

CHURCH OF SAINT AUGUSTINE



E A S T E R
T R I D U U M



HOLY THURSDAY

EVENING MASS OF THE LORD'S SUPPER

OPENING HYMN: LORD, WHO AT THY FIRST EUCHARIST

1. Lord, who at thy first Eucharist did pray That all thy Church might be forever one, Grant us at ev'ry Eucharist to say With longing heart and soul, "Thy will be done." O may we all one bread, one body be, Through this blest Sacrament of Unity.
2. For all thy Church, O Lord, we intercede; Make thou our sad divisions soon to cease; Draw us the nearer each to each, we plead, By drawing all to thee, O Prince of Peace; Thus may we all one bread, one body be, Through this blest Sacrament of Unity.
3. We pray thee, too, for wand'rers from thy fold; O bring them back, Good Shepherd of the sheep, Back to the faith which saints believed of old, Back to the Church which still that faith doth keep; Soon may we all one bread, one body be, Through this blest Sacrament of Unity.

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

FIRST READING

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."

Thanks be to God.

RESPONSORIAL PSALM

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

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

SECOND READING

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.

Thanks be to God.

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."

Praise to you, Lord Jesus Christ

OFFERTORY: LOVE ONE ANOTHER

[REF] Love one another as I have loved you. Care for each other. I have cared for you. Bear each other's burdens. Bind each other's wounds; and so you will know my return.

Text based on John 14-16; 1 Corinthians 13. Text and music © 1987, Robert J. Dufford, SJ. Published by OCP. All rights reserved.

COMMUNION: ONE BREAD, ONE BODY

[REF] One bread, one body, one Lord of all, one cup of blessing which we bless. And we, though many, throughout the earth, we are one body in this one Lord.

COMMUNION HYMN: TAKE AND EAT

[REF] Take and eat; take and eat; this is my body given up for you. Take and drink; take and drink: this is my blood given up for you.

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RECESSIONAL HYMN: PANGE, LINGUA, GLORIOSI

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|--|---|
| <p>1. Pange, lingua, gloriósi Córporis mystérium
Sanguínisque pretiósi, Quem in mún-di prétium
Fructus ventris generósi Rex effúdit géntium.</p> | <p>4. Verbum caro, panem verum Verbo carnem éfficit:
Fitque sanguis Christi merum, Et si sensus déficit,
Ad firmándum cor sincérum Sola fides súfficit.</p> |
| <p>2. Nobis datus, nobis natus Ex intácta Vírgine, Et in
mún-do conversátus, Sparso verbi sémine, Sui
moras incolátus Miro clausit ór-dine.</p> | <p>5. Tantum ergo Sacraméntum Venerémur cérnui: Et
antí-quum documéntum Novo cedat rítui: Praestet
fides suppleméntum Sénsuum deféctui.</p> |
| <p>3. In suprém-ae nocte coenae, Récumbens cum
frá-tribus, Observáta lege plene Cibis in legálibus,
Cibum turb-ae duodénae Se dat suis má-nibus.</p> | <p>6. Genitó-ri, Genitó-que Laus et jubilátio, Salus, honor,
virtus quo-que Sit et benedíctio: Procedé-nti ab
utró-que Compar sit laudátio. Amen.</p> |

Text: 87 87 87; Pange lingua gloriosi and Tantum ergo; St. Thomas Aquinas, 1227-1274; Liber Hymnarius, 1983. Music: Chant, mode III; Liber



GOOD FRIDAY THE LORD'S PASSION

Silent procession

FIRST READING

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.

Thanks be to God.

RESPONSORIAL PSALM

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

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

SECOND READING

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 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.

Thanks be to God.

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

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

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

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the

way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

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

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him

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

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him.

So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

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

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

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one

piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken.* And again another passage says: *They will look upon him whom they have pierced.*

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Praise to you, Lord Jesus Christ

VENERATION THE CROSS: WHEN I SURVEY THE WONDROUS CROSS

1. When I survey the wondrous cross On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride.
2. Forbid it, Lord, that I should boast Save in the death of Christ, my Lord; The vain things that now tempt me most, I sacrifice them to his blood.
3. See, from his head, his hands, his feet, The pain and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown?
4. Were ev'ry realm of nature mine, My gift would still be far too small: Love so amazing, so divine, Demands my soul, my life, my all.

Text: LM; Isaac Watts, 1674–1748, alt. Music: Lowell Mason, 1792–1872.

VENERATION OF THE CROSS: WERE YOU THERE

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

Text: 10 10 14 10. Text and music: Spiritual; Old Plantation Hymns, Boston, 1899.

COMMUNION: O SACRED HEAD, SURROUNDED

1. O Sacred Head, surrounded By crown of piercing thorn! O bleeding Head, so wounded, Reviled and put to scorn! The pow'r of death comes o'er you, The glow of life decays, Yet angel hosts adore you, And tremble as they gaze.
2. In this, your bitter passion, Good Shepherd, think of me With your most kind compassion, Unworthy though I be: Beneath your cross abiding, Forever would I rest, In your dear love confiding, And with your presence blest.
3. What language shall I borrow To thank you, dearest friend, For this, your dying sorrow, Your mercy without end? Lord, make me yours forever, A loyal servant true, And let me never, never Outlive my love for you.

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.

COMMUNION: PANIS ANGELICUS / HOLY AND LIVING BREAD

1. Panis angélicus, fit panis hóminum, Dat panis cáelicus figúris términum. O resmirábilis mandúcat Dóminum, Pauper, servus, et húmilis.
2. Te, trina Déitas únaque, póscimus Sic nos tu vísta, sicutte cólimus; Per tuas sémitas duc nos quo téndimus, Ad lucem quam inhábitas.

Latin text: Thomas Aquinas, 1227–1274. Music: Louis Lambillotte, SJ, 1796–1855.

Recreational in silence

Please join us tonight at 7:30 PM for the Stations of the Cross and Veneration of the Cross.



HOLY SATURDAY THE EASTER VIGIL

FIRST READING

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

Thanks be to God.

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

SECOND READING

GN 22:1-18

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

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

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son

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

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

Thanks be to God.

RESPONSORIAL PSALM

PS 16:5, 8, 9-10, 11

R: You are my inheritance, O Lord.

THIRD READING

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.

Thanks be to God.

RESPONSORIAL PSALM

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

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

FOURTH READING

EZ 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.

Thanks be to God.

RESPONSORIAL PSALM

PS 51:12-13, 14-15, 18-19

R: Create a clean heart in me, O God.

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 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.

Thanks be to God.

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.'"

Praise to you, Lord Jesus Christ

OFFERTORY: YE SONS AND DAUGHTERS

R: Alleluia! Alleluia! Alleluia!

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| <p>1. Ye sons and daughters, let us sing! The King of heav'n, the glorious King, O'er death today rose triumphing. Alleluia!</p> <p>2. That Easter morn, at break of day, The faithful women went their way To seek the tomb where Jesus lay. Alleluia!</p> <p>3. An angel clad in white they see, Who sat, and spoke unto the three: "Your Lord has gone to Galilee." Alleluia!</p> | <p>4. That night the apostles met in fear; Amidst them came their Lord most dear, And said, "My peace be on all here." Alleluia!</p> <p>5. When Thomas first the tidings heard, How they had seen the risen Lord, He doubted the disciples' word. Alleluia!</p> <p>6. "My pierced side, O Thomas, see; My hands, my feet, I show to thee; Not faithless, but believing be." Alleluia!</p> | <p>7. No longer Thomas then denied, He saw the feet, the hands, the side; "Thou art my Lord and God," he cried. Alleluia!</p> <p>8. How blest are they who have not seen, And yet whose faith has constant been, For they eternal life shall win. Alleluia!</p> <p>9. On this most holy day of days, To God your hearts and voices raise, In laud, and jubilee and praise. Alleluia!</p> |
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Text: 888 with alleluia; attr. to Jean Tisserand, d. 1494; tr. by John M. Neale, 1818-1866; alt. Music: Chant, Modell; Air sur les hymnes sacrez, odes et noës, 1623

COMMUNION: AT THE LAMB'S HIGH FEAST

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| <p>1. At the Lamb's high feast we sing Praise to our victorious King, He has washed us in the tide Flowing from his open side; Praise we him, whose love divine Gives his sacred Blood for wine, Gives his Body for the feast, Christ the victim, Christ the priest.</p> | <p>2. Where the Paschal blood is poured, Death's dark angel sheathes his sword; Israel's hosts triumphant go Through the wave that drowns the foe. Praise we Christ, whose blood was shed, Paschal victim, Paschal bread; With sincerity and love Eat we manna from above.</p> | <p>3. Easter triumph, Easter joy, Sin alone can this destroy; From sin's pow'r, do thou set free Souls newborn, O Lord, in thee. Hymns of glory, songs of praise, Father, unto thee we raise: Risen Lord, all praise to thee With the Spirit ever be.</p> |
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Text: 7777D; Ad regias Agnicapas, Latin, 4th cent; tr. by Robert Campbell, 1814-1868; alt. Music: Jakob Hintze, 1622-1702; adapt. by Johann Sebastian Bach, 1685-1750.

RECESSIONAL HYMN: JESUS IS RISEN

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| <p>1. Jesus is risen! Let us sing! Praise to the everliving King! Alleluia! Alleluia! Praise him in song, ye Seraphim! Praise him with joy, ye Cherubim! Alleluia! Alleluia! Alleluia! Alleluia!</p> | <p>2. On this most holy day of days, Let us together sing his praise! Alleluia! Alleluia! Raise joyful voices to the sky! Sing out, ye heavens, in reply: Alleluia! Alleluia! Alleluia! Alleluia!</p> | <p>3. To God the Father let us sing, To God the Son, our risen King! Alleluia! Alleluia! And equally let us adore The Holy Spirit evermore! Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!</p> |
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Text: LM with alleluia; Compilers, 1978. Music: Auserlesene Catholische Geistliche Kirchengesänge, Cologne, 1623.

Schedule of Services

HOLY THURSDAY—APRIL 1ST

- 9:00 AM Solemn Celebration of the Office of Readings & Morning Prayer
(*Tenebrae*)
- 7:30 PM Solemn Celebration of the Lord's Supper, Livestreamed

GOOD FRIDAY — APRIL 2ND

- 9:00 AM Solemn Celebration of the Office of Readings & Morning Prayer
(*Tenebrae*)
- 3:00 PM Solemn Celebration of the Lord's Passion & Death, Livestreamed
- 7:30 PM Stations of the Cross with Veneration of the Cross, Live-streamed

HOLY SATURDAY—APRIL 3RD

- 9:00 AM Solemn Celebration of the Office of Readings & Morning Prayer
(*Tenebrae*)
- 1:00 PM Blessing of the Easter Food
- 8:00 PM Solemn Celebration of the Blessing of the New Fire, the Easter Vigil &
Sacraments of Initiation, Live-Streamed (satisfies Sunday Obligation)

EASTER SUNDAY—APRIL 4TH

- 9:00 AM Mass in Church & Live-streamed
- 10:30 AM Mass
- 12:00 Noon Mass



For more information, including links to live-streamed services, visit:
www.staugustinewcity.org