



©LPi

THE PASCHAL TRIDUUM

Schedule of Masses and Services

Holy Thursday: Mass of the Lord's Supper

Thursday, April 1, 2021, 7:00 PM, *St. Thomas More Church*

Good Friday Veneration of the Cross and Holy Communion

Friday, April 2, 2021, 1:00 PM, *St. Thomas More Church*

Friday, April 2, 2021, 1:30 PM, *St. John Capistran Church*

Easter Vigil in the Holy Night

Saturday, April 3, 2021, 8:30 PM, *St. Thomas More Church*

Easter Sunday: The Resurrection of the Lord

Sunday, April 4, 2021

8:00 AM, 9:30 AM, 11:30 AM, *St. Thomas More Church*

9:00 AM, 11:00 AM, 12:30 PM, *St. John Capistran Church*

If you are worshipping from home, please visit our parish website on how to view our live-stream videos by [CLICKING HERE](#). If you plan to join us for multiple celebrations throughout the Triduum, please take your book with you and do not leave it in the pew.

HOLY THURSDAY: MASS OF THE LORD'S SUPPER

OPENING HYMN

WE GLORY IN THE CROSS OF CHRIST



1. We glo - ry in the cross of Christ, For
2. Bap - tized in - to the death of Christ, We
3. We cel - e - brate the life of Christ, Are
4. Pro - claim to all the love of Christ, Who



he is our sal - va - tion. His res - ur - rec - tion
rise through liv - ing wa - ters. A - noint - ed with the
nour - ished with his pres - ence. He gives his bod - y,
died and rose to save us. By serv - ing oth - ers



from the dead Gives life to all cre - a - tion.
sa - cred oil, God names us sons and daugh - ters.
shares his blood: A cov - e - nant re - mem - brance.
we o - bey The man - date that he gave us.



Praise Christ, our Sav - ior! Praise our Re - deem - er!



Praise and a - dore him for - ev - er!

Text: James J. Chepponis, b.1956, © 2015, GIA Publications, Inc.
Tune: ICH GLAUB AN GOTT, 8 7 8 7 with refrain; Mainz *Gesangbuch*, 1870

GLORY TO GOD

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

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are: "Glo - ry to God in the high - est, and on earth peace to peo - ple of good will."

Music: James J. Chepponis, Copyright 1986, 2010 by GIA Publications, Inc. All Rights Reserved.

Text: Excerpts from the English translation of the *Roman Missal*, Copyright 2010, International Committee on English in the Liturgy, Inc. All Rights Reserved.

✠ The Liturgy of the Word ✠

FIRST READING

Exodus 12: 1-8, 11-14



The Lord said to Moses and Aaron in the land of Egypt, “This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole

assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. “This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the Lord! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you. “This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.”



1. How can I make a return to the Lord for all God has done for me?
The cup of salvation I will take up, I will call on the name of the Lord.
2. Precious, indeed, in the sight of the Lord is the death of his faithful ones;
and I am your servant, your chosen one, for you have set me free.
3. Unto your name I will offer my thanks for the debt that I owe to you.
In the presence of all who have called on your name,
in the courts of the house of the Lord.

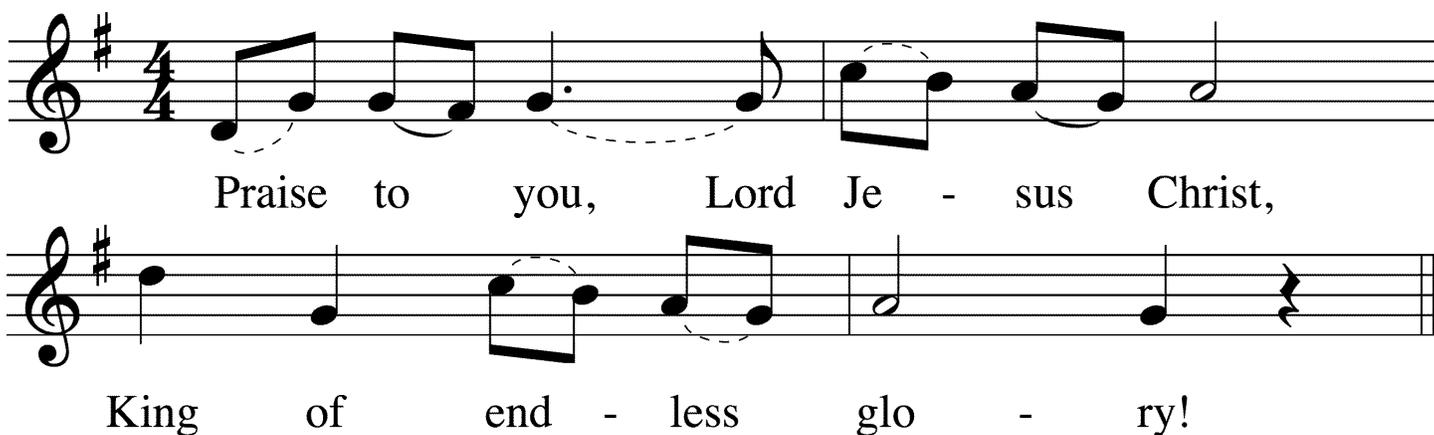
Text: Psalm 116:12-13, 15-16, 17-19; Marty Haugen
Music: Marty Haugen
© 1983, GIA Publications, Inc.

SECOND READING

1 Corinthians 11: 23-26

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

GOSPEL ACCLAMATION



Music: *Mass for John Carroll*, Michael Joncas, © 1990 GIA Publications, Inc.

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."

HOMILY

PRAYERS OF THE FAITHFUL



✠ The Liturgy of the Eucharist ✠

PREPARATION OF THE ALTAR

HOLY, HOLY

Ho-ly, Ho-ly, Ho-ly Lord God of hosts.
Heav-en and earth are full of your glo-ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the
high - est. Ho - san - na in the high - est.

Text: ICEL. © 2010

Music: *Mass of Creation*, Murty Haugen. © 1984, 1985, 2010, GIA Publications, Inc.



MEMORIAL ACCLAMATION

When we eat this Bread and drink this Cup, we pro -
claim your Death, O Lord, un - til you come a - gain.

The musical notation is on a single staff in G minor (one flat) and common time (C). It consists of two lines of music. The first line contains the lyrics "When we eat this Bread and drink this Cup, we pro -" and the second line contains "claim your Death, O Lord, un - til you come a - gain." The melody is simple and homophonic, with a final cadence at the end.

Text: ICEL. © 2010
Music: *Mass of Creation*, Marty Haugen. © 2010. GIA Publications, Inc.

GREAT AMEN

A - men, a - men, a - men.
A - men, a - men, a - men.

The musical notation is on a single staff in G minor (one flat) and 4/4 time. It consists of two lines of music. The first line contains the lyrics "A - men, a - men, a - men." and the second line contains "A - men, a - men, a - men." The melody is simple and homophonic, with a final cadence at the end.

Music: *Mass of Creation*, Marty Haugen. © 1984, 1985. GIA Publications, Inc.

LAMB OF GOD

Cantor: Lamb of God, *Assembly:* you take a-way the sins of the
To repeat
world, have mer - cy on us.
Last time
world, grant us peace.

The musical notation is on a single staff in G minor (one flat). It is divided into three parts. The first part is for the Cantor, in 3/4 time, with the lyrics "Lamb of God, you take a-way the sins of the". The second part is for the Assembly, in 2/4 time, with the lyrics "world, have mer - cy on us." and is marked "To repeat". The third part is for the last time, in 4/4 time, with the lyrics "world, grant us peace." and is marked "Last time".

Music: *Mass of Creation*, Marty Haugen. © 1984, 1985. GIA Publications, Inc.

COMMUNION HYMN

You Satisfy the Hungry Heart

The musical score is written on three staves in a 3/4 time signature with a key signature of three flats (B-flat, E-flat, A-flat). The lyrics are: "You sat - is - fy the hun - gry heart With gift of fin - est wheat; Come give to us, O sav - ing Lord, The bread of life to eat."

Text: Omer Westendorf, 1916-1997
Tune: BICENTENNIAL, CM with refrain; Robert E. Kreutz, 1922-1996
© 1977, Archdiocese of Philadelphia. Published by International Liturgy Publications





1. Weave a song with - in the si - lence That these mys - ter -
 2. Mar - y bore him, sin-less Vir - gin, When to this our
 3. While re - clin - ing that last eve - ning Tak - ing sup - per
 4. See the won - der of this mo - ment! Watch with awe what



ies cre - ate Of the Bod - y of the Sav - ior
 world he came To walk free - ly through the fur - rows
 with his friends When the pas - chal meal was end - ed
 comes to be! He, the Word made flesh, has spok - en



Who was tor-tured for our sake And the Blood that left his
 Scat - ter - ing his Fa - ther's grain Till he end - ed his brief
 With the rites the Law de - mands He gave them as bread his
 And the bread and wine per - ceived Are now tru - ly his own



bod - y Sav - ing sin - ners from their fate.
 vis - it With a har - vest reaped in pain.
 bod - y Bro - ken in his sa - cred hands.
 bod - y Feed - ing all who will be - lieve.

5. *Tantum ergo Sacramentum
 Veneremur cernui:
 Et antiquum documentum
 Novo cedat ritui;
 Praestet fides supplementum
 Sensuum defectui.*

6. *Genitori, Genitrici
 Laus et jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio:
 Procedenti ab utroque
 Compar sit laudatio. Amen.*

Text: *Pange lingua*, Thomas Aquinas, 1227-1274; tr. by Ralph Wright, OSB, h. 1938, © 1989, GIA Publications, Inc.
 Tune: PANGE LINGUA, 8 7 8 7 8 7. Mode III: acc. by Eugene Lapiere

GOOD FRIDAY

THE SOLEMN ENTRANCE

✠ The Liturgy of the Word ✠

FIRST READING

Isaiah 52: 13-53:12

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him so marred was his look beyond human semblance and his appearance beyond that of the sons of man so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it. Who would believe what we have heard? To whom has the arm of the Lord been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the Lord was pleased to crush him in infirmity. If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.



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

Text: *The Revised Grail Psalms*, © 2010, Conception Abbey and The Grail, admin. by GIA Publications, Inc.;

Refrain, *Lectionary for Mass*, © 1969, 1981, 1997, ICEL

Music: Robert J. Batastini, © 1998, GIA Publications, Inc.

SECOND READING

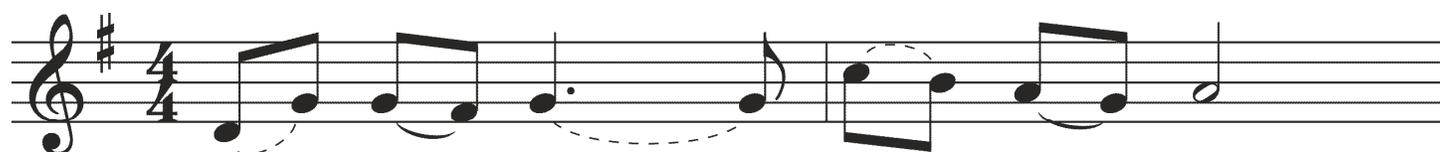
Hebrews 4: 4-6; 5: 7-9



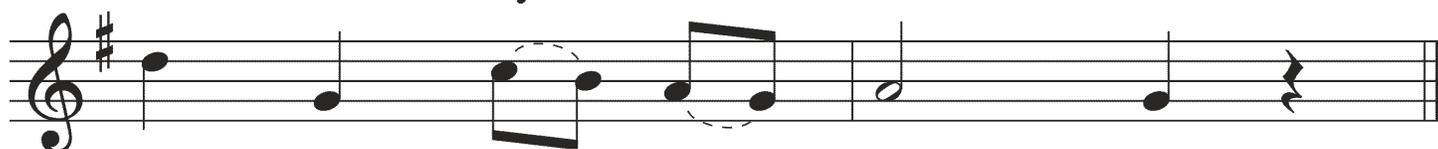
Brothers and sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.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

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

GOSPEL ACCLAMATION



Praise to you, Lord Je - sus Christ,



King of end - less glo - ry!

Music: *Mass for John Carroll*, Michael Joncas, © 1990 GIA Publications, Inc.

THE PASSION OF OUR LORD JESUS CHRIST

CHORAL RESPONSE DURING THE PASSION

Cantor intones the first time, then all.

Je-sus, re-mem-ber me when you come in-to your King-dom.

Je-sus, re-mem-ber me when you come in-to your King-dom.

Text: Luke 23:42; Taizé Community, 1981
Tune: Jacques Berthier, 1973-1994
© 1981, Les Presses de Taizé, GIA Publications, Inc., agent

HOMILY

SOLEMN INTERCESSIONS

As at Sunday liturgy, the word service concludes with prayers of intercession. Today these prayers take a more solemn form as the church lifts up to God its own needs and those of the world.



✠ The Veneration of the Cross ✠

An ancient liturgical text reads: "See here the true and most revered Tree. Hasten to kiss it and to cry out with faith: You are our help, most revered Cross." For many centuries the church has solemnly venerated the relic or image of the cross on Good Friday. It is not present as a picture of suffering only but as a symbol of Christ's Passover where "dying he destroyed our death and rising restored our life."

Priest or deacon: Behold the wood of the Cross,
on which hung the salvation of the world.

All:

Come, let us a - dore.

VENERATION RESPONSE

WERE YOU THERE

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 pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?
6. Were you there when they rolled the stone a - way?

Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?
 Were you there when they rolled the stone a - way?

Oh! Some-times it caus - es me to

trem - ble, trem - ble, trem - ble. Were you



there when they cru - ci - fied my Lord?
there when they nailed him to the tree?
there when they pierced him in the side?
there when the sun re - fused to shine?
there when they laid him in the tomb?
there when they rolled the stone a - way?

Text: African American spiritual
Tune: WERE YOU THERE, 10 10 with refrain; African American spiritual; harm. by C. Winfred Douglas, 1867-1944



✠ Holy Communion ✠

THE LORD'S PRAYER

COMMUNION HYMN

KEEP IN MIND

Keep in mind that Je - sus Christ has died for
us and is ris - en from the dead. He is our sav - ing
Lord, he is joy for all a - ges.

The image shows three staves of musical notation in treble clef. The first staff contains the melody for the first line of lyrics. The second staff contains the melody for the second line of lyrics. The third staff contains the melody for the third line of lyrics, ending with a double bar line. The lyrics are printed below the notes.

Text: 2 Timothy 2:8–12. Lucien Deiss, CSSp, 1921–2007
Tune: Lucien Deiss, CSSp, 1921–2007
© 1965, World Library Publications

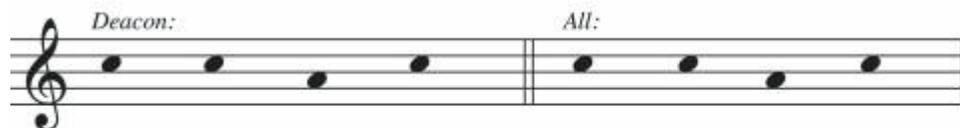
CLOSING PRAYER

SOLEMN DISMISSAL

EASTER VIGIL

LIGHTING OF THE PASCHAL CANDLE

The night vigil begins with the lighting of the assembly's paschal candle.



The Light of Christ. Thanks be to God.

EASTER PROCLAMATION: THE EXSULTET

In this ancient text the church gives thanks and praise to God for all that is recalled this night: Adam's fall, the deliverance from Egypt, the Passover of Christ, the wedding of the earth and heaven, our reconciliation.

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.

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

Therefore, dearest friends,
standing in the awesome glory of this holy light,
invoke with me, I ask you,
the mercy of God almighty,
that he, who has been pleased to number me,
though unworthy, among the Levites,
may pour into me his light unshadowed,
that I may sing this candle's perfect praises.



Deacon: The Lord be with you. *Assembly:* And with your spir - it.

Deacon: Lift up your hearts. *Assembly:* We lift them up to the Lord.

Deacon: Let us give thanks to the Lord our God. *Assembly:* It is right and just.

It is truly right and just, with ardent love of mind and heart
 and with devoted service of our voice,
 to acclaim our God invisible, the almighty Father,
 and Jesus Christ, our Lord, his Son, his Only Begotten.

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

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

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

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

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

This is the night,
When Christ broke the prison bars of death
And rose victorious from the underworld.

Our birth would have been no gain,
had we not been redeemed.

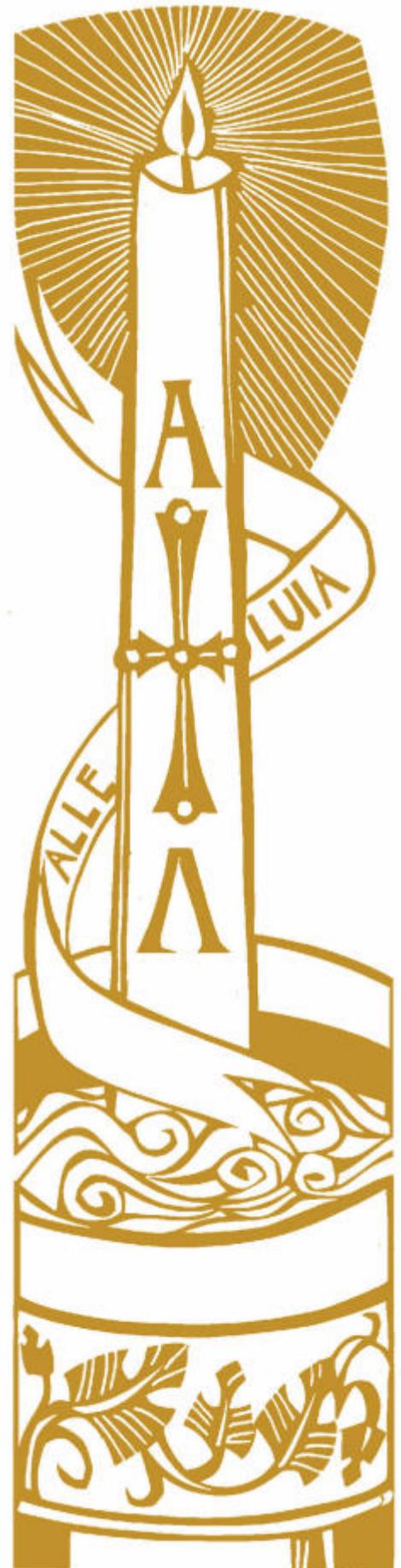
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!
O truly necessary sin of Adam,
destroyed completely by the Death of Christ!
O happy fault
that earned so great, so glorious a Redeemer!

O truly blessed night, worthy alone to know the time and
hour when Christ rose from the underworld!

This is the night
of which it is written:
The night shall be as bright as day,
dazzling is the night for me,
and full of gladness.

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord,
and brings down the mighty.

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



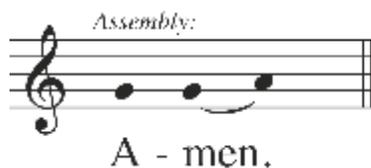
But now we know the praises of this pillar,
which glowing fire ignites for God's honor,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,
drawn out by mother bees
to build a torch so precious.

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

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

Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.

May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.



✠ The Liturgy of the Word ✠

READING

Genesis 1: 1—2:2

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

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

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

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

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

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

Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

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

RESPONSORIAL PSALM

Psalm 104

Send forth your Spir - it, O Lord, _____ and re - new the
 face of the earth. _____ Send forth your Spir - it, O
 Lord, _____ and re - new the face of the earth. _____

Steven C. Warner
 Text and music © 1996, WLP

Refrain

Cantor, All repeat

Sing the song of free - dom!

Cantor, All repeat

God has won the vic - t'ry.

Cantor, All repeat

Horse and char - i - ot are cast in - to the sea.

Final Refrain

Cantor, All repeat *Cantor, All repeat*

1. Horse and char - i - ot, fear and lone-li-ness,
2. Horse and char - i - ot, hate and prej-u-dice,

Cantor, All repeat

death and emp - ti - ness;
chains and slav - er - y;

Cantor, All repeat **D.S.**

Horse and char - i - ot are cast in - to the sea.

Music: Rory Cooney, Copyright 1995, GIA Publications, All Rights Reserved.

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.

CANTICLE OF ISAIAH

With joy you shall draw wa - ter from the springs of end-less
 life; With joy you shall draw wa - ter from the liv-ing well of God.

Text: Isaiah 12:2-3, 4, 6; Marty Haugen

Music: Marty Haugen

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

RESPONSORIAL PSALM

Psalm 42

As the deer longs for run - ning streams, so I long,
 so I long, so I long for you.

Text: Psalm 42:2, 3, 4; 43:3, 4; Bob Hurd
 Music: Bob Hurd
 © 1988, Bob Hurd. Published by OCP.

GLORY TO GOD



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

Music: James J. Chepponis, Copyright 1986, 2010 by GIA Publications, Inc. All Rights Reserved.

Text: Excerpts from the English translation of the *Roman Missal*, Copyright 2010, International Committee on English in the Liturgy, Inc. All Rights Reserved.

EPISTLE

Romans 6: 3-11

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

GOSPEL ACCLAMATION



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

Music: James J. Chepponis, Copyright 1999, MorningStar Music Publishers of St. Louis
1727 Larkin Williams Road, Fenton, MO 63026. Printed in the U.S.A.

When the sabbath was over,
Mary Magdalene, Mary, the mother of James, and Salome
bought spices so that they might go and anoint him.
Very early when the sun had risen,
on the first day of the week, they came to the tomb.
They were saying to one another,
“Who will roll back the stone for us
from the entrance to the tomb?”
When they looked up,
they saw that the stone had been rolled back;
it was very large.
On entering the tomb they saw a young man
sitting on the right side, clothed in a white robe,
and they were utterly amazed.
He said to them, “Do not be amazed!
You seek Jesus of Nazareth, the crucified.
He has been raised; he is not here.
Behold the place where they laid him.
But go and tell his disciples and Peter,
‘He is going before you to Galilee;
there you will see him, as he told you.’”

HOMILY



THE BLESSING OF WATER

The priest gives thanks and praise to God over the waters of baptism. The acclamation is first sung by the cantor, then all.



Springs of wa - ter, bless the Lord; praise and exalt him above all for ev - er.

Text: Roman Missal
Music: Roman Missal
© 2010, ICEL

THE RENEWAL OF BAPTISMAL PROMISES

All of the faithful repeat and affirm the rejection of sin made at baptism and profess faith in the Father, Son, and the Holy Spirit. The assembly is sprinkled with the baptismal water.



1. Bap - tized in wa - ter, Sealed by the Spir - it, Cleansed by the
2. Bap - tized in wa - ter, Sealed by the Spir - it, Dead in the
3. Bap - tized in wa - ter, Sealed by the Spir - it, Marked with the



blood of Christ our King: Heirs of sal - va - tion, Trust - ing his
tomb with Christ our King: One with his ris - ing, Freed and for -
sign of Christ our King: Born of one Fa - ther, We are his



prom - ise, Faith - ful - ly now God's praise we sing.
giv - en, Thank - ful - ly now God's praise we sing.
chil - dren, Joy - ful - ly now God's praise we sing.

Text: Michael Seward, b.1932, © 1982, Jubilate Hymns, Ltd. (admin. by Hope Publishing Co.)
Tune: BUNESSAN, 5 5 8 D; Gaelic melody; acc. by Marty Haugen, b.1950

PRAYERS OF THE FAITHFUL

✠ Liturgy of the Eucharist ✠

PREPARATION OF THE ALTAR

HOLY, HOLY

Ho-ly, Ho-ly, Ho-ly Lord God of hosts.
Heav-en and earth are full of your glo-ry. Ho-
san-na in the high-est. Bless-ed is he who
comes in the name of the Lord. Ho-san-na in the
high-est. Ho-san-na in the high-est.

The musical score is written on five staves in a 3/4 time signature with a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

Text: ICEL. © 2010
Music: *Mass of Creation*, Murty Haugen. © 1984, 1985, 2010, GIA Publications, Inc.

MEMORIAL ACCLAMATION

When we eat this Bread and drink this Cup, we pro-
claim your Death, O Lord, un-til you come a-gain.

The musical score is written on two staves in a 2/4 time signature with a key signature of one flat (B-flat). The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

Text: ICEL. © 2010
Music: *Mass of Creation*, Murty Haugen. © 2010, GIA Publications, Inc.

GREAT AMEN

Musical notation for 'GREAT AMEN' in 4/4 time, B-flat major. The melody is simple and repetitive, consisting of a series of quarter and eighth notes. The lyrics are: A - men, a - men, a - men.

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, Inc.

LAMB OF GOD

Musical notation for 'LAMB OF GOD' in 3/4 time, B-flat major. The melody is simple and repetitive, consisting of a series of quarter and eighth notes. The lyrics are: Lamb of God, you take a-way the sins of the world, have mer - cy on us. world, grant us peace.

Cantor: Lamb of God, you take a-way the sins of the world, have mer - cy on us.

Assembly: world, grant us peace.

To repeat

Last time

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, Inc.

COMMUNION HYMN

CHRIST IS RISEN, TRULY RISEN

Musical notation for 'CHRIST IS RISEN, TRULY RISEN' in 4/4 time, B-flat major. The melody is simple and repetitive, consisting of a series of quarter and eighth notes. The lyrics are: Christ is ris-en, tru-ly ris-en! Al - le-lu - ia. Christ is ris-en, tru-ly ris-en! Al - le-lu - ia!

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DISMISSAL

Assembly:



Thanks be to God, al - le - lú - ia, al - le - lú - ia.

CLOSING HYMN

JESUS CHRIST IS RISEN TODAY



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



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



Who did once up - on the cross, Al - le - lu - ia!
Who en - dured the cross and grave, Al - le - lu - ia!
Now a - bove the sky he's King, Al - le - lu - ia!
Praise him, now his might con - fess, Al - le - lu - ia!



Suf - fer to re - deem our loss. Al - le - lu - ia!
Sin - ners to re - deem and save. Al - le - lu - ia!
Where the an - gels ev - er sing. Al - le - lu - ia!
Fa - ther, Son, and Spir - it blest. Al - le - lu - ia!

Text: St. 1. *Surrexit Christus hodie*. Latin, 14th C.; para. in *Lyra Davidica*, 1708, alt.; st. 2, 3, *The Compleat Psalmodist*, c.1750, alt.; st. 4, Charles Wesley, 1707-1788. alt.

Tune: EAST'HR HYMN, 77 77 with alleluias; *Lyra Davidica*, 1708

POSTLUDE



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