

THE SACRED PASCHAL TRIDUUM



THE ORDER OF SERVICE

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HOLY THURSDAY OF THE LORD'S SUPPER



6 APRIL 2023

THE 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,

that all thy Church might be for - ev - er one,
 make thou our sad di - vi - sions soon to cease;
 O bring them back, Good Shep - herd of the sheep,
 may we be one with all thy Church a - bove,

grant us at ev - 'ry Eu - cha - rist to say,
 draw us the near - er each to each, we plead,
 back to the faith which saints be - lieved of old,
 one with thy saints in one un - bro - ken peace,

with long - ing heart and soul, "Thy will be done."
 by draw - ing all to thee, O Prince of peace;
 back to the Church which still that faith doth keep;
 one with thy saints in one un - bound - ed love;

O may we all one bread, one bod - y be,
 thus may we all one bread, one bod - y be,
 Soon may we all one bread, one bod - y be,
 more bless - ed still in peace and love to be

through this blest sac - ra - ment of u - ni - ty.
 through this blest sac - ra - ment of u - ni - ty.
 through this blest sac - ra - ment of u - ni - ty.
 one with the Tri - ni - ty in u - ni - ty.

THE INTROIT

Nos autem gloriari

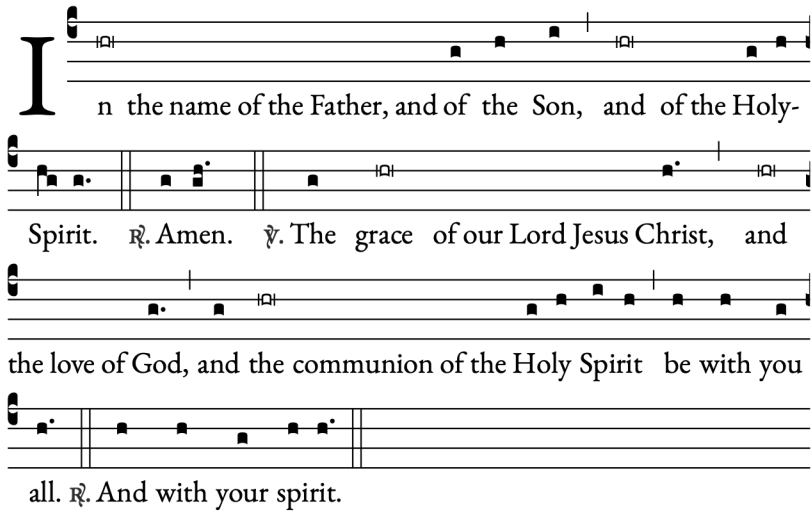
Graduale Romanum

Mode IV

Translation:

Let our glory be in the cross of our Lord Jesus Christ; in him we have salvation, life and resurrection; through him we are rescued and set free.

THE GREETING



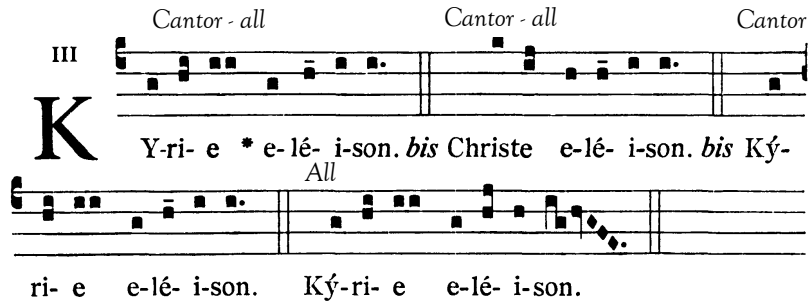
In the name of the Father, and of the Son, and of the Holy-Spirit. *R.* Amen. *V.* The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. *R.* And with your spirit.

THE CONFITEOR

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

THE ABSOLUTION

THE KYRIE



K Y-ri- e * e-lé- i-son. *bis* Christe e-lé- i-son. *bis* Ky-ri- e e-lé- i-son. Ky-ri- e e-lé- i-son.

Translation:

Lord, have mercy. Christ, have mercy. Lord, have mercy.

THE GLORIA

Glo-ry to God in the high-est, and on earth peace
to peo-ple of good will. We praise you, we bless you,
we a-dore you, we glo-ri-fy you,
we give you thanks for your great glo-ry,
Lord God, heav-en-ly King, O God, al-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.

THE COLLECT

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING

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, 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 judgement 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.”

Lector: The Word of the Lord

Congregation: **Thanks be to God**

THE PSALM*

Psalm 116

Cantor – all

vv. 12-13, 15-18



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

Choir

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 handmaid;
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.



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

* *The antiphon will be sung once by the cantor, once by all, and then once after all the psalm verses. It will not be repeated between the verses of the psalm.*

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

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant of my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes.

Lector: The Word of the Lord


Congregation: **Thanks be to God**

Please stand as able

THE GOSPEL ACCLAMATION

John 13:34

Cantor – All


P  raise and ho-nor to you, O Lord Jesus Christ.

Choir:

I give you a new commandment, says the Lord:

Love one another as I have loved you.

All

P  raise and ho-nor to you, O Lord Jesus Christ.

The Lord be with you. *℞.* And with your spirit.

℣. A reading from the holy Gospel according to John.

℞. 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 his 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. R. Praise to you, Lord Jesus Christ.

The image shows a large, decorative initial letter 'T' on the left. To its right is a musical staff with a treble clef. The staff contains a series of notes and rests, corresponding to the text below it. The notes are mostly quarter notes, with some half notes and rests. The text is: 'he Gospel of the Lord. R. Praise to you, Lord Jesus Christ.'

Please be seated

THE HOMILY

The Rev'd Francis Le, O.P.

THE WASHING OF FEET

ANTIPHONS

Postquam surrexit

Mode IV

Translation:

After rising from the table, the Lord poured water into a basin and began to wash the feet of his disciples. Such is the example that he left them.

Dominus Iesus

Mode II

Translation:

The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: “Do you realize what I have done for you, I who am your Lord and your Master? I have given you an example so that you may do likewise.”

ANTHEM

Domine tu mihi lavas pedes

Manuel Cardoso
(1566-1650)

ANTIPHONS

Si ego Dominus

Mode IV

Translation:

If I, your Lord and Teacher, have washed your feet, then surely, all the more, ought you to wash one another’s feet.

In hoc cognoscent omnes Mode VII

Translation:

By this everyone will know that you are my disciples, if you have love for one another. This is what Jesus declared to his disciples.

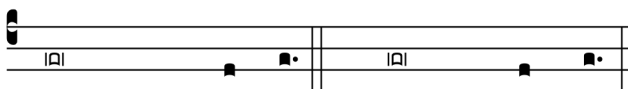
ANTHEM *Mandatum novum do vobis* Christoph Dalitz
(b. 1967)

ANTIPHON *Maneant in vobis* Mode VII
Translation:

Let these three abide in you: faith, hope and love; but the greatest of these is love. Now faith, hope and love remain, these three; but the greatest of these is love.

Please stand as able

THE UNIVERSAL PRAYER



℥. Let us pray to the Lord. ℞. Lord, hear our prayer

Please be seated

THE LITURGY OF THE EUCHARIST

THE ANTHEM *Ubi caritas et amor* Christoph Dalitz
Translation: (b. 1967)

Where charity and love are, God is there. Love of Christ has gathered us into one. Let us rejoice in Him and be glad. Let us fear, and let us love the living God. And from a sincere heart let us love one. Where charity and love are, God is there. At the same time, therefore, are gathered into one: Lest we be divided in mind, let us beware. Let evil impulses stop, let controversy cease. And in the midst of us be Christ our God. Where charity and love are, God is there. At the same time we see that with the saints also, Thy face in glory, O Christ our God: The joy that is immense and good, unto the world without end. Amen.

Please stand as able

ORATE, FRATRES

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

All: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

THE EUCHARISTIC PRAYER

The Preface Dialogue

T he Lord be with you. *R.* And with your spirit.
R. Lift up your hearts. *R.* We lift them up to the Lord.-
R. Let us give thanks to the Lord our God. *R.* It is right and just.

The Preface

The Sanctus

Missa XVIII - "Deus Genitor alme"

S Anctus, * Sanctus, Sanctus Dóminus De- us Sá-
ba- oth. Ple-ni sunt caeli et terra gló-ri- a tu- a. Ho-sánna
in excélsis. Be-ne-díctus qui ve-nit in nómine Dómi-ni.
Ho-sánna in excélsis

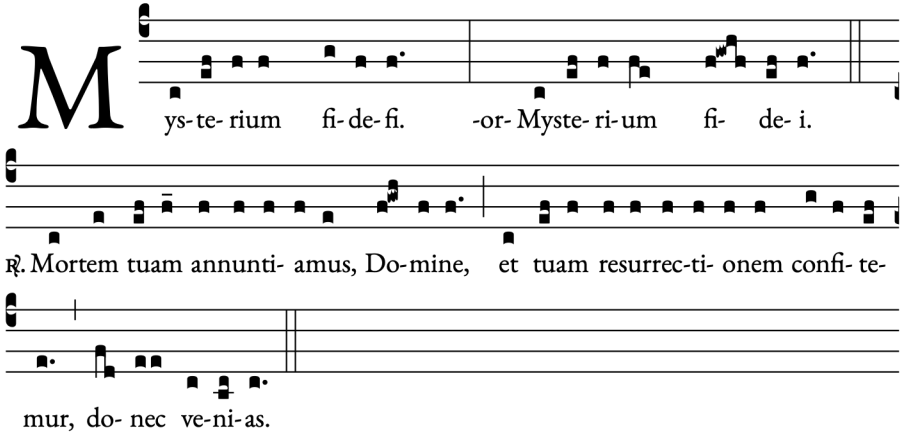
Translation:

Holy, holy, holy Lord God of Hosts. Heaven and earth of full of your glory, hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Please kneel as able

The Institution Narrative and Consecration

The Anamnesis



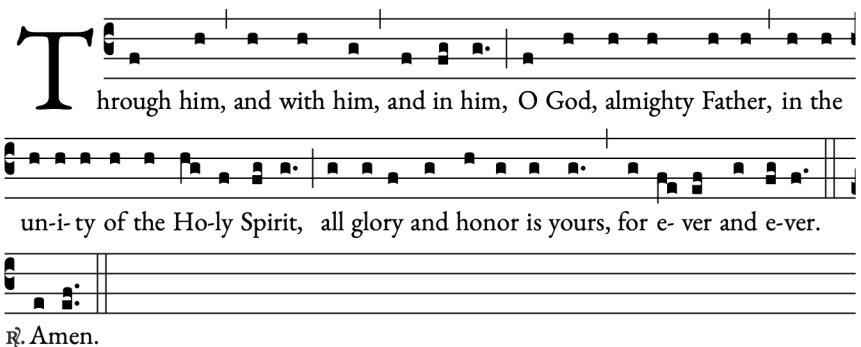
M ys-te-ri-um fi-de-fi. -or- Myste-ri-um fi- de- i.
r̄. Mortem tuam annunti- amus, Do- mine, et tuam resurrec-ti- onem confi- te-
mur, do- nec ve-ni- as.

Translation:

We proclaim your death, O Lord, and profess your resurrection, until you come again.

The Oblation and Intercessions

The Concluding Doxology



T hrough him, and with him, and in him, O God, almighty Father, in the
un-i- ty of the Ho-ly Spirit, all glory and honor is yours, for e- ver and e-ver.
r̄. Amen.

THE COMMUNION RITE

Please stand as able

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name; thy
kingdom come, thy will be done on earth as it is in heaven. Give us
this day our daily bread, and forgive us our trespasses, as we forgive
those who trespass against us; and lead us not into temptation, but
de-liver us from e- vil.

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

For the kingdom, the power, and the glory are yours, now
and for e- ver.

THE SIGN OF PEACE

Priest: Lord Jesus Christ, who said to your Apostles, "Peace I leave you, my peace I give you," look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.

W ho live and reign for e-ver and e- ver. *℞. Amen*

The peace of the Lord be with you always. *℞. And with your spirit.*

THE AGNUS DEI

Missa XVIII

Deus Genitor alme

A -gnus De- i, * qui tol-lis peccá-ta mundi : mi-se-

ré-re no- bis. Agnus De- i, * qui tol-lis peccá-ta mundi :

mi-se-ré-re no- bis. Agnus De- i, * qui tol-lis peccá-ta mun-

di : do-na no-bis pa-cem.

Translation:

Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace

Please kneel as able

THE INVITATION TO COMMUNION

Priest: *Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.*

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

THE COMMUNIO

Hoc corpus

Graduale Romanum

Translation:

Mode VIII

“This is my body which is given up for you; this is the cup of the new covenant in my blood”, says the Lord. “Each time that you partake thereof, do it in memory of me.”

THE ANTHEM

Verily, Verily I Say Unto You

Thomas Tallis

(1505-1585)

THE PRAYER AFTER COMMUNION

THE TRANSFER OF THE MOST BLESSED SACRAMENT

THE HYMN

Pange lingua gloriosi

Mode III

St. Michael Hymnal #706,* vv. 1-4

Translation:

Sing, o my tongue, and praise the mystery of the glorious body and the most precious blood, shed to save the world by the King of the nations, the fruit of the noble womb. Unto us he was given, he was born unto us of a Virgin untainted and pure; he dwelt among us in the world, sowing the seeds of God’s word; and he ended the time of his stay on earth in the most wondrous of fashions. On his last night at supper, reclining at table in the midst of his brethren disciples, he fully observed the Ancient Law and partook of the Passover meal; and then, with his own hands, he gave himself up as food for the group of the twelve. The Word made flesh, by a simple word, makes of his flesh the true bread; the blood of Christ becomes our drink; and though senses cannot perceive, for confirming pure hearts in true belief, faith alone suffices.

* *The hymn will stop after verse 4, picking up at verse 5 when the priest reaches the altar of repose.*

THE HYMN

Adoro te devote

Mode V

St. Michael Hymnal #408

Translation:

Humbly I adore Thee, hidden Godhead, veiled truly under these figures. All my heart I give to Thee, for it all fails in contemplating Thee. Sight, touch and taste tell me nothing of Thy presence; yet safely I trust what I hear. I believe whatever the Son of God has said; nothing can be more true than the word of Truth itself. On the cross Thy Godhead was hidden; here is hidden Thy manhood too. Yet I believe and confess both, praying as prayed the good thief. I do not see Thy wounds like Thomas; Yet I confess Thee my God. Grant that I may ever more and more believe in Thee, hope in Thee, love Thee. O memory of the death of the Lord, living Bread giving life to man, let me ever live of Thee, ever sweetly taste Thee. Pelican of mercy, Jesus Lord, cleanse me, unclean, by Thy Blood, of which one drop is enough to wash the world of all sin. Jesus, Whom now I see veiled, I pray that this may come for which I long so much: that at last, seeing Thee face to face, I may be blessed by the sight of Thy glory.

THE HYMN

Pange lingua gloriosi

Mode III

St. Michael Hymnal #706, vv. 5-6

Translation:

In face of so great a mystery, therefore, let us bow down and worship; let precepts of the Ancient Law give me way to the new Gospel rite: and let faith assist us and help us make up for what senses fail to perceive. Unto the Father and the Son, our praise and our joyful singing; unto whom saving power, honor and might, and every holy blessing; and to the Spirit who proceeds from both, an equal tribute of glory.

ADORATION AND STRIPPING OF THE ALTAR

THE CHANT

Psalm 22

John Goss

vv. 2 – 22

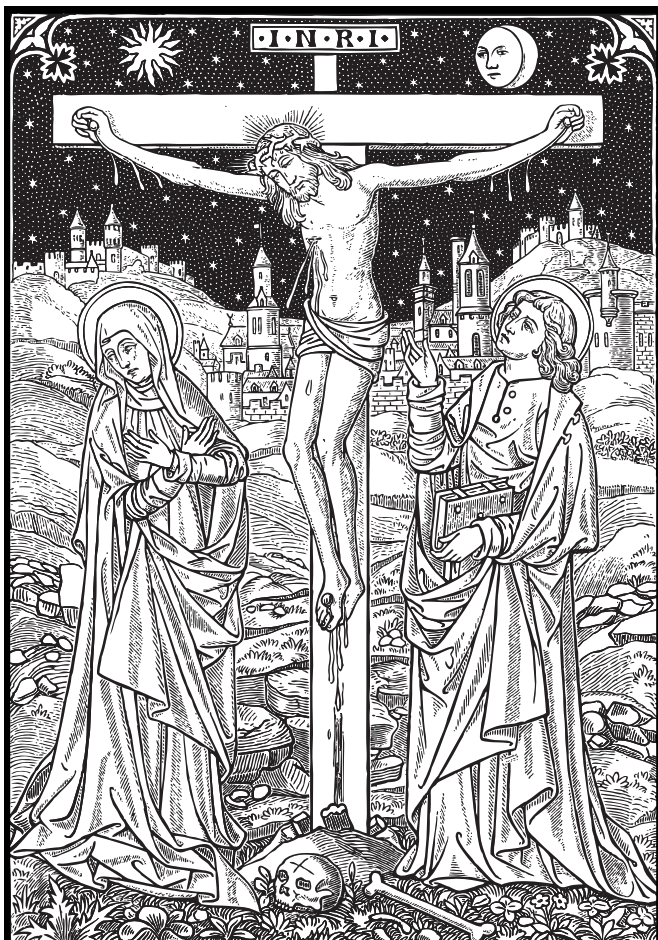
(1800-1880)

vv. 23 – 32

Joseph Barnby
(1838-1896)

Please return this worship aid to the doors for use at upcoming liturgies.

FRIDAY OF THE
PASSION OF THE LORD



WHAT MORE COULD I HAVE DONE FOR THEE, AND DID NOT DO? IT WAS I WHO OPENED A WAY FOR THEE THROUGH THE SEA: AND THOU HAST OPENED MY SIDE WITH A SPEAR. IT WAS I WHO BESTOWED UPON THEE A KINGLY SCEPTRE: AND THOU HAST SET UPON MY HEAD A CROWN OF THORNS. (Reproaches)

7 APRIL 2023

THE PROCESSION

THE COLLECT

THE LITURGY OF THE WORD

Please be seated

THE FIRST READING

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.

Lector: The Word of the Lord

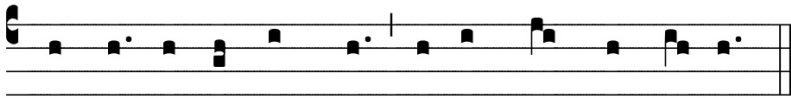
Congregation: **Thanks be to God**

THE PSALM*

Psalm 31:2

Cantor – all

vv. 6, 12-13, 15-17, 25



Fa- ther, in- to your hands I com-mend my spir-it.

Choir

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."

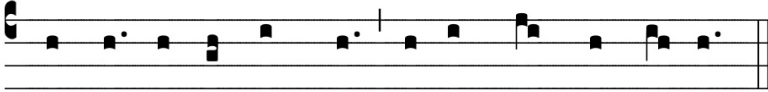
Let your face shine upon your servant;

save me in your kindness.

Take courage and be stouthearted,

all you who hope in the LORD.

All



Fa- ther, in- to your hands I com-mend my spir-it.

** The antiphon will be sung once by the cantor, once by all, and then once after all the psalm verses. It will not be repeated between the verses of the psalm.*

THE SECOND READING

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.

Lector: The Word of the Lord


Congregation: **Thanks be to God**

Please stand as able

THE GOSPEL ACCLAMATION

Philemon 2:8-9

Cantor – All

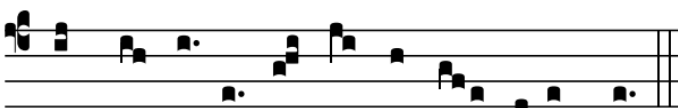
P 
raise and ho-nor to you, O Lord Jesus Christ.

Choir:

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.

All

P 
raise and ho-nor to you, O Lord Jesus Christ.

THE GOSPEL

John 18: 1-19: 42

The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let

these men go.” This was to fulfill what he had said, “I have not lost any of those you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?”

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.” When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” Jesus answered him, “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to

that law he ought to die, because he made himself the Son of God.” Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, “Where are you from?” Jesus did not answer him. So Pilate said to him, “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?” Jesus answered him, “You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin.” Consequently, Pilate tried to release him; but the Jews cried out, “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

When Pilate heard these words he brought Jesus out and seated him on the judge’s bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, “Behold, your king!” They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, “Jesus the Nazorean, the King of the Jews.” Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, “Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews’.” Pilate answered, “What I have written, I have written.”

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, “Let’s not tear it, but cast lots for it to see whose it will be,” in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did.

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

Here all kneel and pause for a short time.

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

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


Please be seated

THE SOLEMN INTERCESSIONS

THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

Ant.
6.



E Cce li- gnum Cru- cis, in quo sa- lus mun-di
pe-pén- dit.

All : R. Ve- ní- te, ad- o-ré- mus.

*After each invocation,
all kneel for a brief moment, adoring in silence.*

THE ADORATION OF THE HOLY CROSS

*Please proceed with your adoration of the Holy Cross
following the friars and as directed by the servers.*

ANTIPHON

Crucem tuam

Graduale Romanum

Mode IV

Translation:

We adore Thy Cross, O Lord, We praise and glorify your holy resurrection, for behold by the wood of the Cross Joy has come into the whole world. May God have mercy on us, and bless us; and let his face shed its light upon us.

HOLY COMMUNION*Please stand as able*

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name; thy
kingdom come, thy will be done on earth as it is in heaven. Give us
this day our daily bread, and forgive us our trespasses, as we forgive
those who trespass against us; and lead us not into temptation, but
de-liver us from e- vil.

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

For the kingdom, the power, and the glory are yours, now
and for e- ver.

Please kneel as able

THE INVITATION TO COMMUNION

Priest: *Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.*

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

THE PSALM

Deus, Deus meus

Charles H. Giffen

THE ANTHEM

The Deer's Cry

Arvo Pärt
(b. 1935)

THE PRAYER AFTER COMMUNION

THE DISMISSAL

*In commemoration of our Lord's passion and death,
we depart in absolute silence.*

Please return this worship aid to the doors for use at upcoming liturgies.

THE EASTER VIGIL IN THE HOLY NIGHT

An angel with wings and a halo, holding a banner that reads "Surrexit Dominus". The angel is framed by a decorative border.	THOU WILT NOT LEAVE MY SOUL IN HELL; NOR ALLOW THY HOLY ONE TO SEE CORRUPTION. (PS. 15: 10)	An angel with wings and a halo, holding a banner that reads "de Sepulchro". The angel is framed by a decorative border.
I HAVE RISEN UP, BECAUSE THE LORD HATH PROTECTED ME. (PSALM 3: 6)		
A detailed black and white illustration of the Resurrection. Jesus Christ, with a halo and a loincloth, stands on the edge of an open stone tomb. He is surrounded by four soldiers in armor, some kneeling in awe. The background is filled with intricate floral and vine patterns.		
THE THIRD DAY HE WILL RAISE US UP, TO LIVE IN HIS SIGHT. (HOSEA 6: 3)		
An angel with wings and a halo, holding a banner that reads "Qui pro nobis". The angel is framed by a decorative border.	THE ANGEL CAME AGAIN: AND WAKED ME, AS A MAN THAT IS WAKENED OUT OF HIS SLEEP. (Zachariah 4: 1)	An angel with wings and a halo, holding a banner that reads "Respondit in Deo.". The angel is framed by a decorative border.

8 APRIL 2023

THE LUCERNARIUM

THE BLESSING OF THE FIRE
AND PREPARATION OF THE CANDLE

THE PROCESSION INTO THE CHURCH

Priest: The Light of Christ

Congregation: **Thanks be to God**

THE EXULTET

Priest: Exult, let them exult, the host of heaven...*(concluding)* that I may sing this candle's perfect praises.

The Lord be with you. *℟.* And with your spirit.
℟. Lift up your hearts. *℟.* We lift them up to the Lord.
℟. Let us give thanks to the Lord our God. *℟.* It is right and just.

The priest continues: It is truly right and just, with ardent love...
(concluding) 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.

All: **Amen**

Please be seated

THE LITURGY OF THE WORD

THE FIRST READING

Genesis 1:1-2:2

A reading from the book of Genesis.

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day.

Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed—the second day.

Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night,

and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." Evening came, and morning followed—the fifth day.

Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it.

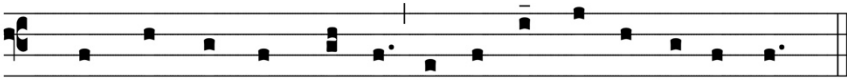
Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

Lector: The Word of the Lord

Congregation: **Thanks be to God**

Cantor – all vv. 1-2, 5-6, 10, 12-14, 24, 35



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

Choir

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!

You are clothed with majesty and glory,
robed in light as with a cloak.

You fixed the earth upon its foundation,
not to be moved forever;

with the ocean, as with a garment, you covered it;
above the mountains the waters stood. *Antiphon*

You sent 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. *Ant.*

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! *Ant.*

THE PRAYER AFTER THE READING

A reading from the book of Genesis.

God put Abraham to the test. He called to him, "Abraham!" "Here I am," he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you." Early the next morning Abraham saddled his donkey, took with him his son Isaac and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him.

On the third day Abraham got sight of the place from afar. Then he said to his servants: "Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you." Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham: "Father!" Isaac said. "Yes, son," he replied. Isaac continued, "Here are the fire and the wood, but where is the sheep for the holocaust?" "Son," Abraham answered, "God himself will provide the sheep for the holocaust." Then the two continued going forward.

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the LORD's messenger called to him from heaven, "Abraham, Abraham!" "Here I am!" he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. Abraham named the site Yahweh-yireh; hence people now say, "On the mountain the LORD will see."

Again the LORD's messenger called to Abraham from heaven and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing~ all this because you obeyed my command."

Lector: The Word of the Lord

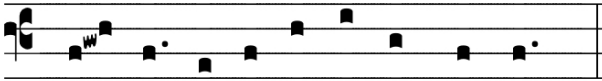
Congregation: **Thanks be to God**

THE PSALM

Psalm 16

Cantor – all

vv. 16:5, 8-11



You are my in-her-i-tance, O Lord.

Choir

O LORD, my allotted portion and my cup,
you it is who hold fast my lot.

I set the LORD ever before me;
with him at my right hand I shall not be disturbed. *Ant.*

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption. *Ant.*

You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever. *Ant.*

THE PRAYER AFTER THE READING

A reading from the book of Exodus.

The LORD said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers."

The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians.

Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their

chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of 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.

Lector: The Word of the Lord

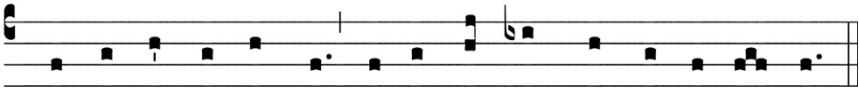
Congregation: **Thanks be to God**

THE CANTICLE

Exodus 15

Cantor - all

vv. 1-6, 17-18



Let us sing to the Lord; he has covered himself in glory.

Choir

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. *Ant.*

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 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. *Ant.*

THE PRAYER AFTER THE READING

THE FOURTH READING

Isaiah 54:5-14

A reading from the book of the Prophet Isaiah.

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

children. In justice shall you be established, far from the fear of oppression, where destruction cannot come near you.

Lector: The Word of the Lord

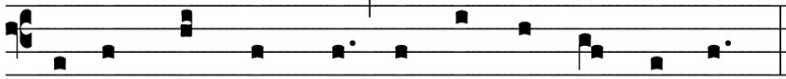
Congregation: **Thanks be to God**

THE PSALM

Psalm 30

Cantor – all

vv. 30:2,4-6, 11-13



I will praise you, Lord, for you have rescued me.

Choir

I will extol you, O LORD, for you drew me clear
and did not let my enemies rejoice over me.

O LORD, you brought me up from the netherworld;
you preserved me from among those going down into the pit. *Ant.*

Sing praise to the LORD, you his faithful ones,
and give thanks to his holy name.

For his anger lasts for but a moment;
a lifetime, his good will.

At nightfall, weeping enters in,
but with the dawn, rejoicing. *Ant.*

Hear, O LORD, and have pity on me;
O LORD, be my helper.

You changed my mourning into dancing;
O LORD, my God, forever will I give you thanks. *Ant.*

THE PRAYER AFTER THE READING

A reading from the book of the Prophet Isaiah.

Thus says the LORD: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread, your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, so shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the LORD, your God, the Holy One of Israel, who has glorified you.

Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

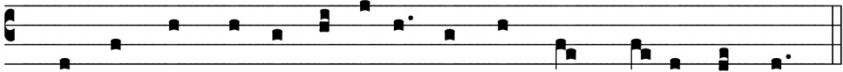
For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it.

Lector: The Word of the Lord

Congregation: **Thanks be to God**

Cantor – all

vv. 2-6



You will draw wat-er joy-ful-ly from the springs of sal-va-tion.

Choir

God indeed is my savior;
 I am confident and unafraid.
 My strength and my courage is the LORD,
 and he has been my savior. *Ant.*

With joy you will draw water
 at the fountain of salvation
 Give thanks to the LORD, acclaim his name;
 among the nations make known his deeds,
 proclaim how exalted is his name. *Ant.*

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! *Ant.*

THE PRAYER AFTER THE READING

THE SIXTH READING

Baruch 3:19-15, 32-4:4

A reading from the book of the Prophet Baruch.

Hear, O Israel, the commandments of life: listen, and know prudence! How is it, Israel, that you are in the land of your foes, grown old in a foreign land, defiled with the dead, accounted with those destined for the netherworld? You have forsaken the

fountain of wisdom! Had you walked in the way of God, you would have dwelt in enduring peace. Learn where prudence is, where strength, where understanding; that you may know also where are length of days, and life, where light of the eyes, and peace. Who has found the place of wisdom, who has entered into her treasuries?

The One who knows all things knows her; he has probed her by his knowledge- The One who established the earth for all time, and filled it with four-footed beasts; he who dismisses the light, and it departs, calls it, and it obeys him trembling; before whom the stars at their posts shine and rejoice; when he calls them, they answer, "Here we are!" shining with joy for their Maker. Such is our God; no other is to be compared to him: he has traced out the whole way of understanding, and has given her to Jacob, his servant, to Israel, his beloved son.

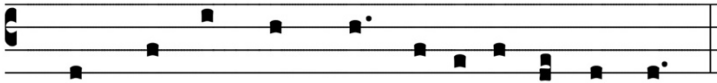
Since then she has appeared on earth, and moved among people. She is the book of the precepts of God, the law that endures forever; all who cling to her will live, but those will die who forsake her. Turn, O Jacob, and receive her: walk by her light toward splendor. Give not your glory to another, your privileges to an alien race. Blessed are we, O Israel; for what pleases God is known to us!

Lector: The Word of the Lord

Congregation: **Thanks be to God**

Cantor – all

vv. 8-11



Lord, you have the words of ev-er-last-ing life.

Choir

The law of the LORD is perfect,
 refreshing the soul;
 the decree of the LORD is trustworthy,
 giving wisdom to the simple.
 The precepts of the LORD are right.
 rejoicing the heart;
 the command of the LORD is clear,
 enlightening the eye. *Ant.*

The fear of the LORD is pure,
 enduring forever;
 the ordinances of the LORD are true,
 all of them just.
 They are more precious than gold,
 than a heap of purest gold;
 sweeter also than syrup
 or honey from the comb. *Ant.*

THE PRAYER AFTER THE READING

THE SEVENTH READING

Ezekiel 36:16-17a, 18-28

A reading from the book of the Prophet Ezekiel.

The word of the LORD came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct

and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. But when they came among the nations wherever they came, they served to profane my holy name, because it was said of them: "These are the people of the LORD, yet they had to leave their land." So I have relented because of my holy name which the house of Israel profaned among the nations where they came. Therefore say to the house of Israel: Thus says the Lord GOD: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

Lector: The Word of the Lord

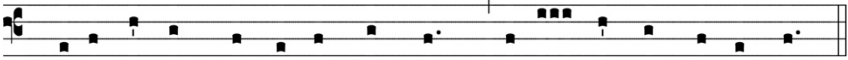
Congregation: **Thanks be to God**

THE PSALM

Psalm 42-43

Cantor – all

vv. 3,5; 3,4



Like a deer that longs for run-ning streams, my soul longs for you, my God.

Choir

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. *Ant.*

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! *Ant.*

THE PRAYER AFTER THE READING

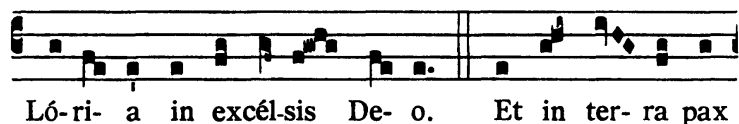
THE GLORIA

Missa I

"Lux et Origo"

IV

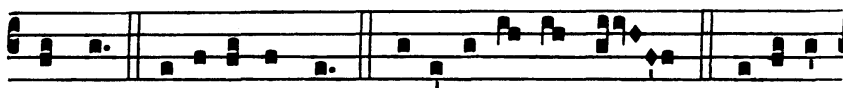
G



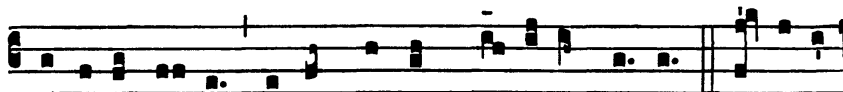
Ló-ri- a in excél-sis De- o. Et in ter- ra pax



ho-mí-ni-bus bonae vo-luntá- tis. Laudámus te. Be-ne-dí-ci-



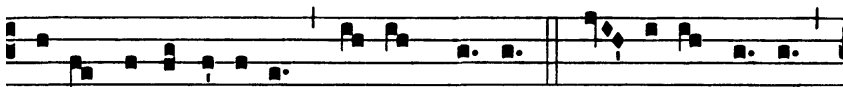
mus te. Ado-rámus te. Glo-ri- fi-cá-mus te. Grá-ti- as



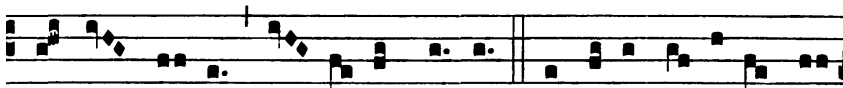
á-gimus ti- bi propter magnam gló- ri- am tu- am. Dó-mi-ne



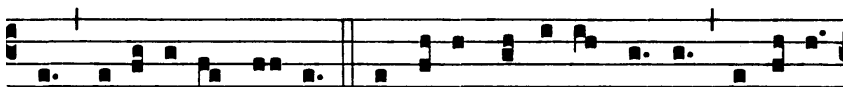
De- us, Rex cae-lé-stis, De- us Pa- ter omní-pot-ens. Dó-mi-ne



Fi- li u-ni-gé-ni-te Ie- su Chri-ste. Dó- mi-ne De- us,



Agnus De- i, Fí- li- us Pa-tris. Qui tol-lis peccá-ta mun-



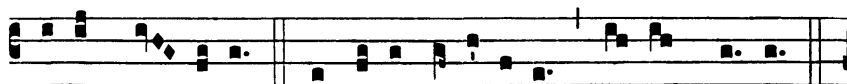
di, mi-se-ré-re no- bis. Qui tol-lis peccá-ta mundi, sú-sci-pe



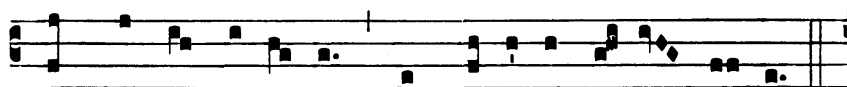
depre-ca-ti- ó-nem nostram. Qui se-des ad d-ex- te-ram Pa-



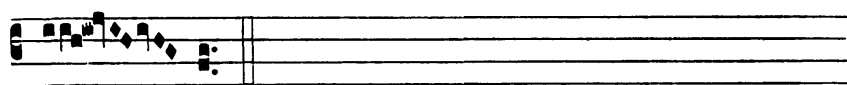
tris, mi-se-ré-re no- bis. Quóni- am tu so-lus sanctus Tu



so-lus Dó- mi-nus. Tu so-lus Altíssimus, Ie- su Chri-ste.



Cum Sancto Spí- ri- tu, in gló- ri- a De- i Pa- tris.



A- men.

Translation:

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.

THE COLLECT

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

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

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

Lector: The Word of the Lord

Congregation: **Thanks be to God**

Priest – all vv. 1-2, 16-17, 22-23

VIII

A L-le- lú- ia.

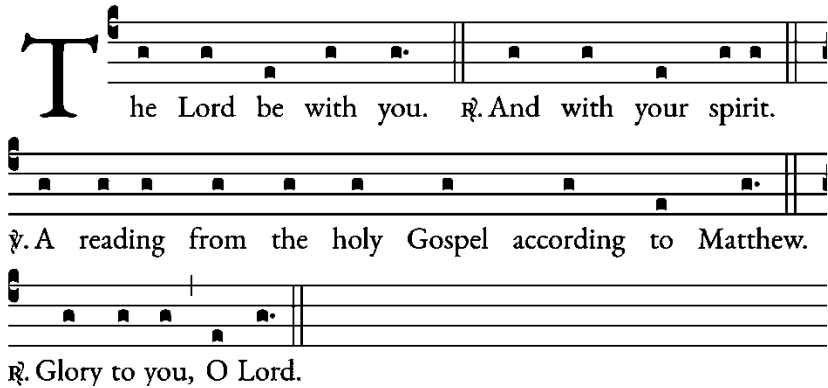
Choir

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.

All

VIII

A L-le- lú- ia.




The Lord be with you. *℞.* And with your spirit.

ψ. A reading from the holy Gospel according to Matthew.

℞. 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. *℞.* Praise to you, Lord Jesus Christ.

Please be seated

BAPTISMAL LITURGY

THE LITANY OF SAINTS

Cantor

Congregation



Lord, have mer - cy.

Lord, have mer - cy.

Cantor

Congregation



Christ, have mer - cy.

Christ, have mer - cy.

Cantor

Congregation

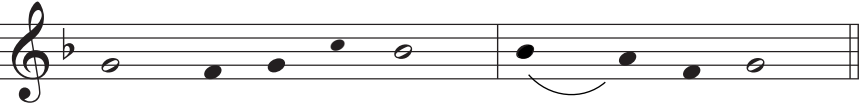


Lord, have mer - cy.

Lord, have mer - cy.

Cantor

Congregation



Holy Mary, Mother of God,
Saint Michael,
Holy angels of God,

Pray - for us.

Saint Joseph,
Saint John the *Baptist*,
Saint Peter and Saint Paul,
Saint Andrew,
Saint John,
Saint Mary *Magdalene*,
Saint Stephen,

Saint Ignatius of Antioch,
Saint Lawrence,
Saint Vincent,
Saints Perpetua and Felicity,
Saint Lucy,
Saint Agnes,
Saint Cecilia,
Saint Gregory,
Saint Augustine,
Saint Athanasius,
Saint Basil,
Saint John Chrystostom,
Saint Ephraim,
Saint Martin,
Saint Benedict,
Holy Father Francis,
Holy Father Dominic,
Holy Father Dominic,
Saint Peter of Verona,
Saint Margaret of Hungary,
Saint Thomas Aquinas,
Saint Albert the Great,
Saint Raymond of Penyafort,
Saint Catherine of Siena,
Saint Vincent Ferrer,
Saint Martin de Porres,
Saint Rose of Lima,
Saint Vincent Liem,
All Saints and blessed of the Order of Preachers,
Saint, Francis Xavier,
Saint John of the Cross,
Saint John Vianney,
Saint Teresa of Jesus,
Saint Elizabeth Ann Seton,
Saint Jeanne Jugan,
All holy men and women, saints of God,

Cantor Congregation

-- Lord, be merciful, Lord, deliver us we pray.
 Be merciful to us sinners, Lord, we ask you, hear our prayer.
 -- Bring these chosen ones to
 new birth through the
 grace of baptism,

Cantor Congregation

Christ, _ hear _ us. Christ, _ hear _ us.

Cantor

Christ, gra - cious - ly hear _ us.

Congregation

Christ, gra - cious - ly hear _ us.

THE PRAYER AT THE FONT

THE BLESSING OF BAPTISMAL WATER

As the candle is lifted out of the water, all acclaim:

VI

S Prings of wa-ter, bless the Lord. Give him glo-ry and

praise for- ev- er.

THE RITE OF BAPTISM

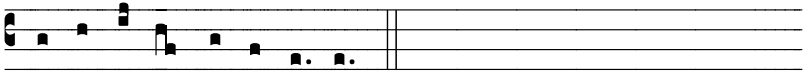
After each baptism all respond:

VII



Y

ou have put on Christ, in him you have been bap-tized:



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

THE RENEWAL OF BAPTISMAL PROMISES

The responses to the Priest's inquiries is: I do

THE SPRINKLING
RITE

Vidi aquam
Translation:

Graduale Romanum
Mode VIII

I saw water flowing from the Temple, from its right-hand side, alleluia, and all to whom this water came were saved and shall say: Alleluia, alleluia.

THE RITE OF RECEPTION

THE RITE OF CONFIRMATION

THE LITURGY OF THE EUCHARIST

THE OFFERTORIO

Dextera Domini

Mode II

Translation:

The right hand of the Lord has done valiantly, the right hand of the Lord has exulted me; I shall not die, but I shall live, and recount the deeds of the Lord, alleluia.

During the offertory, a new chalice, paten, and ciborium will be blessed, to be subsequently used at this liturgy.

THE ANTHEM

Salvation is Created

Pavel Tchesnokov
(1877-1944)

Please stand as able

ORATE, FRATRES

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

All: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

THE EUCHARISTIC PRAYER

The Preface Dialogue

T he Lord be with you. *℟.* And with your spirit.
℟. Lift up your hearts. *℟.* We lift them up to the Lord.-
℟. Let us give thanks to the Lord our God. *℟.* It is right and just.

The Preface

The Sanctus

Missa I - "Lux et origo"

S Anctus, * Sanctus, Sanctus Dómi-nus De- us
Sá-ba- oth. Ple-ni sunt cae- li et ter-ra gló- ri- a
tu- a. Ho-sánna in ex-cél-sis. Be-ne-díctus qui ve-nit
in nó- mi-ne Dó-mi-ni. Ho- sánna in excél- sis.

Translation:

Holy, holy, holy Lord God of Hosts. Heaven and earth of full of your glory, hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Please kneel as able

The Institution Narrative and Consecration

The Anamnesis

Mys-te-ri-um fi-de-fi-or-Myste-ri-um fi-de-i.

℞. Mortem tuam annunti-amus, Do-mine, et tuam resurrec-ti-onem confi-te-mur, do-nec ve-ni-as.

Translation:

We proclaim your death, O Lord, and profess your resurrection, until you come again.

The Oblation and Intercessions

The Concluding Doxology

Through him, and with him, and in him, O God, almighty Father, in the un-i-ty of the Ho-ly Spirit, all glory and honor is yours, for e-ver and e-ver.

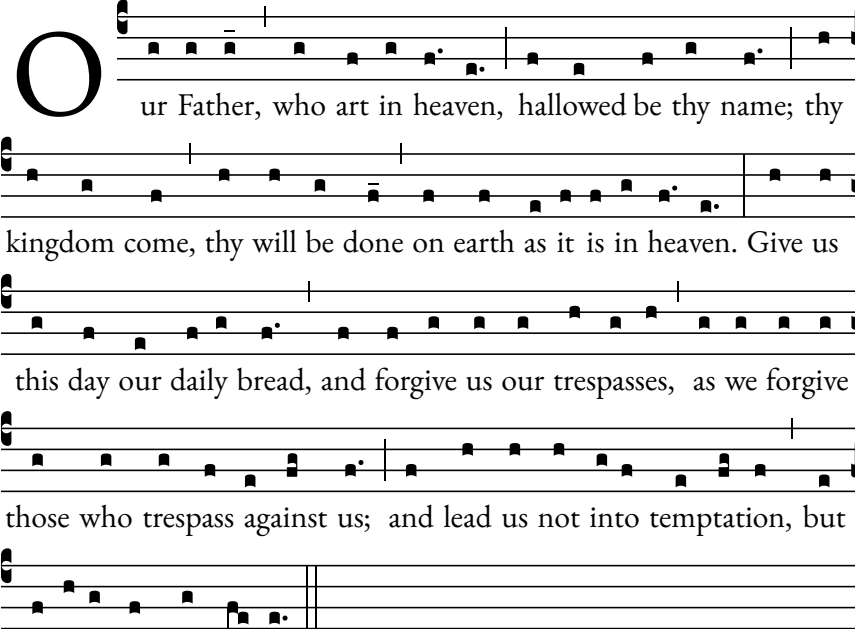
℞. Amen.

THE COMMUNION RITE

Please stand as able

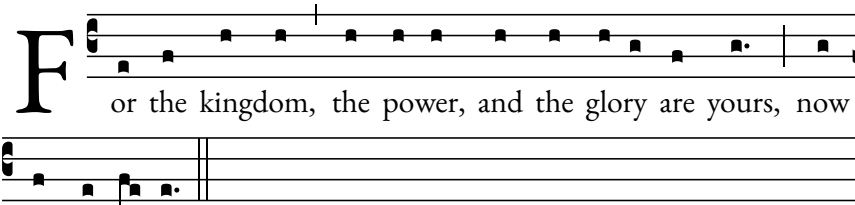
THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from e- vil.



Priest: *Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.*


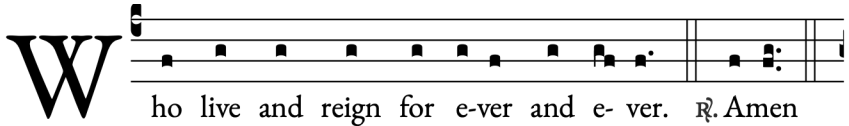
For the kingdom, the power, and the glory are yours, now and for e- ver.



THE SIGN OF PEACE

Priest: *Lord Jesus Christ, who said to your Apostles, "Peace I leave you, my peace I give you," look not on our sins, but on the faith of your Church, and graciously grant her peace in accordance with your will.*

Who live and reign for e-ver and e-ver. *℞. Amen*



The peace of the Lord be with you always. *℞. And with your spirit.*

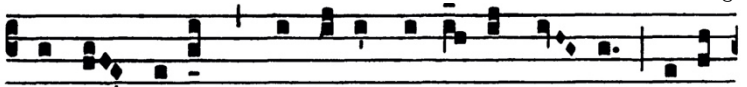
THE AGNUS DEI

Missa I

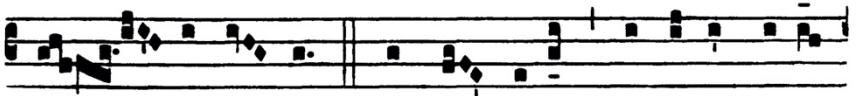
Lux et origo

IV

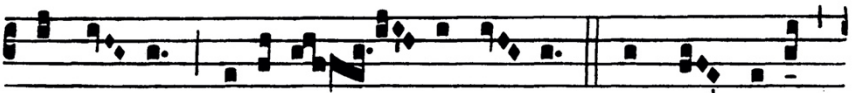
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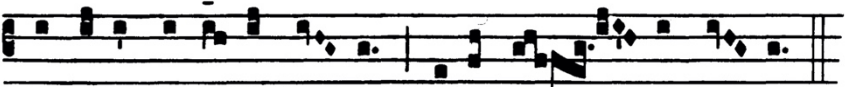
-gnus De-i, * qui tol-lis peccá-ta mun-di : mi-se-



ré-re no-bis. Agnus De-i, * qui tol-lis peccá-



ta mun-di : mi-se-ré-re no-bis. Agnus De-i, *



qui tol-lis peccá-ta mun-di : dona no-bis pa-cem.

Translation:

Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.

Please kneel as able

THE INVITATION TO COMMUNION

Priest: *Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.*

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

THE COMMUNIO *Pascha nostrum* Graduale Romanum

Translation:

Mode VI

Christ, our Paschal Lamb, has been sacrificed, alleluia; therefore, let us keep the feast by sharing the unleavened bread of uprightness and truth, alleluia, alleluia, alleluia.

THE ANTHEM *Blessed be the God and Father* S. S. Wesley
(1810-1876)

THE ANTHEM *Ave Maria* Franz Biebl
(1906-2001)

THE PRAYER AFTER COMMUNION

THE CONCLUDING RITES

Please stand as able

THE BLESSING AND DISMISSAL



THE HYMN

The Strife is O'er

ST. FLAVIAN



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



1. The strife is o'er, the bat - tle done;
2. Death's might-iest pow'rs have done their worst;
3. He closed the yawning gates of hell;
4. On the third morn he rose a - gain,



now is the Vic - tor's tri - umph won;
and Je - sus hath his foes dis - persed;
the bars from heav'n's high por - tals fell;
glor - ious in maj - es - ty to reign;



O let the song of praise be sung:
let shouts of praise and joy out - burst:
let hymns of praise and his tri - umph tell:
O let us swell the joy - ful strain:



Al - le - lu - ia!

THE POSTLUDE *Prelude and Fugue in G Major*
BWV 541

J.S. Bach
(1685-1750)

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