

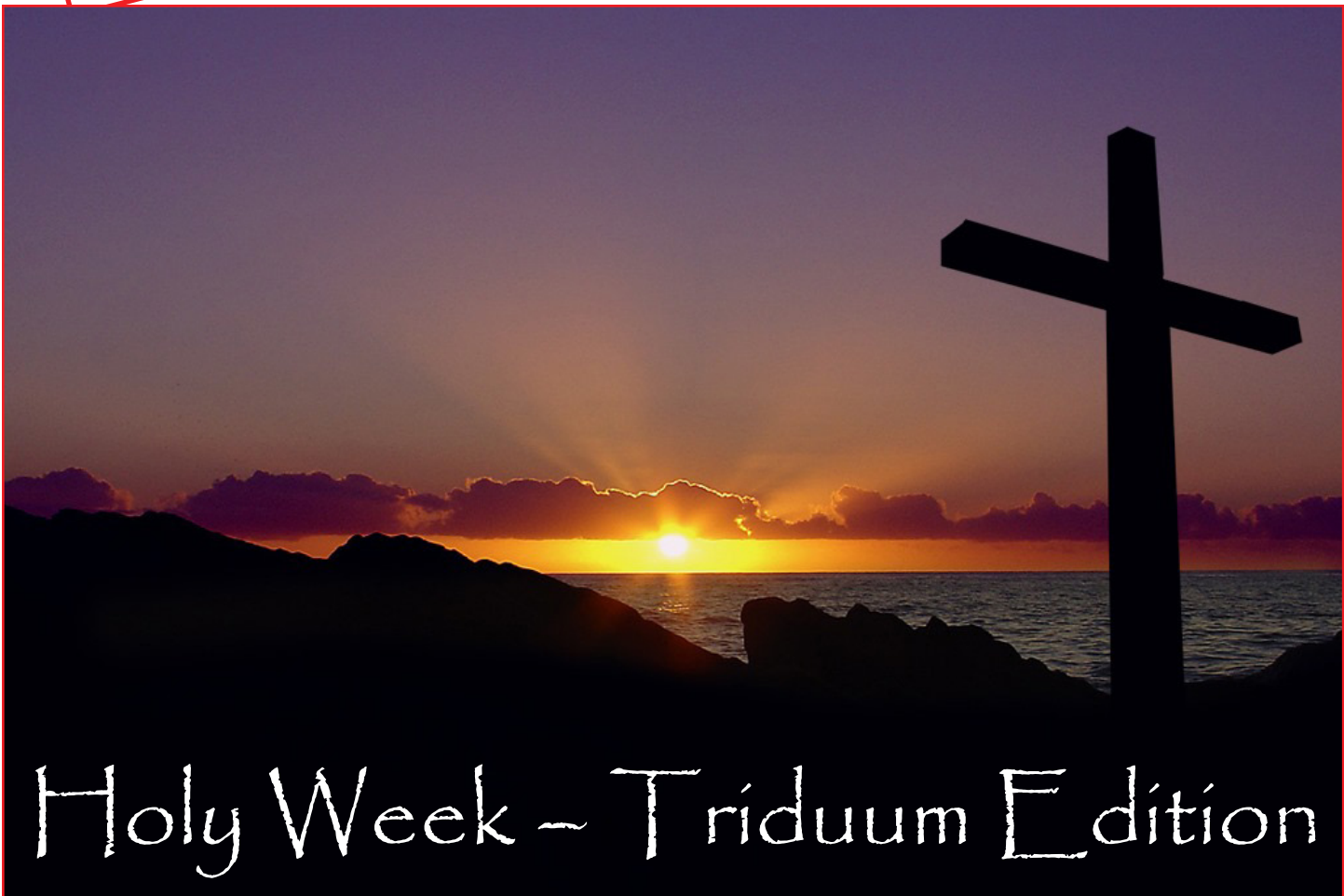
# SAINT JOHN *the* EVANGELIST CATHOLIC CHURCH

**WORSHIP  
AID  
EDITION**

*To Know, To Love, and To Serve God  
in His Church and Our Community.*



*the* **EAGLE**



## Holy Week - Triduum Edition

### A Prayer for World Peace

Dear God, thank You for all creation. In the spirit of Jesus of Nazareth and all teachers of peace who inspire the many faith traditions, help me and all the people of the world learn how to replace hate, war, oppression, and division with love, peace, freedom, and reconciliation. Help me to embody Your love in my relationships with my family, friends, strangers - even my enemies. I commit myself to this sacred task throughout my life. So let it be. Amen.

### What's Happening at SJECC:

- Mass Worship Aid - Holy Thursday ..... 2-9
- Service Worship Aid - Good Friday ..... 10-18
- Mass Worship Aid - Holy Saturday ..... 19-32



**Reading 1**  
**Ex 12:1-8, 11-14**

The LORD said to Moses and Aaron in the land of Egypt,

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

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the LORD! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

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

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

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

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

**R. Our blessing-cup is a communion with the Blood of Christ.**

Precious in the eyes of the LORD is the death of his faithful ones. I am your servant, the son of your handmaid; you have loosed my bonds.

**R. Our blessing-cup is a communion with the Blood of Christ.**

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

**R. Our blessing-cup is a communion with the Blood of Christ.**

**Reading 2**  
**1 Cor 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.

**Verse Before the Gospel**  
**Jn 13:34**

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

**Gospel**  
**Jn 13:1-15**

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



his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has

bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."



## **Hymns for The Evening Mass of the Lord's Supper**

**April 1, 2021**

<b>Entrance Hymn:</b>	Glory in the Cross
<b>Kyrie:</b>	Lenten Kyrie (GP)
<b>Gloria:</b>	Glory to God (Haugen)
<b>Responsorial Psalm:</b>	Our Blessing Cup (Ostrowski)
<b>Washing of the Feet:</b>	No Greater Love (Joncas)
<b>Preparation Hymn:</b>	Ubi Caritas (Hurd) The Summons
<b>Communion Hymn:</b>	Lord, Who At Thy First Eucharist
<b>Closing Hymn:</b>	Pange, Lingua, Gloriosi (Sing My Tongue, The Savior's Glory)

\*Reprinted with permission under ONE LICENSE #A-718037. All rights reserved.



## GLORY IN THE CROSS (HOLY THURSDAY VERSION)

Dan Schutte



Holy Thursday (Vss. 1-4)  
 1. Let us ev - er glo - ry in the cross of Christ, our sal -  
 2. Let us make our jour - ney to the cross of Christ, who sur -  
 3. Let us tell the sto - ry of the cross of Christ as we  
 4. Let us stand to - geth - er at the cross of Christ where we



1. va - tion and our hope. Let us bow in hom - age to the  
 2. ren - dered glo - ry and grace to be - come a ser - vant of the  
 3. share this heav - en - ly feast. We be - come one bod - y in the  
 4. see God's bound - less love. We are saints and sin - ners who are



1. Lord of Life, who was bro - ken to make us whole. There is  
 2. great and small, that all peo - ple may know God's face. Though his  
 3. blood of Christ, from the great to the ver - y least. When we  
 4. joined by faith here on earth and in heav'n a - bove. Nei - ther



1. no great - er love, as bless - ed as this: to lay down one's  
 2. birth was di - vine, he knelt as a slave, to wash com - mon  
 3. eat of this bread, and drink of this cup, we hon - or the  
 4. wom - an nor man, not ser - vant or free, but one in the



1. life for a friend.  
 2. dust from our feet.  
 3. death of the Lord.  
 4. eyes of the Lord. } Let us ev - er glo - ry in the cross of Christ and the



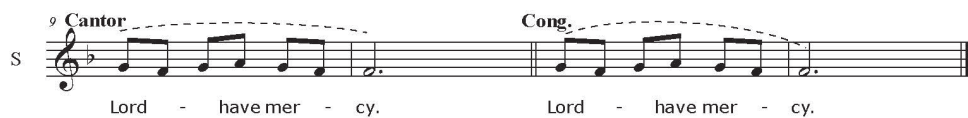
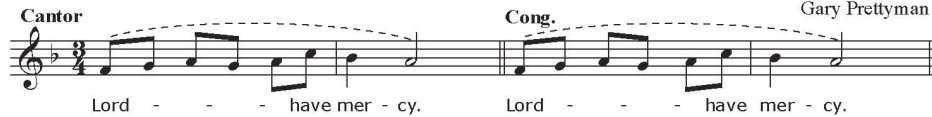
1-4. tri - umph of God's great love.

© 2000, Daniel L. Schutte. Published by OCP. All rights reserved.

## LENTEN KYRIE

based on *Stabat Mater*

Gary Prettyman





## GLORY TO GOD

REFRAIN: All With energy (# = 134-142)

Capo 3: (Em) (D) (Cmaj7) (Em) (D) (G/B) (A) (Am/C) (Em/B)  
 Gm F Ebmaj7 Gm F Bb/D C Cm/Eb Gm/D *cresc. last time*

*f* (a tempo) Glo-ry to God in the high-est, and on earth peace to peo-ple

1-3 (Bm7) (Am/E) (E) Final (Bm7) (Em) (Am/E) (Em) (Bm7) (E)  
 Dm7 Cm/G G Dm7 Gm Cm/G Gm Dm7 G *non rit. Fine*

*mf* to Verses of good will. 1. We of good will. 2. † 3. †

VERSE 1: Cantor/Choir

(D/E) (Em) (Cmaj7/E) (Em) (Am/C) (D) (Em) (D/F#) (G)  
 F/G Gm Ebmaj7/G Gm Cm/Eb F Gm F/A Bb

*mf* (1. We) praise you, we bless you, we a-dore you, we glo-ri-fy

(D) (Em) (Bm) (G) (D) (A) (D/E)  
 F Gm Dm Bb F C F/G

1. you, we give you thanks for your great glo-ry, Lord

(Em) (D/E) (Em) (F#7) (Em/G) (A) (B) (B7)  
 Gm F/G Gm A#7 Gm/Bb C D D7

*poco rit. D.C.* 1. God, heav-en-ly King, O God, al-might-y Fa-ther.

VERSE 2: Cantor/Choir

(D/E) (Em) (Am/C) (G/B) (D) (A/E) (D) (A) (Cmaj7) (D) (Em)  
 F/G Gm Cm/Eb Bb/D F C/G F C Ebmaj7 F Gm

*mp* 2. Lord Je-sus Christ, On-ly Be-got-ten Son, Lord God, Lamb of God,

GLORY TO GOD (Mass of Creation), cont. (2)

(D) (A) (Am) (G) (Em) (C) (D) (Em)  
 F C Cm Bb Gm Eb F Gm

2. Son of the Fa-ther, you take a-way the sins of the world, have mer-  
 re-ceive

1 (Am/C) (Em) (Bsus4) (B) (Em/B) 2 (C) (B) (C) (Bm7)  
 Cm/Eb Gm Dsus4 D Gm/D Eb D Eb Dm7

2. cy on us; you our prayer; you are seat-ed at the

(Am7) (F#7) (A/B) (B) (C) (Am) (B)  
 Cm7 A#7 C/D D Eb Cm D

*mf* 2. right hand of the Fa-ther, have mer-cy on us. *poco rit. D.C.*

VERSE 3: Cantor/Choir

(D/E) (Em) (C) (D) (Em) (Am) (Em) (B)  
 F/G Gm Eb F Gm Cm Gm D

3. For you a-lone are the Ho-ly One, you a-lone are the Lord,

(D) (A) (C) (D) (Em) (C) (Am)  
 F C Eb F Gm Eb Cm

3. you a-lone are the Most High, Je-sus

(E) (Am7) (D) (Em) (Em/D) (C)  
 G Cm7 F Gm Gm/F Eb

*ff* 3. Christ, with the Ho-ly Spir-it, in the glo-ry of

(Bm7) (A) (F#7) (B)  
 Dm7 C A#7 D

*poco rit. D.C. al fine* 3. God the Fa-ther, A-men, A-men.

Note: The text and music has been changed to reflect the new Roman Missal changes in the 2013 editions of OCP's missals and accompaniments. If you are using "Choral Praise Comprehensive: 2nd Edition," the comparable text in that book will no longer match your missal and its accompaniment. OCP has published a 3rd Edition of "Choral Praise" which contains the changes shown for this song.

Text © 2010, ICEL. All rights reserved. Used with permission.  
 Music: Mass of Creation; Marty Haugen, b. 1950, © 1984, 2010, GIA Publications, Inc. All rights reserved. Used with permission.

## Psalm 116 Response: Our Blessing Cup is a Communion (Ostrowski)

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



# Holy Thursday – Mass Worship Aid

## No Greater Love

Refrain

There is no great-er love, says the Lord, than to  
 lay down your life for a friend; there is no great-er love,  
 no great-er love, than to lay down your life for a friend.

Verses

1. As the Father has loved me, so I have loved you.  
 Live on in my love.  
 You will live in my love if you keep my commands,  
 even as I have kept my Father's.
2. All this I tell you that my joy may be yours  
 and your joy may be complete.  
 Love one another as I have loved you:  
 This is my command.
3. You are my friends if you keep my commands;  
 no longer slaves but friends to me.  
 All I heard from my Father,  
 I have made known to you: Now I call you friends.
4. It was not you who chose me, it was I who chose you,  
 chose you to go forth and bear fruit.  
 Your fruit must endure, so you will receive  
 all you ask the Father in my name.

Text: John 15: 9-17, Michael Joncas, b.1951  
 Tune: Michael Joncas, b. 1951  
 © 1988, GIA Publications, Inc.

## UBI CARITAS

Bob Hurd

Refrain: All  
 \*U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi  
 Verses: Cantor/Choir  
 est, De - us i - bi est.

1. The love of Christ joins us to -
2. In true com - mu - nion let us
3. May we who gath - er at this
4. For those in need make us your
5. May we one day be - hold your

1. geth - er. Let us re - joice in him, and in our love and  
 2. gath - er. May all di - vi - sions cease and in their place be  
 3. ta - ble to share the bread of life be - come a sac - ra -  
 4. mer - cy, for those op - pressed, your might. Make us, your Church, a  
 5. glo - ry and see you face to face, re - joic - ing with the

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

## UBI CARITAS (CONT. 2)

Estrofas: Cantor/Coro

1. U - ni - dos co - mo un so - lo cuer - po, y
2. Reu - ni - dos y a - li - men - ta - dos, ya
3. Que el pan de vi - da que nos u - ne nos
4. Y pa - ra los ne - ce - si - ta - dos de a -
5. Con - cé - de - nos ya ver tu glo - ria y en

1. en la co - mu - nión y de - mos - tre - mos  
 2. li - bres del ren - cor, ví - va - mos nues - tra  
 3. cam - bie el co - ra - zón y pa - ra dar al  
 4. mor - y de bon - dad se - a - mos la es - pe -  
 5. tu pre - sen - cia es - tar, y u - ni - dos a los

al Estribillo  
 1. nues - tro a - mor a quien pri - me - ro a - mó.  
 2. co - mú - nión en Cris - to, Sal - va - dor.  
 3. pró - ji - mo a - mor y sa - na - ción.  
 4. ran - za, jus - ti - cia y paz.  
 5. san - tos, can - tar - te sin ce - sar.

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



## THE SUMMONS

KELVINGROVE  
Arranged by Bobby Fisher



1. Will you come and fol - low me If I but
2. Will you leave your - self be - hind If I but
3. Will you let the blind - ed see If I but
4. Will you love the 'you' you hide If I but
5. Lord, your sum - mons ech - oes true When you but



1. call your name? Will you go where you don't
2. call your name? Will you care for cruel and
3. call your name? Will you set the pris - 'ners
4. call your name? Will you quell the fear in -
5. call my name. Let me turn and fol - low



1. know And nev - er be the same? Will you
2. kind And nev - er be the same? Will you
3. free And nev - er be the same? Will you
4. side And nev - er be the same? Will you
5. you And nev - er be the same. In your



1. let my love be shown, Will you let my
2. risk the hos - tile stare Should your life at -
3. kiss the lep - er clean, And do such as
4. use the faith you've found To re - shape the
5. com - pa - ny I'll go Where your love and



1. name be known, Will you let my life be
2. tract or scare? Will you let me an - swer
3. this un - seen, And ad - mit to what I
4. world a - round, Through my sight and touch and
5. foot - steps show. Thus I'll move and live and



1. grown In you and you in me?
2. pray'r In you and you in me?
3. mean In you and you in me?
4. sound In you and you in me?
5. grow In you and you in me.

Text: 76 76 77 76; John L. Bell, © 1987, The Iona Community. All rights reserved.  
Used with permission of GIA Publications, Inc., exclusive North American agent.  
Music: Trad. Scottish melody. Arrangement © 1994, Bobby Fisher. Published by OCP. All rights reserved.



LORD, WHO AT THY FIRST EUCHARIST UNDE ET MEMORES

1. Lord, who at thy first Eu - cha - rist did pray That  
 \*1. At that first Eu - cha - rist be - fore you died, O  
 2. For all thy Church, O Lord, we in - ter - cede; Make  
 3. We pray thee, too, for wan - d'ers from thy fold; O  
 4. So, Lord, at length when sac - ra - ments shall cease, May

1. all thy Church might be for - ev - er one, Grant us at  
 1. Lord, you prayed that all be one in you; At this our  
 2. thou our sad di - vi - sions soon to cease; Draw us the  
 3. bring them back, Good Shep - herd of the sheep, Back to the  
 4. we be one with all thy Church a - bove, One with thy

1. ev - 'ry Eu - cha - rist to say With long - ing heart and  
 1. Eu - cha - rist a - gain pre - side, And in our hearts your  
 2. near - er each, to each we plead, By draw - ing all to  
 3. faith which saints be - lieved of old, Back to the Church which  
 4. saints in one un - bro - ken peace, One with thy saints in

1. soul, "Thy will be done;" O may we all one bread, one  
 1. Jav - y of love re - new. O may we all one bread, one  
 2. thee, O Prince of Peace; Thus may we all one bread, one  
 3. still that faith doth keep; Soon may we all one bread, one  
 4. one un - bound - ed love; More bless - ed still in peace and

1. bod - y be, Through this blest Sac - ra - ment of U - ni - ty.  
 1. bod - y be, Through this blest Sac - ra - ment of U - ni - ty.  
 2. bod - y be, Through this blest Sac - ra - ment of U - ni - ty.  
 3. bod - y be, Through this blest Sac - ra - ment of U - ni - ty.  
 4. love to be One with the Trin - i - ty in U - ni - ty.

Text: 10 10 10 10 10 10; William H. Turton, 1859–1938. Music: William H. Monk, 1823–1889, alt.

PANGE, LINGUA, GLORIOSI/TANTUM ERGO PANGE LINGUA GLORIOSI

1. Pan - ge, lin - gua, glo - ri - ó - si Cór - po - ris  
 \* 2. No - bis da - tus, no - bis na - tus Ex - in - tá -  
 3. In - su - pré - mae no - cte coe - nae, Ré - cum - bens  
 4. Ver - bum ca - ro, pa - nem ve - rum Ver - bo car -  
 \*\* 5. Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré -  
 6. Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju -

1. my - sté - ri - um San - gui - nis - que pre - ti - ó - si,  
 2. cta Vir - gi - ne, Et in mún - do con - ver - sá - tus,  
 3. cum frá - tri - bus, Ob - ser - vá - ta le - ge ple - ne  
 4. nem éf - fi - cit. Fit - que san - guis Chri - sti me - rum,  
 5. mur cér - nu - i: Et an - tí - quum do - cu - mén - tum  
 6. bi - lá - ti - o, Sa - lus, ho - nor, vir - tus quo - que

1. Quem in mún - di pré - ti - um Fru - ctus ven - tris ge - ne - ró - si  
 2. Spar - so ver - bi sé - mi - ne, Su - i mo - ras in - co - lá - tus  
 3. Ci - bis in le - gá - li - bus, Ci - bum tur - bae du - o - dé - nae  
 4. Et si sen - sus dé - fi - cit, Ad fir - mán - dum cor sin - cé - rum  
 5. No - vo ce - dat rí - tu - i: Prae - stet fi - des sup - ple - mén - tum  
 6. Sit et be - ne - dí - cti - o: Pro - ce - dén - ti ab u - tró - que

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

\*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. Music: Chant, Mode III; Liber Hymnarius, 1983.





## SING, MY TONGUE, THE SAVIOR'S GLORY

PANGE LINGUA GLORIOSI



1. Sing, my tongue, the Sav-ior's glo - ry: Tell his tri-umph
2. Faith-ful cross, O tree all beau - teous! Tree all peer-less
3. Eat-ing of the tree for-bid - den, Hu - mans sank in
4. Such the or - der God ap-point - ed When for sin he



1. far and wide; Tell a - loud the fa-mous sto - ry
2. and di - vine, Not a grove on earth can show us
3. Sa-tan's snare, When our pit - y - ing Cre - a - tor
4. would a - tone; To the ser-pent thus op - pos - ing



1. Of his bod - y cru - ci - fied; How up - on the cross a
2. Such a flow'r and leaf as thine. Sweet the nails, and sweet the
3. Did this sec - ond tree pre-pare; Des-tined, man - y ag - es
4. Schemes yet deep - er than his own; Thence the rem - e - dy pro -



1. vic-tim, Van-quist-ing in death, he died.
2. wood, \_ Lad - en with so sweet a load!
3. lat - er, That first e - vil to re - pair.
4. cur-ing, When the fa - tal wound had come. A - men.

5. So when now at length the fullness  
Of the sacred time drew nigh,  
Then the Son, the world's Creator,  
Left his Father's throne on high;  
From a virgin's womb appearing,  
Clothed in our mortality.
6. Thus did Christ to perfect manhood  
In our mortal flesh attain:  
Then of his free choice he goes on  
To a death of bitter pain;  
And as lamb upon the altar  
Of the cross, for us is slain.
7. Lofty tree, bend down your branches,  
To embrace your sacred load;  
Oh, relax the native tension  
Of that all too rigid wood;  
Gently, gently bear the members  
Of your dying King and God.
8. Blessing, honor everlasting,  
To the immortal Deity;  
To the Father, Son, and Spirit,  
Equal praises ever be;  
Glory through the earth and heaven,  
Trinity in Unity. Amen.

Text: 87 87 87; Venantius Honorius Fortunatus, 530–609; tr. by John M. Neale, 1818–1866.  
Music: Chant, Mode III.

# Good Friday – Service Worship Aid

## Reading 1 Is 52:13—53:12

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him – so marred was his look beyond human semblance and his appearance beyond that of the sons of man – so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

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

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

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

If he gives his life as an offering for sin, he shall see his

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

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

**R. (Lk 23:46) Father, into your hands I commend my spirit.**

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

**R. Father, into your hands I commend my spirit.**

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.

**R. Father, into your hands I commend my spirit. 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."

**R. Father, into your hands I commend my spirit.**

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

**R. Father, into your hands I commend my spirit.**

## Reading 2 Heb 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

Continued on Page 11



# Good Friday – Service Worship Aid

Continued from Page 10

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.

## **Verse Before the Gospel** **Phil 2:8-9**

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

## **Gospel** **Jn 18:1—19:42**

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you

gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

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

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear

Continued on Page 12



# Good Friday – Service Worship Aid

Continued from Page 11

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

Continued on Page 13

# Good Friday – Service Worship Aid

Continued from Page 12

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.



# Good Friday – Service Worship Aid

## Hymns for Friday of the Passion of the Lord

April 2, 2021

<b>Responsorial Psalm:</b>	Psalm 31: Father Into your Hands I Commend My Spirit
<b>Showing of the Holy Cross:</b>	Behold the Wood (Chant)
<b>Communion Hymn:</b>	O Lord, I Am Not Worthy Jesus, My Lord, My God, My All
<b>Adoration Hymn:</b>	O Sacred Head Surrounded Were You There Stabat Mater (At The Cross Her Station Keeping)

\*Reprinted with permission under ONE LICENSE #A-718037. All rights reserved.

### PSALM 31: FRIDAY OF THE PASSION OF THE LORD (GOOD FRIDAY), ALL YEARS

Musical notation for Psalm 31, consisting of two staves. The first staff begins with a treble clef and a repeat sign. The lyrics are: Fa - ther, in - to Your hands, in - to Your hands I com - mend My spi - rit. — In - to Your

5

hands I com - mend My spi - rit, — My spi - rit.

Text © 1969, 1981, 1997, ICEL. All rights reserved. Used with permission.  
Music: Gary Prettyman, © 2006. All rights reserved. Used with permission.

### THE SHOWING OF THE HOLY CROSS

Chant

Musical notation for 'The Showing of the Holy Cross', consisting of two staves. The first staff is labeled 'Priest/Deacon/Choir' and the lyrics are: Be - hold the wood of the Cross, on which hung the salvation of the world.

All

Come, let us a - dore.

Text and music © 2010, ICEL. All rights reserved. Used with permission.

# Good Friday – Service Worship Aid

## O LORD, I AM NOT WORTHY

NON DIGNUS



1. O Lord, I am not wor - thy That thou should'st come to me;
2. And hum - bly I'll re - ceive thee, The Bride - groom of my soul,
3. E - ter - nal Ho - ly Spir - it, Un - wor - thy though I be,
4. In - crease my faith, dear Je - sus, In thy real pres - ence here,



1. But speak the word of com - fort, My spir - it healed shall be.
2. No more by sin to grieve thee Or fly thy sweet con - trol.
3. Pre - pare me to re - ceive him And trust the Word to me.
4. And make me feel most deep - ly That thou to me art near.

Text: 76 76; based on Matthew 8:8; *O Her, ich bin nicht würdig*; *Landshuter Gesangbuch*, 1777; tr. Anon.  
Music Anon. in *Catholic Youth Hymnal*, 1871.

## Jesus, My Lord, My God, My All



1. Je - sus, my Lord, my God, my All,
2. Had I but Mar - y's sin - less heart,
3. O! see up - on the al - tar placed



How can I love thee as I ought?  
To love thee with, my dear - est King;  
The vic - tim of di - vin - est love!



And how re - vere this won - drous gift,  
O! with what bursts of fer - vent praise,  
Let all the earth be - low a - dore,



So far sur - pass - ing hope or thought?  
Thy good - ness, Je - sus would I sing.  
And join the choirs of heav'n a - bove.



Sweet Sac - ra - ment, we thee a - dore! O make us love thee



more and more! O make us love thee more and more.

Text: St. 1-2, *Frederick W. Faber*, 1814-1863, st. 3, *Mediator Dei Hymnal*, 1955, © 1955, GIA Publications, Inc.  
Tune: SWEET SACRAMENT, LM with refrain, *Römischkatholisches Gesangbuch*, 1026

# Good Friday – Service Worship Aid

## 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.



# Good Friday – Service Worship Aid

## WERE YOU THERE

WERE YOU THERE



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



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



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



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

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

## AT THE CROSS HER STATION KEEPING

*Stabat Mater Dolorosa*

STABAT MATER



1. At the cross her sta - tion keep - ing,      Stood the mourn - ful
2. Through her heart, his sor - row shar - ing,      All his bit - ter
3. O how sad and sore dis - tressed,      Was that Moth - er

1. Sta - bat Ma - ter do - lo - ró - sa      Ju - xta cru - cem
2. Cu - jus á - ní - mam ge - mén - tem,      Con - tri - stá - tam
3. O quam trí - stis et af - flí - cta      Fu - it il - la



1. Moth - er weep - ing,      Close to Je - sus to the last.
2. an - guish bear - ing,      Now at length the sword has passed.
3. high - ly blest      Of the sole be - got - ten One!

1. la - cri - mó - sa,      Dum pen - dé - bat      Fí - lí - us.
2. et do - lén - tem,      Per - tran - sí - vit      glá - dí - us.
3. be - ne - dí - cta      Ma - ter U - ni - gé - ní - ti!

Continued on Page 18

# Good Friday – Service Worship Aid

Continued from Page 17

## AT THE CROSS HER STATION KEEPING

*Stabat Mater Dolorosa*

STABAT MATER

- |   |   |
|---|---|
| 4. Christ above in torment hangs,<br>She beneath beholds the pangs<br>Of her dying, glorious Son.         | 4. <i>Quae maerébat et dolébat,<br/>Pia Mater, dum vidébat<br/>Nati poenas incliti.</i>       |
| 5. Is there one who would not weep,<br>Whelmed in miseries so deep,<br>Christ's dear Mother to behold?    | 5. <i>Quis non posset contristári,<br/>Piam Matrem contemplári<br/>Doléntem cum Fílio?</i>    |
| 6. Can the human heart refrain<br>From partaking in her pain,<br>In that Mother's pain untold?            | 6. <i>Quis est homo qui non fleret,<br/>Matrem Christi si vidéret<br/>In tanto supplicio?</i> |
| 7. Bruised, derided, cursed, defiled,<br>She beheld her tender Child,<br>All with bloody scourges rent.   | 7. <i>Pro peccátiis suae gentis<br/>Vidit Jesum in tormentis,<br/>Et flagéllis súbditum.</i>  |
| 8. For the sins of his own nation<br>Saw him hang in desolation<br>Till his spirit forth he sent.         | 8. <i>Vidit suum dulcem Natum<br/>Moriéntem desolátum,<br/>Dum emisit spíritum.</i>           |
| 9. O thou Mother! Font of love,<br>Touch my spirit from above,<br>Make my heart with thine accord.        | 9. <i>Eia Mater, fons amóris,<br/>Me sentire vim dolóris<br/>Fac, ut tecum lúgeam.</i>        |
| 10. Make me feel as thou hast felt;<br>Make my soul to glow and melt<br>With the love of Christ, my Lord. | 10. <i>Fac ut árdeat cor meum<br/>in amándo Christum Deum,<br/>ut sibi compláceam.</i>        |
| 11. Holy Mother, pierce me through,<br>In my heart each wound renew<br>Of my Savior crucified.            | 11. <i>Sancta Mater, istud agas,<br/>Crucifíxi fige plagas<br/>Cordí meo válide.</i>          |
| 12. Let me share with thee his pain,<br>Who for all my sins was slain,<br>Who for me in torment died.     | 12. <i>Tui Nati vulneráti,<br/>Tam dignáti pro me pati,<br/>Poenas mecum dívide.</i>          |
| 13. Let me mingle tears with thee,<br>Mourning him who mourned for me,<br>All the days that I may live.   | 13. <i>Fac me vere tecum flere,<br/>Crucifíxo condólere,<br/>Donec ego víxero.</i>            |
| 14. By the cross with thee to stay;<br>There with thee to weep and pray,<br>All I ask of thee to give.    | 14. <i>Juxta crucem tecum stare,<br/>Ac me tibi sociáre<br/>In planctu desidero.</i>          |
| 15. Virgin of all Virgins best!<br>Listen to my fond request:<br>Let me share thy grief divine.           | 15. <i>Virgo vírginum praeclára,<br/>Mihí jam non sis amára:<br/>Fac me tecum plángere.</i>   |

Text: 88 7; *Stabat Mater dolorosa*; Jacopone da Todi, 1230–1306; tr. by Edward Caswall, 1814–1878, alt.  
Music: *Maintzisch Gesangbuch*, 1661.



# Easter Vigil in the Holy Night

## Reading 1 Gn 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,

Continued on Page 20



# Easter Vigil in the Holy Night

Continued from Page 19

he rested on the seventh day from all the work he had undertaken.

Or

Gn 1:1, 26-31a

In the beginning, when God created the heavens and the earth, 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 found it very good.

## Responsorial Psalm

**Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35**

**R. (30) Lord, send out your Spirit, and renew the face of the earth.**

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.

**R. Lord, send out your Spirit, and renew the face of the earth.**

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.

**R. Lord, send out your Spirit, and renew the face of the earth.**

You send forth springs into the watercourses that wind among the mountains. Beside them the birds

of heaven dwell; from among the branches they send forth their song.

**R. Lord, send out your Spirit, and renew the face of the earth.**

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.

**R. Lord, send out your Spirit, and renew the face of the earth.**

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

**R. Lord, send out your Spirit, and renew the face of the earth.**

or

Ps 33:4-5, 6-7, 12-13, 20 and 22

**R. (5b) The earth is full of the goodness of the Lord.**

Upright is the word of the LORD, and all his works are trustworthy. He loves justice and right; of the kindness of the LORD the earth is full.

**R. The earth is full of the goodness of the Lord.**

By the word of the LORD the heavens were made; by the breath of his mouth all their host. He gathers the waters of the sea as in a flask; in cellars he confines the deep.

**R. The earth is full of the goodness of the Lord.**

Blessed the nation whose God is the LORD, the people he has chosen for his own inheritance. From heaven the LORD looks down; he sees all mankind.

**R. The earth is full of the goodness of the Lord.**

Our soul waits for the LORD, who is our help and our shield. May your kindness, O LORD, be upon us who have put our hope in you.

**R. The earth is full of the goodness of the Lord.**

Continued on Page 21



# Easter Vigil in the Holy Night

Continued from Page 20

## Reading 2 Ex 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 15:1-2, 3-4, 5-6, 17-18

**R. (1b) Let us sing to the Lord; he has covered himself in glory.**

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.

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

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.

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

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.

Continued on Page 22



# Easter Vigil in the Holy Night

Continued from Page 21

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

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

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

### Reading 3 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 Is 12:2-3, 4, 5-6

**R. (3) You will draw water joyfully from the springs of salvation.**

God indeed is my savior; I am confident and unafraid. My strength and my courage is the LORD, and he has been my savior. With joy you will draw water at the fountain of salvation.

**R. You will draw water joyfully from the springs of salvation.**

Give thanks to the LORD, acclaim his name; among the nations make known his deeds, proclaim how exalted is his name.

**R. You will draw water joyfully from the springs of salvation.**

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!

**R. You will draw water joyfully from the springs of salvation.**

### Epistle Rom 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

Continued on Page 23

# Easter Vigil in the Holy Night

Continued from Page 22

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.

## **Responsorial Psalm** **Ps 118:1-2, 16-17, 22-23**

### **R. Alleluia, alleluia, alleluia.**

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

### **R. Alleluia, alleluia, alleluia.**

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.

### **R. Alleluia, alleluia, alleluia.**

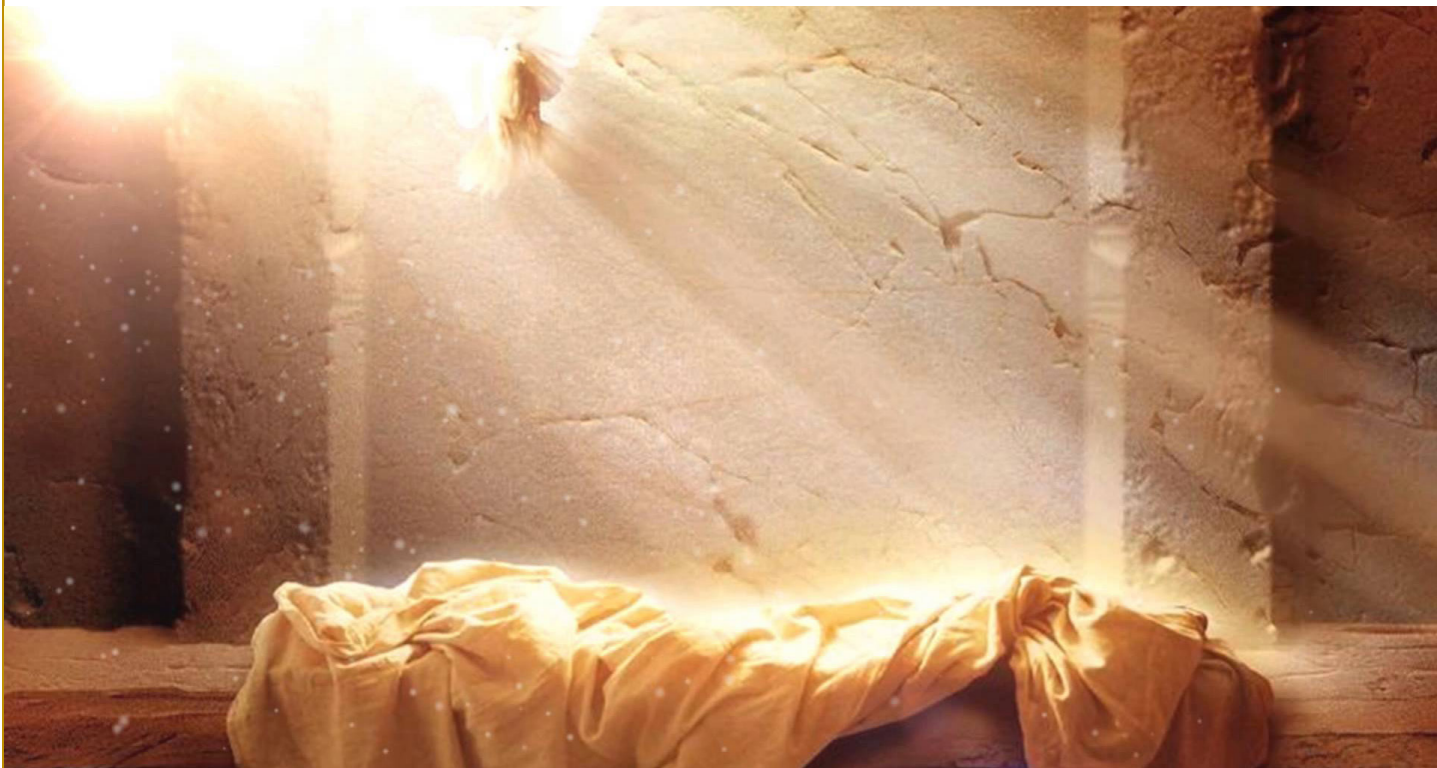
The stone the builders rejected has become the

cornerstone. By the LORD has this been done; it is wonderful in our eyes.

### **R. Alleluia, alleluia, alleluia.**

## **Gospel** **Mark 16:1-7**

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.'"



# Easter Vigil in the Holy Night

## Hymns for Easter Vigil in the Holy Night

April 3, 2021

<b>Responsorial Psalm #1:</b>	Psalm 104: Lord Send Out your Spirit (GP)
<b>Responsorial Psalm #3:</b>	Exodus 15: Let Us sing to The Lord (GP)
<b>Responsorial Psalm #5:</b>	Isaiah 12: You Will Draw Water
<b>Gloria:</b>	Glory to God (Haugen)
<b>Baptismal Liturgy:</b>	Litany of the Saints (Chant)
<b>Baptismal Waters:</b>	Springs of Water, Bless The Lord (Trapp)
<b>Preparation Hymn:</b>	Christ Be Our Light (Easter Vigil text)
<b>Communion Hymn:</b>	The Supper of the Lord
<b>Closing Hymn:</b>	Jesus Christ Is Risen Today

\*Reprinted with permission under ONE LICENSE #A-718037. All rights reserved.

### Psalm 104 - Lord Send Out Your Spirit

Gary Prettyman



Lord send out - Your Spi-rit, - and re - new the face - of the earth.



Lord send out - Your Spi-rit, - and re - new the face - of the earth.

### Exodus 15: Let Us Sing to The Lord

G. Prettyman



Let us sing to the Lord; He - has cov-ered Him-self in glo - ry! -



Let us sing to the Lord; He - has cov-ered Him-self in glo - ry!



# Easter Vigil in the Holy Night

## ISAIAH 12: EASTER VIGIL, AFTER THE 5TH READING; OPTION B, ALL YEARS

♩. You will draw wa - ter joy - ful - ly  
from the springs of sal - va - tion.

Text © 1969, 1981, 1997, ICEL. All rights reserved. Used with permission.  
Music: Owen Alstott, © 1977, 1990, OCP. All rights reserved.

## GLORY TO GOD

REFRAIN: All With energy (♩ = 134-142)

Capo 3: (Em) (D) (Cmaj7) (Em) (D) (G/B) (A) (Am/C) (Em/B)  
Gm F Ebmaj7 Gm F Bb/D C Cm/Eb Gm/D  
*f* (a tempo) *cresc. last time*

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

1-3 (Bm7) (Am/E) (E) Final (Bm7) (Em) (Am/E) (Em) (Bm7) (E)  
Dm7 Cm/G G Dm7 Gm Cm/G Gm Dm7 G  
*mf* to Verses *fff* *non rit.* *Fine*

of good will. 1. We of good will.  
2. †  
3. †

VERSE 1: Cantor/Choir

(D/E) (Em) (Cmaj7/E) (Em) (Am/C) (D) (Em) (D/F#) (G)  
F/G Gm Ebmaj7/G Gm Cm/Eb F Gm F/A Bb

(1. We) praise you, we bless you, we a - dore you, we glo - ri - fy

(D) (Em) (Bm) (G) (D) (A) (D/E)  
F Gm Dm Bb F C F/G

I, you, we give you thanks for your great glo - ry, Lord

(Em) (D/E) (Em) (F#7) (Em/G) (A) (B) (B7)  
Gm F/G Gm A7 Gm/Bb C D D7  
*poco rit.* *D.C.*

1. God, heav - en - ly King, O God, al - might - y Fa - ther.

VERSE 2: Cantor/Choir

(D/E) (Em) (Am/C) (G/B) (D) (A/E) (D) (A) (Cmaj7) (D) (Em)  
F/G Gm Cm/Eb Bb/D F C/G F C Ebmaj7 F Gm

2. Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God, Lamb of God,

Note: The text and music has been changed to reflect the new *Roman Missal* changes in the 2013 editions of OCP's missals and accompaniments. If you are using 'Choral Praise Comprehensive: 2nd Edition,' the comparable text in that book will no longer match your missal and its accompaniment. OCP has published a 3rd Edition of 'Choral Praise' which contains the changes shown for this song.

Text © 2010, ICEL. All rights reserved. Used with permission.  
Music: Mass of Creation; Marty Haugen, b. 1950, © 1984, 2010, GIA Publications, Inc. All rights reserved. Used with permission.

Edition #30131501

Continued on Page 26

# Easter Vigil in the Holy Night

Continued from Page 25

## GLORY TO GOD

GLORY TO GOD (Mass of Creation), cont. (2)

(D) (A) (Am) (G) (Em) (C) (D) (Em)  
F C Cm Bb Gm Eb F Gm

2. Son of the Fa-ther, you take a-way the sins of the world, } have mer -  
re - ceive

1 (Am/C) (Em) (B sus4) (B) (Em/B) 2 (C) (B)  
Cm/Eb Gm Dsus4 D Gm/D Eb D (C) (Bm7)  
Eb Dm7

2. cy on us; you our prayer; you are seat - ed at the

(Am7) (F#°7) (A/B) (B) (C) (Am) (B)  
Cm7 A°7 C/D D Eb Cm D

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

*mf* *f* *poco rit.* *D.C.*

### VERSE 3: Cantor/Choir

(D/E) (Em) (C) (D) (Em) (Am) (Em) (B)  
F/G Gm Eb F Gm Cm Gm D

3. For you a - lone are the Ho - ly One, you a - lone are the Lord,

(D) (A) (C) (D) (Em) (C) (Am)  
F C Eb F Gm Eb Cm

3. you a - lone are the Most High, Je - sus

*ff* *f*

Melody  
Harmony

(E) (Am7) (D) (Em) (Em/D) (C)  
G Cm7 F Gm Gm/F Eb

3. Christ, with the Ho - ly Spir - it, in the glo - ry of

*ff*

(Bm7) (A) (F#°7) (B)  
Dm7 C A°7 D

3. God the Fa - ther. A - men. A - men.

*poco rit.* *D.C. al fine*


Edition #30131501



# Easter Vigil in the Holy Night

## LITANY OF THE SAINTS (CONT. 2)

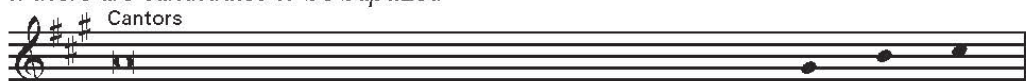
Cantors All



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

*If there are candidates to be baptized*

Cantors



Bring these chosen ones to new birth through the grace of Bap - tism,

All



**Lord, we ask you, hear our prayer.**


*If there is no one to be baptized*

Cantors



Make this font holy by your grace for the new birth of your chil - dren,

All



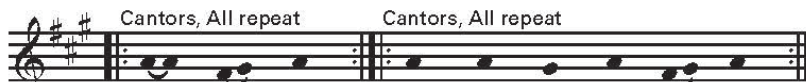
**Lord, we ask you, hear our prayer.**

Cantors All



Jesus, Son of the liv - ing God, **Lord, we ask you, hear our prayer.**

Cantors, All repeat Cantors, All repeat



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

# Easter Vigil in the Holy Night

## SPRINGS OF WATER, BLESS THE LORD

Lynn Trapp

Refrain



Springs of wa - ter, bless the Lord! Give him glo - ry and praise for - ev - er.

to Verses  
last time: to Coda



Springs of wa - ter, bless the Lord! Give him glo - ry and praise for - ev - er.

Coda



Give him glo - ry and praise for - ev - er. Give him glo - ry and praise for - ev - er.



Give him glo - ry and praise for - ev - er. Al - le - lu - ia! Al - le - lu - ia!

1. I saw water rushing forth  
from the right side of the temple,  
the side of the Lord.  
And all to whom this water came were saved,  
and they shall sing:  
Alleluia! Alleluia! Alleluia!
2. "On the day of my resurrection," says the Lord,  
"I will gather nations, assemble the peoples,  
and pour clean water over them."  
Alleluia! Alleluia!
3. Jesus stood before them and cried out:  
"If any thirst let them come to me;  
the water I shall give will become a spring within,  
welling up to eternal life."  
Alleluia! Alleluia!

Music: Based on ASSURANCE; Phoebe P. Knapp (1839–1908); adapted by Lynn Trapp.  
Text and music © 2005, Lynn Trapp. Published by OCP. All rights reserved.

# Easter Vigil in the Holy Night

## CHRIST, BE OUR LIGHT (EASTER VIGIL TEXT)

Bernadette Farrell

Verses



1. This is the night of new be - gin - nings. This is the  
2. This is the night Christ our re - deem - er rose from the  
3. Now will the fire kin - dled in dark - ness burn to dis -  
4. Sing of the hope deep - er than dy - ing. Sing of the  
5. In - to this world morn - ing is break - ing. All of God's

1. night when heav - en meets earth. This is the night \_\_\_\_\_  
2. grave tri - um - phant and free, leav - ing the tomb of  
3. pel the shad - ows of night. Star of the morn - ing,  
4. pow'r \_\_\_\_\_ strong - er than death. Sing of the love \_\_\_\_\_  
5. peo - ple, lift up your voice. Cry out with joy, \_\_\_\_\_

1. filled with God's glo - ry, prom - ise of our new birth!  
2. e - vil and dark - ness, emp - ty for all to see.  
3. Je - sus our Sav - ior, you are the world's true light!  
4. end - less as heav - en, dawn - ing through - out the earth.  
5. tell out the sto - ry, all of the earth re - joice.

Refrain



Christ, be our light! Shine in our hearts.  
Shine through the dark - ness. Christ, be our light!  
Shine in your church gath - ered to - day.

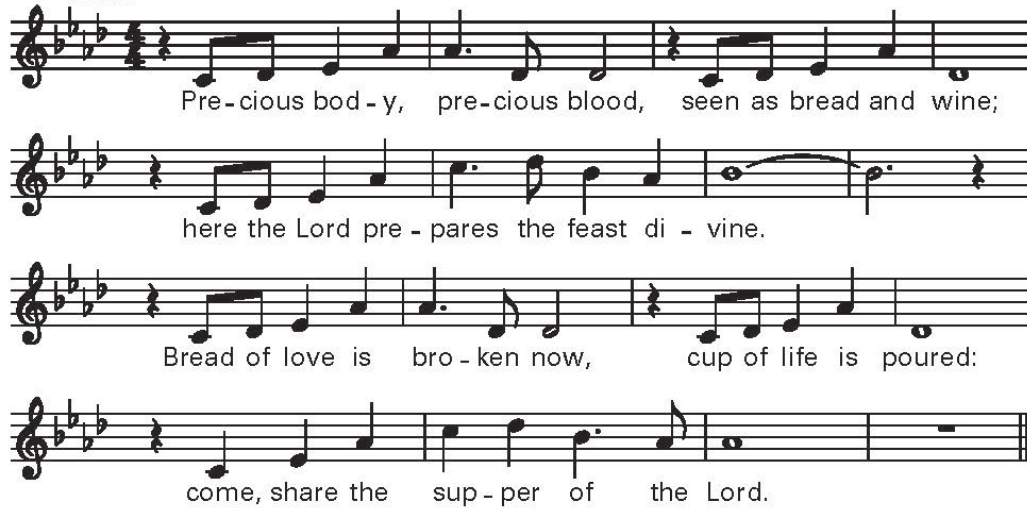
© 1993, 2000, Bernadette Farrell. Published by OCP. All rights reserved.

# Easter Vigil in the Holy Night

## THE SUPPER OF THE LORD


Laurence Rosania

### Refrain



Pre-cious bod - y, pre-cious blood, seen as bread and wine;  
here the Lord pre - pares the feast di - vine.  
Bread of love is bro - ken now, cup of life is poured:  
come, share the sup - per of the Lord.

### Verses



1. This is the bread of God com- ing down from heav'n,  
2. "I am the liv - ing spring of e - ter - nal life;  
3. "I am the bread of heav'n giv - ing life to you;  
4. "All those who feed on me have their life in me,  
5. All praise to you, O Christ, pres-ent in this feast;

to Refrain

1. giv - ing life to us, to all the world.  
2. you that drink from me shall not thirst a - gain."  
3. you that eat this bread shall nev - er die."  
4. as I have my life in the liv - ing God."  
5. in this bread, we share in one life, one Lord.

Text: Verses 1-4 based on John 4, 6.  
Text and music © 1994, 2012, Laurence Rosania. Published by OCP. All rights reserved.

# Easter Vigil in the Holy Night

## JESUS CHRIST IS RISEN TODAY

EASTER HYMN

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

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

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

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

Text: 77 77 with alleluias; verse 1, Latin, 14th cent.; para. in *Lyra Davidica*, 1708, alt.;  
verses 2-3, *The Compleat Psalmist*, ca. 1750, alt.; verse 4, Charles Wesley, 1707-1788, alt.  
Music: Later form of melody fr. *Lyra Davidica*, 1708.

easter  
SUNDAY  
*Christ Is Risen!*