

ST. JOHN THE EVANGELIST

Catholic Church



PASCHAL TRIDUUM

HOLY THURSDAY

GOOD FRIDAY

THE GREAT VIGIL OF EASTER

The Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

A Prayer for World Peace

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

TABLE OF CONTENTS

HOLY THURSDAY Pages 2-7

GOOD FRIDAY Pages 8-21

THE GREAT VIGIL OF EASTER PAGES 22-32

REFLECTION ON HOLY WEEK

The purpose of Holy Week is to reenact, relive, and participate in the passion of Jesus Christ. When Christ became incarnate in the Annunciation, God stepped into human time and became man. As Catholic Christians we remember and relive the mysteries of Jesus earthly life, death, and Resurrection throughout the year. In Holy Week we relive with Jesus his road to the Cross: the triumphant entry into Jerusalem; the institution of the Eucharist and the ministerial priesthood; his loneliness and agony in the garden as he is betrayed by the disciple Judas; his trial before the Romans and the Jews; his once and forever sacrifice upon the Cross; the emptiness of a world where Christ appears lost; and his glorious Resurrection on Easter.

Christians have been observing Holy Week since the earliest days of the Church. Early Christians would travel to Jerusalem at Passover to reenact the events of the week leading up to the Resurrection. The earliest accounts of Holy Week were recorded by Egeria in the 380s A.D. From her accounts we know that on Palm Sunday, crowds of Christians waved palm fronds as they processed from the Mount of Olives into the City. She also details how the community gathered on Good Friday at Golgotha to honor the wood of the True Cross and to remember the Crucifixion. Customs spread from Jerusalem to around the Christian world.

HOLY WEEK

MASS OF THE LORD'S SUPPER

The Holy Thursday Mass of the Lord's Supper is meant to commemorate Christ's institution of the Eucharist at the Last Supper, and it also marks the institution of the priesthood. Holy Thursday is the beginning of the Easter Triduum, which encompasses Holy Thursday, Good Friday and Easter Sunday ("triduum" is Latin for "three days"). The Sacred Triduum is the highest feast in the liturgical life of the Church. The feast of the Lord's Supper is also known as "Maundy Thursday." Some have suggested that the word "maundy" derives from the beginning of a phrase towards the end of the Last Supper account in John's Gospel: "Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos ..." ("A new commandment I give unto you, that you love one another as I have loved you."). — Jn 13:24. In many ways, this phrase is a recapitulation of the entire Gospel, and of Jesus' fulfillment of the Mosaic Law. At the same time, it is a verbal expression of the powerful message found in Holy Thursday's Gospel reading, in which Christ washes the Apostles' feet.

GOOD FRIDAY

Good Friday is the anniversary of Christ's crucifixion and death. The Gospel of John emphasized this day as the day of preparation for the Passover, with the lambs being slaughtered at noon, the hour in which Pilate presented Jesus to be crucified (Jn 19:14). The strong connection between Jesus and the spotless lamb would have been unmistakable to St. John's Jewish and early Christian audience.

THE GREAT VIGIL OF EASTER

Commencing at nightfall on Holy Saturday, the Easter Vigil — or the "Great Vigil" — is the high point of the Easter Triduum and of the entire liturgical year. It is at this time that the Church keeps vigil and rejoices as Christ rises from His tomb with the arrival of Easter.

PRAYERS

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,

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

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.

Gloria (Glory to God in the Highest)

Glory to God in the highest, and on earth peace to
people of good will. We praise you, we bless you, we
adore you, we glorify you, we give you thanks for
your great glory, Lord God, heavenly King, O God,
almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God,
Lamb of God, Son of the Father, you take away the
sins of the world, have mercy on us; you take away
the sins of the world, receive our prayer; you are
seated at the right hand of the Father, have mercy
on us.

For you alone are the Holy One, you alone are the
Lord, you alone are the Most High, Jesus Christ, with
the Holy Spirit, in the glory of God the Father. Amen.

The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy
name; Thy kingdom come; Thy will be done on
earth as it is in heaven. Give us this day our daily
bread; and forgive us our trespasses as we forgive
those who trespass against us; and lead us not
into temptation, but deliver us from evil.

Communion Prayer

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

Prayer for Ukraine

Loving God, We pray for the people of Ukraine, for all
those suffering or afraid, that you will be close to
them and protect them. We pray for world leaders,
for compassion, strength and wisdom to guide their
choices. We pray for the world that in this moment of
crisis, we may reach out in solidarity to our brothers
and sisters in need. Amen

The Nicene Creed

I believe in one God, the Father almighty, maker of
heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten
Son of God, born of the Father before all ages. God from
God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made. For us men and for
our salvation he came down from heaven, and by the
Holy Spirit was incarnate of the Virgin Mary, and
became man. For our sake he was crucified under
Pontius Pilate, he suffered death and was buried, and
rose again on the third day in accordance with the
Scriptures. He ascended into heaven and is seated at
the right hand of the Father. He will come again in
glory to judge the living, and the dead and his kingdom
will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son, who with
the Father and the Son is adored and glorified, who
has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I
confess one Baptism for the forgiveness of sins, and I
look forward to the resurrection of the dead and the
life of the world to come. Amen.

Prayer to St. Michael the Archangel

St. Michael the Archangel, defend us in battle;
be our defense against the wickedness and snares of the
devil.

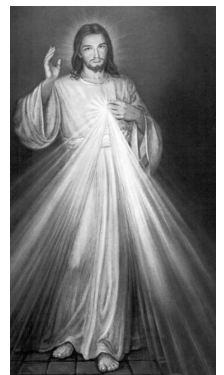
May God rebuke him, we humbly pray;
and do you, O prince of the heavenly host,
by the power of God,
thrust into hell Satan and the other evil spirits
who prowl about the world for the ruin of souls.
Amen.

The Prayer of Divine Mercy

Eternal Father, I offer You the Body
and Blood, Soul and Divinity of Your
dearly beloved Son, Our Lord Jesus
Christ, in atonement for our sins
and those of the whole world.

For the sake of His Sorrowful Passion,
have mercy on us and on the whole
world.

Holy God, Holy Mighty One, Holy
Immortal One, have mercy on us
and on the whole world.



Reading I

Ex 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt, "This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household.

If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

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



Responsorial Psalm

Ps 116:12-13, 15-16bc, 17-18.

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

How shall I make a return to the LORD for all the good he has done for me?

The cup of salvation I will take up, and I will call upon the name of the LORD.

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

Precious in the eyes of the LORD is the death of his faithful ones.

I am your servant, the son of your handmaid; you have loosed my bonds.

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

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the LORD.

My vows to the LORD I will pay in the presence of all his people.

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

Reading II

1 Cor 11:23-26

Brothers and sisters:

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you.

Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

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

Verse Before the Gospel

Jn 13:34

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

Gospel

Jn 13:1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet."

Jesus answered him,
"Unless I wash you, you will have no inheritance with me."
Simon Peter said to him,
"Master, then not only my feet, but my hands and head as well."
Jesus said to him,
"Whoever has bathed has no need except to have his feet washed, for he is clean all over;
so you are clean, but not all."
For he knew who would betray him;
for this reason, he said, "Not all of you are clean."
So when he had washed their feet and put his garments back on and reclined at table again,
he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."



Opening Hymn: Lift High the Cross

Gloria

Responsorial Psalm: Psalm 116 - Our Blessing Cup

The Washing of Feet: Faith, Hope, and Love

Gifts: The Servant Song


Communion Hymn: Eat This Bread, Ave Verum (choir)

The Transfer of the Most Blessed Sacrament: Sing My Tongue the Savior's Glory

Lift High the Cross


CRUCIFER

Refrain



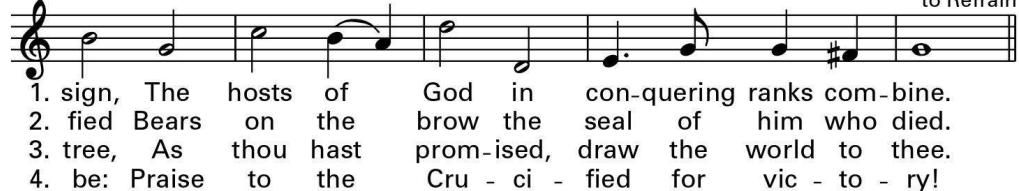
Lift high the cross, the love of Christ pro-claim till all the world a-dore

Verses



his sa-cred name. 1. Led on their way by this tri-um-phunt
2. Each new-born ser-vant of the Cru-ci-
3. O Lord, once lift-ed on the glo-rious
4. So shall our song of tri-umph ev-er

to Refrain



1. sign, The hosts of God in con-questing ranks com-bine.
2. fied Bears on the brow the seal of him who died.
3. tree, As thou hast prom-ised, draw the world to thee.
4. be: Praise to the Cru-ci-fied for vic-to-ry!

Text: 10 10 with refrain; 1 Corinthians 1:18; George Kitchin, 1827-1912;
alt., by Michael R. Newboldt, 1874-1956. Music: Sydney Hugo Nicholson, 1875-1947.
Text and music © 1974, Hope Publishing Co. All rights reserved. Used with permission.

Our Blessing-Cup Is a Communion

(Psalm 116: 12- 13, 15-16bc, 17-18)

(Psalm 116)

Francesca LaRosa



Our bless-ing - cup is a com - mu - nion with the Blood of Christ.

Music Copyright © 2021 Francesca LaRosa. Music by Francesca LaRosa.
The English translation of the Psalm Response from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation.
All rights reserved. Used with permission.

Faith, Hope, and Love

Words adapted from
the Washing of Feet
at Holy Thursday Mass

Paul A. Tate

Faith, hope, and love: let these en-dure a -

mong you, and the great - est of these is

love. Faith, hope, and

love: let these en-dure a - mong you, and the

great - est of these is love.

Copyright © 2014 by GIA Publications, Inc. • All Rights Reserved

The Servant Song

Richard Gillard

1, 6. Will you let me be your ser-vant, Let me be as
2. We are pil-grims on a jour-ney, We are trav-'lers
3. I will hold the Christ-light for you In the night-time
4. I will weep when you are weep-ing; When you laugh I'll
5. When we sing to God in heav-en We shall find such

1, 6. Christ to you; Pray that I may have the grace to
2. on the road; We are here to help each oth-er
3. of your fear; I will hold my hand out to you,
4. laugh with you. I will share your joy and sor-row
5. har-mo-ny, Born of all we've known to-geth-er

1, 6. Let you be my ser-vant, too.
2. Walk the mile and bear the load.
3. Speak the peace you long to hear.
4. 'Til we've seen this jour-ney through.
5. Of Christ's love and ag-o-ny.

© 1977, Universal Music Group/Brentwood-Benson Music Publishing (ASCAP). All rights reserved.
Administered by Music Services, Inc. Used with permission.

Eat This Bread

Jacques Berthier

Refrain: All



Eat this bread, drink this cup, come to me and nev-er be hun - gry.



Eat this bread, drink this cup, trust in me and you will not thirst.

Verse 1: Cantor



1. I am the bread of life, the true bread sent from the Fa-ther.

to Refrain

Verse 2: Cantor



2. Your an-ces-tors ate man-na in the des - ert, but this is the



2. bread come down from heav - en.

to Refrain

Verse 3: Cantor



3. Eat my flesh and



3. drink my blood, and I will raise you up on the last day.

to Refrain

Verse 4: Cantor



4. An - y - one who eats this bread, will live for ev - er.

to Refrain

Verse 5: Cantor



5. If you be-lieve and eat this bread, you will have e - ter-nal life.

to Refrain

Text: John 6; adapt. by Robert J. Batastini.
Text and music © 1982, 1983, 1984, Ateliers et Presses de Taizé (France). International copyright secured.
All rights reserved. Use with permission of G.I.A. Publications, Inc., exclusive agent.



Sing, My Tongue, The Savior's Glory

PANGE LINGUA GLORIOSI

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

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

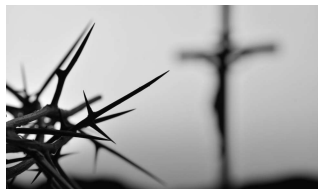
1. Shed by our im - mor - tal King, Des - tined for the world's
 2. Stayed, the seeds of truth to sow; Then he closed in sol -
 3. First ful - fills the Law's com - mand; Then as food, to the
 4. What though sense no change dis - cerns? On - ly be the heart
 5. New - er rites of grace pre - vail; Faith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

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

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

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

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



FRIDAY OF THE PASSION OF THE LORD (GOOD FRIDAY)

According to the Church's ancient tradition, Mass is not celebrated today. The celebration of the Lord's Passion consists of three parts: the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

FIRST PART: THE LITURGY OF THE WORD

Reading I

Is 52:13—53:12

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

To whom has the arm of the LORD been revealed?

He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted.

But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed.

We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth.

Oppressed and condemned, he was taken away, and who would have thought any more of his destiny?

When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity. If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear.

Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

Responsorial Psalm

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

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

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

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

For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken.

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

But my trust is in you, O LORD; I say, "You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors."

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

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

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

Reading II

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

Brothers and sisters:

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.

So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

Verse Before the Gospel

Phil 2:8-9

Christ became obedient to the point of death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every other name.

Gospel

Jn 18:1—19:42

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered.

Judas his betrayer also knew the place, because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?"

They answered him, "Jesus the Nazorean."

He said to them, "I AM."

Judas his betrayer was also with them.

When he said to them, "I AM," they turned away and fell to the ground.

So he again asked them,

"Whom are you looking for?"

They said, "Jesus the Nazorean."

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

This was to fulfill what he had said,

"I have not lost any of those you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in.

Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not."

Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?"

He denied it and said, "I am not."

One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?"

They answered and said to him, "If he were not a criminal, we would not have handed him over to you."

At this, Pilate said to them, "Take him yourselves, and judge him according to your law."

The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.

So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?"

Jesus answered, "Do you say this on your own or have others told you about me?"

Pilate answered, "I am not a Jew, am I?"

Your own nation and the chief priests handed you over to me. What have you done?"

Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here."

So Pilate said to him, "Then you are a king?"

Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?"

They cried out again, "Not this one but Barabbas!"

Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged.

And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!"

And they struck him repeatedly.

Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him."

So Jesus came out, wearing the crown of thorns and the purple cloak.

And he said to them, "Behold, the man!"

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

"Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him."

The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?"

Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

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

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!"

They cried out, "Take him away, take him away! Crucify him!"

Pilate said to them, "Shall I crucify your king?"

The chief priests answered, "We have no king but Caesar."

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

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier.

They also took his tunic, but the tunic was seamless, woven in one piece from the top down.

So they said to one another,

"Let's not tear it, but cast lots for it to see whose it will be, "

in order that the passage of Scripture might be fulfilled that says:

They divided my garments among them, and for my vesture they cast lots.

This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son."

Then he said to the disciple,

"Behold, your mother."

And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled,

Jesus said, "I thirst."

There was a vessel filled with common wine.

So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.

When Jesus had taken the wine, he said, "It is finished."

And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

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

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

An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled:

Not a bone of it will be broken.

And again another passage says:

*They will look upon him
whom they have pierced*

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus.

And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

THE PASSION OF THE LORD

John 18:1—19:42

The Passion according to St. John is proclaimed by the Deacon, or if there is no Deacon, by the Priest. It may also be read by lay readers, with the part of Christ reserved to the Priest, if possible. Speakers in the Passion Narrative are represented by these abbreviations:

N. – Narrator
† – Christ

V. – Voice
C. – Crowd

N. The Passion of our Lord Jesus Christ according to John

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

† “Whom are you looking for?”

N. They answered him,

C. “Jesus the Nazorean.”

N. He said to them,

† “I AM.”

N. Judas his betrayer was also with them.

When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them,

† “Whom are you looking for?”

N. They said,

C. “Jesus the Nazorean.”

N. Jesus answered,

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

N. This was to fulfill what he had said, “I have not lost any of those you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

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

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

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and

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

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

N. He said,

V. "I am not."

N. Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him,

† "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said."

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

V. "Is this the way you answer the high priest?"

N. Jesus answered him,

† "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

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

Now Simon Peter was standing there keeping warm. And they said to him,

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

N. He denied it and said,

V. "I am not."

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

C. "Didn't I see you in the garden with him?"

N. Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover.

So Pilate came out to them and said,

V. "What charge do you bring against this man?"

N. They answered and said to him,

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

N. At this, Pilate said to them,

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

N. The Jews answered him,

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

N. in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him,

V. "Are you the King of the Jews?"

N. Jesus answered,

† "Do you say this on your own or have others told you about me?"

N. Pilate answered,

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

N. Jesus answered,

† "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here."

N. So Pilate said to him,

V. "Then you are a king?"

N. Jesus answered,

† "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone

who belongs to the truth listens to my voice."

N. Pilate said to him,

V. "What is truth?"

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

V. "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?"

N. They cried out again,

C. "Not this one but Barabbas!"

N. Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,

C. "Hail, King of the Jews!"

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

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

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

V. "Behold, the man!"

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

C. "Crucify him, crucify him!"

N. Pilate said to them,

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

N. The Jews answered,

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

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

V. "Where are you from?"

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

V. "Do you not speak to me? Do you not

know that I have power to release you and I have power to crucify you?"

N. Jesus answered him,

† "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin."

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

C. "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

N. When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon.

And he said to the Jews,

V. "Behold, your king!"

N. They cried out,

C. "Take him away, take him away! Crucify him!"

N. Pilate said to them,

V. "Shall I crucify your king?"

N. The chief priests answered,

C. "We have no king but Caesar."

N. Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,

C. "Do not write 'The King of the Jews,'

but that he said, 'I am the King of the Jews.' "

N. Pilate answered,

V. "What I have written, I have written."

N. When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,

C. "Let's not tear it, but cast lots for it to see whose it will be,"

N. in order that the passage of Scripture might be fulfilled that says:

*They divided my garments
among them,*

and for my vesture they cast lots.

This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he loved he said to his mother,

† "Woman, behold, your son."

N. Then he said to the disciple,

† "Behold, your mother."

N. And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said,

† "I thirst."

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

† "It is finished."

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

Here all kneel and pause for a short time.

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

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 message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. The crimes during the Passion of Christ cannot be attributed indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the Apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

—Bishops' Committee on Ecumenical and Interreligious Affairs

After the reading of the Passion, there may be a brief homily. Following the homily, the faithful may be invited to spend a brief period in prayer.

THE SOLEMN INTERCESSIONS

The Solemn Intercessions conclude the Liturgy of the Word (for a musical setting see #150). The Deacon, standing at the ambo, sings or says the invitation in which each intention is stated. In the absence of a Deacon, a lay minister may do this. All pray silently for a while, and then the Priest, with hands extended, standing either at the chair or at the altar, sings or says the prayer, after which the assembly responds, "Amen." The people may either kneel or stand throughout the entire period of the prayers.

- | | |
|--|--|
| 1. For Holy Church | 6. For the Jewish people |
| 2. For the Pope | 7. For those who do not believe |
| 3. For all orders and degrees of
the faithful | in Christ |
| 4. For catechumens | 8. For those who do not believe in God |
| 5. For the unity of Christians | 9. For those in public office |
| | 10. For those in tribulation |

SECOND PART: THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

According to pastoral needs, one of the two forms shown below of the showing of the Cross may be used.

FIRST FORM

The Deacon, accompanied by other suitable ministers, carries the veiled Cross in procession from the sacristy to the middle of the sanctuary. The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it. The Priest then begins singing "Behold the wood of the Cross" (below), assisted by the Deacon or, if need be, by the choir:

Behold the wood of the cross,
on which hung the salvation of the world.
Come, let us adore.

After uncovering the right arm of the Cross and raising it, the Priest begins the second singing of "Behold the wood of the Cross." When the Cross is completely uncovered and raised up a third time, "Behold the wood of the Cross" is sung a final time. After each response

("Come, let us adore"), all kneel and adore for a brief moment in silence, while the Priest stands and elevates the Cross.

SECOND FORM

The Priest or Deacon, accompanied by other ministers, goes to the door of the church, where he receives the unveiled Cross. As the Cross is carried to the sanctuary in procession, "Behold the wood of the Cross" is sung three times: near the door, in the middle of the church, and before the entrance of the sanctuary. After each response ("Come, let us adore") all kneel and adore for a brief moment in silence, as above.

THE ADORATION OF THE HOLY CROSS

The Priest, clergy, and faithful approach to venerate the Cross as if in procession. They make a simple genuflection or perform some other appropriate sign of reverence according to local custom, for example, kissing the Cross. During the adoration, appropriate songs may be sung. The "Stabat Mater", or another appropriate chant in memory of the compassion of the Blessed Virgin Mary, may also be sung.

When the adoration is concluded, the Cross is carried by the Deacon or another minister to its place at the altar.

THIRD PART: HOLY COMMUNION

The Deacon or the Priest brings the ciborium with the Blessed Sacrament from the place of reposition to the altar without any procession while all stand in silence. Two ministers with lighted candles accompany him and place their candles near the altar or on it. Then the Priest says:

At the Savior's command
and formed by divine teaching,
we dare to say:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Deliver us, Lord,...

**For the kingdom, the power and the glory are yours now and
for ever.**

After the Priest genuflects, he takes the host, raises it slightly over the ciborium and, facing the people, says aloud:

Behold the Lamb of God...

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Priest consumes the Body of Christ. While Communion is distributed to the faithful, an appropriate song may be sung.

A period of silence may be observed after Communion. Following the Prayer after Communion and the Prayer over the People, all depart in silence after genuflecting toward the Cross. The altar is stripped at a later time.



Gather in silence

Responsorial Psalm: Psalm 31 - Father, Into Your Hands

Veneration Response: Come, let us adore

Songs for the Adoration of the Holy Cross: The Reproaches (choir), Behold the Wood, My God, My God

Communion Songs: Were You There, O Sacred Head Surrounded

Depart in silence

Father, Into Your Hands I Commend My Spirit

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

(Psalm 31)

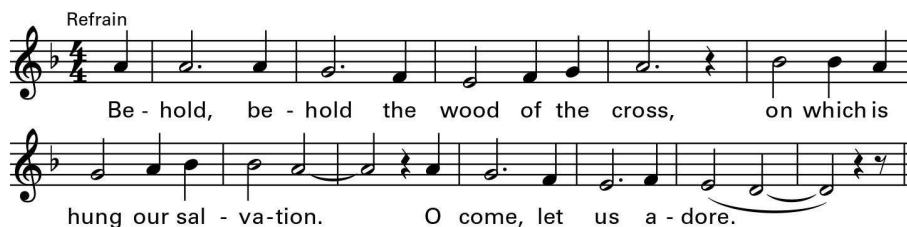
Francesca LaRosa



Music Copyright © 2021 Francesca LaRosa. Music by Francesca LaRosa.
The English translation of the Psalm Response from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation.
All rights reserved. Used with permission.

Behold the Wood

Dan Schutte



Text: Based on John 12:24, 32; 15:13; Good Friday Liturgy. Text and music © 1976, OCP. All rights reserved.

My God, My God

Ps. 21

Liam Lawton

My God, my God, why have you a -
ban-doned me? Why have you for - sak - en me?

Copyright © 2000 by GIA Publications, Inc. All Rights Reserved

Were You There

WERE YOU THERE
Arranged by Tom Booth

1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they pierced him in the side? Were you
4. Were you there when the sun re - fused to shine? Were you
5. Were you there when they laid him in the tomb? Were you
6. Were you there when he rose up from the grave? Were you

1. there when they cru - ci - fied my Lord? Oh!
2. there when they nailed him to the tree? Oh!
3. there when they pierced him in the side? Oh!
4. there when the sun re - fused to shine? Oh!
5. there when they laid him in the tomb? Oh!
6. there when he rose up from the grave? Oh!

1-6. Some-times it caus - es me to trem-ble, trem-ble, trem-ble.

1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they 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 he rose up from the grave?

Text: 10 10 14 10; Spiritual; Old Plantation Hymns, Boston, 1899.
Music: Spiritual; *Old Plantation Hymns*, Boston, 1899; arr. © 2013, Spirit & Song, a division of OCP. All rights reserved.

O Sacred Head, Surrounded

PASSION CHORALE



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



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



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



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

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.

Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.

Alternate verses: verse 1 tr. by Henry W. Baker, alt.; verse 2, Owen Alstott; verse 3, Owen Alstott, composite.

Alternate verses 2, 3 © 1977, OCP. All rights reserved.

Music: Hans Leo Hassler, 1564–1612; adapt. by Johann Sebastian Bach, 1685–1750.

Reading I

Gn 1:1—2:2

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

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

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

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

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great

lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

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

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

And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

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

Or

Gn 1:1, 26-31a

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

Responsorial Psalm

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

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

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!

You are clothed with majesty and glory, robed in light as with a cloak.

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

You fixed the earth upon its foundation, not to be moved forever; with the ocean, as with a garment, you covered it; above the mountains the waters stood.

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

You send forth springs into the watercourses

that wind among the mountains.

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

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

You water the mountains

from your palace;

the earth is replete with the fruit of your works.

You raise grass for the cattle, and vegetation for man's use, Producing bread from the earth.

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

How manifold are your works, O LORD!

In wisdom you have wrought them all—the earth is full of your creatures.

Bless the LORD, O my soul!

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

Reading III

Ex 14:15—15:1

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

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

The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long.

Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land.

When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

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

With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians.

Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers."

So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth.

The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea.

Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left.

Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the LORD: I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea.

Responsorial Psalm

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

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

I will sing to the LORD, for he is gloriously triumphant; horse and chariot he has cast into the sea. My strength and my courage is the LORD, and he has been my savior. He is my God, I praise him; the God of my father, I extol him.

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

The LORD is a warrior, LORD is his name! Pharaoh's chariots and army he hurled into the sea; the elite of his officers were submerged in the Red Sea.

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

The flood waters covered them, they sank into the depths like a stone. Your right hand, O LORD, magnificent in power, your right hand, O LORD, has shattered the enemy.

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

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

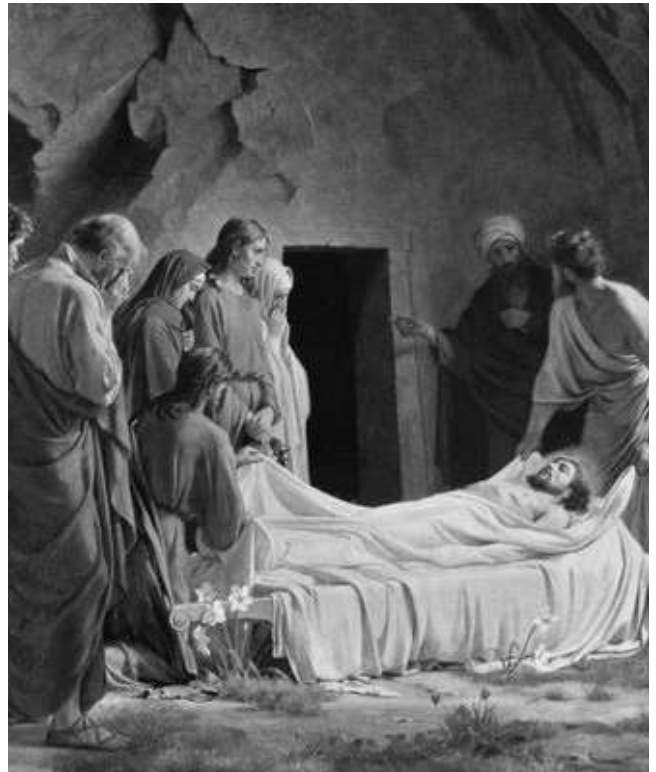
R. Let us sing to the Lord; he has covered himself in glory.

Reading V
Is 55:1-11

Thus says the LORD:
All you who are thirsty, come to the water!
You who have no money, come, receive
grain and eat; come, without paying and
without cost, drink wine and milk!
Why spend your money for what is not
bread, your wages for what fails to satisfy?
Heed me, and you shall eat well,
you shall delight in rich fare. Come to me
heedfully, listen, that you may have life.
I will renew with you the everlasting
covenant, the benefits assured to David.
As I made him a witness to the peoples, a
leader and commander of nations, so shall
you summon a nation you knew not, and
nations that knew you not shall run to
you, because of the LORD, your God, the
Holy One of Israel, who has glorified you.
Seek the LORD while he may be found,
call him while he is near. Let the scoundrel
forsake his way, and the wicked man his
thoughts; let him turn to the LORD for
mercy; to our God, who is generous in
forgiving. For my thoughts are not your
thoughts, nor are your ways my ways, says
the LORD.
As high as the heavens are above the
earth, so high are my ways above your
ways and my thoughts above your
thoughts.
For just as from the heavens the rain and
snow come down and do not return there
till they have watered the earth, making it
fertile and fruitful, giving seed to the one
who sows and bread to the one who eats,
so shall my word be that goes forth from
my mouth; my word shall not return to
me void, but shall do my will, achieving
the end for which I sent it.

Responsorial Psalm
Is 12:2-3, 4, 5-6

**R. (3) You will draw water joyfully from the
springs of salvation.**
God indeed is my savior; I am confident and
unafraid.
My strength and my courage is the LORD,
and he has been my savior. With joy you will
draw water at the fountain of salvation.
**R. You will draw water joyfully from the springs
of salvation.**
Give thanks to the LORD, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.
**R. You will draw water joyfully from the springs
of salvation.**
Sing praise to the LORD for his glorious
achievement; let this be known throughout all
the earth. Shout with exultation, O city of Zion,
for great in your midst is the Holy One of Israel!
**R. You will draw water joyfully from the springs
of salvation.**



Reading One - Responsorial Psalm: Psalm 104 - Lord, Send Out Your Spirit

Reading Three - Responsorial Psalm: Exodus 15 - Let Us Sing to the Lord

Reading Five - Responsorial Psalm: Isaiah 12 - You Will Draw Water

Gloria

Gospel Acclamation: Festival Alleluia

Litany of the Saints

Acclamation after Blessing the Baptismal Water: Springs of Water, Bless the Lord

Baptismal Acclamation: Easter Alleluia

Confirmation: Veni Sancte Spiritus

Sprinkling Rite: Baptized in Water

Gifts: Jesus Christ Is Risen Today

Communion Songs: I am the Bread of Life, Take and Eat

Closing Hymn: The Hallelujah Chorus

Lord, Send Out Your Spirit (Or: Alleluia)

(Psalm 104:1-2, 24, 35, 27-28, 29, 30)

(Psalm 104)

Francesca LaRosa

Lord, send out your Spi-rit, and re - new the face of the earth.
Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

5

Lord, send out your Spi-rit, and re - new the face of the earth.
Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

The musical notation is for a song in G major (one sharp) and 8/8 time. It consists of two staves. The first staff has a treble clef and a key signature of one sharp (F#). The melody is written on a single line. The lyrics are written below the notes. The second staff begins with a measure rest labeled '5', indicating a five-measure rest. The melody continues on the same line. The lyrics are repeated below the notes.

Music Copyright © 2021 Francesca LaRosa. Music by Francesca LaRosa.

The English translation of the Psalm Response from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation.
All rights reserved. Used with permission.

Exodus 15: Easter Vigil, After the Third Reading

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

The musical notation is for a single line of music in 2/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody is written on a single line. The lyrics are written below the notes. The music ends with a double bar line.

Text © 1969, 1981, 1997, ICEL. All rights reserved. Used with permission.

Music: Owen Alstott, © 1977, 1990, OCP. All rights reserved.

Isaiah 12



Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
 Music: Michel Guimont, © 1994, GIA Publications, Inc.

*Commissioned for the Mass celebrated by His Holiness Pope John Paul II
 in the Archdiocese of St. Louis, Missouri, January, 1999*

Festival Alleluia

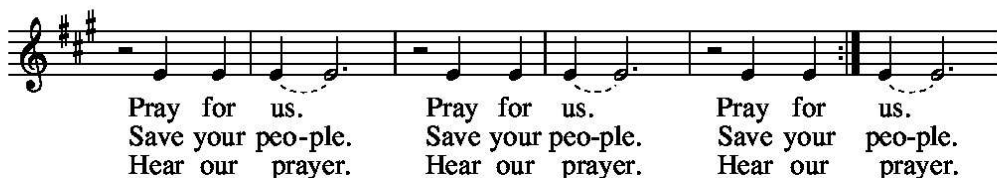
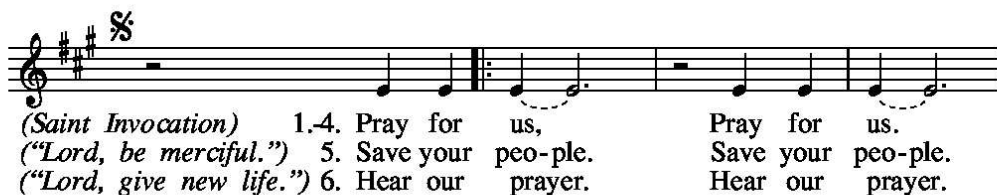
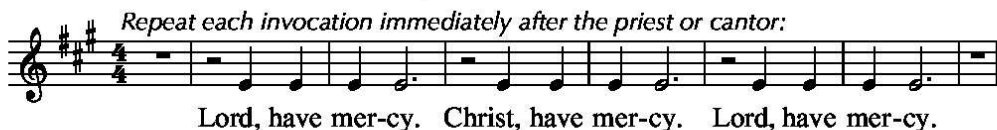
James Chepponis



Copyright © 1999 MorningStar Music Publishers of St. Louis
 1727 Larkin Williams Road, Fenton, MO 63026. Printed in U.S.A.

Litany of the Saints

Text: *Litany of the Saints*, © 1972, ICEL
 Tune: John D. Becker, b.1933, © 1987. Published by OCP Publications.



Springs of Water, Bless the Lord

Lynn Trapp



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



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

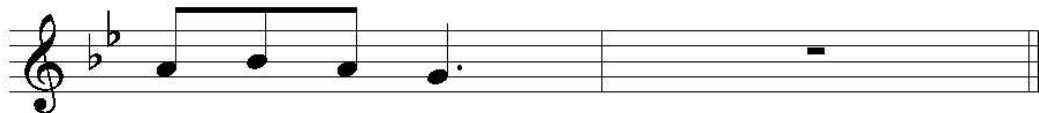
Music: Based on ASSURANCE; Phoebe P. Knapp (1839–1908); adapted by Lynn Trapp.
Text and music © 2005, Lynn Trapp. Published by OCP. All rights reserved.

Easter Alleluia

O FILII ET FILIAE
Arr. by Rory Cooney



Al - le - lu - ia, al - le - lu - ia,



al - le - lu - ia!

Arr. Copyright © 1999 by GIA Publications, Inc. All Rights Reserved



Veni Sancte Spiritus Holy Spirit, Come To Us

Based on the Pentecost Sequence

Jacques Berthier, 1923–1994

Melody

Ve - ni San - cte Spi - ri - tus.
Ho - ly Spir - it, come to us.

Harmony

Ve - ni San - cte Spi - ri - tus.
Ho - ly Spir - it, come to us.

Copyright © 1979 by Les Presses de Taizé.
Published and distributed in North America exclusively by GIA Publications, Inc. • All rights reserved

Baptized in Water

BUNESSAN

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

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

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

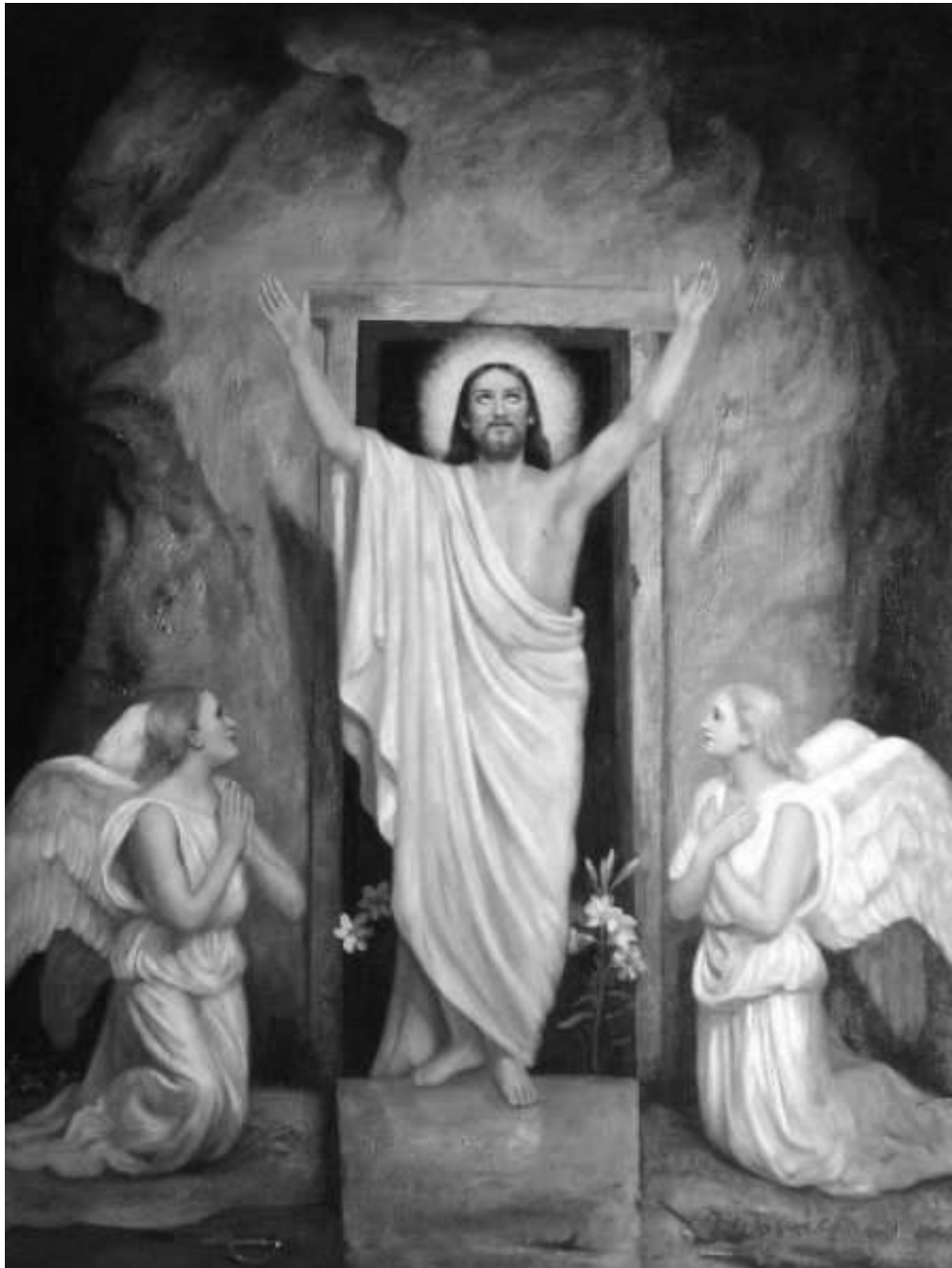
Text: 55 8 D; Michael Seward, © 1982, The Jubilate Group. All rights reserved.
Administered by Hope Publishing Co. Used with permission. Music: Trad. Gaelic Melody.

Jesus Christ is Risen Today

1. Jesus Christ is ris'n today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross, Alleluia!
Suffer to redeem our loss. Alleluia!

2. Sing we to our God above, Alleluia!
Praise eternal as his love, Alleluia!
Praise him, now His might confess,
Alleluia!
Father, Son, and Spirit blest. Alleluia!

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



I Am the Bread of Life

Suzanne Toolan, RSM

Verses

1. I am the Bread of life. You who come to me
 2. The bread that I will give is my flesh for the
 3. Un - less you eat of the flesh of the
 4. I am the Res - ur - rec - tion, I
 5. Yes, Lord, we be - lieve that you

1. shall not hun - ger; and who be - lieve in me shall not thirst.
 2. life of the world, and if you eat of this bread,
 3. Son of Man 7 and drink of his blood, and
 4. am the life. If you be - lieve in me,
 5. are the Christ, 7 the Son of God,

1. No one can come to me un - less the Fa - ther beck - ons.
 2. you shall live for ev - er, you shall live for ev - er.
 3. drink of his blood, you shall not have life with - in you.
 4. e - ven though you die, you shall live for ev - er.
 5. who has come in - to the world.

Refrain

And I will raise you up, and I will raise you
 up, and I will raise you up on the last day.

Text: John 6:35, 44, 51, 53-54; 11:25-27; Suzanne Toolan, RSM.

Text and music © 1966, 1970, 1986, 1993, 2005, GIA Publications, Inc. All rights reserved. Used with permission.



Take and Eat

Michael Joncas

Refrain



Take and eat; take and eat: this is my bod - y
Take and drink; take and drink:

1




giv-en up for you. this is my blood giv-en up for you.


2

to Verses
(Fine)


Verses



1. I am the Word that spoke and light was made;
2. I am the way that leads the ex - ile home;
3. I am the Lamb that takes a - way your sin;
4. I am the cor - ner-stone that God has laid;
5. I am the light that came in - to the world;
6. I am the first and last, the Liv - ing One;



1. I am the seed that died to be re - born;
2. I am the truth that sets the cap - tive free;
3. I am the gate that guards you night and day;
4. A cho - sen stone and pre - cious in his eyes;
5. I am the light that dark-ness can - not hide;
6. I am the Lord who died that you might live;



1. I am the bread that comes from heav'n a - bove;
2. I am the life that rais - es up the dead;
3. You are my flock: you know the shep-herd's voice;
4. You are God's dwell - ing place, on me you rest;
5. I am the morn - ing star that nev - er sets;
6. I am the bride-groom, this my wed - ding song;

to Refrain



1. I am the vine that fills your cup with joy.
2. I am your peace, true peace my gift to you.
3. You are my own: your ran - som is my blood.
4. Like liv - ing stones, a tem - ple for God's praise.
5. Lift up your face, in you my light will shine.
6. You are my bride, come to the mar-riage feast.

Verses text © 1989, James Quinn, SJ. Published by OCP. All rights reserved.
Music and refrain text, Michael Joncas, © 1989, GIA Publications, Inc. All rights reserved. Used with permission.



ST. JOHN THE EVANGELIST CHURCH
625 111th Ave N
Naples, FL 34108