.

Antiphon 3 (All) **The Lord has fed us with the finest wheat;
he has filled us with honey from the rock.**

All are seated.

READING *Hebrews 2:9-10*

We see Jesus crowned with glory and honor because he
suffered death, that through God’s gracious will he might
taste death for the sake of all men. Indeed, it was fitting
that when bringing many sons to glory God, for whom
and through whom all things exist, should make their
leader in the work of salvation perfect through suffering.

RESPONSORY

Leader: By your own blood, Lord, you brought us back to
God.

All: **By your own blood, Lord, you brought us back
to God.**

Leader: From every tribe, and tongue, and people and nation,

All: **you brought us back to God.**

Leader: Glory to the Father, and to the Son, and to the
Holy Spirit.

All: **By your own blood, Lord, you brought us back
to God.**

CANTICLE OF ZECHARIAH

All stand. See no. 176 or 177 for sung settings of the Canticle.

Leader: I have longed to eat this meal with you before I suffer.

**Blessed be the Lord, the God of Israel;
he has come to his people and set them free.**

**He has raised up for us a mighty savior,
born of the house of his servant David.**

**Through his holy prophets he promised of old
that he would save us from our enemies,
from the hands of all who hate us.**

**He promised to show mercy to our fathers
and to remember his holy covenant.**

**This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in his sight all the days of our life.**

**You, my child, shall be called the prophet of the Most
High;**

**for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.**

**In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow
of death,
and to guide our feet into the way of peace.**

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and will be for ever.

Amen.

INTERCESSIONS

Leader: The Father anointed Christ with the Holy Spirit to proclaim forgiveness to those in bondage. Let us humbly call upon the eternal priest:

All: **Lord, have mercy on us.**

Leader: You went up to Jerusalem to suffer and so enter into your glory,

All: **bring your Church to the Passover feast of heaven.**

Leader: You were lifted high on the cross and pierced by the soldier's lance,

All: **heal our wounds.**

Leader: You made the cross the tree of life,

All: **give its fruit to those reborn in baptism.**

Leader: On the cross you forgave the repentant thief,

All: **forgive us our sins.**

Our Father . . .

PRAYER

Leader: God of infinite compassion,
to love you is to be made holy;
fill our hearts with your love.
By the death of your Son
you have given us hope, born of faith;
by his rising again
fulfill this hope
in the perfect love of heaven,
where he lives and reigns with you and the Holy
Spirit,
one God, for ever and ever. **All: Amen.**

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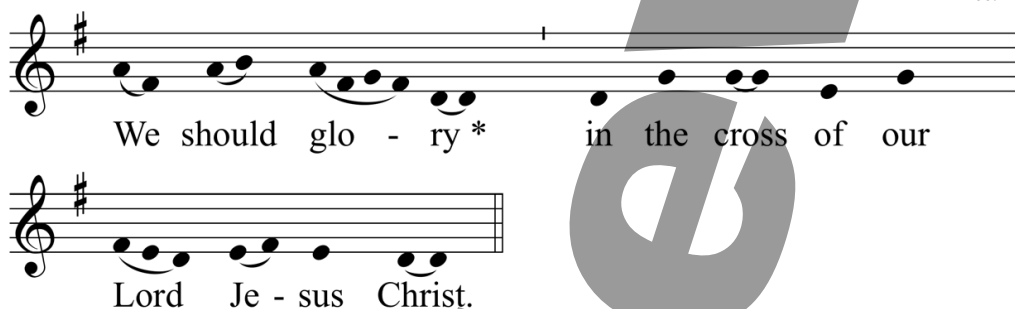
Leader: May the Lord ✠ bless us, protect us from all evil
and bring us to everlasting life. **All: Amen.**

MASS OF THE LORD'S SUPPER

ENTRANCE ANTIPHON (Cf. Galatians 6:14)

We should glory in the Cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

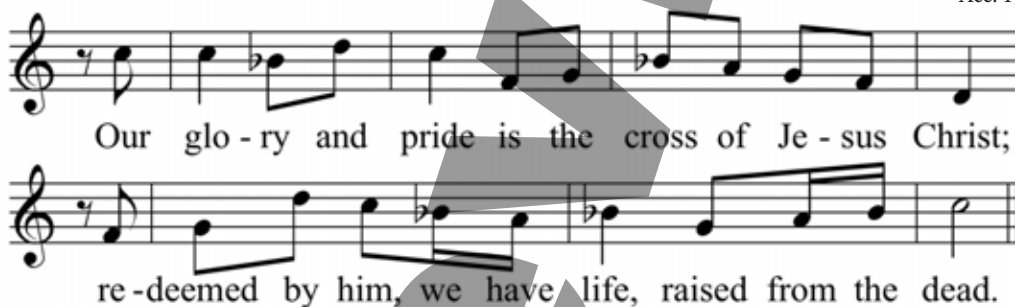
Acc. 16



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Acc. 17



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COLLECT

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **All: Amen.**

READING I (L 39-ABC) Exodus 12:1-8, 11-14

A reading from the Book of Exodus

**The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year.**

Tell the whole community of Israel:

**On the tenth of this month every one of your families
must procure for itself a lamb, one apiece for each
household.**

**If a family is too small for a whole lamb,
it shall join the nearest household in procuring one
and shall share in the lamb
in proportion to the number of persons who partake
of it.**

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

**You shall keep it until the fourteenth day of this month,
and then, with the whole assembly of Israel present,
it shall be slaughtered during the evening twilight.**

**They shall take some of its blood
and apply it to the two doorposts and the lintel
of every house in which they partake of the lamb.**

**That same night they shall eat its roasted flesh
with unleavened bread and bitter herbs.**

**“This is how you are to eat it:
with your loins girt, sandals on your feet and your
staff in hand,
you shall eat like those who are in flight.**

It is the Passover of the LORD.

**For on this same night I will go through Egypt,
striking down every firstborn of the land, both man
and beast,
and executing judgment on all the gods of Egypt—
I, the LORD!**

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you;
thus, when I strike the land of Egypt,
no destructive blow will come upon you.

“This day shall be a memorial feast for you,
which all your generations shall celebrate
with pilgrimage to the LORD, as a perpetual institution.”

The word of the Lord. **All:** Thanks be to God.

RESPONSORIAL PSALM 116

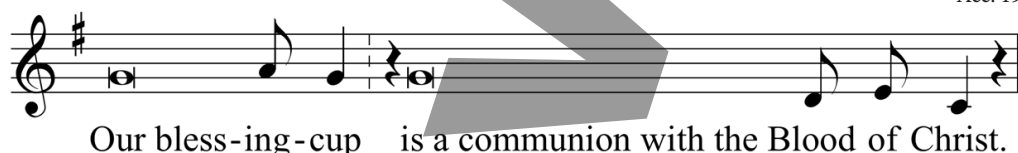
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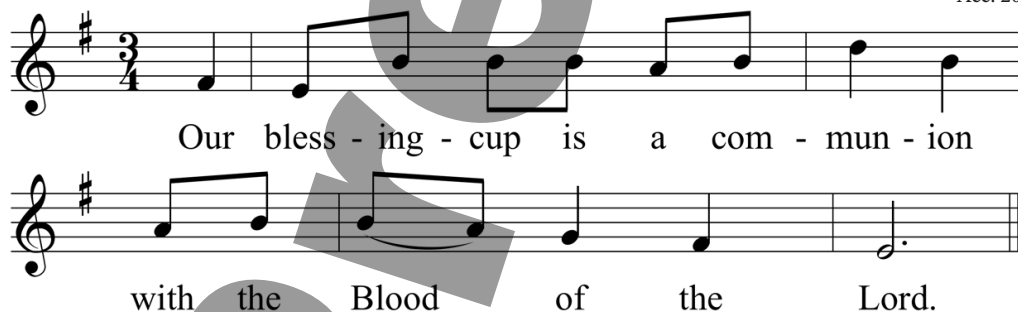
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Acc. 20



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

R. (See 1 Corinthians 10:16) **Our blessing-cup is a
communion with the Blood of Christ.**

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. **R.**

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

I am your servant, the son of your handmaid;
you have loosed my bonds. **R.**

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. **R.**

READING II 1 Corinthians 11:23-26

**A reading from the first Letter of Saint Paul to the
Corinthians**

Brothers and sisters:

**I received from the Lord what I also handed on to you,
that the Lord Jesus, on the night he was handed over,
took bread, and, after he had given thanks,
broke it and said, “This is my body that is for you.**

Do this in remembrance of me.”

**In the same way also the cup, after supper, saying,
“This cup is the new covenant in my blood.**

Do this, as often as you drink it, in remembrance of me.”

**For as often as you eat this bread and drink the cup,
you proclaim the death of the Lord until he comes.**

The word of the Lord. All: Thanks be to God.

VERSE BEFORE THE GOSPEL (John 13:34)

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

GOSPEL John 13:1-15

✠ A reading from the holy Gospel according to John

All: Glory to you, O Lord.

**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. **All:** Praise to you, Lord Jesus Christ.

WASHING OF FEET

Antiphons or other appropriate songs are sung.

Acc. 21

A new com - mand - ment I give you: *

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

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or:

Acc. 22

Cantor:
I give you a new com - mand - ment:

All:
Love one an - oth - er as I have loved you.

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or:

A new com-mand-ment I give to you, that you love
 one an - o - ther as I have loved you. A new com-
 mand-ment I give to you, that you love one an-o - ther.

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PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
 that we may participate worthily in these mysteries,
 for whenever the memorial of this sacrifice is celebrated
 the work of our redemption is accomplished.
 Through Christ our Lord. **All: Amen.**

COMMUNION ANTIPHON (1 Corinthians 11:24-25)

This is the Body that will be given up for you;
 this is the Chalice of the new covenant in my Blood,
 says the Lord;
 do this, whenever you receive it, in memory of me.

I will take the cup * of sal - va - tion
 and call on the name of the Lord.

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or:

THE CELEBRATION OF THE PASSION OF THE LORD

PRAYER

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever. **All: Amen.**

Or:

O God, who by the Passion of Christ your Son, our Lord,
abolished the death inherited from ancient sin
by every succeeding generation,
grant that just as, being conformed to him,
we have borne by the law of nature
the image of the man of earth,
so by the sanctification of grace
we may bear the image of the Man of heaven.
Through Christ our Lord. **All: Amen.**

FIRST PART: LITURGY OF THE WORD

READING I (L 40-ABC) **Isaiah 52:13—53:12**

A reading from the Book of the Prophet Isaiah

**See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him—
so marred was his look beyond human semblance
and his appearance beyond that of the sons of man—
so shall he startle many nations,
because of him kings shall stand speechless;
for those who have not been told shall see,
those who have not heard shall ponder it.
Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him,
like a shoot from the parched earth;**

there was in him no stately bearing to make us look
at him,

nor appearance that would attract us to him.

He was spurned and avoided by people,
a man of suffering, accustomed to infirmity,
one of those from whom people hide their faces,
spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,
our sufferings that he endured,
while we thought of him as stricken,
as one smitten by God and afflicted.

But he was pierced for our offenses,
crushed for our sins;
upon him was the chastisement that makes us whole,
by his stripes we were healed.

We had all gone astray like sheep,
each following his own way;
but the LORD laid upon him
the guilt of us all.

Though he was harshly treated, he submitted
and opened not his mouth;
like a lamb led to the slaughter
or a sheep before the shearers,
he was silent and opened not his mouth.

Oppressed and condemned, he was taken away,
and who would have thought any more of his destiny?

When he was cut off from the land of the living,
and smitten for the sin of his people,
a grave was assigned him among the wicked
and a burial place with evildoers,
though he had done no wrong
nor spoken any falsehood.

But the LORD was pleased
to crush him in infirmity.

If he gives his life as an offering for sin,
 he shall see his descendants in a long life,
 and the will of the LORD shall be accomplished
 through him.

Because of his affliction
 he shall see the light in fullness of days;
 through his suffering, my servant shall justify many,
 and their guilt he shall bear.

Therefore I will give him his portion among the great,
 and he shall divide the spoils with the mighty,
 because he surrendered himself to death
 and was counted among the wicked;
 and he shall take away the sins of many,
 and win pardon for their offenses.

The word of the Lord. **All:** Thanks be to God.

RESPONSORIAL PSALM 31

Acc. 28

Fa - ther, in - to your hands, in - to your

hands I com - mend my spi - rit.

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or:

Acc. 29

Fath - er, into your hands I com - mend my spir - it.

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

R7. (Luke 23:46) Father, into your hands I commend my spirit.

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. **R7.**

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. **R7.**

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." **R7.**

Let your face shine upon your servant;
save me in your kindness.

Take courage and be stouthearted,
all you who hope in the LORD. **R7.**

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

A reading from the Letter to the Hebrews

Brothers and sisters:

Since we have a great high priest who has passed through
the heavens,

Jesus, the Son of God,

let us hold fast to our confession.

For we do not have a high priest
who is unable to sympathize with our weaknesses,
but one who has similarly been tested in every way,
yet without sin.
So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.
In the days when Christ was in the flesh,
he offered prayers and supplications with loud cries
and tears
to the one who was able to save him from death,
and he was heard because of his reverence.
Son though he was, he learned obedience from what he
suffered;
and when he was made perfect,
he became the source of eternal salvation for all who
obey him.

The word of the Lord. *All:* Thanks be to God.

VERSE BEFORE THE GOSPEL (Philippians 2:8-9)

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

The symbols in the following passion narrative represent:

- C. Narrator;
- ✝ Christ;
- S. speakers other than Christ;
- SS. groups of speakers.

The Passion of our Lord Jesus Christ according to John

C. 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?”

C. They answered him,

SS. “Jesus the Nazorean.”

C. He said to them,

✠ “I AM.”

C. 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?”

C. They said,

SS. “Jesus the Nazorean.”

C. Jesus answered,

✠ “I told you that I AM.

So if you are looking for me, let these men go.”

C. 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?”

C. 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,

S. "You are not one of this man's disciples, are you?"

C. He said,

S. "I am not."

C. 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."

C. When he had said this,
one of the temple guards standing there struck
Jesus and said,

S. "Is this the way you answer the high priest?"

C. Jesus answered him,

✝ “If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?”

C. Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm.
And they said to him,

S. “You are not one of his disciples, are you?”

C. He denied it and said,

S. “I am not.”

C. One of the slaves of the high priest,
a relative of the one whose ear Peter had cut off,
said,

S. “Didn’t I see you in the garden with him?”

C. 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,

S. “What charge do you bring against this man?”

C. They answered and said to him,

SS. “If he were not a criminal,
we would not have handed him over to you.”

C. At this, Pilate said to them,

S. “Take him yourselves, and judge him according
to your law.”

C. The Jews answered him,

SS. “We do not have the right to execute anyone,”
C. in order that the word of Jesus might be fulfilled
that he said indicating the kind of death he would
die.

may confirm our hope of the gifts to come.
Through Christ our Lord. **All: Amen.**

GLORIA (See pages 6–7, 217, 220, or 224.)

COLLECT

O God, who make this most sacred night radiant
with the glory of the Lord's Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **All: Amen.**

EPISTLE *Romans 6:3-11*

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

**Are you unaware that we who were baptized into
Christ Jesus**

were baptized into his death?

**We were indeed buried with him through baptism into
death,**

**so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.**

**For if we have grown into union with him through a
death like his,**

we shall also be united with him in the resurrection.

**We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.**

For a dead person has been absolved from sin.

If, then, we have died with Christ,

we believe that we shall also live with him.

**We know that Christ, raised from the dead, dies no more;
death no longer has power over him.**

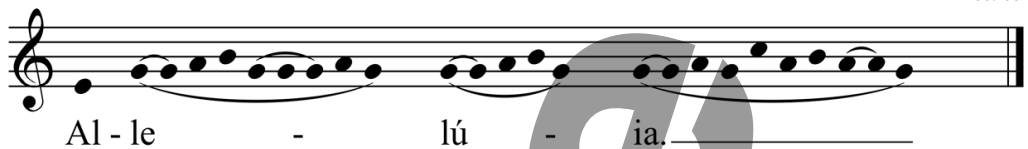
**As to his death, he died to sin once and for all;
as to his life, he lives for God.**

Consequently, you too must think of yourselves as being
dead to sin
and living for God in Christ Jesus.

The word of the Lord. **All:** Thanks be to God.

The Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia.

RESPONSORIAL PSALM 118



or:



or:



Psalm 118:1-2, 16-17, 22-23

R7. Alleluia, alleluia, alleluia.

Give thanks to the LORD, for he is good,
for his mercy endures forever.

Let the house of Israel say,

“His mercy endures forever.” **R7.**

“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.” **R7.**

The stone which the builders rejected
has become the cornerstone.

By the LORD has this been done;

it is wonderful in our eyes. **R7.**

Year A (L 41-A): 2014, 2017, 2020, etc.

GOSPEL *Matthew 28:1-10*

✝ A reading from the holy Gospel according to Matthew

All: Glory to you, O Lord.

After the sabbath, as the first day of the week was dawning,
Mary Magdalene and the other Mary came to see the
tomb.

And behold, there was a great earthquake;
for an angel of the Lord descended from heaven,
approached, rolled back the stone, and sat upon it.

His appearance was like lightning
and his clothing was white as snow.

The guards were shaken with fear of him
and became like dead men.

Then the angel said to the women in reply,
“Do not be afraid!

I know that you are seeking Jesus the crucified.
He is not here, for he has been raised just as he said.
Come and see the place where he lay.

Then go quickly and tell his disciples,
‘He has been raised from the dead,
and he is going before you to Galilee;
there you will see him.’
Behold, I have told you.”

Then they went away quickly from the tomb,
fearful yet overjoyed,
and ran to announce this to his disciples.

And behold, Jesus met them on their way and greeted them.
They approached, embraced his feet, and did him homage.

Then Jesus said to them, “Do not be afraid.

Go tell my brothers to go to Galilee,
and there they will see me.”

The Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

Year B (L 41-B): 2012, 2015, 2018, etc.

GOSPEL Mark 16:1-7

✝ A reading from the holy Gospel according to Mark

All: Glory to you, O Lord.

When the sabbath was over,

Mary Magdalene, Mary, the mother of James, and
Salome

bought spices so that they might go and anoint him.

Very early when the sun had risen,

on the first day of the week, they came to the tomb.

They were saying to one another,

“Who will roll back the stone for us
from the entrance to the tomb?”

When they looked up,

they saw that the stone had been rolled back;
it was very large.

On entering the tomb they saw a young man

sitting on the right side, clothed in a white robe,
and they were utterly amazed.

He said to them, “Do not be amazed!

You seek Jesus of Nazareth, the crucified.

He has been raised; he is not here.

Behold the place where they laid him.

But go and tell his disciples and Peter,

‘He is going before you to Galilee;
there you will see him, as he told you.’”

The Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

Year C (L 41-C): 2013, 2016, 2019, etc.

GOSPEL Luke 24:1-12

✝ A reading from the holy Gospel according to Luke

All: Glory to you, O Lord.

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 Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

THIRD PART: THE BAPTISMAL LITURGY**If there are candidates to be baptized:**

Dearly beloved,
 with one heart and one soul, let us by our prayers
 come to the aid of these our brothers and sisters in their blessed hope,
 so that, as they approach the font of rebirth,
 the almighty Father may bestow on them
 all his merciful help.

If the font is to be blessed, but no one to be baptized:

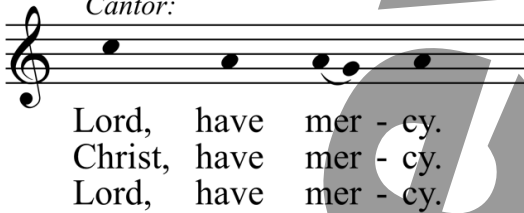
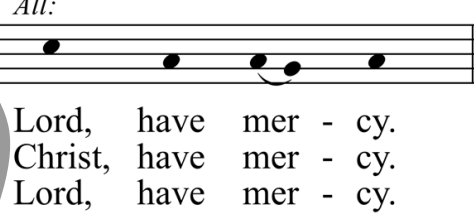
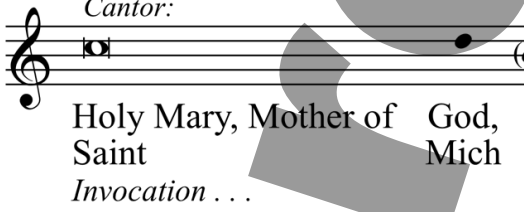
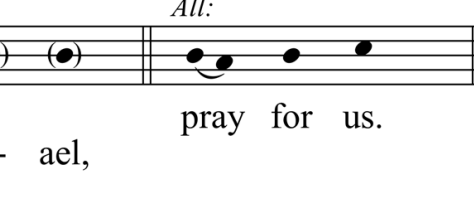
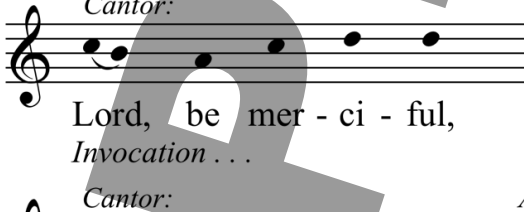
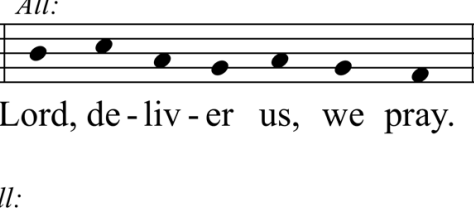
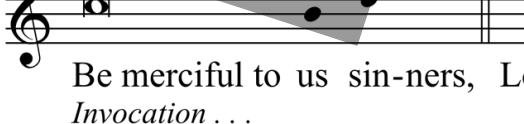
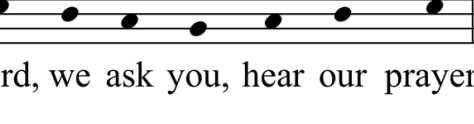
Dearly beloved,
 let us humbly invoke upon this font
 the grace of God the almighty Father,
 that those who from it are born anew
 may be numbered among the children of adoption in Christ.

If no one is to be baptized and the font is not to be blessed, the Litany is
 omitted and the Blessing of Water (page 183) takes place at once.

The Litany is sung by two cantors, with all standing (because it is Easter Time)
 and responding. In the Litany, the names of some saints may be added,
 especially the Titular Saint of the church and the Patron Saints of the place
 and of those to be baptized.

LITANY OF THE SAINTS

Acc. 66

<p><i>Cantor:</i></p>  <p>Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy.</p>	<p><i>All:</i></p>  <p>Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy.</p>
<p><i>Cantor:</i></p>  <p>Holy Mary, Mother of God, Saint Mich - ael, <i>Invocation . . .</i></p>	<p><i>All:</i></p>  <p>pray for us.</p>
<p><i>Cantor:</i></p>  <p>Lord, be mer - ci - ful, <i>Invocation . . .</i></p>	<p><i>All:</i></p>  <p>Lord, de - liv - er us, we pray.</p>
<p><i>Cantor:</i></p>  <p>Be merciful to us sin-ners, <i>Invocation . . .</i></p>	<p><i>All:</i></p>  <p>Lord, we ask you, hear our prayer.</p>

raise us up and renew our lives
by the Spirit that is within us.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **All: Amen.**

DISMISSAL

Leader: Go in peace, alleluia, alleluia.

All: Thanks be to God, alleluia, alleluia.

CELEBRATION OF THE EUCHARIST

ENTRANCE ANTIPHON (Cf. Psalm 139[138]:18, 5-6)

I have risen, and I am with you still, alleluia.
You have laid your hand upon me, alleluia.
Too wonderful for me, this knowledge, alleluia, alleluia.

Or:

(Luke 24:34; cf. Revelation 1:6)

The Lord is truly risen, alleluia.
To him be glory and power
for all the ages of eternity, alleluia, alleluia.

Acc. 75

Cantor: Al-le-lu - ia. *All:* Al-le-lu - ia.

Cantor: Al-le-lu - ia, al-le-lu - ia. *All:* Al-le-lu - ia, al-le-lu - ia.

Adapted by Paul Ford, © 1999. Published and administered by Liturgical Press, Collegeville, MN 56321.

COLLECT

O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection

may, through the renewal brought by your Spirit,
rise up in the light of life.

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

READING I (L 42) Acts of the Apostles 10:34a, 37-43

A reading from the Acts of the Apostles

Peter proceeded to speak and said:

**“You know what has happened all over Judea,
beginning in Galilee after the baptism
that John preached,
how God anointed Jesus of Nazareth
with the Holy Spirit and power.**

**He went about doing good
and healing all those oppressed by the devil,
for God was with him.**

We are witnesses of all that he did

both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree.

**This man God raised on the third day and granted that
he be visible,**

**not to all the people, but to us,
the witnesses chosen by God in advance,
who ate and drank with him after he rose from the dead.**

**He commissioned us to preach to the people
and testify that he is the one appointed by God
as judge of the living and the dead.**

**To him all the prophets bear witness,
that everyone who believes in him
will receive forgiveness of sins through his name.”**

The word of the Lord. All: Thanks be to God.

RESPONSORIAL PSALM 118

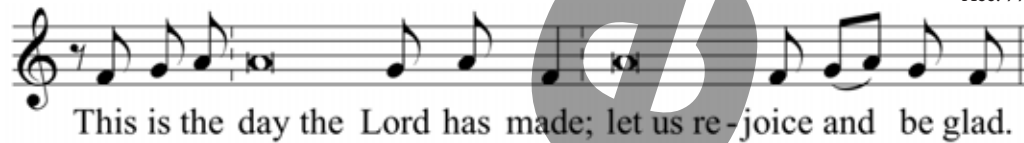
Acc. 76



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or:

Acc. 77



Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

or:

Acc. 78



Music: James J. Chepponis, b. 1956, © 1994, GIA Publications, Inc. All rights reserved. Used with permission.

Psalm 118:1-2, 16-17, 22-23

R₇. (24) This is the day the Lord has made; let us rejoice and be glad. or: R₇. Alleluia.

Give thanks to the LORD, for he is good,
for his mercy endures forever.

Let the house of Israel say,
“His mercy endures forever.” **R₇.**

“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.” **R₇.**

(continued)

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

READING II (Option A) Colossians 3:1-4

A reading from the Letter of Saint Paul to the Colossians

Brothers and sisters:

If then you were raised with Christ, seek what is above,
where Christ is seated at the right hand of God.
Think of what is above, not of what is on earth.
For you have died, and your life is hidden with Christ
in God.

When Christ your life appears,
then you too will appear with him in glory.

The word of the Lord. **All:** Thanks be to God.

Or:

READING II (Option B) 1 Corinthians 5:6b-8

**A reading from the first Letter of Saint Paul to the
Corinthians**

Brothers and sisters:

Do you not know that a little yeast leavens all the dough?
Clear out the old yeast,

so that you may become a fresh batch of dough,
inasmuch as you are unleavened.

For our paschal lamb, Christ, has been sacrificed.

Therefore, let us celebrate the feast,

not with the old yeast, the yeast of malice and
wickedness,

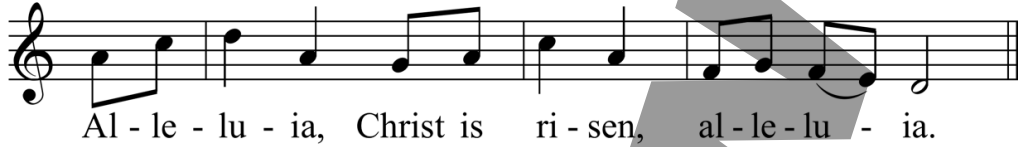
but with the unleavened bread of sincerity and truth.

The word of the Lord. **All:** Thanks be to God.

SEQUENCE

Victimae paschali laudes

Acc. 79



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Christians, to the Paschal Victim**Offer your thankful praises!****A Lamb the sheep redeems;****Christ, who only is sinless,****Reconciles sinners to the Father.****Death and life have contended in that combat stupendous:****The Prince of life, who died, reigns immortal.****Speak, Mary, declaring****What you saw, wayfaring.****“The tomb of Christ, who is living,****The glory of Jesus’ resurrection;****Bright angels attesting,****The shroud and napkin resting.****Yes, Christ my hope is arisen;****To Galilee he goes before you.”****Christ indeed from death is risen, our new life obtaining.****Have mercy, victor King, ever reigning!****Amen. Alleluia.****VERSE BEFORE THE GOSPEL (See 1 Corinthians 5:7b-8a)****Christ, our paschal lamb, has been sacrificed;****let us then feast with joy in the Lord.**

Cantor: *All:*

Christ is ri-sen, al-le-lu-ia. Tru-ly ri-sen,
al-le-lu-ia. Ri-sen from the dead, al-le-
lu-ia, al-le-lu-ia, al-le-lu-ia.

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GOSPEL John 20:1-9

The Gospel from the Easter Vigil, Matthew 28:1-10 (p. 174) or Luke 24:13-35, may be read in place of the following Gospel.

✠ A reading from the holy Gospel according to John

All: Glory to you, O Lord.

On the first day of the week,

Mary of Magdala came to the tomb early in the morning,

while it was still dark,

and saw the stone removed from the tomb.

So she ran and went to Simon Peter

and to the other disciple whom Jesus loved, and told them,

“They have taken the Lord from the tomb, and we don’t know where they put him.”

So Peter and the other disciple went out and came to the tomb.

They both ran, but the other disciple ran faster than Peter and arrived at the tomb first;

he bent down and saw the burial cloths there, but did not go in.

When Simon Peter arrived after him,

he went into the tomb and saw the burial cloths there, and the cloth that had covered his head,



Stations of the Cross

INTRODUCTION

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: **Amen.**

Leader: To you, eternal Father, we now offer this tribute of our worship in a spirit of humility and with a contrite heart. May it resound to your honor and glory, making us and all faithful people, both living and dead, deserving of the forgiveness of our sins, the increase of grace, and the reward of everlasting life.

Leader: Let us glory in the Cross of our Lord Jesus Christ;

All: **In whom is our salvation, life, and resurrection.**

Leader: Let us pray: O God, through the passion, death, and resurrection of your Son, you showed us the path to eternal glory by the way of the Cross. As we now follow him by our prayers to the place of Calvary, may we also share in his victory over sin and death, and be received into his kingdom for all eternity, where he lives and reigns with you and the Holy Spirit for ever. **All:** **Amen.**

Verse

Were you there when they crucified my Lord?
 Were you there when they crucified my Lord?
 Oh! Sometimes it causes me to tremble, tremble, tremble!
 Were you there when they crucified my Lord?

FIRST STATION: Jesus Is Condemned to Death

Acclamation

Leader: We adore you, O Christ, and we praise you.

All: By your holy Cross you have redeemed the world.

or:

Acc. 82

We adore you, O Christ, and we praise you:

by your holy Cross you have re - deemed the world.

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Reflection

In the morning, the chief priests, elders, scribes, and the whole council, binding Jesus, led him away and took him to Pilate. And they all condemned him, saying: He is guilty of death; we have found this man saying that he is Christ the King. And Pilate, sitting in the place of judgment, handed Jesus over to them to be crucified.

Response

Leader: God spared not his only Son.

All: But delivered him up for all of us.

Leader: Let us pray: Lord Jesus Christ, you came down upon earth from the glory of the Father in heaven, and shed your precious Blood for the remission of our sins. We humbly pray that, on the Day of Judgment, you may find us worthy to be placed at your right hand, and to hear

your words: Come, you blessed of my Father! This we ask of you, now living and reigning for ever. **All: Amen.**

Verse

Were you there when they sentenced him to death?

Were you there when they sentenced him to death?

Oh! Sometimes it causes me to tremble, tremble, tremble!

Were you there when they sentenced him to death?

SECOND STATION: Jesus Takes Up His Cross

Acclamation

Leader: We adore you, O Christ, and we praise you.

All: **By your holy Cross you have redeemed the world.**

Reflection

Carrying his cross, Jesus went forth to the place called Calvary. Hail, O Christ our King! You alone had pity on the folly of our sins. Obedient to the will of the Father, you were led forth and crucified, like an innocent lamb to the slaughter. To you be glory; to you be triumph and victory over sin and death; to you the crown of highest honor and acclaim.

Response

Leader: The Lord has laid on him the iniquity of us all.

All: **For the wickedness of his people he has stricken him.**

Leader: Let us pray: Lord, you once said: Take my yoke upon you, and learn from me, for I am gentle and lowly of heart, and you will find rest for your souls; for my yoke is easy and my burden is light. Grant that we may be able so to carry it as to obtain your saving grace. This we ask of you, now living and reigning for ever. **All: Amen.**

Verse

Were you there when he bore the wooden cross?

Were you there when he bore the wooden cross?

Oh! Sometimes it causes me to tremble, tremble, tremble!

Were you there when he bore the wooden cross?

106. ALL GLORY, LAUD, AND HONOR

Refrain

All glo - ry, laud, and hon - or To you Re-deem-er, King,
To whom the lips of chil-dren Made sweet ho-san-nas ring!

Verses

1. You are the King of Is - ra - el, And Da - vid's
2. The com - pa - ny of an - gels Are prais - ing
3. The peo - ple of the He - brews With palms be -
4. To you be - fore your pas - sion They sang their
5. Their prais - es you ac - cept - ed, Ac - cept the

1. roy - al Son. Now in the Lord's Name
2. you on high; And mor - tals, joined with
3. fore you went: Our praise and prayers and
4. hymns of praise; To you now high ex -
5. prayers we bring, Great source of love and D.C.

1. com - ing, Our King and Bless - ed One.
2. all things Cre - a - ted, make re - ply.
3. an - thems Be - fore you we pre - sent.
4. alt - ed, Our mel - o - dy we raise.
5. good - ness, Our Sav - ior and our King.

Text: *Gloria, laus et honor*; Theodulph of Orleans, c. 760–821; tr. John M. Neale, 1818–1866, alt.
Music: ST. THEODULPH, 76 76 D, Melchior Teschner, 1584–1635.

107. HOSANNA

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

Text and music: Prayers Patrick O'Brien, b. 1958, A: 2001, GIA Publications, Inc.
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108. O CHRIST, WHAT CAN IT MEAN FOR US

1. O Christ, what can it mean for us to
 2. You came, the im - age of our God, to
 3. Though some would make their great - ness felt and
 4. You chose a hum - ble hu - man form and

1. claim you as our king? What roy - al face have
 2. heal and to for - give, to shed your blood for
 3. lord it o - ver all, you said the first must
 4. shunned the world's re - nown; you died for us up -

1. you re - vealed whose praise the church would sing?
 2. sin - ners' sake that we might rise and live.
 3. be the last and serv - ice be our call.
 4. on a cross with thorns your on - ly crown.

1. As - pir - ing not to glo - ry's height, to
 2. To break the law of death you came, the
 3. O Christ in work - place, church, and home, let
 4. But still, be - yond the span of years, our

1. pow - er, wealth, and fame, you walked a dif - ferent,
 2. law of love to bring: a dif - ferent rule of
 3. none to pow - er cling; for still, through us, you
 4. glad ho - san - nas ring, for now at God's right

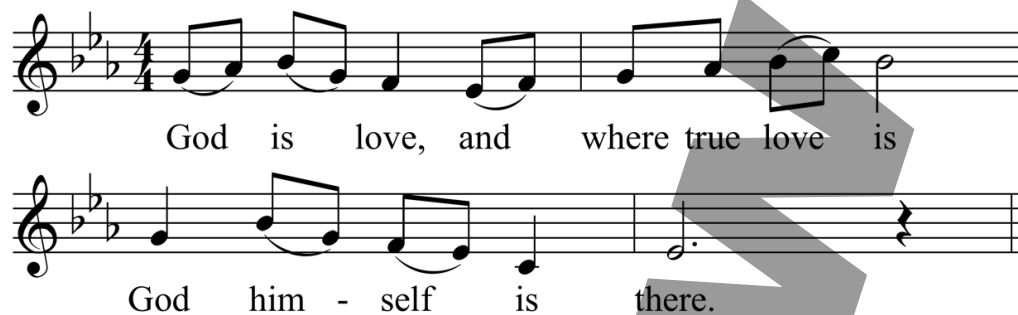
1. low - ly way, an - oth - er's will your aim.
 2. right - eous - ness, a dif - ferent kind of king.
 3. come to serve, a dif - ferent kind of king.
 4. hand you reign, a dif - ferent kind of king!

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Music: KINGSFOLD, English folk melody; Ralph Vaughan Williams, 1872-1958.

116. GOD IS LOVE

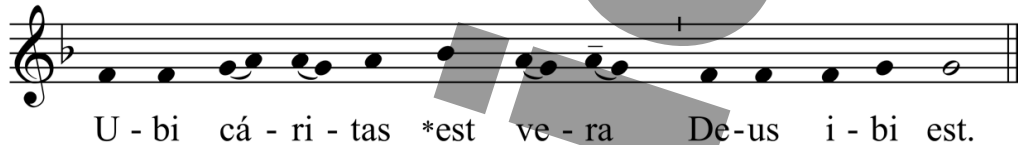


God is love, and where true love is
God him - self is there.

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Music: MANDATUM, Richard Proulx, 1937–2010, © 1985, 1999, GIA Publications, Inc.
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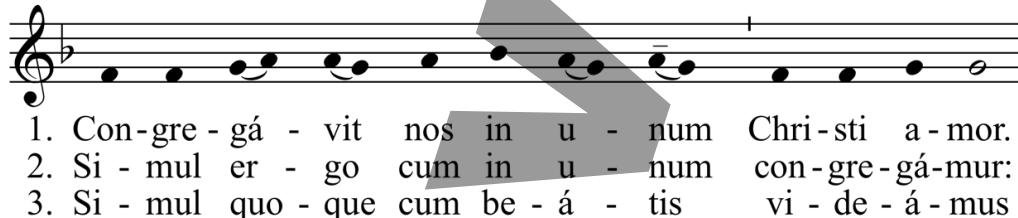
117. UBI CARITAS

Refrain

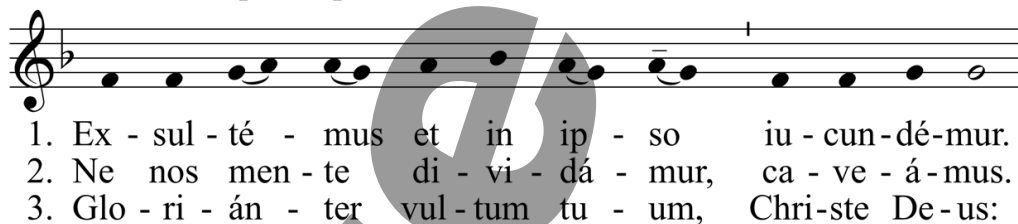


U - bi cá - ri - tas *est ve - ra De-us i - bi est.

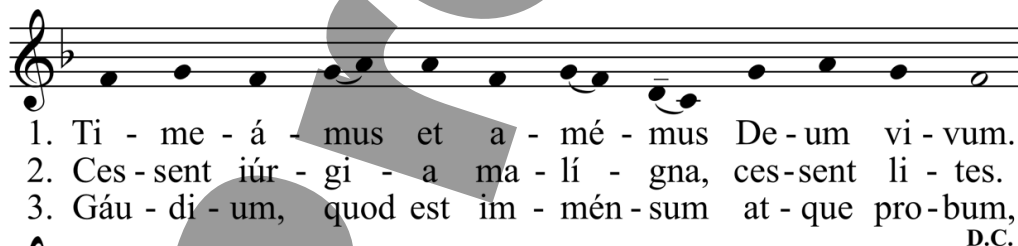
Verses



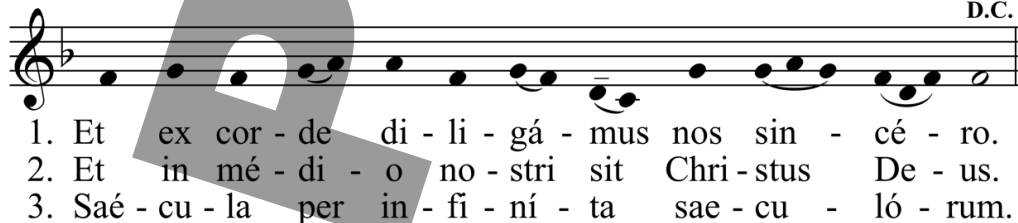
1. Con-gre - gá - vit nos in u - num Chri-sti a - mor.
2. Si - mul er - go cum in u - num con-gre - gá-mur:
3. Si - mul quo - que cum be - á - tis vi - de - á - mus



1. Ex - sul - té - mus et in ip - so iu - cun-dé-mur.
2. Ne nos men - te di - vi - dá - mur, ca - ve - á - mus.
3. Glo - ri - án - ter vul - tum tu - um, Chri-ste De-us:



1. Ti - me - á - mus et a - mé - mus De - um vi - vum.
2. Ces - sent iúr - gi - a ma - lí - gna, ces - sent li - tes.
3. Gáu - di - um, quod est im - mén - sum at - que pro - bum,
D.C.



1. Et ex cor - de di - li - gá - mus nos sin - cé - ro.
2. Et in mé - di - o no - stri sit Chri - stus De - us.
3. Saé - cu - la per in - fi - ní - ta sae - cu - ló - rum.

*Version taken from the 2010 edition of the *Roman Missal*. Previous editions of the *Missal* used “et amor.”

Text and music: UBI CARITAS, Plainchant, Mode VI.

118. WHERE TRUE CHARITY IS DWELLING

Refrain



Where true char - i - ty is dwell - ing, God is pre - sent there.

Verses



1. By the love of Christ we have been brought to-gether:
2. So when we as one are gath-ered all to-gether,
3. May your face thus be our vi - sion, bright in glo - ry,



1. let us find in him our glad - ness and our pleas-ure;
2. let us strive to keep our minds free of di - vi - sion;
3. Christ our God, with all the bless - ed Saints in heav - en:



1. may we love him and re - vere him, God the liv - ing,
2. may there be an end to mal - ice, strife and quar - rels,
3. such de-light is pure and fault-less, joy un-bound-ed,



1. and in love re - spect each oth - er
2. and let Christ our God be dwell - ing
3. which en - dures through count - less ag - es



1. with sin - cere hearts.
2. here a - mong us.
3. world with - out end. A - men.

Text: *Ubi Caritas*, tr. International Commission on English in the Liturgy (ICEL), © 2010. All rights reserved.
 Music: UBI CARITAS, Plainchant, Mode VI.

124. PANGE LINGUA

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

1. po - ris my - sté - ri - um, San - gui - nís -
 2. in - tá - cta Vir - gi - ne, Et in mún -
 3. cúm - bens cum frá - tri bus, Ob - ser - vá -
 4. bo car - nem éf - fi - cit: Fit - que san -
 5. ne - ré - mur cér - nu - i: Et an - tí -
 6. et iu - bi - lá - ti - o, Sa - lus, ho -

1. que pre - ti - ó - si, Quem in mún - di pré -
 2. do con - ver - sá - tus, Spar - so vér - bi sé -
 3. ta le - ge ple - ne Ci - bis in le - gá -
 4. guis Chri - sti me - rum, Et si sen - sus dé -
 5. quum do - cu - mén - tum No - vo ce - dat rí -
 6. nor, vir - tus quo - que Sit et be - ne - dí -

1. ti - um Fru - ctus ven - tris ge - ne - ró - si
 2. mi - ne, Su - i mo - ras in - co - lá - tus
 3. li - bus, Ci - bum tur - bae du - o - dé - nae
 4. fi - cit, Ad fir - mán - dum cor sin - cé - rum
 5. tu - i: Prae - stet fi - des sup - ple - mén - tum
 6. cti - o: Pro - ce - dén - ti ab u - tró - que

1. Rex ef - fú - dit gén - ti - um.
 2. Mí - ro clau - sit ór - di - ne.
 3. Se - dat su - is má - ni - bus.
 4. So - la fi - des súf - fi - cit.
 5. Sén - su - um de - fé - ctu - i.
 6. Com - par sit lau - dá - ti - o. A - men.

Text: Latin *Pange lingua*, Thomas Aquinas, 1227–1274.

Music: PANGE LINGUA GLORIOSI, 87 87 87, Plainchant, Mode III.

125. SING, MY TONGUE! ACCLAIM CHRIST PRESENT

1. Sing, my tongue! Ac - claim Christ pres - ent,
 2. Heav - en's prom - ised gift to mor - tals,
 3. Din - ing with his twelve a - pos - tles
 4. Word - made - flesh makes bread his bod - y,
 5. Bow - ing low, then, of - fer hom - age
 6. Praise and glo - ri - fy the Fa - ther,

1. Veiled with - in this sa - cred sign: Pre - cious blood
 2. Born to vir - gin full of grace, Plants the seed
 3. On the night be - fore he died, Tak - ing for
 4. Con - se - crates it by his word. Wine be - comes
 5. To a Sac - ra - ment so great! Here is new
 6. Bless his Son's life - giv - ing Name, Sing - ing their

1. and ris - en bod - y Un - der forms of bread
 2. of faith se - cure - ly While he dwells with Ad -
 3. the pas - chal sup - per Foods the law had spec -
 4. the blood of Je - sus: He it is whose voice
 5. and per - fect wor - ship; All the old must ter -
 6. e - ter - nal God - head, Pow - er, maj - es - ty

1. and wine: Blood once shed for our re - demp - tion
 2. am's race. Ends his mis - sion, leaves a sym - bol
 3. i - fied. Lo, he sets new bread be - fore them,
 4. is heard. Minds in doubt need faith's as - sur - ance;
 5. mi - nate. Sens - es can - not grasp this mar - vel;
 6. and fame, Of - fer - ing their Ho - ly Spir - it

1. By this king, of Da - vid's line.
 2. Of the death he will em - brace.
 3. Hand - ing each Christ cru - ci - fied!
 4. God who spoke can - not have erred.
 5. Faith must serve to com - pen - sate.
 6. E - qual wor - ship and ac - claim. A - men.

Text: Latin *Pange lingua*, Thomas Aquinas, 1227–1274; tr. Benedict Avery, 1919–2008,
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 Music: PANGE LINGUA GLORIOSI, 87 87 87, Plainchant, Mode III.

132. BEHOLD THE ROYAL CROSS ON HIGH

1. Be - hold the roy - al cross on high,
 2. From nails which bound his feet and hands
 3. But when his sa - cred side was pierced,
 4. O ho - ly and re - splend - ent Tree
 5. O ho - ly Cross in whom a - lone
 6. Now may the bless - ed Trin - i - ty

1. Re - splend - ent in its mys - ter - y,
 2. Christ's tor - tured bod - y hung in pain.
 3. A sym - bol of his love was seen:
 4. Once wa - tered by that pre - cious flood
 5. The world's sal - va - tion is as - sured,
 6. By ev - 'ry crea - ture be a - dored,

1. The cross on which the Lord of all
 2. Thus was the vic - tim sac - ri - ficed
 3. Christ's blood with wa - ter is - sued forth
 4. Which blessed your trunk and col - ored it
 5. May Christ im - part to us the grace
 6. Who through the mys - t'ry of the Cross

1. Once suf - fered hu - man ag - o - ny.
 2. Who for the sins of all was slain.
 3. To purge our souls and wash us clean.
 4. The pur - ple hue of roy - al blood.
 5. Which by his pas - sion he pro - cured.
 6. From death to life has been re - stored.

Text: *Vexilla Regis prodeunt*, Venantius Fortunatus, 530–609; tr. Frank C. Quinn, OP, 1932–2008,

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Music: DEUS TUORUM MILITUM, LM, *Grenoble Antiphoner*, 1753.

133. O SACRED HEAD SURROUNDED

1. O Sa - cred Head sur - round - ed By crown of
 2. I see your strength and vig - or All fad - ing
 3. In this, your bit - ter pas - sion, Good Shep - herd,

1. pierc - ing thorn! O bleed - ing Head, so wound - ed, Re -
 2. in the strife, And death with cru - el rig - or, Be -
 3. think of me With your most sweet com - pas - sion, Un -

1. viled and put to scorn! The pow'r of death comes
 2. reav - ing you of life; O ag - o - ny and
 3. worth - y though I be: Be - neath your cross a -

1. o'er you, The glow of life de - cays, Yet an - gel
 2. dy - ing! O love to sin - ners free! Je - sus, all
 3. bid - ing For ev - er would I rest, In your dear

1. hosts a - dore you, And trem - ble as they gaze.
 2. grace sup - ply - ing, O turn your face on me.
 3. love con - fid - ing, And with your pres - ence blest.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153; tr. by Henry Baker, 1821–1877.
 Music: PASSION CHORALE, 76 76 D, Hans Leo Hassler, 1564–1612.

134. REMEMBER YOUR SERVANTS, LORD

Re - mem - ber your ser - vants, Lord,

when you come in your kingly pow - er.

Text: Russian Orthodox Liturgy; Matthew 5:3-12.
 Music: BEATITUDES, Irregular with Refrain, Russian orthodox hymn; arr. Richard Proulx, 1937–2010,
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142. THE ROYAL BANNERS FORWARD GO

1. The roy - al ban - ners for - ward go,
 2. There while he hung, his sa - cred side
 3. Ful - filled is now what Da - vid told
 4. O tree of glo - ry, tree most fair,
 5. Up - on its arms, like bal - ance true,
 6. To you, e - ter - nal Three in One,

1. The cross shines forth in mys - tic glow,
 2. By sol - dier's spear was o - pened wide,
 3. In true pro - phet - ic song of old,
 4. Or - dained those ho - ly limbs to bear,
 5. He weighed the price for sin - ners due,
 6. Let hom - age due by all be done:

1. Where he through whom our flesh was made,
 2. To cleanse us in the pre - cious flood
 3. How God the na - tions' king should be;
 4. How bright in roy - al robe it stood—
 5. The price which none but he could pay,
 6. As by the cross you did re - store,

1. In that same flesh our ran - som paid.
 2. Of wa - ter min - gled with his blood.
 3. For God is reign - ing from a tree.
 4. The pur - ple of a Sav - ior's blood!
 5. And spoiled the spoil - er of his prey.
 6. So rule and guide us ev - er - more.

Text: *Vexilla Regis prodeunt*, Venantius Fortunatus, 530–609; tr. John M. Neale, 1818–1866.

Music: VEXILLA REGIS, traditional chant, Mode I.

148. GREAT FLOWING RIVERS

Refrain



Al-le-lu-ia, al - le - lu-ia, al-le-lu - ia!

Verses



1. Great flow - ing riv - ers once sculpt - ed
2. Drink - ing pure wa - ter the earth springs
3. O'er deep, dark wa - ters the ark rode
4. Through part - ed wa - ters God's cho - sen
5. Saved from death's wa - ters Christ ev - er
6. In this blest wa - ter the Church comes



1. our land. Shaped by blest wa - ter and
2. a - live. Blest with this wa - ter our
3. se - cure. Sail - ing these wa - ters our
4. ones fled. Drowned in this wa - ter our
5. will reign. Washed in this wa - ter his
6. to birth. Born in this wa - ter, so



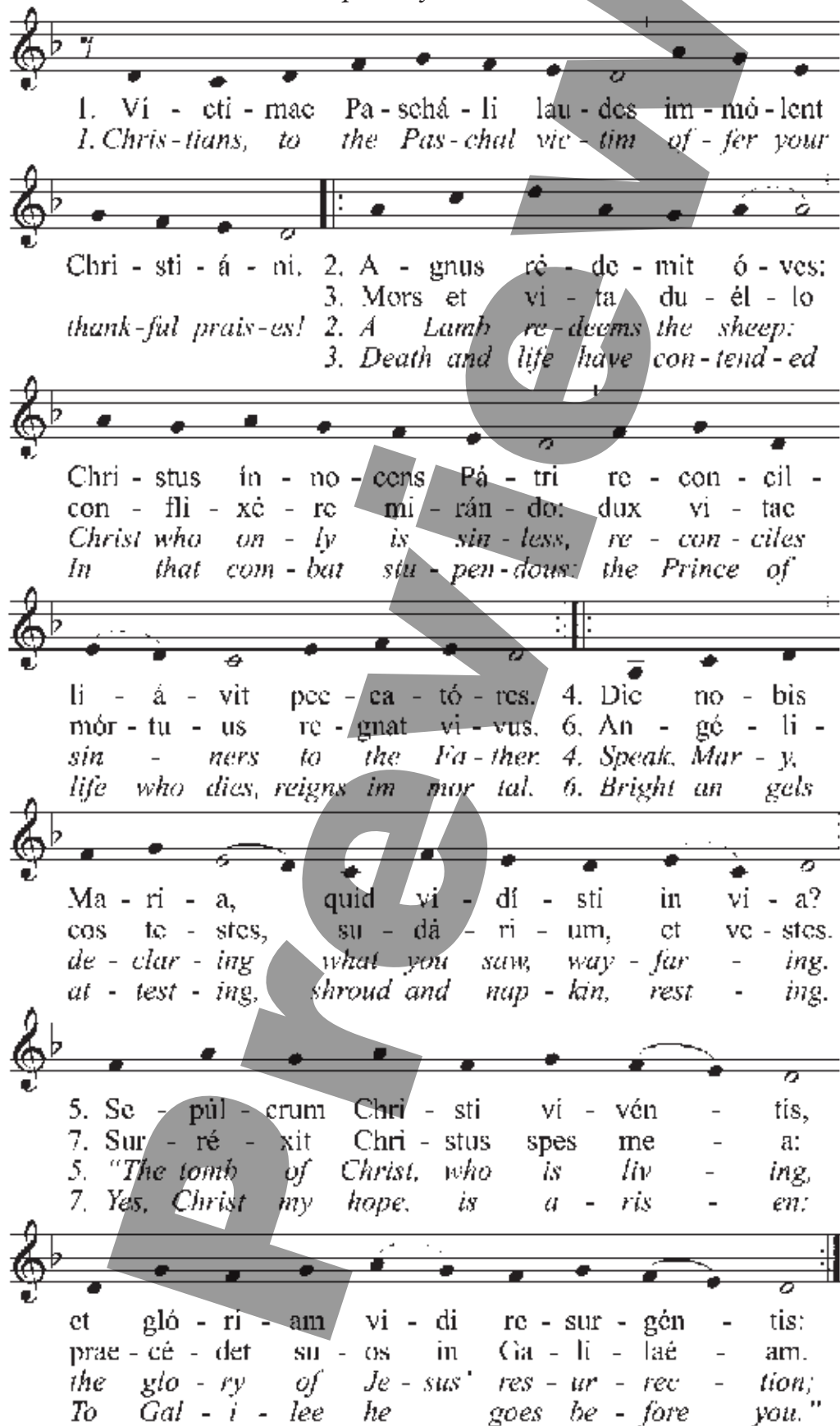
1. formed by God's hand, liv - ing stones fash - ion
2. spir - its re - vive. Seeds of God's good - ness
3. pas - sage is sure. Mak - ing life's jour - ney
4. old self is dead. In all that threat - ens,
5. new life we gain. Stead - fast in jus - tice
6. pre - cious our worth: Heirs of the God who



1. the tem - ple God planned. Al-le-lu - ia!
2. with - in our hearts thrive. Al-le-lu - ia!
3. our hope shall en - dure. Al-le-lu - ia!
4. our faith con - quers dread. Al-le-lu - ia!
5. and peace we re - main. Al-le-lu - ia!
6. rules heav - en and earth. Al-le-lu - ia!

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Music: O FILII ET FILIAE, 10 10 10 with alleluias; adapt. by Marty Haugen,
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164. VICTIMAE PASCHALI /
CHRISTIANS, TO THE PASCHAL VICTIM
Sequence for Easter



1. Vi - cti - mac Pa - schá - li lau - des im - mó - lent
1. Chris - tians, to the Pas - chal vic - tim of - fer your

Chri - sti - á - ni, 2. A - gnus rè - de - mit ó - ves;
3. Mors et vi - ta du - él - lo
thank - ful prais - es! 2. A Lamb re - deems the sheep:
3. Death and life have con - tend - ed

Chri - stus in - no - cens Pá - tri re - con - cil -
con - fli - xé - re mi - rán - do: dux vi - tac
Christ who on - ly is sin - less, re - con - ciles
In that com - bat stu - pen - dous: the Prince of

li - á - vit pec - ca - tó - res. 4. Dic no - bis
mór - tu - us re - gnat vi - vus. 6. An - gé - li -
sin - ners to the Fa - ther. 4. Speak, Mar - y,
life who dies, reigns im mor - tal. 6. Bright an gels

Ma - ri - a, quid vi - dí - sti in vi - a?
cos te - stes, su - dá - ri - um, et ve - stes.
de - clar - ing what you saw, way - far - ing.
at - test - ing, shroud and nup - kán, rest - ing.

5. Se - púl - crum Chri - sti vi - vén - tis,
7. Sur - ré - xit Chri - stus spes me - a:
5. "The tomb of Christ, who is liv - ing,
7. Yes, Christ my hope, is a - ris - en:

et gló - ri - am vi - di re - sur - gén - tis:
prae - cé - det su - os in Ga - li - laé - am.
the glo - ry of Je - sus' res - ur - rec - tion;
To Gal - i - lee he goes be - fore you."

8. Sei - mus Chri - stum sur - re - xis - se a mór - tu -
 8. Christ in - deed from death is ris - en, our new life

is ve - re: tu no - bis, vi - ctor Rex, mi - se -
 ob tain ing. Have mer cy, vic tor King, ev er

ré - re. A - men. Al - le - lu - ia.
 reign - ing! A - men. Al - le - lu - ia.

Text: Sequence for Easter, asen. to Wipo of Burgundy, d. 1048; tr. by Joy Probst,
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 Music: VICTIMAE PASCHALI LAUDES, Plainchant, Mode 2, asen. to Wipo of Burgundy, d. 1048.

165. SACRED THIS BANQUET

Sa-cred this ban - quet, ho - ly our feast;

Here all find wel - come, great - est to least.

Food of the king - dom, gift from a - bove,

Pledge of our glo - ry, sign of God's love.

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 Music: Michael Joncas, b. 1951, © 2010, GIA Publications, Inc. All rights reserved. Used with permission.

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