



**THE SACRED
PASCHAL TRIDUUM**



**EASTER 2021
CATHEDRAL BASILICA OF SAINT LOUIS**





AN INVITATION TO CATHOLICS RETURNING HOME

The staff and parishioners of the Cathedral Basilica extend a warm welcome to all, who for whatever reason, are separated from the practice of their Catholic Faith. Christ is seeking you out and inviting you back to active participation in your community of faith. Is this not the moment for you to experience the joy of returning to the Father's house?

If you, or others you know, are considering a return to the Church, please contact the Cathedral Parish Rectory (314-373-8200) and we can assist in facilitating your transition back to the practice of Faith.



THE EASTER TRIDUUM 2021

HOLY THURSDAY ✿ APRIL 1

page 5

Evening Mass of the Lord's Supper (7:30 PM)

FRIDAY OF THE PASSION OF THE LORD ✿ APRIL 2

page 19

Celebration of the Passion of the Lord (3:00 PM)

HOLY SATURDAY ✿ APRIL 3

page 37

The Easter Vigil in the Holy Night (8:00 PM)

PLEASE LEAVE THIS BOOKLET IN THE PEWS

until the completion of the Easter Vigil Mass

CATHEDRAL BASILICA OF SAINT LOUIS ST. LOUIS, MISSOURI

Most Reverend Mitchell T. Rozanski ✿ Archbishop of St. Louis

Most Reverend Mark S. Rivituso ✿ Auxiliary Bishop of St. Louis

Reverend Monsignor Henry J. Breier ✿ Rector, Cathedral Basilica

Reverend Zachary Povis ✿ Parochial Vicar, Cathedral Basilica

Reverend Monsignor Gregory Mikesch ✿ Parochial Vicar

COVER ARTWORK, CLOCKWISE FROM UPPER LEFT:

Master of the Housebook, *Christ Washing the Feet of the Apostles*, 1475. Collection of Gemäldegalerie der Staatlichen Museen, Berlin.

Master of the Housebook, *The Resurrection*, ca. 1480-85. Collection of Städelsches Kunstinstitut, Frankfurt.

Mariotto di Nardo, *The Crucifixion with St. John the Baptist, the Virgin, St. John the Evangelist, and a Carthusian Saint*, ca. 1385-90. Collection of North Carolina Museum of Art.

Unless otherwise noted, music reprinted under OneLicense.net No. 719894-A. All rights reserved.



HOLY THURSDAY

EVENING MASS OF THE LORD'S SUPPER



ENTRANCE HYMN

At That First Eucharist

TEXT: William H. Turton; TUNE: UNDE ET MEMORES; William H. Monk



1. At that first Eu - cha - rist be - fore you died,
2. For all your church, O Lord, we in - ter - cede;
3. We pray for those who wan - der from the fold;



1. O Lord, you prayed that all be one in you;
2. O make our lack of char - i - ty to cease;
3. O bring them back, Good Shep - herd of the sheep,



1. At this our Eu - cha - rist a - gain pre - side,
2. Draw us the near - er each to each we plead,
3. Back to the faith which saints be - lieved of old,



1. And in our hearts your law of love re - new.
2. By draw - ing all to you, O Prince of Peace.
3. Back to the Church which still that faith does keep.



Thus may we all one Bread, one Bod - y be;



Through this blest Sac - ra - ment of U - ni - ty.



INTROIT

*We should glory in the Cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.*

THE INTRODUCTORY RITES

GREETING

BISHOP: In the name of the Father, and of the Son, and of the Holy Spirit.

ALL: **Amen.**

BISHOP: Peace be with you.

ALL: **And with your spirit.**

PENITENTIAL ACT

I confess to almighty God and to you, my brothers and sisters,
that I have greatly sinned, in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

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

Then they continue:

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,
and you, my brothers and sisters, to pray for me to the Lord our God.

CELEBRANT: May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life.

ALL: **Amen.**

KYRIE

Corpus Christ Mass

Richard Proulx

Cantor: *Assembly:*

Lord, have mer - cy. Lord, have mer - cy.



Cantor: *Assembly:*

Christ, have mer - cy. Christ, have mer - cy.

Cantor: *Assembly:*

Lord, have mer - cy. Lord, have mer - cy.

Music © 1992, 2011, GIA Publications, Inc. All rights reserved.

GLORIA

Mass of St. Francis
Horst Buchholz

All:

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

peo - ple of good will. We praise you, we bless you, we a -

dore you, we glo - ri - fy you, we give you thanks for

your great glo - ry, Lord God, heav - en - ly King, O

Choir/Cantor:

God, al - might - y Fa - ther. Lord Je - sus

Christ, On - ly Be - got - ten Son, Lord God, Lamb of God,

Son of the Fa - ther, you take a - way the sins of the world,



have mer - cy on us; you take a - way the sins of the world,
re - ceive our prayer; you are seat - ed at the right hand of the
All:
Fa - ther, have mer - cy on us. For you a - lone are the
Ho - ly One, you a - lone are the Lord, you a - lone are the Most High,
Je - sus Christ, with the Ho - ly Spir - it, in the
glo - ry of God the Fa - ther, A - men.

Text © 2010, ICEL. Music © by Horst Buchholz. All rights reserved.

COLLECT

THE LITURGY OF THE WORD

FIRST READING

Exodus 12:1-8, 11-14

The law regarding the Passover meal.

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.”

The word of the Lord.

ALL: Thanks be to God.



RESPONSORIAL PSALM

Psalm 116
Bruce Ford



Text © 1968, 1971, 1997, ICEL. Music reprinted under CorpusChristi Watershed. All rights reserved.

*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.*

RESPONSE (ALL)

*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.*

RESPONSE (ALL)

*To you I will 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.* **RESPONSE (ALL)**

SECOND READING

1 Corinthians 11:23–26

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord.

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.

The word of the Lord.

ALL: Thanks be to God.

GOSPEL ACCLAMATION

A Lenten Mass
Horst Buchholz



Praise to you, Lord Je-sus Christ, King of end-less glo - ry!

Music © by Horst Buchholz. All rights reserved.

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

GOSPEL

John 13:1-15

Jesus loved them to the end.

DEACON: A reading from the holy Gospel according to Matthew.

ALL: **Glory to you, O Lord.**

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God,

he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin and began to wash 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.”

The Gospel of the Lord.

ALL: Praise to you, Lord Jesus Christ.

HOMILY

Archbishop Mitchell T. Rozanski

UNIVERSAL PRAYER

THE LITURGY OF THE EUCHARIST

OFFERTORY HYMN

Ubi Caritas

CANTOR/ALL:



U - bi ca - ri - tas et a - mor, De - us i - bi est.

*Where charity and love are, God is there. Christ’s love has gathered us into one.
Let us rejoice and be pleased in Him. Let us fear, and let us love the living God.
And may we love each other with a sincere heart.*

*Where charity and love are, God is there.
As we gathered into one body, beware, lest we be divided in mind.
Let evil impulses stop, let controversy cease, and may Christ our God be in our midst.*

Where charity and love are, God is there.
And may we with the saints also, see Thy face in glory, O Christ our God:
The joy that is immense and good, unto the ages through infinite ages. Amen.



PREPARATION OF THE GIFTS PRAYER OVER THE OFFERINGS

THE EUCHARISTIC PRAYER

PREFACE

SANCTUS

Chant Mass XVIII

San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.
Ple-ni sunt cae-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél - sis.
Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán - na in ex-cél - sis.

MEMORIAL ACCLAMATION

Roman Missal

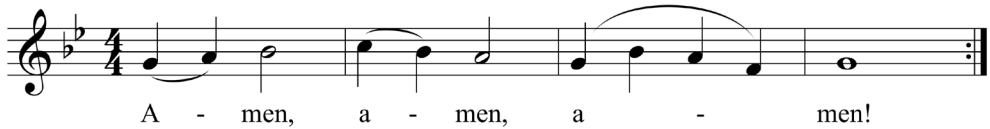
We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come a - gain.

Text and music copyright © 2010, ICEL. All rights reserved.



AMEN

Mass of Creation
Marty Haugen



Music © 1984, 1985, GIA Publications, Inc. All rights reserved.

THE COMMUNION RITE

THE LORD'S PRAYER

LAMB OF GOD

Chant Mass XVIII

A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.

A-gnus De - i, qui tol-lis pec-ca-ta mun-di: mi-se-re-re no - bis.

A-gnus De - i, qui tol-lis pec-ca-ta mun-di: do-na no-bis pa - cem.

COMMUNION

Because we hold the reception of the Eucharist as a sign of Divine and Ecclesial unity, only practicing Catholics who are free of serious sin and in full unity with the Catholic Church should present themselves for Holy Communion. Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church, respecting the discipline of their own Churches, may also receive Communion with us under the same conditions above. We pray for the full visible unity among all Christians.

For full Communion Guidelines concerning those eligible to receive Communion, please see the inside back cover.

COMMUNION ANTIPHON

Hoc Corpus
Chant, Mode VIII



English translation, sung in Latin

This is my Body which is given for you.
This cup is the new Covenant in my Blood, says the Lord.
Whenever you receive them, do this in remembrance of me.

COMMUNION SONG

Hear Us, Almighty Lord / Attende Domine

TEXT: Latin, 10th, tr. Ralph Wright, OSB; TUNE: ATTENDE DOMINE

CANTOR/ALL (VERSES SUNG BY CANTOR):

Hear us, al - might - y Lord, show us your mer - cy,
At - tén - de Dó - mi - ne, et mi - se - ré - re,
Sin - ners we stand her be - fore you.
Qui - a pec - cá - vi - mus ti - bi.

English text © 1980, ICEL. All rights reserved.

*Jesus our Savior, Lord of all the nations,
Christ our Redeemer, hear the prayers we offer,
Spare us and save us, comfort us in sorrow.
Word of the Father, keystone of God's building,
Source of our gladness, gateway to the Kingdom,
Free us in mercy from the sins that bind us.
God of compassion, Lord of might and splendor,
Graciously listen, hear our cries of anguish.
Touch us and heal us where our sins have wounded.
Humbly confessing that we have offended,
Stripped of illusions, naked in our sorrow,
Pardon, Lord Jesus, those your blood has ransomed.
Innocent captive, you were led to slaughter,
Sentenced by sinners when they brought false witness.
Keep from damnation those your death has rescued.*



PRAYER AFTER COMMUNION

TRANSFER OF THE MOST BLESSED SACRAMENT

Following the prayer after communion, the Bishop incenses the Blessed Sacrament on the Altar. The Blessed Sacrament is carried, in procession, through the church to the altar of reposition. The hosts will be distributed on Good Friday.

During the Procession verses 1-4 of *Pange Lingua* are sung and upon the Procession reaching the altar of reposition, *Tantum Ergo* (verses 5 and 6) complete the hymn.

Pange Lingua / Weave a Song Within the Silence)

TEXT: St. Thomas Aquinas, tr. Ralph Wright, OSB; TUNE: PANGE LINGUA



1. Pan - ge	lín - gua	glo - ri - ó - sí,
2. No - bis	da - tus,	no - bis na - tus
3. In su - pré - mae		no - cte coe - nae,
4. Ver - bum	ca - ro,	pa - nem ve - rum,
5. Tan - tum	er - go	Sa - cra - mén - tum,
6. Ge - ni	tó - ri,	Ge - ni - tó - que

1. Weave a song with	- in the si - lence
2. Mar - y bore him,	sin - less Vir - gin,
3. While re - clin - ing	that last eve - ning,
4. See the won - der	of this mo - ment!
5. Hum - bly we bow	down be - fore him
6. Hon - or, praise and	thanks be giv - en



1. Cor - po - ris my - sté - ri - um	San - gui - nís - que
2. Ex in - tá - cta Vir - gi - ne,	Et in mún - do
3. Re - cum - bens cum frá - tri - bus,	Ob - ser - vá - ta
4. Ver - bo car - nem éf - fi - cit:	Fit - que san - guis
5. Ve - ne - ré - mur cér - nu - i:	Et an - tí - quum
6. Laus et ju - bi - lá - ti - o,	Sa - lus, ho - nor,

1. That these mys - ter - ies cre - ate	Of the Bod - y
2. When to this our world he came	To walk free - ly
3. Tak - ing sup - per with his friends	When the pas - chal
4. Watch with awe what comes to be!	He, the Word made
5. And in awe we do pro - claim	This his pres - ence
6. To the Fa - ther and the Son.	Sing with joy in



1. *pre - ti - ó - si, Quem in mún - di pré - ti - um*
2. *con - ver - sá - tus, Spar - so vér - bi sé - mi - ne,*
3. *le - ge ple - ne. Ci - bis in le - gá - li - bus,*
4. *Chri - sti me - rum, Et si sen - sus dé - fi - cit,*
5. *do - cu - mén - tum No - vo ce - dat ri - tu - i:*
6. *vir - tus quo - que Sit et be - ne - dí - cti - o:*

1. of the Sav - ior Who was tor - tured for our sake
2. through the fur - rows Scat - ter - ing his Fa - ther's grain
3. meal was end - ed With the rites the Law de - mands
4. flesh, has spo - ken And the bread and wine per - ceived
5. on our al - tar Glo - ri - fied be - yond all pain.
6. their own Spir - it Who a - lone can make us one,



1. *Fru - ctus ven - tris ge - ne - ró - si Rex ef - fú - dit*
2. *Su - i mo - ras in - co - lá - tus Mi - ro clau - sit*
3. *Ci - bum tur - bae du - o - dé - nae Se dat su - is*
4. *Ad fir - mán - dum cor sin - cé - rum So - la fi - des*
5. *Prae - stet fi - des sup - ple - mén - tum Sén - su - um de -*
6. *Pro - ce - dén - ti ab u - tró - que Com - par sit lau -*

1. And the Blood that left his bod - y Sav - ing sin - ners
2. Till he end - ed his brief vis - it With a har - vest
3. He gave them as bread his bod - y Bro - ken in his
4. Are now tru - ly his own bod - y Feed - ing all who
5. What our sens - es can - not mas - ter By our faith we
6. and from heav - en now with pow - er Gen - tly to our



1. *gén - ti - um.*
2. *ór - di - ne.*
3. *má - ni - bus.*
4. *súf - fi - cit.*
5. *fě - ctu - i.*
6. *dá - ti - o. A - men.*

1. from their fate.
2. reaped in pain.
3. sa - cred hands.
4. will be - lieve.
5. now ac - claim.
6. hearts has come. A - men.



PLEASE LEAVE THIS BOOKLET IN THE PEWS
until the completion of the Easter Vigil Mass.

GOOD FRIDAY

CELEBRATION OF THE PASSION OF THE LORD



THE INTRODUCTORY RITES

PROCESSION

*All stand in silence.
Please kneel.*

COLLECT

THE LITURGY OF THE WORD

FIRST READING

Isaiah 52:13 – 53:12

He himself was wounded for our sins.
(Fourth oracle of the Servant of the Lord.)

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.



The word of the Lord.

ALL: Thanks be to God.

RESPONSORIAL PSALM

Psalm 31
Owen Alstott



Text © 1969, 1981, 1997, ICEL. Music © 1977, 1990 OCP. All rights reserved.

*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. **RESPONSE (ALL)***

*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. **RESPONSE (ALL)***

*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." **RESPONSE (ALL)***

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



SECOND READING

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

Jesus learned obedience and became the source of salvation for all who obey him.

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.

The word of the Lord.

ALL: Thanks be to God.

GOSPEL ACCLAMATION

A Lenten Mass

Horst Buchholz



Praise to you, Lord Je-sus Christ, King of end-less glo - ry!

Music © by Horst Buchholz. All rights reserved.

*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.*

THE PASSION OF OUR LORD JESUS CHRIST

John 18:1 – 19:42



DEACON: The Passion of our Lord Jesus Christ according to John.

✠ VOICE OF JESUS

N. NARRATOR

V. VOICE

C. CROWD

N. Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

✠ “Whom are you looking for?”

N. They answered him,

C. **“Jesus the Nazorean.”**

N. He said to them,

✠ “I AM.”

N. Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them,

✠ “Whom are you looking for?”

N. They said,

C. **“Jesus the Nazorean.”**

N. Jesus answered,

✠ “I told you that I AM. So if you are looking for me, let these men go.”

N. This was to fulfill what he had said, “I have not lost any of those you gave

me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

✠ “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?”

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

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter,

C. **“You are not one of this man’s disciples, are you?”**

N. He said,



- V. "I am not."
- N. Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him,
- ✠ "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."
- N. When he had said this, one of the temple guards standing there struck Jesus and said,
- V. "Is this the way you answer the high priest?"
- N. Jesus answered him,
- ✠ "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"
- N. Then Annas sent him bound to Caiaphas the high priest.
- Now Simon Peter was standing there keeping warm. And they said to him,
- C. **"You are not one of his disciples, are you?"**
- N. He denied it and said,
- V. "I am not."
- N. One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,
- C. **"Didn't I see you in the garden with him."**
- N. Again Peter denied it. And immediately the cock crowed.
- Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,
- V. "What charge do you bring against this man?"
- N. They answered and said to him,
- C. **"If he were not a criminal, we would not have handed him over to you."**
- N. At this, Pilate said to them;
- V. "Take him yourselves, and judge him according to your law."
- N. The Jews answered him,
- C. **"We do not have the right to execute anyone,"**
- N. in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him,
- V. "Are you the King of the Jews?"
- N. Jesus answered,
- ✠ "Do you say this on your own or have others told you about me?"
- N. Pilate answered,
- V. "I am not a Jew, am I? Your own nation



- and the chief priests handed you over to me. What have you done?"
- N. Jesus answered,
- ✠ "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here."
- N. So Pilate said to him,
- V. "Then you are a king?"
- N. Jesus answered,
- ✠ "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."
- N. Pilate said to him,
- V. "What is truth?"
- N. When he had said this, he again went out to the Jews and said to them,
- V. "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?"
- N. They cried out again,
- C. **"Not this one but Barabbas!"**
- N. Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,
- C. **"Hail, King of the Jews!"**
- N. And they struck him repeatedly. Once more Pilate went out and said to them,
- V. "Look, I am bringing him out to you, so that you may know that I find no guilt in him."
- N. So Jesus came out, wearing the crown of thorns and the purple cloak, and he said to them,
- V. "Behold, the man!"
- N. When the chief priests and the guards saw him they cried out,
- C. **"Crucify him, crucify him!"**
- N. Pilate said to them,
- V. "Take him yourselves and crucify him. I find no guilt in him."
- N. The Jews answered,
- C. **"We have a law, and according to that law he ought to die, because he made himself the Son of God."**
- N. Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,
- V. "Where are you from?"
- N. Jesus did not answer him. So Pilate said to him,
- V. "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"
- N. Jesus answered him,
- ✠ "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."



- N. Consequently, Pilate tried to release him; but the Jews cried out,
- C. **“If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”**
- N. When Pilate heard these words he brought Jesus out and seated him on the judge’s bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews,
- V. “Behold, your king!”
- N. They cried out,
- C. **“Take him away, take him away! Crucify him!”**
- N. Pilate said to them,
- V. “Shall I crucify your king?”
- N. The chief priests answered,
- C. **“We have no king but Caesar.”**
- N. Then he handed him over to them to be crucified. So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, “Jesus the Nazorean, the King of the Jews.” Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,
- C. **“Do not write ‘The King of the Jews,’ but that he said, I am the King of the Jews.”**
- N. Pilate answered,
- V. “What I have written, I have written.”
- N. When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,
- C. **“Let’s not tear it, but cast lots for it to see whose it will be,”**
- N. in order that the passage of Scripture might be fulfilled that says:
- They divided my garments among them, and for my vesture they cast lots.*
- This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother,
- ✠ “Woman, behold, your son.”
- N. Then he said to the disciple,
- ✠ “Behold, your mother.”
- N. And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said,
- ✠ “I thirst.”



N. There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said,

✠ “It is finished.”

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

Here all kneel and pause for a short time.

N. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down.

So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he

is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

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

The Gospel of the Lord.

ALL: Praise to you, Lord Jesus Christ.

HOMILY

Archbishop Mitchell T. Rozanski



COLLECTION FOR THE HOLY LAND

Christus factus est
F. Anerio

SCHOLA CANTORUM

English translation, sung in Latin

Christ became obedient for us unto death, even to the death, death on the cross.

Therefore God exalted Him and gave Him a name which is above all other names.

THE SOLEMN INTERCESSIONS

- | | |
|--|---|
| I. For Holy Church | VI. For the Jewish people |
| II. For the Pope | VII. For those who do not believe in Christ |
| III. For all orders and degrees
of the faithful | VIII. For those who do not believe in God |
| IV. For catechumens | IX. For those in public office |
| V. For the unity of Christians | X. For those in tribulation |

THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS



Be-hold the wood of the Cross, on which hung the salvation of the world.



Come, let us a - dore.

Text © 2010, ICEL. All rights reserved.

THE ADORATION OF THE HOLY CROSS

ANTIPHON



Crucem Tuam
Gregorian Chant

SCHOLA CANTORUM

English translation, sung in Latin

*We adore Thy Cross, O Lord and we praise and glorify Thy holy Resurrection:
for behold by the wood of the Cross joy has come into the whole world.*

O Cross of Christ

TEXT: Stanbrook Abbey; TUNE: ST. FLAVIAN



1. O Cross of Christ, im - mor - tal tree On
2. From bit - ter death and bar - ren wood The
3. O faith - ful Cross, you stand un - moved While
4. Give glo - ry to the ris - en Christ And



1. which our Sa - vior died, The world is shel - tered
2. tree of life is made; Its branch - es bear un -
3. a - ges run their course; Foun - da - tion of the
4. to his Cross give praise, The sign of God's un -



1. by your arms That bore the Cru - ci - fied.
2. fail - ing fruit And leaves that nev - er fade.
3. u - ni - verse, Cre - a - tion's bind - ing force.
4. fath - omed love, The hope of all our days.

Text © Stanbrook Abbey. All rights reserved.

Adoramus Te
Th. Dubois

SCHOLA CANTORUM

English translation, sung in Latin

*We adore Thee, O Christ, and we bless Thee, who by Thy Holy Cross hast redeemed
the world. Thou, who hast suffered death for us, O Lord, O Lord, have mercy on us.*



O Sacred Head

TEXT: Bernard of Clairvaux, trans. Henry Baker

TUNE: PASSION CHORALE; Hans Leo Hassler



1. O Sa - cred Head sur - round - ed By crown of pierc - ing thorn!
2. I see your strength and vi - gor All fad - ing in the strife,
3. In this, your bit - ter pas - sion, Good Shep - herd, think of me



1. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
2. And death with cru - el ri - gor, Be - reav - ing you of life;
3. With your most sweet com - pas - sion, Un - worth - y though I be:



1. The pow'r of death comes o'er you, The glow of life de - cays,
2. O ag - o - ny and dy - ing! O love to sin - ners free!
3. Be - neath your cross a - bid - ing For ev - er would I rest,



1. Yet an - gel hosts a - dore you, and trem - ble as they gaze.
2. Je - sus, all grace sup - ply - ing, O turn your face on me.
3. In your dear love con - fid - ing, And with your pre - sence blest.

Da Jesus an dem Kreuze stund

Samuel Scheid

SCHOLA CANTORUM

English translation, sung in German

*When Jesus on the cross was found,
His body pierced with many a wound,
With torture very bitter;
The dying words, which He then spoke,
With a still heart consider.*



Were You There African-American Spiritual



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?



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?



- 1.-6. Oh! Some-times it caus - es me to



- 1.-6. trem - ble, trem - ble, trem - ble, Were you



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



Ecce quomodo moritur
Jacobus Gallus

SCHOLA CANTORUM

English translation, sung in Latin

*Behold how the righteous one dies And no one understands.
Righteous men are taken away And no one considers:
The righteous one has been taken away from present iniquity
And his memory shall be in peace.*

At the Cross Her Station Keeping

TEXT: Jacapone da Todi, tr. Edward Caswell; TUNE: 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 - ius á - ni - mam ge - mén - tem, Con - tri - stá - tam*
3. *O quam tri - stis et af - flic - ta 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 Fi - li - us.*
2. *et do - lén - tem, Per - tran - sí - vit glá - di - us.*
3. *be - ne - dí - cta Ma - ter U - ni - gé - ni - ti!*

- | | |
|--|--|
| 4. Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son. | 4. <i>Quae maerébat et dolébat,
Pia Mater, dum vidébat
Nati poenas íncliti.</i> |
| 5. Is there one who would not weep,
Whelmed in miseries so deep,
Christ's dear Mother to behold? | 5. <i>Quis non posset contristári,
Piam Matrem contemplári
Doléntem cum Fílio?</i> |



- | | |
|---|---|
| 6. Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold? | 6. <i>Quis est homo qui non fleret,
Matrem Christi si vidéret
In tanto supplicio?</i> |
| 7. Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent. | 7. <i>Pro peccátiis suae gentis
Vidit Jesum in torméntis,
Et flagéllis súbditum.</i> |
| 8. For the sins of his own nation
Saw him hang in desolation
Till his spirit forth he sent. | 8. <i>Vidit suum dulcem Natum
Moriéntem desolátum,
Dum emísit spíritum.</i> |
| 9. O thou Mother! Font of love,
Touch my spirit from above,
Make my heart with thine accord. | 9. <i>Eia Mater, fons amóris,
Me sentíre vim dolóris
Fac, ut tecum lúgeam.</i> |
| 10. Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ, my Lord. | 10. <i>Fac ut árdeat cor meum
in amándo Christum Deum,
ut sibi compláceam.</i> |
| 11. Holy Mother, pierce me through,
In my heart each wound renew
Of my Savior crucified. | 11. <i>Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo válide.</i> |
| 12. Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torment died. | 12. <i>Tui Nati vulneráti,
Tam dignáti pro me pati,
Poenas mecum dívide.</i> |
| 13. Let me mingle tears with thee,
Mourning him who mourned for me,
All the days that I may live. | 13. <i>Fac me vere tecum flere,
Crucifixo condolére,
Donec ego víxero.</i> |
| 14. By the cross with thee to stay;
There with thee to weep and pray,
All I ask of thee to give. | 14. <i>Juxta crucem tecum stare,
Ac me tibi sociáre
In planctu desídero.</i> |
| 15. Virgin of all Virgins blest!
Listen to my fond request:
Let me share thy grief divine. | 15. <i>Virgo vírginum praeclára,
Mihi jam non sis amára:
Fac me tecum plángere.</i> |



HOLY COMMUNION

THE LORD'S PRAYER

For Communion Guidelines concerning those eligible to receive Communion, please see the inside back cover.

COMMUNION PROCESSION

Parce Domine

TEXT: Joel 2:17, Psalm 51:3-6; TUNE: PARCE DOMINE

Par - ce Dó - mi - ne, par - ce pó - pu - lo tu - o:
Spare us, gra-cious Lord, spare your peo-ple, who have sinned:

ne in ae - tér - num i - ra - scá - ris no - bis.
spare us, lest we face your re - proach for - ev - er.

English text © 2011, GIA Publications, Inc. All rights reserved.

*Have mercy on me, God, in your goodness;
in your abundant compassion blot out my offense.*

Wash away all my guilt; from my sin cleanse me. REFRAIN (ALL)

For I know my offense; my sin is always before me.

Against you alone have I sinned; I have done such evil in your sight. REFRAIN (ALL)

A clean heart create for me, God; renew in me a steadfast spirit.

*Do not drive me away from your presence
nor take from me your Holy Spirit. REFRAIN (ALL)*

Restore my joy in your salvation; sustain in me a willing spirit.

Lord, open my lips; my mouth will proclaim your praise. REFRAIN (ALL)

For you do not desire sacrifice; a burnt offering you would not accept.

My sacrifice, God, is a broken spirit;

God, do not spurn a broken, humbled heart. REFRAIN (ALL)



Sing, My Tongue, the Song of Triumph

TEXT: Venantius Fortunatus; TUNE: PICARDY



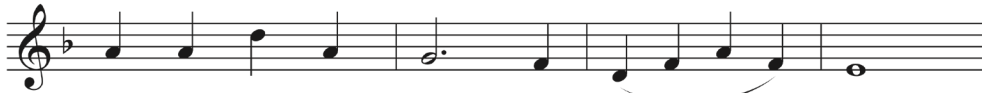
1. Sing, my tongue, the song of tri - umph, Tell the sto - ry
2. He en - dured the nails, the spit - ting, Vin - e - gar and
3. Faith - ful Cross, a - bove all oth - er, One and on - ly
4. Bend your boughs, O Tree of glo - ry! All you rig - id



1. far and wide; Tell of dread and fi - nal
2. spear and reed; From that ho - ly bod - y
3. no - ble tree, None in fo - liage, none in
4. branch - es, bend! For a while the an - cient



1. bat - tle, Sing of Sav - ior cru - ci - fied;
2. bro - ken Blood and wa - ter forth pro - ceed:
3. blos - som, None in fruit your peer may be;
4. tem - per That your birth be - stowed, sus - pend;



1. How up - on the cross a vic - tim
2. Earth and stars and sky and o - cean
3. Sweet the wood and sweet the i - ron
4. And the King of earth and heav - en



1. Van - quish - ing in death he died.
2. By that flood from stain are freed.
3. And your load, most sweet is he.
4. Gen - tly on your bos - om tend.

Text from *The Three Days*, 1981.



PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

DEPART IN SILENCE.



PLEASE LEAVE THIS BOOKLET IN THE PEWS

until the completion of the Easter Vigil Mass.





THE EASTER VIGIL IN THE HOLY NIGHT



THE LUCERNARIUM

THE BLESSING OF THE FIRE

PREPARATION OF THE CANDLE

PROCESSION

DEACON: The Light of Christ.

ALL: **Thanks be to God.**

THE EASTER PROCLAMATION (EXSULTET)

CANTOR: Exult, let them exult, the hosts of heaven,
exult, the 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.



(CANTOR:)

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!



(CANTOR:)

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 hated, 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, the 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 dominion, has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

ALL:



A - men.

Please extinguish your candles and be seated



THE LITURGY OF THE WORD

INSTRUCTION

FIRST READING

Genesis 1:1-2:2

God looked at everything he had made, and he found it very good.

RESPONSORIAL PSALM

Psalm 104
Royce Nickel



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

Text © 1968, 1971, 1997, ICEL. All rights reserved.

Music © 2016 Royce Nickel. Licensed in the Creative Commons by-nc-nd 3.0

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. **REFRAIN (ALL)***

*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. **REFRAIN (ALL)***

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.

REFRAIN (ALL)

*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 men's use, producing bread from the earth. **REFRAIN (ALL)***

*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! **REFRAIN (ALL)***

Please stand.

PRAYER

Please be seated.

SECOND READING

Genesis 22:1-18

The sacrifice of Abraham, our father in faith.

Please stand. for a period of silent reflection.



PRAYER

Please be seated.

THIRD READING

Exodus 14:15-15:1

The Israelites marched on dry land through the midst of the sea.

RESPONSORIAL PSALM

Exodus 15: 1-2, 3-4, 5-6, 17-18

Royce Nickel



Let us sing to the Lord; he has covered him-self in glo - ry.

Text © 1968, 1981, 1997, ICEL. All rights reserved. Music © 2015 Royce Nickel. Licensed in the Creative Commons by-nc-nd 3.0

*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. **REFRAIN (ALL)***

*The Lord is a warrior, Lord is his name!
Pharoah's chariots and army he hurled into the sea.
The elite of his officers were submerged in the Red Sea. **REFRAIN (ALL)***

*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. **REFRAIN (ALL)***

*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. **REFRAIN (ALL)***

Please stand.

PRAYER

Please be seated.



FOURTH READING

Isaiah 54:5-14

With enduring love, the Lord your redeemer takes pity on you.

Please stand. for a period of silent reflection.

PRAYER

Please be seated.

FIFTH READING

Isaiah 55:1-11

Come to me that you may have life. I will renew with you an everlasting covenant.

RESPONSORIAL PSALM

Isaiah 12:2-3, 4, 5-6

Royce Nickel



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

Text © 1968, 1981, 1997, ICEL. All rights reserved. Music © 2015 Royce Nickel. Licensed in the Creative Commons by-nc-nd 3.0

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. **REFRAIN (ALL)***

Give thanks to the Lord, acclaim his name;

among the nations make known his deeds,

*proclaim how exalted is his name. **REFRAIN (ALL)***

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! **REFRAIN (ALL)***

Please stand.

PRAYER

Please be seated.

SIXTH READING

Baruch 3:9–15, 32–4:4

Walk toward the splendor of the Lord.

Please stand. for a period of silent reflection.



PRAYER

Please be seated.

SEVENTH READING

Ezekiel 36:16–17a, 18–28

I shall sprinkle clean water upon you and I shall give you a new heart.

RESPONSE

Psalm 42: 3, 5; 43: 3, 4

Royce Nickel

Like a deer that longs for running streams,
my soul longs for you, my God.

Text © 1968, 1971, 1997, ICEL. All rights reserved.

Music © 2016 Royce Nickel. Licensed in the Creative Commons by-nc-nd 3.0

Athirst is my soul for God, the living God.

*When shall I go and behold the face of God? **REFRAIN (ALL)***

*I went with the throng and led them in procession to the house of God, amid loud cries of joy and thanksgiving, with the multitude keeping festival. **REFRAIN (ALL)***

*Send forth your light and your fidelity; they shall lead me on and bring me to your holy mountain, to your dwelling-place. **REFRAIN (ALL)***

*Then will I go in to the altar of God, the God of my gladness and joy; then will I give you thanks upon the harp, O God, my God! **REFRAIN (ALL)***

Please stand.

PRAYER



GLORIA

Mass of St. Francis

Horst Buchholz

All:

Glo - ry to God in the high - est, and on earth peace to
peo - ple of good will. We praise you, we bless you, we a -
dore you, we glo - ri - fy you, we give you thanks for
your great glo - ry, Lord God, heav - en - ly King, O
Choir/Cantor:
God, al - might - y Fa - ther. Lord Je - sus
Christ, On - ly Be - got - ten Son, Lord God, Lamb of God,
Son of the Fa - ther, you take a - way the sins of the world,
have mer - cy on us; you take a - way the sins of the world,
re - ceive our prayer; you are seat - ed at the right hand of the



All:

Fa - ther, have mer - cy on us. For you a-lone are the
Ho - ly One, you a-lone are the Lord, you a-lone are the Most High,
Je - sus Christ, with the Ho - ly Spir - it, in the
glo - ry of God the Fa - ther, A - men.

Text © 2010, ICEL. Music © by Horst Buchholz. All rights reserved.

COLLECT

EPISTLE

Romans 6:3-11

Christ, raised from the dead, dies no more.

After the Epistle has been read, all rise, then the Cantor solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it.

ALLELUIA

Psalm 118

CANTOR: Alleluia!

ALL: 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."*

*The right hand of the Lord has struck with power; the right hand is
exalted. I shall not die, but live, and declare the works of the Lord.*

*The stone which the builders rejected has become the cornerstone.
By the Lord has this been done; it is wonderful in our eyes.*



GOSPEL

Mark 16:1-7

Jesus of Nazareth, the crucified, has been raised.

DEACON: A reading from the holy Gospel according to Matthew.

ALL: **Glory to you, O Lord.**

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.'"

The Gospel of the Lord.

ALL: **Praise to you, Lord Jesus Christ.**

HOMILY

Archbishop Mitchell T. Rozanski

THE LITURGY OF BAPTISM

PRESENTATION OF THE CANDIDATES FOR BAPTISM

INVITATION TO PRAYER

LITANY OF THE SAINTS

BLESSING OF THE WATER



RENUNCIATION OF SIN AND PROFESSION OF FAITH / RENEWAL OF BAPTISMAL PROMISES

BAPTISM

CLOTHING WITH A BAPTISMAL GARMENT

PRESENTATION OF A LIGHTED CANDLE

SPRINKLING WITH BAPTISMAL WATER

Vidi Aquam
Horst Buchholz

SCHOLA CANTORUM

English translation, sung in Latin

*I saw water coming forth from the temple on the right side, alleluia:
and all those to whom this water came were saved, and shall say, alleluia, alleluia.*

℣. Give praise to the Lord, for He is good:

℟. **For His mercy endureth forever.**

RITE OF INITIATION

CELEBRATION OF CONFIRMATION

INVITATION

LAYING ON OF HANDS

ANOINTING WITH CHRISM

UNIVERSAL PRAYER

RESPONSE: **Lord, hear our prayer.**



THE LITURGY OF THE EUCHARIST

Please be seated

All donations to the Cathedral Basilica are used to support the ministries of the parish and to maintain this magnificent building.

OFFERTORY ANTHEM

Regina Caeli
Gr. Aichinger

SCHOLA CANTORUM

*O Queen of heaven, be joyful, alleluia,
For He whom you have humbly borne for us, alleluia,
Has arisen, as He promised, alleluia,
Offer now our prayer to God, alleluia.*

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

PREPARATION OF THE GIFTS

PRAYER OVER THE OFFERINGS

Please stand

THE EUCHARISTIC PRAYER

PREFACE

SANCTUS

A Community Mass
Richard Proulx





Heav'n and earth are full of your glo-ry. Ho -
san - na in the high-est, ho - san - na in the high-est.
Blest 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 © 2010, ICEL. Music © 1971, 1977, 2006, 2010 by GIA Publications, Inc. All rights reserved.

MEMORIAL ACCLAMATION

A Community Mass
Richard Proulx

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

Text © 2010, ICEL. Music © 1988, 2010 by GIA Publications, Inc. All rights reserved.

AMEN

A Community Mass
Richard Proulx

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

Music © 1971, 1977, 2006, GIA Publications, Inc. All rights reserved.



THE COMMUNION RITE

THE LORD'S PRAYER

LAMB OF GOD

Richard Proulx

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

Text © ICET. Music © 1975, GIA Publications, Inc. All rights reserved.

COMMUNION

Because we hold the reception of the Eucharist as a sign of Divine and Ecclesial unity, only practicing Catholics who are free of serious sin and in full unity with the Catholic Church should present themselves for Holy Communion. Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church, respecting the discipline of their own Churches, may also receive Communion with us under the same conditions above. We pray for the full visible unity among all Christians.

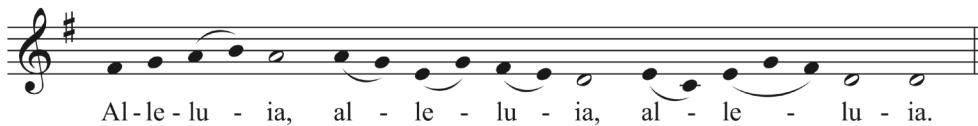
For full Communion Guidelines concerning those eligible to receive Communion, please see the inside back cover.



Alleluia (Mode 8)

Bruce Ford

HYMN



Music reprinted under CorpusChristi Watershed. All rights reserved.

*Christ our Passover is sacrificed for us, therefore let us keep the feast.
Not with old leaven, neither with leaven of malice and wickedness,
but with the unleavened bread of sincerity and truth. **RESPONSE (ALL)***

*Christ being raised from the dead dies no more; death has no more dominion over him.
For in the end, he died unto sin once; but in that he lives, he lives unto God.
Likewise also reckon yourselves to be dead indeed unto sin,
unto God through Jesus Christ our Lord. **RESPONSE (ALL)***

*Christ is risen from the dead, and become the first fruits of them that slept.
For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive. **RESPONSE (ALL)***

PRAYER AFTER COMMUNION



THE CONCLUDING RITES

SOLEMN BLESSING

DISMISSAL

RECESSIONAL HYMN

Christ the Lord is Risen Today

TEXT: Charles Wesley; TUNE: LLANFAIR; Robert Williams



1. Christ the Lord is ris'n to - day, Al - le - lu - ia!
2. Lives a - gain our glo - rious King; Al - le - lu - ia!
3. Love's re - deem - ing work is done, Al - le - lu - ia!
4. Soar we now where Christ has led, Al - le - lu - ia!



1. All on earth with an - gels say, Al - le - lu - ia!
2. Where, O death, is now your sting? Al - le - lu - ia!
3. Fought the fight, the bat - tle won. Al - le - lu - ia!
4. Fol - l'wing our ex - alt - ed head; Al - le - lu - ia!



1. Raise your joys and tri - umphs high, Al - le - lu - ia!
2. Once he died our souls to save, Al - le - lu - ia!
3. Death in vain for - bids him rise; Al - le - lu - ia!
4. Made like him, like him we rise, Al - le - lu - ia!



1. Sing, O heav'ns, and earth re - ply, Al - le - lu - ia!
2. Where your vic - to - ry, O grave? Al - le - lu - ia!
3. Christ has o - pened par - a - dise. Al - le - lu - ia!
4. Ours the cross, the grave, the skies. Al - le - lu - ia!

GUIDELINES FOR THE RECEPTION OF HOLY COMMUNION

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of eucharistic communion.

FOR CATHOLICS: We fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS: We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

FOR THOSE NOT RECEIVING HOLY COMMUNION: All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS: We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

MINISTERS OF THE LITURGY

CELEBRANT AND HOMILIST

Most Reverend Mitchell T. Rozanski
Archbishop of Saint Louis

CONCELEBRANTS

Most Reverend Mark S. Rivituso
Auxiliary Bishop of St. Louis
Archdiocesan and Religious Priests
of the Archdiocese of Saint Louis

DEACONS

Transitional and Permanent Deacons of the
Archdiocese of Saint Louis

SERVERS

Seminarians of the Archdiocese of Saint Louis
Cathedral Basilica Servers

LECTORS

Cathedral Basilica Lectors

CANTORS

Cathedral Music Ministry

ORGANIST

Benton Blasingame

MUSIC

Schola Cantorum
Dr. Horst Buchholz, *Director*

GREETERS AND USHERS

Cathedral Basilica of Saint Louis
Jerry Danekas, *Coordinator*



ARCHDIOCESE OF ST. LOUIS