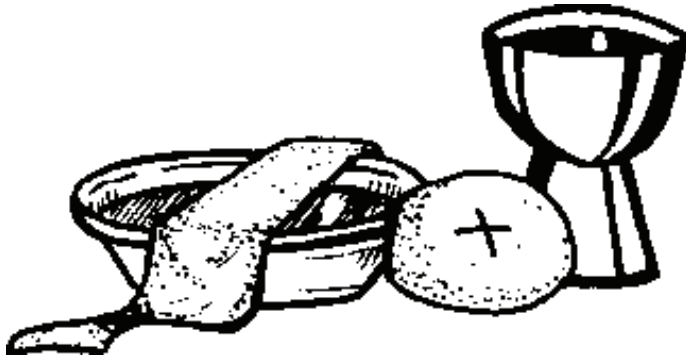


Our Journey through Holy Week to Easter



*The Parish of Saint Joseph
Kings Park, New York
Holy Week 2021*



Holy Thursday

The Mass of the Lord's Supper
7:30 PM

On Holy Thursday, the Church celebrates the institution by the Lord Jesus of the Sacraments of the Eucharist and Holy Orders.

Entrance Hymn:

Go Up to the Altar of God
James Cheponis

Go up to the al - tar of God, the
God of our glad - ness and joy. Raise
up the cup of sal - va - tion, and
call on the name of the Lord.

The musical notation consists of four staves of music in a 4/4 time signature, with a key signature of one flat (B-flat). The lyrics are written below the notes.

Penitential Act

Gloria:

REFRAIN William Gokelman & David Kauffman

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

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Opening Prayer

First Reading

Exodus 12: 1-8, 11-14

The Lord said to Moses and Aaron in the land of Egypt, “This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord. For on this same night I will go through Egypt, striking down every firstborn of the land, both man

and beast, and executing judgment on all the gods of Egypt—I, the Lord! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

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

Responsorial Psalm

Psalm 116: *Our Blessing Cup*

Refrain: *Our blessing cup is a communion
with the blood of Christ.*

Second Reading

1 Corinthians 11: 23-26

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

Gospel Acclamation



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Gospel

John 13: 1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured wa-

ter 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."

Homily

Universal Prayer



Liturgy of the Eucharist

Offertory Anthem: *Ubi Caritas*

M. Durufle

Communion Rite

Lord's Prayer

Lamb of God

Act of Spiritual Communion

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

Communion Anthems:

Panis Angelicus

Ave Verum

Cesar Franck

Edward Elgar

Prayer After Communion

The Transfer of the Most Blessed Sacrament

Following the prayer after Communion, all kneel as the Priest incenses the Blessed Sacrament on the altar. The Blessed Sacrament is then carried through the church to the place of reposition. During the procession, the following eucharistic hymn is sung.

SING, MY TONGUE, THE SAVIOR'S GLORY/ DOWN IN ADORATION FALLING

PANGE LINGUA GLORIOSI

The musical notation consists of five systems, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, often with ties, and are placed above the lyrics. The lyrics are arranged in six numbered lines per system, with some lines starting with an asterisk (* or **) to indicate specific performance instructions.

1. Sing, my tongue, the Sav-ior's glo - ry, Of his flesh
 * 2. Of a pure and spot-less vir - gin Born for us
 * 3. On the night of that last sup - per, Seat - ed with
 4. Word made flesh, the bread of na - ture By his word
 ** 5. Down in ad - o - ra - tion fall - ing, This great sac -
 6. To the ev - er - last - ing Fa - ther, And the Son

1. the mys - t'ry sing: Of the Blood, all price ex - ceed - ing,
 2. on earth be - low, He, as man, with us con - vers - ing,
 3. his cho - sen band, He, the Pas - chal vic - tim eat - ing,
 4. to flesh he turns; Wine in - to his blood he chang - es:
 5. ra - ment we hail; O - ver an - cient forms of wor - ship
 6. who made us free, And the Spir - it, God pro - ceed - ing

1. Shed by our im - mor - tal King, Des - tined for the world's
 2. Stayed, the seeds of truth to sow; Then he closed in sol -
 3. First ful - fills the Law's com - mand; Then as food, to the
 4. What though sense no change dis - cerns? On - ly be the heart
 5. New - er rites of grace pre - vail; Faith will tell us Christ
 6. From them each e - ter - nal - ly, Be sal - va - tion, hon -

1. re - demp - tion, From a no - ble womb to spring.
 2. emn or - der Won - drous - ly his life of woe.
 3. dis - ci - ples Gives him - self with his own hand.
 4. in earn - est, Faith its les - son quick - ly learns.
 5. is pres - ent, When our hu - man sens - es fail.
 6. or, bless - ing, Might and end - less maj - es - ty. A - men.

*Verses 1-4 are repeated as necessary until the procession reaches the place of repose.

**Verses 5-6 are sung while the priest, kneeling, incenses the Blessed Sacrament.
 Then the Blessed Sacrament is placed in the tabernacle of repose.

Text: 87 87 87; *Pange lingua gloriosi* and *Tantum ergo*; St. Thomas Aquinas, 1227-1274;
Liber Hymnarius, 1983; tr. by Edward Caswall, 1814-1878.
 Music: Chant, Mode III; *Liber Hymnarius*, 1983.

The faithful are encouraged to remain for a period of quiet adoration. We will be livestreamed until 11:50 p.m. at which time Night Prayer will be said and the Blessed Sacrament will be placed in the Tabernacle in the Sacristy.



Good Friday

The Celebration of the Lord's Passion

3:00 PM

Our Liturgy today recalls starkly the suffering and death of Our Lord. We are reminded that it was on Good Friday that Christ won salvation for us all.

The celebrants enter in silence. When they arrive in the Sanctuary, all kneel and pray silently.

Opening Prayer

The Liturgy Of The Word

First Reading

Isaiah 52: 13 - 53: 12

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

speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

Responsorial Psalm

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

Refrain: Father, Father, I put my life in your hands.

Second Reading

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

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

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

Gospel Acclamation



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The Passion of Our Lord

John 18:1-19:42

N.—Narrator

V.—Voice

+.—Christ

C.—Crowd

N. 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?”

N. They answered him,

C. “Jesus the Nazorean.”

N. He said to them,

+ . “I AM.”

N. 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?"

N. They said,

C. "Jesus the Nazorean."

N. Jesus answered,

+ . "I told you that I AM. So if you are looking for me, let these men go."

N. 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?"

N. 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,

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

N. He said,

V. "I am not."

N. 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.”

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

V. “Is this the way you answer the high priest?”

N. Jesus answered him,

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

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

Now Simon Peter was standing there keeping warm.

And they said to him,

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

N. He denied it and said,

V. “I am not.”

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

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

N. 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,

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

N. They answered and said to him,

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

N. At this, Pilate said to them,

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

N. The Jews answered him,

C. “We do not have the right to execute anyone,”

N. 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,

V. “Are you the King of the Jews?”

N. Jesus answered,

+ . “Do you say this on your own or have others told you about me?”

N. Pilate answered,

V. “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?”

N. 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.”

N. So Pilate said to him,

V. “Then you are a king?”

N. 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.”

N. Pilate said to him,

V. “What is truth?”

N. When he had said this, he again went out to the Jews and said to them,

V. “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?”

N. They cried out again,

C. “Not this one but Barabbas!”

N. 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,

C. “Hail, King of the Jews!”

N. **And** they struck him repeatedly. Once more Pilate went out and said to them,

V. “Look, I am bringing him out to you, so that you may know that I find no guilt in him.”

N. So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,

V. “Behold, the man!”

N. When the chief priests and the guards saw him they cried out,

C. “Crucify him, crucify him!”

N. Pilate said to them,

V. “Take him yourselves and crucify him. I find no guilt in him.”

N. The Jews answered,

C. “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

N. Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

V. “Where are you from?”

N. Jesus did not answer him. So Pilate said to him,

V. “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?”

N. 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.”

N. Consequently, Pilate tried to release him; but the Jews cried out,

C. “If you release him, you are not a Friend of Caesar.

Everyone who makes himself a king opposes Caesar.”

N. 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,

V. “Behold, your king!”

N. They cried out,

C. “Take him away, take him away! Crucify him!”

N. Pilate said to them,

V. “Shall I crucify your king?”

N. The chief priests answered,

C. “We have no king but Caesar.”

N. 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,

C. “Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews’.”

N. Pilate answered,

V. “What I have written, I have written.”

N. 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,

C. “Let’s not tear it, but cast lots for it to see whose it will be,”

N. 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.”

N. Then he said to the disciple,

+ . “Behold, your mother.”

N. 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.”

N. 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.”

N. And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

N. 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.

Homily

The General Intercessions

The general intercessions assume a solemn form today. Eleven times we are called to pray with an introduction.

After a period of silence the celebrant will pray in our name.

(Please Kneel)

1. For Holy Church
2. For the Pope
3. For the all orders and degrees of the faithful
4. For catechumens
5. For the unity of Christians
6. For the Jewish people
7. For those who do not believe in Christ
8. For those who do not believe in God
9. For those in public office
10. For those in tribulation
11. For the sick, the dead, for those who feel lost or dismayed

Collection for the Holy Land

O Sacred Head Surrounded PASSION CHORALE



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



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



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



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

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.
Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.
Alternate verses: verse 1 tr. by Henry W. Baker, alt.; verse 2, Owen Alstott; verse 3, Owen Alstott, composite.
Alternate verses 2, 3 © 1977, OCP. All rights reserved.
Music: Hans Leo Hassler, 1564–1612; adapt. by Johann Sebastian Bach, 1685–1750.

The Veneration of the Cross

The cross is unveiled by the Priest in three stages as he sings:

Presider: Behold the wood of the cross,
On which hung the salvation of the world.

Response: Come, let us adore.

Please genuflect after each sung response.

Once they reach the Altar, the Presider approaches the cross and venerates it. Parishioners are invited to kneel at their seats to venerate the cross.

The Communion Rite

The priest brings the Blessed Sacrament from the tabernacle to the altar.

The Lord's Prayer

Communion: Parishioners on livestream are encouraged to say an:

Act of Spiritual Communion

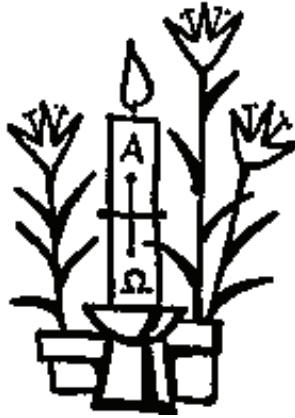
My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly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

Communion Anthem:

Go to Dark Gethsemane
T. Tertius Noble

Prayer After Communion

Prayer Over the People



Holy Saturday

The Easter Vigil
7:30 PM

Tonight is a special night of vigil or waiting – waiting for the Resurrection of the Lord. Beginning in darkness we welcome the Light of Christ made present in our lives and in our Church. As part of the services this evening, new members will be received into the Church.

The Service Of Light

The Blessing of the Fire and the Easter Candle

The Service begins with the Blessing of the Easter Fire. The Easter Candle is prepared by the Presider and He lights the candle from the new fire, saying:

May the Light of Christ, rising in glory,
Dispel the darkness of our hearts and minds.

As the Easter Candle, the symbol of Jesus Christ, the Light of the World, is brought in procession, it will be presented three times.

Celebrant: Lumen Christi, Light of Christ

Response: Deo gratias, thanks be to God.

Exsultet is sung (*stand*)

The Exsultet (*Easter Proclamation*)

This is an ancient Easter Proclamation of the risen Christ, the Light of the World. This chant is identified with the Easter candle which is decorated with a cross and five wax nails (with grains of incense on the inside). These are symbolic of the five wounds of Christ now glorified in his Resurrection. In this ancient hymn, the Church gives thanks and praise to God for all that is recalled this night: Adam's fall, the deliverance from Egypt, the Passover of Christ, the wedding of earth and heaven, our reconciliation with God and one another.

Exult, let them exult, the hosts of heaven,
Exult, let Angel ministers of God exult,
Let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory fills her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.

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.

It is truly right and just,
with ardent love of mind and heart

and with devoted service of our voice,
to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.

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

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

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

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

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

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

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

O happy fault
that earned so great, so glorious a Redeemer!
The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners.

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

On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants' hands,
an evening sacrifice of praise,
this gift from your most holy Church.

Therefore, O Lord,
we pray you that this candle,
hallowed to the honor of your name,
may persevere undimmed,
to overcome the darkness of this night.

Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

Amen.

Afterwards please extinguish your candles.

The Liturgy Of The Word

(Please Sit)

First Reading:

Genesis 1: 1 - 2: 2

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

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

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

Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was.

Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

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

Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky."

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

Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was.

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

God created man in his image; in the image of God he created him; male and female he created 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.

Responsorial Psalm:

Psalm 104

Refrain: Send forth your spirit O Lord,
and renew the face of the earth!

Psalm – Prayer (*stand*)

Second Reading: (*sit*)

Exodus 14: 15 - 15: 1

The LORD said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that

they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers."

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

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

Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the LORD:

I will sing to the LORD, for he is gloriously triumphant;
horse and chariot he has cast into the sea.

Responsorial Psalm: *Ex 15: To God Be Praise and Glory*

Response: To God Be Praise and Glory

Refrain: I will sing to the Lord, triumphant is he,
The horse and chariot He cast into the sea!

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Psalm – Prayer (*stand*)

Third Reading: (*sit*) *Is 55 :1-11*

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

Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the LORD for mercy; to our God, who is generous in 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.

Responsorial Psalm: *Isaiah 12: We Shall Draw Water*

Refrain: We shall draw water joyfully,
singing joyfully, singing joyfully,
We shall draw water joyfully,
from the wellsprings of salvation.

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Psalm – Prayer (*stand*)

Fourth Reading:

Ezekiel 36:16-17A, 18-28

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

Responsorial Psalm:

Psalm 42

Refrain: As the deer longs for running streams
So I long, so I long, so I long for you.

Psalm—Prayer (*stand*)

Gloria:

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

Prayer

Epistle: *(sit)*

Romans. 6: 3-11

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

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

Gospel Acclamation

Triple Alleluia

CHANT

Festival Alleluia

James Chepponis

Gospel

Matthew 28:1-10

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.'"

Homily

The Rites of the Christian Initiation of Adults

Presentation of the Catechumens

Litany of the Saints

Leader of Song:

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

All:

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

After each invocation:

Pray for us.

After each petition:

Be merciful to us sinners;
Jesus, Son of the living God,
Christ hear us
Christ, graciously hear us

Lord, deliver us we pray

Lord we ask you, hear our prayer
Lord we ask you, hear our prayer.
Christ hear us,
Christ, graciously hear us.

The Blessing of the Easter Holy Water

The Baptismal Rite of the Elect

The Renewal of Baptismal Promises of the Community

The Sprinkling with Easter Water

As a reminder of the new life we received in Baptism, we are blessed with the Easter water.

Hymn during the sprinkling:

With Joy You Shall Draw Water

Bob Hurd

Refrain

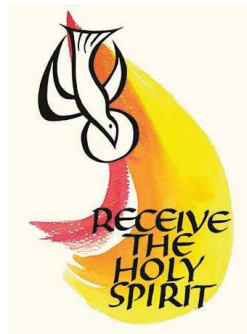
With joy you shall draw wa-ter, with joy you shall draw wa-ter
from the foun-tain of God's mer-cy, from the well-spring of love.

The image shows two staves of musical notation in 2/2 time with a key signature of one flat (B-flat). The first staff is labeled 'Refrain' and contains the melody for the first line of the hymn. The second staff continues the melody for the second line. The lyrics are written below the notes.

Please extinguish candles.

Confirmation of the Elect and Candidates

Universal Prayer



The Liturgy Of The Eucharist

Offertory Anthem:

Christ The Lord Is Risen Again
Philip Stopford

COMMUNION RITE

Act of Spiritual Communion

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

Communion Hymns:

At the Lamb's High Feast
SALZBURG



1. At the Lamb's high feast we sing Praise to our vic -
2. Where the Pas - chal blood is poured, Death's dark an - gel
3. Eas - ter tri - umph, Eas - ter joy, Sin a - lone can



1. to - rious King, He has washed us in the tide
2. sheathes his sword; Is - rael's hosts tri - um - phant go
3. this de - stroy; From sin's pow'r do thou set free



1. Flow - ing from his o - pen side; Praise we him, whose
2. Through the wave that drowns the foe. Praise we Christ, whose
3. Souls new-born, O Lord, in thee. Hymns of glo - ry,



1. love di - vine Gives his sa - cred Blood for wine, Gives his
2. blood was shed, Pas - chal vic - tim, Pas - chal bread; With sin -
3. songs of praise, Fa - ther, un - to thee we raise: Ris - en



1. Bod - y for the feast, Christ the vic - tim, Christ the priest.
2. cer - i - ty and love Eat we man - na from a - bove.
3. Lord, all praise to thee With the Spir - it ev - er be.

Text: 77 77 D; *Ad regias Agni dapes*; Latin, 4th cent.; tr. by Robert Campbell, 1814-1868, alt.
Music: Jakob Hintze, 1622-1702; adapt. by Johann Sebastian Bach, 1685-1750.

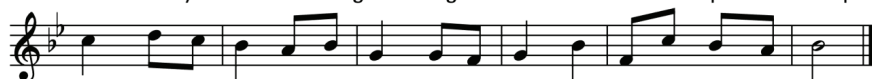
Out of Darkness
Tom Kendzia



Out of dark-ness the light of Christ will shine, as the



dawn of day breaks through the night. Then the poor and op -



pressed will cry out and be heard by the light that ris - es from the night.

Solemn Blessing

Solemn Dismissal: Go in the peace of Christ.
alleluia, alleluia

Response: Thanks be to God.
alleluia, alleluia.

Recessional Hymn:

Jesus Christ Is Risen Today
EASTER HYMN

1. Jesus Christ is ris'n today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross Alleluia!
Suffer to redeem our loss. Alleluia!
2. Hymns of praise then let us sing, Alleluia!
Unto Christ, our heav'nly King, Alleluia!
Who endured the cross and grave, Alleluia!
Sinners to redeem and save. Alleluia!

Text: st. 1, Latin, 14th Cent., para. in *Lyra Davidica*, 1708, alt; sts. 2,3, *The Compleat Psalmodist*, c. 1750; st.. 4, Charles Wesley, 1707-1788. Music: *Lyra Davidica*, 1708.

Postlude: Hallelujah Chorus

G. F. Handel

*May the Peace,
the Joy
and
the Love of Christ
fill your hearts
and your homes
on this
Easter Day.*

