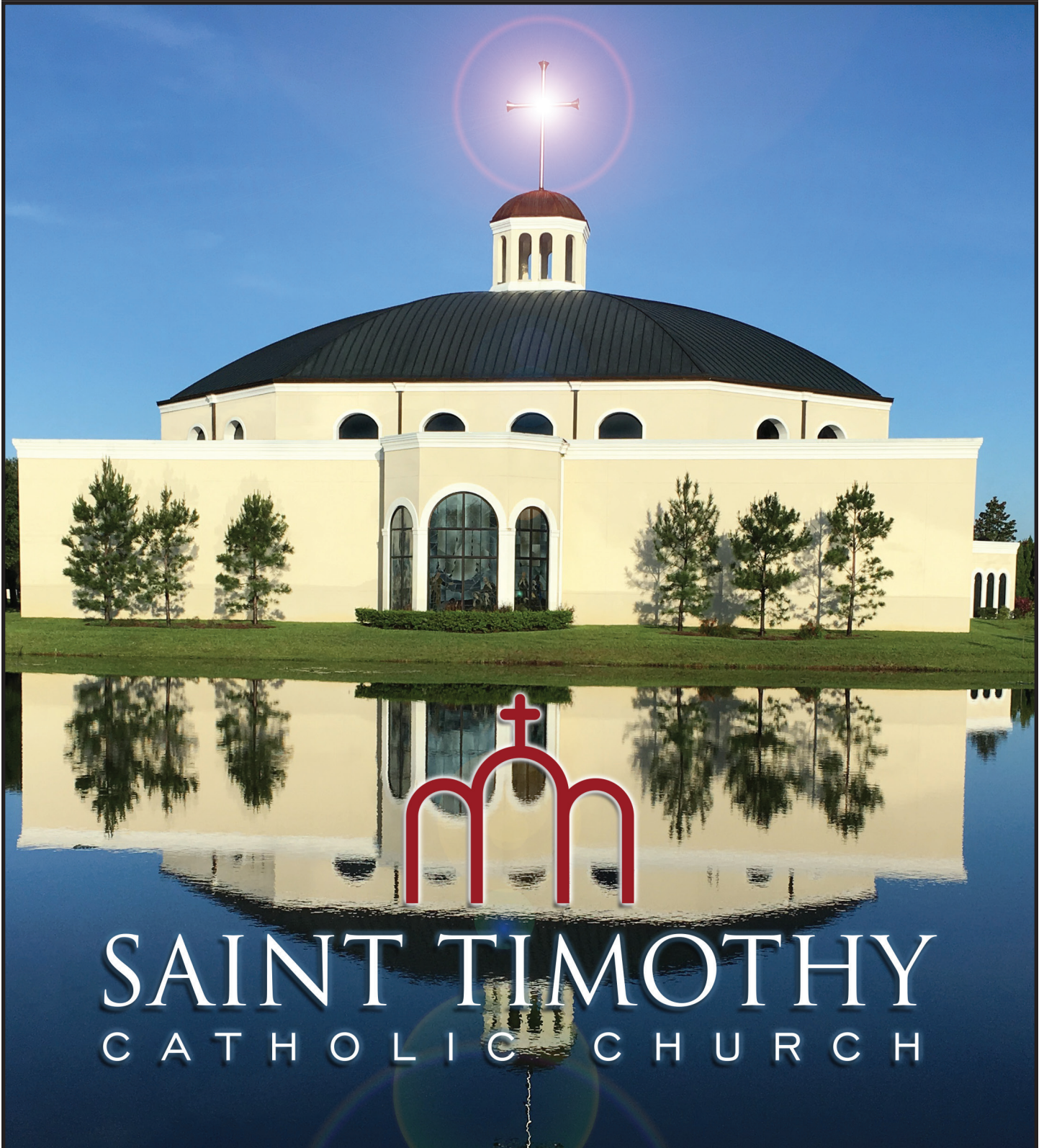


Worship Aid
HOLY WEEK & EASTER MASSES

April 9 to 12, 2020

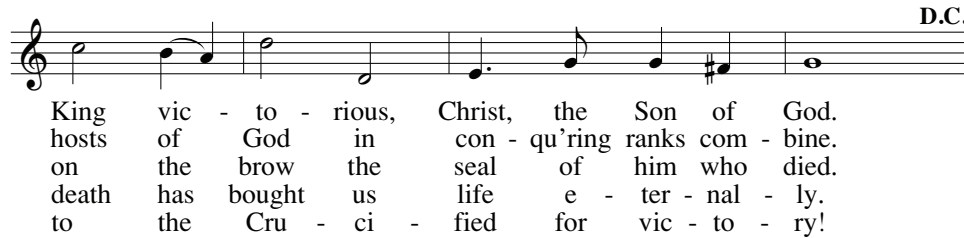
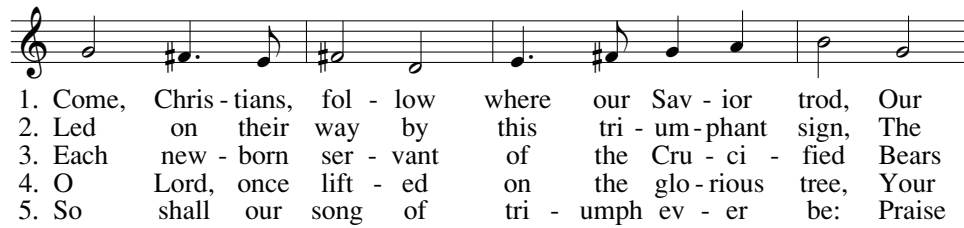


SAINT TIMOTHY
CATHOLIC CHURCH

Mass of the Lord's Supper (Holy Thursday)

Opening Hymn – All Sing

LIFT HIGH THE CROSS



Text: 1 Corinthians 1:18; George W. Kitchin, 1827–1912, and Michael R. Newbolt, 1874–1956, alt.
Tune: CRUCIFER, 10 10 with refrain; Sydney H. Nicholson, 1875–1947
© 1974, Hope Publishing Company

Penitential Rite – Deacon (spoken)

Gloria – All Sing

Refrain



Text: ICEL, © 2010
Music: *Missa Pacem*, L. Randolph Babin, © 2004, 2010, GIA Publications, Inc.

Verses (Gloria, continued)

1. 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.
2. 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.
3. 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.

LITURGY OF THE WORD

First Reading

Exodus 12:1–8, 11–14

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

lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

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

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

Responsorial Psalm

Psalm 116:12–13, 15–16bc, 17–18



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Second Reading

1 Corinthians 11:23–26

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same

way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Gospel Acclamation



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Gospel Reading

John 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."

LITURGY OF THE EUCHARIST

Preparation of the Gifts

SERVANT SONG

Donna Marie McGargill, OSM

Verses

1. What do you want of me, Lord? Where do you
 2. I hear you call my name, Lord, and I am
 3. A - bove, be - low, and a - round me, be - fore, be -
 4. You are the light in my dark - ness. You are my
 5. I am your song and ser - vant, sing - ing your

1. want me to serve you? Where can I sing your
 2. moved with - in me. Your Spir - it stirs my
 3. hind, and all through me, your Spir - it burns deep with -
 4. strength when I'm wea - ry. You give me sight when I'm
 5. praise like Ma - ry. Sur - ren - dered to your

1. prais - es? I am your song.
 2. deep - est self. Sing your songs in me.
 3. in me. Fire my life with your love.
 4. blind - ed. Come, see for me.
 5. Spir - it, "Let it be done to me."

Refrain

1. Je - sus, Je - sus, you are the Lord.
 2. Je - sus, Je - sus, you are my Lord.
 3. Je - sus, Je - sus, be the warmth of my heart.
 4. Je - sus, Je - sus, you are my Light.
 5. Je - sus, Je - sus, "Let it be done to me."

1-5. Je - sus, Je - sus, you are the way.

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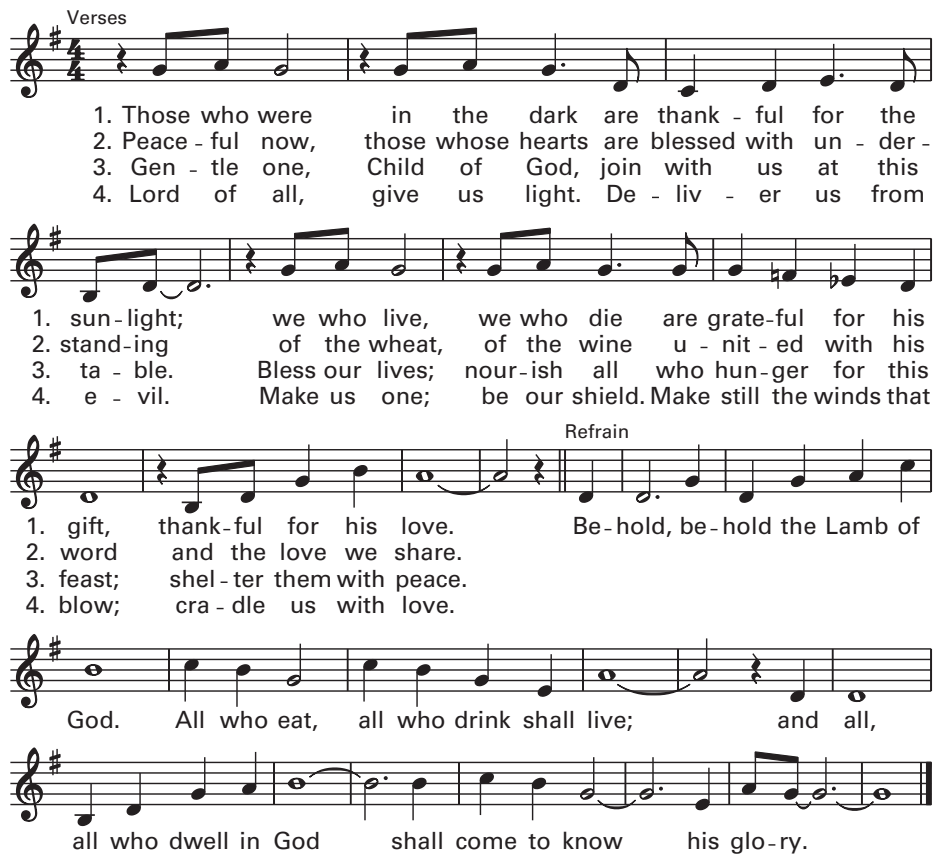
See pages 22 & 23 for the ordinary sung responses of the Eucharistic Prayer

Communion Hymn

BEHOLD THE LAMB

Martin Willett

Verses



1. Those who were in the dark are thank - ful for the
2. Peace - ful now, those whose hearts are blessed with un - der -
3. Gen - tle one, Child of God, join with us at this
4. Lord of all, give us light. De - liv - er us from

1. sun - light; we who live, we who die are grate - ful for his
2. stand - ing of the wheat, of the wine u - nit - ed with his
3. ta - ble. Bless our lives; nour - ish all who hun - ger for this
4. e - vil. Make us one; be our shield. Make still the winds that

Refrain

1. gift, thank - ful for his love. Be - hold, be - hold the Lamb of
2. word and the love we share.
3. feast; shel - ter them with peace.
4. blow; cra - dle us with love.

God. All who eat, all who drink shall live; and all,
all who dwell in God shall come to know his glo - ry.

Text: Refrain based on John 1:29. Text and music © 1984, OCP. All rights reserved.

Good Friday of the Lord's Passion

LITURGY OF THE WORD

First Reading

Isaiah 52:13—53:12

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

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

one of those from whom people hide
their faces,
spurned, and we held him in
no esteem.

Yet it was our infirmities that he bore,
our sufferings that he endured,
while we thought of him as stricken,
as one smitten by God
and afflicted.

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

We had all gone astray like sheep,
each following his own way;
but the LORD laid upon him
the guilt of us all.

Though he was harshly treated,
he submitted
and opened not his mouth;
like a lamb led to the slaughter
or a sheep before the shearers,
he was silent and opened not
his mouth.

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

When he was cut off from the land of
the living,
and smitten for the sin of

his people,
a grave was assigned him among
the wicked
and a burial place with evildoers,
though he had done no wrong
nor spoken any falsehood.
But the Lord was pleased
to crush him in infirmity.

If he gives his life as an offering for sin,
he shall see his descendants in a
long life,
and the will of the Lord shall be
accomplished through him.

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

Responsorial Psalm

Psalm 31:2, 6, 12–13, 15–16, 17, 25



Music: Owen Alstott, b. 1947, © 1977, 1990, OCP. All rights reserved.

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

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

Gospel Acclamation



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Gospel Reading: The Passion of the Lord

John 18:1–19:42

N. The Gospel of the 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,

V. “Jesus the Nazarene.”

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,

V. “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,

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

N. He said,

† "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?" 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,

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

N. He denied it and said,

† "I am not."

N. One of the slaves of the high priest, a rela-

tive of the one whose ear Peter had cut off, said,

V. "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,

V. "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, "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,

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,

V. "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,

V. "Hail, King of the Jews!"

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

N. "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,

V. "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,

V. "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,

V. "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,

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

N. Pilate said to them,

V. "Shall I crucify your king?"

N. The chief priests answered,

V. "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 Nazarene, 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,

- V. "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,
- V. "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 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 Solemn Intercessions – Chanted by Deacon & Priest

ADORATION OF THE HOLY CROSS

Veneration of the Cross

WHEN I SURVEY THE WONDROUS CROSS

HAMBURG



1. When I sur - vey the won-drous cross On which the
2. For - bid it, Lord, that I should boast Save in the
3. See, from his head, his hands, his feet, The pain and
4. Were ev - 'ry realm of na - ture mine, My gift would



1. Prince of glo - ry died, My rich - est gain I
2. death of Christ, my Lord; The vain things that now
3. love flow min - gled down; Did e'er such love and
4. still be far too small: Love so a - maz - ing,



1. count but loss, And pour con-tempt on all my pride.
2. tempt me most, I sac - ri - fice them to his blood.
3. sor - row meet, Or thorns com-pose so rich a crown?
4. so di - vine, De-mands my soul, my life, my all.

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

Communion Hymn

WHAT WONDROUS LOVE IS THIS

WONDROUS LOVE



1. What won-drous love is this, O my soul, O my
2. To God and to the Lamb I will sing, I will
3. And when from death I'm free, I'll sing on, I'll sing



1. soul? What won-drous love is this, O my soul? What
2. sing; To God and to the Lamb, I will sing; To
3. on; And when from death I'm free, I'll sing on; And



1. won-drous love is this that caused the Lord of
2. God and to the Lamb, who is the great I
3. when from death I'm free, I'll sing and joy - ful



1. bliss To bear the dread-ful curse for my soul, for my
2. AM, While mil - lions join the theme, I will sing, I will
3. be, And through e - ter - ni - ty, I'll sing on, I'll sing



1. soul, To bear the dread-ful curse for my soul?
2. sing; While mil - lions join the theme, I will sing.
3. on! And through e - ter - ni - ty, I'll sing on.

Text: 12 9 12 12 9; anon.; first appeared in *A General Selection of the Newest and Most Admired Hymns and Spiritual Songs*, 1811, adapt. Music: William Walker's *The Southern Harmony*, 1835.

The Easter Vigil in the Holy Night

THE SOLEMN BEGINNING OF THE VIGIL

Preparation of the Candle & Procession

Deacon: *The Light of Christ.*

Response: *Thanks be to God.*

The Easter Proclamation (Exsultet) – Chanted by Deacon

LITURGY OF THE WORD

First Reading

Genesis 1:1–2:2

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. Then God said, “Let there be light,” and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light “day,” and the darkness he called “night.” Thus evening came, and morning followed—the first day. Then God said, “Let there be a dome in the middle of the waters, to separate one body of water from the other.” And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome “the sky.” Evening came, and morning followed—the second day. Then God said, “Let the water under the sky be gathered into a single basin, so that the dry land may appear.” And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land “the earth,” and the basin of the water he called “the sea.” God saw how good it was. Then God said, “Let the earth bring forth vegetation: every kind of plant that bears seed and

every kind of fruit tree on earth that bears fruit with its seed in it.” And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day. Then God said: “Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth.” And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day. Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was,

and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” Evening came, and morning followed—the fifth day. Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.” God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying:

“Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seedbearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. God looked at everything he had made, and he found it very good. [Evening came, and morning followed—the sixth day. Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

Responsorial Psalm

Psalm 104:1–2, 5–6, 10, 12, 13–14, 24, 35



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

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Second Reading

Genesis 22:1–18

God put Abraham to the test. He called to him, “Abraham!” “Here I am,” he replied. Then God said: “Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point

out to you.” Early the next morning Abraham saddled his donkey, took with him his son Isaac and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him.

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

When they came to the place of which God had told him, Abraham

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

Responsorial Psalm

Psalm 16:5, 8, 9–10, 11

You are my in - her - i - tance, O Lord.

You are my in - her - i - tance, O Lord.

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Third Reading

Exodus 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 Egyp-

tians 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

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



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

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Fourth Reading

Isaiah 54:5-14

The One who has become your husband is your Maker;
his name is the Lord of hosts;
your redeemer is the Holy One of Israel,
called God of all the earth.
The Lord calls you back,
like a wife forsaken and grieved in spirit,
a wife married in youth and then cast off,
says your God.

For a brief moment I abandoned you,
but with great tenderness I will take you back.
In an outburst of wrath, for a moment I hid my face from you;
but with enduring love I take pity on you,
says the Lord, your redeemer.
This is for me like the days of Noah,
when I swore that the waters of Noah
should never again deluge

the earth;
 so I have sworn not to be angry
 with you,
 or to rebuke you.
 Though the mountains leave
 their place
 and the hills be shaken,
 my love shall never leave you
 nor my covenant of peace
 be shaken,
 says the Lord, who has mercy
 on you.
 O afflicted one, storm-battered
 and unconsolated,
 I lay your pavements in carnelians,

and your foundations in sapphires;
 I will make your battlements
 of rubies,
 your gates of carbuncles,
 and all your walls of
 precious stones.
 All your children shall be taught by
 the Lord,
 and great shall be the peace of
 your children.
 In justice shall you be established,
 far from the fear of oppression,
 where destruction cannot come
 near you.

Responsorial Psalm

Psalm 30:2, 4, 5-6, 11-12, 13

I will praise you, Lord, for
 you have res - cued me. I will praise you,
 Lord, for you have res - cued me.

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Fifth Reading

Isaiah 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,

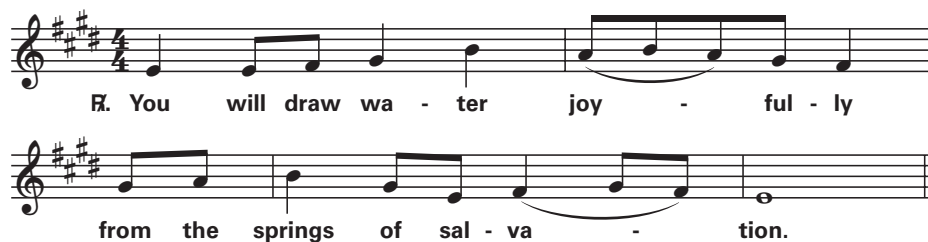
listen, that you may have life.
 I will renew with you the everlasting
 covenant,
 the benefits assured to David.
 As I made him a witness to
 the peoples,
 a leader and commander of nations,
 so shall you summon a nation you
 knew not,
 and nations that knew you not shall
 run to you,
 because of the 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

Isaiah 12:2–3, 4bcd, 5–6



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Sixth Reading

Baruch 3:9–15, 32–4:4

Hear, O Israel, the commandments
 of life:
 listen, and know prudence!
 How is it, Israel,
 that you are in the land of
 your foes,
 grown old in a foreign land,
 defiled with the dead,
 accounted with those destined for
 the netherworld?
 You have forsaken the fountain
 of wisdom!
 Had you walked in the way of God,
 you would have dwelt in
 enduring peace.
 Learn where prudence is,
 where strength, where
 understanding;

that you may know also
 where are length of days, and life,
 where light of the eyes, and peace.
 Who has found the place of wisdom,
 who has entered into
 her treasures?
 The One who knows all things
 knows her;
 he has probed her by his
 knowledge—
 the One who established the earth
 for all time,
 and filled it with four-footed beasts;
 he who dismisses the light,
 and it departs,
 calls it, and it obeys him trembling;
 before whom the stars at their posts

shine and rejoice;
 when he calls them, they answer,
 "Here we are!"
 shining with joy for their Maker.
 Such is our God;
 no other is to be compared to him:
 he has traced out the whole way
 of understanding,
 and has given her to Jacob,
 his servant,
 to Israel, his beloved son.
 Since then she has appeared
 on earth,

and moved among people.
 She is the book of the precepts
 of God,
 the law that endures forever;
 all who cling to her will live,
 but those will die who forsake her.
 Turn, O Jacob, and receive her:
 walk by her light toward splendor.
 Give not your glory to another,
 your privileges to an alien race.
 Blessed are we, O Israel;
 for what pleases God is known
 to us!

Responsorial Psalm

Psalm 30:2, 4, 5-6, 11-12, 13

Lord, you have the words of ev - er - last - ing
 life. Lord, you have the words of
 ev - er - last - ing life.

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Seventh Reading

Ezekiel 36:16-17a, 18-28

The word of the Lord came to me,
 saying: Son of man, when the house of
 Israel lived in their land, they defiled it
 by their conduct and deeds. Therefore
 I poured out my fury upon them
 because of the blood that they poured
 out on the ground, and because they
 defiled it with idols. I scattered them
 among the nations, dispersing them
 over foreign lands; according to their
 conduct and deeds I judged them. But
 when they came among the nations
 wherever they came, they served
 to profane my holy name, because it
 was said of them: "These are the
 people of the Lord, yet they had to

leave their land." So I have relented
 because of my holy name which the
 house of Israel profaned among the
 nations where they came. Therefore
 say to the house of Israel: Thus says
 the Lord God: Not for your sakes do
 I act, house of Israel, but for the sake
 of my holy name, which you profaned
 among the nations to which you came.
 I will prove the holiness of my great
 name, profaned among the nations,
 in whose midst you have profaned it.
 Thus the nations shall know that I am
 the Lord, says the Lord God, when in
 their sight I prove my holiness through
 you. For I will take you away from

among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you,

taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

Responsorial Psalm

Psalm 51:12–13, 14–15, 18–19

Cre - ate a clean heart in me, O God. Cre -
ate a clean heart in me, O God. (Last time)

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Gloria – All Sing

Refrain

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

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Music: *Missa Pacem*, L. Randolph Babin, © 2004, 2010, GIA Publications, Inc.

Epistle

Romans 6:3–11

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our

sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

Responsorial Psalm (Alleluia)

Psalm 118:1-2, 16-17, 22-23



Music: O FILII ET FILIAE; Chant, Mode II. Verses by Owen Alstott.

Gospel Reading

Matthew 28:1-10

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has

been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

THE LITURGY OF THE EUCHARIST

Preparation of the Gifts

YE SONS AND DAUGHTERS

O FILII ET FILIAE



1. Ye sons and daugh - ters, let us sing! The King of heav'n, the
2. That Eas - ter morn, at break of day, The faith - ful wom - en
3. An an - gel clad in white they see, Who sat, and spoke un -



1. glo - rious King, O'er death to - day rose tri - umph - ing.
2. went their way To seek the tomb where Je - sus lay. Al - le - lu - ia!
3. to the three, "Your Lord has gone to Gal - i - lee."

Holy, Holy, Holy

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

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Mystery of Faith: *When We Eat This Bread*

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

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Great Amen

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

Music: *A Community Mass*, Richard Proulx, © 1971, 1977, 2006, 2010 by GIA Publications, Inc.

The Lord's Prayer

Lamb of God

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.

Music: *A Community Mass*, Richard Proulx, © 1971, 1977, GIA Publications, Inc.

Communion Hymn

I AM THE BREAD OF LIFE

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

shall not hun-ger; and who be-lieve in me shall not
 life of the world, and if you eat of this
 Son of the Man and drink of his
 am the life. If you be-lieve in
 are the Christ, the Son of

thirst. No one can come to me un-
 bread, you shall live for ev-er,
 blood, and drink of his blood, you
 me, e-ven though you die, come in-
 God, who has

Refrain

less the Fa-ther beck-ons. } And I will raise you
 you shall live for ev-er. }
 shall not have life with-in you.
 you shall live for ev-er. }
 to the world.

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, b. 1927


Music: Suzanne Toolan, RSM.

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Easter Dismissal

The deacon or priest then dismisses the assembly:

Deacon or priest:



Go in the peace of Christ, al-le-lu - ia, al-le - lu - ia.

Assembly:

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

Closing Hymn

SING WITH ALL THE SAINTS IN GLORY

HYMN TO JOY



1. Sing with all the saints in glo - ry, Sing the res - ur -
2. Oh, what glo - ry, far ex - ceed - ing All that eye has
3. Life e - ter - nal! heav'n re - joic - es: Je - sus lives who
4. Life e - ter - nal! O what won - ders Crowd on faith; what

1. rec - tion song! Death and sor - row, earth's dark sto - ry,
2. yet per - ceived! Ho - liest hearts for a - ges plead - ing,
3. once was dead; Join with all the heav'n - ly voic - es;
4. joy un - known, When, a - mid earth's clos - ing thun - ders,

1. To the form - er days be - long. All a - round the
2. Nev - er that full joy con - ceived. God has prom - ised,
3. Child of God, lift up your head! Pa - tri - archs from
4. Saints shall stand be - fore the throne! Oh, to en - ter

1. clouds are break - ing, Soon the storms of time shall cease; In God's
2. Christ pre - pares it, There on high our wel - come waits; Ev - 'ry
3. dis - tant a - ges, Saints all long - ing for their heav'n, Proph - ets,
4. that bright por - tal, See that glow - ing fir - ma - ment, Know, with

1. like - ness, peo - ple wak - ing, Know the ev - er - last - ing peace.
2. hum - ble spir - it shares it, Christ has passed th'e - ter - nal gates.
3. psalm - ists, seers, and sa - ges, All a - wait the glo - ry giv'n.
4. you, O God im - mor - tal, Je - sus Christ whom you have sent!

Text: 87 87 D; 1 Corinthians 15:20; William J. Irons, 1812–1893; fr. *Psalms and Hymns*, 1873, alt.
Music: Ludwig van Beethoven; adapt. by Edward Hodges, 1796–1867.

The Resurrection of the Lord

EASTER SUNDAY

Opening Hymn – All Sing

JESUS CHRIST IS RISEN TODAY

EASTER HYMN

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

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

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

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

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

Gloria – All Sing

Refrain

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

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THE LITURGY OF THE WORD

First Reading

Acts of the Apostles 10:34a, 37-43

Peter proceeded to speak and said: "You know what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God

raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

Responsorial Psalm

Psalm 118:1-2, 16-17, 22-23



R. This is the day the Lord has made; let us re-joice and be glad.

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Second Reading

1 Corinthians 5:6b-8

Brothers and sisters: Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our

paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

Easter Sequence



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

Gospel Acclamation

Festival Alleuia, James Chepponis

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

Festival Alleuia, James Chepponis

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Gospel Reading

John 20:1-9

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived

at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the Scripture that he had to rise from the dead.

THE LITURGY OF THE EUCHARIST

Preparation of the Gifts

ALLELUIA! ALLELUIA! LET THE HOLY ANTHEM RISE

Anonymous

1. Al - le - lu - ia! Al - le - lu - ia! Let the ho - ly an - them rise, And the
2. Al - le - lu - ia! Al - le - lu - ia! Like the sun from out the wave, He has
3. Al - le - lu - ia! Al - le - lu - ia! Bless - ed Je - sus, make us rise From the
1. choirs of heav - en chant it In the tem - ple of the skies; Let the
2. ris - en up in tri - umph From the dark - ness of the grave. He's the
3. life of this cor - rup - tion To the life that nev - er dies. May your
1. moun - tains skip with glad - ness, And the joy - ful val - leys ring With ho -
2. splen - dor of the na - tions, He's the lamp of end - less day; He's the
3. glo - ry be our por - tion, When the days of time are past, And the
1. san - nas in the high - est To our Sav - ior and our King!
2. ver - y Lord of glo - ry Who is ris - en up to - day!
3. dead shall be a - wak - ened By the trum - pet's might - y blast!

Text: 87 87 D; Anon.; probably American, ca 1887, alt. Music: *St Basil's Hymnal*, 1889.

See pages 22 & 23 for the ordinary sung responses of the Eucharistic Prayer

Communion Hymn

Bread of Life (Fisher)



1. Bread of life and cup of hope, we come as gift to
 2. Lov-ing Lord, Cre - a - tor God, o - pen our eyes to
 3. Liv-ing Word, O Son of God, your love shows us the



1. you. γ Change our hearts; fill us with peace. Trans-form our
 2. see the good that lives in each of us, that called the
 3. way that we may live in har - mo - ny, and from you



1. lives a - new. O - pen our eyes so that we might see
 2. world to be. And when we fail to _ see the good,
 3. nev - er stray. Wipe all op-pres-sion _ from our midst;



1. your pres-ence in one an - oth - er. Your life, poured out in
 2. when friend-ships fal - ter and crum-ble, give us the cour-age
 3. give us a love for all peo-ple. Your song of jus - tice



(Fine) 4
 1. love to-day, u-nites us all in you.
 2. to for-give that we may live in peace.
 3. sing in us, to live for peace to - day.

Closing Hymn

THE DAY OF RESURRECTION

ELLACOMBE



1. The day of res - ur - rec - tion! Earth, spread the news a - broad;
 2. Our hearts be free from e - vil That we may see a - right
 3. His love is ev - er - last - ing; His mer - cies nev - er cease;
 4. Now let the heav'ns be joy - ful, And earth her song be - gin;



1. The Pas - chal feast of glad - ness, The Pas - chal feast of God.
 2. The Sav - ior res - ur - rect - ed In his e - ter - nal light,
 3. The res - ur - rect - ed Sav - ior, Will all our joys in - crease.
 4. The whole world keep high tri - umph And all that is there - in;



1. From death to life e - ter - nal, From earth to heav-en's height
 2. And hear his mes-sage plain - ly, De - liv - ered calm and clear:
 3. He'll keep us in his fa - vor, Sup - ply - ing ho - ly grace,
 4. Let all things in cre - a - tion Their notes of glad-ness blend,



1. Our Sav - ior Christ has brought us, The glo - rious Lord of Light.
 2. "Re - joice with me in tri - umph, Be glad and do not fear."
 3. To all his pil - grim peo - ple Who seek his heav'n-ly place.
 4. For Christ the Lord is ris - en, Our joy that has no end.