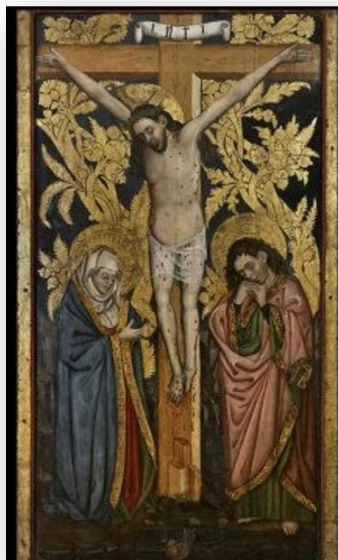


CHURCH OF THE HOLY FAMILY

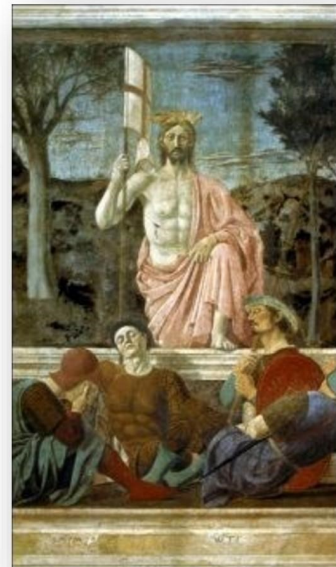
Easter Triduum



HOLY THURSDAY
7:00 PM



GOOD FRIDAY
1:30 PM



HOLY SATURDAY
8:30 PM

2022



Welcome to Holy Family

Fr. Joseph J Krupp
Pastor

Fr. Leronio Vodivodi
Parochial Vicar

Dcn. Dan Medich
Dcn. Dennis Pennell

HOLY THURSDAY.....4

GOOD FRIDAY..... 16

EASTER VIGIL28

Congratulations

2022 Elect and Candidates

NEWLY BAPTIZED

Kendra Stacy

Tyrone Wooten

Zoey Beard

NEWLY RECEIVED

Lisa Murphy

Tina Strecker

Honore Yonti

NEWLY CONFIRMED

Kenneth Sharp

Donovan Sharp

Tyler Brody

Kate Brody

Christopher Worley

Jillian Distelbrath

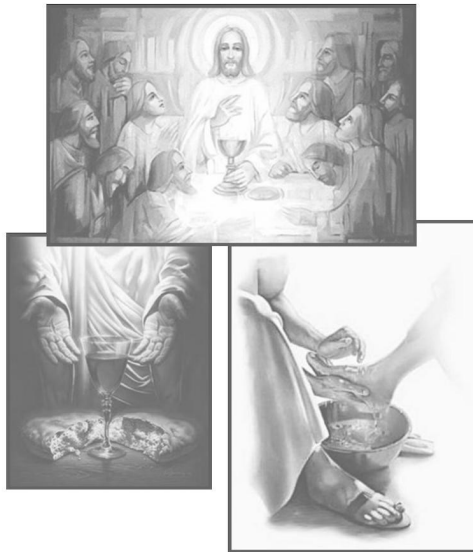
Alexa Carroll



THE SACRED TRIDUUM



The summit of the Liturgical Year is the Easter Triduum—from the evening of Holy Thursday to the evening of Easter Sunday. Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery. The single celebration of the Triduum marks the end of the Lenten season and leads to the Mass of the Resurrection of the Lord at the Easter Vigil.



HOLY THURSDAY

The Mass of the Lord's Supper



The Triduum celebration begins with the Mass of the Lord's Supper. The Holy Oils, blessed by our Bishop at the Chrism Mass earlier in the day, are presented to the parish during Mass. The opening prayer reminds us that "we are gathered here to share in the supper which your Son left to his Church to reveal his love." Part of the celebration of this night is the washing of feet. This tradition reminds us of the instruction Jesus gives to his followers, "A new commandment I give to you, to love one another as I have loved you." This is a simple gesture of humble service which speaks directly to the way of life Christians seek.

*After Mass, a procession will lead us to the Fr. Bush Parish Center
for quiet prayer time before the Blessed Sacrament.
At 11:30 p.m., Night Prayer will close the Solemn Adoration of the Blessed Sacrament.*

INTRODUCTORY RITES

Entrance Hymn

Love Divine, All Loves Excelling

1. Love di - vine, all loves ex - cel - ling,
2. Come, al - might - y to de - liv - er,
3. Fin - ish then your new cre - a - tion,

Joy of heav'n to earth come down!
Let us all your life re - ceive;
Pure and spot - less, gra - cious Lord,

Fix in us your hum - ble dwell - ing,
Sud - den - ly re - turn and nev - er,
Let us see your great sal - va - tion

All your faith - ful mer - cies crown.
Nev - er more your tem - ples leave.
Per - fect - ly in you re - stored.

Je - sus, source of all com - pas - sion,
Lord, we would be al - ways bless - ing,
Changed from glo - ry in - to glo - ry,

Love un - bound - ed, love all pure;
Serve you as your hosts a - bove,
Till in heav'n we take our place,

Vis - it us with your sal - va - tion,
Pray, and praise you with - out ceas - ing,
Till we sing be - fore the al - might - y

Let your love in us en - dure.
Glo - ry in your pre - cious love.
Lost in won - der, love and praise.

Text: Charles Wesley, 1707-1788, alt.
Tune: HYFRYDOL, 8 7 8 7 D; Rowland H. Prichard, 1811 1887

Greeting

PRESENTATION OF THE OILS

The Oil of the Sick

The sick who are anointed with this oil experience the compassion of Christ and his saving love, in body and soul.



The Oil of Catechumens

Through anointing with this oil catechumens who are preparing to receive the savings waters of baptism are strengthened by Christ to resist the power of Satan and reject evil in all its forms.

Sacred Chrism

Through anointing with this perfumed Chrism children and adults, who are baptized and confirmed, and presbyters who are ordained, experience the gracious gift of the Holy Spirit.

Penitential Rite

Gloria

Priest/Cantor/Choir:

Glo - ry to God in the high - est,

All:

and on earth peace to peo - ple of good will.

We praise__ you, we bless__ you, we a - dore__ you,

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

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



King, O God, al-might - y Fa - ther.

Lord Je - sus Christ, On - ly Be-got - ten Son, Lord

God, Lamb of God, Son of the Fa - ther,

you take a-way the sins of the world, have mer - cy on

us; you take a - way the sins of the world, re -

ceive our prayer; you are seat - ed at the

right hand of the Fa - ther, have mer - cy on us.

For you a - lone are the Ho - ly One,

you a-lone are the Lord, you a-lone are the

Most High, Je - sus Christ, with the Ho - ly

Spir - it, in the glo - ry of God the Fa - ther.

A - men! A - men! A - men! A - men!

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 Music © 2009, 2017, Douglas R. Spangler. All rights reserved.

Collect (Opening Prayer)

Priest: Let us pray.....

All: Amen

LITURGY OF THE WORD

First Reading

Exodus 12:1~8, 11~14

Responsorial Psalm ~ Psalm 116

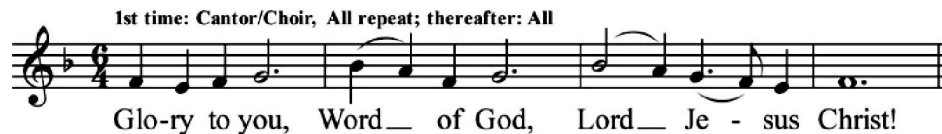


Text: Psalm 116:12-13, 15-16, 17-19; Marty Haugen/Music Marty Haugen/© 1983, GIA Publications, Inc.

Second Reading

1 Corinthians 11:23~26

Gospel Acclamation



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Gospel

John 13:1~15

Homily

Washing of the Feet

"Song of the Lord's Command"



Universal Prayer

LITURGY OF THE EUCHARIST

Preparation of the Altar and Presentation of the Gifts

Where Charity and Love Prevail



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear,
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,



There God is ev - er found; Brought here to - geth - er
God's char - i - ty we learn; Let us with heart and
As we our faults con - fess; And let us love each
Let all con - ten - tion cease; Be God's the glo - ry
Dwells God's be - got - ten Son; As mem - bers of his
If hon - ored be God's name; Our fam - i - ly em -



by Christ's love, By love are we thus bound.
mind and soul Now love him in re - turn.
oth - er well In Chris - tian ho - li - ness.
that we seek, Be ours God's ho - ly peace.
bod - y joined, We are in him made one.
brac - es all Whose Fa - ther is the same.

Text: *Ubi caritas*; trans. by Omer Westendorf, 1916-1998
Tune: CHRISTIAN LOVE, CM; Paul Benoit, OSB, 1893-1979
© 1960, 1961, World Library Publications, Inc.

Invitation to Prayer

Priest: Pray, my brothers and sisters...
acceptable to God the almighty Father.

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

Prayer over the Offerings

EUCCHARISTIC PRAYER

Preface Dialogue

Priest: The Lord be with you.

All: And with your spirit

Priest: Lift up your hearts.

All: We lift them up to the Lord.

Priest: Let us give thanks to the Lord God.

All: It is right and just.

Sanctus

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest. Hosanna in the highest.

Memorial Acclamation

Priest: The mystery of faith.

**All: When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord, until you come again.**

Amen

Priest: Through him, and with him, and in him,
O God, almighty Father, in the unity of the Holy Spirit
All glory and honor is yours, forever and ever.

All: Amen

COMMUNION RITE

Lord's Prayer

Breaking of the Bread & Lamb of God

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

Invitation to Communion

Priest: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

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

Hymns & Distribution of Holy Communion

Lord, Who at Your First Eucharist



1. Lord, who at your first Eu - cha - rist did pray
 2. For all your Church, O Lord, we in - ter - cede;
 3. We pray for those who wan - der from your fold;
 4. So, Lord, at length when sac - ra - ments shall cease,



That all your Church might be for - ev - er one,
 O make our lack of char - i - ty to cease.
 O bring them back, Good Shep - herd of the sheep,
 May we be one with all your Church a - bove,



Help us at ev - 'ry Eu - cha - rist to say
 Draw us the near - er each to each, we plead,
 Back to the faith which saints be - lieved of old,
 One with your saints in one un - bro - ken peace,



With long - ing heart and soul, "Your will be done."
 By draw - ing all to you, O Prince of Peace.
 Back to the Church which still that faith does keep.
 One with your saints in one un - bound - ed love.



Thus may we all one Bread, one Bod - y be,
 Thus may we all one Bread, one Bod - y be,
 Thus may we all one Bread, one Bod - y be,
 More bless - ed still, in peace and love to be



Through this blest Sac - ra - ment of U - ni - ty.
 Through this blest Sac - ra - ment of U - ni - ty.
 Through this blest Sac - ra - ment of U - ni - ty.
 One with the Trin - i - ty in u - ni - ty.

Text: William H. Turton, 1859-1938, alt.
 Tune: UNDE ET MEMORES, 10 10 10 10 with refrain; William H. Monk, 183-1889, alt.

Psalm 34: Taste and See

Refrain I (St. 1.2.3.4 or 1.5.6.7 or 1.8.9.10.11)



Verses

- | | |
|---|---|
| 1. I will bless the Lord at all times,
God's praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad. | 7. Then keep your tongue from evil
and your lips from speaking deceit.
Turn aside from evil and do good;
seek and strive after peace. |
| 2. Glorify the Lord with me.
Together let us praise God's name.
I sought the Lord and was heard;
from all my terrors set free. | 8. The eyes of the Lord are toward the just
and his ears toward their appeal.
The face of the Lord rebuffs the wicked
to destroy their remembrance from the earth. |
| 3. Look towards God and be radiant;
let your faces not be abashed.
When the poor cry out the Lord hears them
and rescues them from all their distress. | 9. They call and the Lord hears
and rescues them in all their distress.
The Lord is close to the brokenhearted;
those whose spirit is crushed God will save. |
| 4. The angel of the Lord is encamped
around those who fear God, to rescue them.
Taste and see that the Lord is good.
They are happy who seek refuge in God. | 10. Many are the trials of the upright
but the Lord will come to rescue them,
keeping guard over all their bones,
not one of their bones shall be broken. |
| 5. Revere the Lord, you saints.
They lack nothing, who revere the Lord.
Strong lions suffer want and go hungry
but those who seek the Lord lack no blessing. | 11. Evil brings death to the wicked;
those who hate the good are doomed.
The Lord ransoms the souls of the faithful.
None who trust in God shall be condemned. |
| 6. Come, children, and hear me
that I may teach you the fear of the Lord.
Who are those who long for life
and many days, to enjoy their prosperity? | |

Text: Psalm 34; © 1963, 1993, The Grail, GIA Publications, Inc., agent; refrain trans. © 1969, ICEL
Music: Michel Guimont, © 1995, GIA Publications, Inc.

May We Be One

Refrain

When we eat this Bread and drink this Cup,
 we pro-claim your death, Lord Je - - sus. So as we
 share this feast may we be - come, heal - ing and
 light and peace. May we be one. one.

To verses *Last time*

Verses

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

4 D.C.

Text: Rory Cooney, b.1952
 Tune: Gary Daigle, b.1957
 © 1993, GIA Publications, Inc.

Prayer after Communion

PROCESSION AND TRANSFER OF THE MOST BLESSED SACRAMENT

Procession

Please process in silence except for your singing *Pange Lingua*.

"Pange Lingua"



1. Hail our Sav - ior's glo - rious Bod - y,
2. To the Vir - gin, for our heal - ing,
3. On that pas - chal eve - ning see him
4. By his word the Word al - might - y

Which his Vir - gin Moth - er bore; Hail the Blood which,
His own Son the Fa - ther sends; From the Fa - ther's
With the cho - sen twelve re - cline, To the old law
Makes of bread his flesh in - deed; Wine be - comes his

shed for sin - ners, Did a bro - ken world re - store;
love pro - ceed - ing Sow - er, seed, and word de - scends;
still o - be - dient In its feast of love di - vine;
ver - y life - blood; Faith God's liv - ing Word must heed!

Hail the sac - ra - ment most ho - ly, Flesh and Blood of
Won - drous life of Word in - car - nate With his great - est
Love di - vine, the new law giv - ing, Gives him - self as
Faith a - lone may safe - ly guide us Where the sens - es

Christ a - dore!
won - der ends.
Bread and Wine.
can - not lead!

Reposition

1. Tan - tūm er - go Sa - cra - mén - tum Ve - ne - ré - mur
2. Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi -

cér - nu - i: Et an - tí - quum do - cu - mén - tum
lá - ti - o, Sa - lus, ho - nor, vir - tus quo - que

No - vo ce - dat rí - tu - i: Prae - stet fī - dēs
Sit et be - ne - dí - cti - o: Pro - ce - dén - ti

sup - ple - mén - tum Sēn - su - ūm de - fé - ctu - i.
ab u - tró - que Com - par sit lau - dá - ti - o.

Text: Thomas Aquinas, c.1225–1274; tr. by James Quinn, SJ, 1919–2010, © 1969. Used by permission of Selah Publishing Co., Inc.
Tune: ST. THOMAS, 8 7 8 7 8 7; John F. Wade, 1711–1786

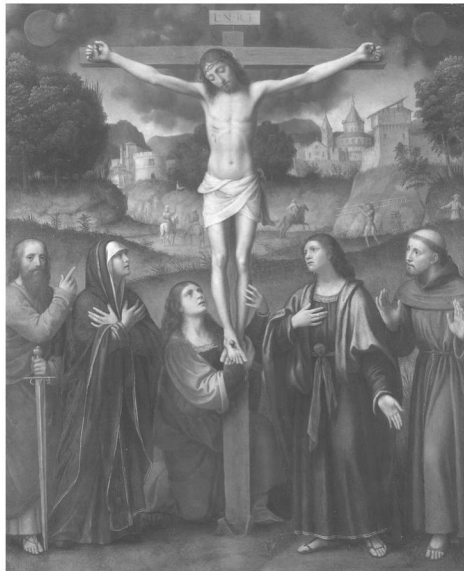
Adoration Reminiscent of the Apostles gathered with the Lord at the garden at Gethsemane, the assembly prays in adoration before the reserved Blessed Sacrament.

Please depart in silence and leave this worship aid in the baskets provided in the gathering space.

FRIDAY OF THE PASSION OF THE LORD



This day is called “Good Friday” from the Old English form of “God Friday.” This is our most somber day of the Triduum. It is a day of strict fast and abstinence. There is never a Mass. The altar is bare. Since this is a continuation of the single liturgy which began on Thursday night, there is no greeting, genuflection, procession, or opening hymn. The presider enters the sanctuary, prostrates himself at the foot of the altar and after rising recites the opening prayer. Today’s liturgy includes three parts. Part one is the Liturgy of the Word, which includes the proclamation of the Passion according to John. The second part of the service is unique to this day. We approach a plain wooden cross and show reverence by bowing, kissing, touching, or genuflecting. If it were not for our eyes of faith, we would see this as a mere instrument of death instead of the instrument of our salvation. The third part is the distribution of Holy Communion. Although there is no Mass celebrated, we are still given the gift of the Holy Eucharist. Even on this day of remembering our Lord’s death, he does not abandon us.



*Immediately following the service we will pray the
Divine Mercy Chaplet beginning the nine day Divine Mercy Novena
which ends on the eve of Divine Mercy Sunday, April 24th.*

The Stations of the Cross will be prayed this evening at 6:30pm in the church.

A Tenebrae Service will be at 8:30pm. (Livestreamed)

Silent Procession

Prostration of the Ministers & Silent Prayer

*As the priests and deacons prostrate themselves before the altar,
please kneel and join them in prayer.*

Prayer

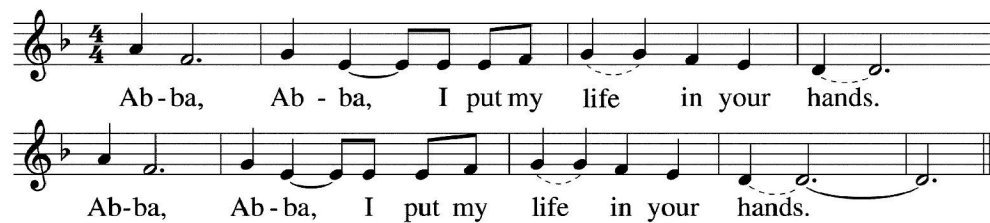
PART I: THE LITURGY OF THE WORD

First Reading

Isaiah 52:13 ~ 53:12

Responsorial Psalm—Psalm 31

Refrain



Text: Psalm 31; David Haas; Spanish trans. by Jeffrey Judge
Music: David Haas
© 1993, GIA Publications, Inc.

Second Reading

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

Chant Before the Gospel

Gospel

John 18:1 ~ 19:42

*Please stand. If you are unable to stand for an extended period of time, please sit.
The Passion Gospel is read in parts led by a narrator who begins by saying:*

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?" They answered him,

ASSEMBLY: "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,

ASSEMBLY: "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,

ASSEMBLY: "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,

ASSEMBLY: "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,

ASSEMBLY: "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,

ASSEMBLY: "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 Pilate said to them, "Behold, the man!"

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

ASSEMBLY: "Crucify him, crucify him!"

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

ASSEMBLY: "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,

ASSEMBLY: "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,

ASSEMBLY: "Take him away, take him away! Crucify him!"

Pilate said to them, "Shall I crucify your king?" The chief priests answered,

ASSEMBLY: "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,

ASSEMBLY: "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,

ASSEMBLY: "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 Gospel of the Lord.



Homily

Silent Prayer

Solemn Intercessions

Introduction

Kneel/Silent Prayer

Prayer

PART II: ADORATION OF THE HOLY CROSS

Showing of the Holy Cross

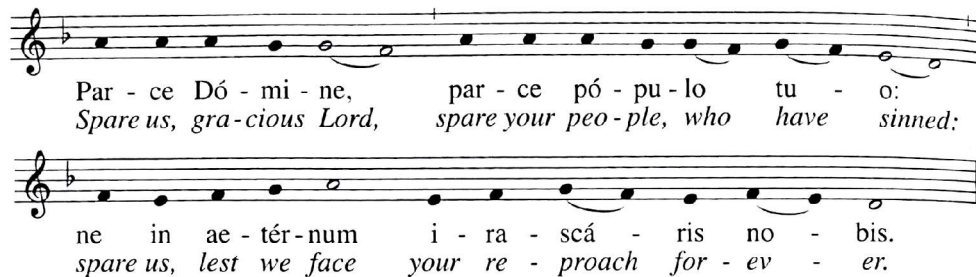
Please kneel after each response

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

world. **R.** Come, let us a-dore.

Adoration of the Holy Cross

Parce Domine



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

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

1. Have mercy on me, O God, according to your merciful love;
according to your great compassion, blot out my transgressions.
2. Wash me completely from my iniquity,
and cleanse me from my sin.
3. My transgressions, truly I know them;
my sin is always before me.
4. Against you, you alone, have I sinned;
what is evil in your sight I have done.
5. Create a pure heart for me, O God;
renew a steadfast spirit within me.

Text: *Parce Domine*; Joel 2:17; tr. by Ronald F. Krisman, b.1946, © 2011, GIA Publications, Inc.; verses, Psalm 51:3-6, 12, *The Revised Grail Psalms*,
 © 2010, Conception Abbey and The Grail, admin. by GIA Publications, Inc.
 Tune: PARCE DOMINE; Mode I with Tonus Peregrinus; acc. by Robert LeBlanc, b.1948, © 1986, GIA Publications, Inc.

Jesus, the Lord

Refrain



Je - sus. Je - sus. Let all cre-
 a - tion bend the knee to the Lord.

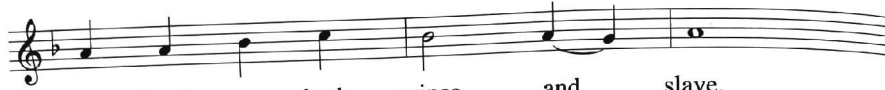
1. In him we live, we move and have our being; in him the Christ, in
him the King! Jesus, the Lord.
2. Though Son, he did not cling to godliness; but emptied himself,
became a slave! Jesus, the Lord.
3. He lived obediently his Father's will accepting his death, death
on a tree! Jesus, the Lord.

Text: *Jesus Prayer*, Philippians 2:5-11; Acts 17:28; Roc O'Connor, SJ, b.1949
 Tune: Roc O'Connor, SJ, b.1949; arr. by Rick Modlin, b.1966
 © 1981, 1994, Robert F. O'Connor, SJ, and OCP

You, Lord, Are Both Lamb and Shepherd



1. You, Lord, are both Lamb and Shep - herd.
 2. Clothed in light up - on the moun - tain,
 3. You, who walk each day be - side us,
 4. Wor - thy is our earth - ly Je - sus!



You, Lord, are both prince and slave.
 Stripped of might up - on the cross,
 Sit in pow - er at God's side.
 Wor - thy is our cos - mic Christ!



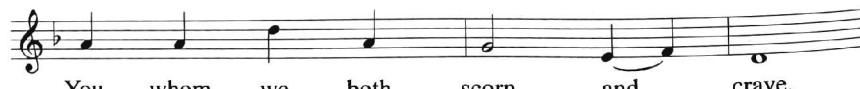
You, peace - mak - er and sword - bring - er
 Shin - ing in e - ter - nal glo - ry,
 You, who preach a way that's nar - row,
 Wor - thy your de - feat and vic - t'ry.



Of the way you took and gave.
 Beg - gar'd by a sol - dier's toss.
 Have a love that reach - es wide.
 Wor - thy still your peace and strife.



You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;



You, whom we both scorn and crave.
 You, who are both gift and cost.
 You, who are our pil - grim guide.
 You, who are our death and life.

Text: *Christus Paradox*, Sylvia Dunstan, 1955-1993, © 1991, GIA Publications, Inc.
 Tune: PICARDY, 8 7 8 7 8 7; French Carol; harm. by Richard Proulx, 1937-2010, © 1986, GIA Publications, Inc.

O Sacred Head Surrounded



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



thorn! O bleed - ing Head, so wound - ed, Re -
 strife, And death with cru - el rig - or, Be -
 me With your most sweet com - pas - sion, Un -



viled and put to scorn! The pow'r of death comes
 reav - ing you of life; O ag - o - ny and
 worth - y though I be: Be - neath your cross a -



o'er you, The glow of life de - cays, Yet
 dy - ing! O love to sin - ners free! Je -
 bid - ing For ev - er would I rest, In



an - gel hosts a - dore you, And trem - ble as they gaze.
 sus, all grace sup - ply - ing, O turn your face on me.
 your dear love con - fid - ing, And with your pres - ence blest.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091-1153; tr. by Henry Baker, 1821-1877
 Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; harm. by J. S. Bach, 1685-1750

Were You There



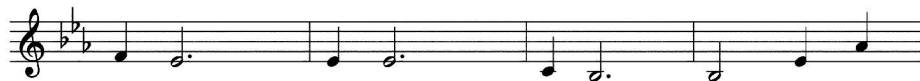
1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?
6. Were you there when they rolled the stone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



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



Oh! Some-times it caus - es me to



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



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

Text: African-American spiritual
 Tune: WERE YOU THERE, 10 10 with refrain; African-American spiritual; harm. by Robert J. Batastini, b.1942



PART III: HOLY COMMUNION

Preparation of the altar

Blessed Sacrament to the altar

Lord's Prayer

Invitation to Communion

Priest: Behold the Lamb of God...

All: Lord, I am not worthy

Distribution of Holy Communion

What Wondrous Love Is This



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



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



What won - drous love is this that caused the Lord of bliss
To God and to the Lamb who is the great I Am,
And when from death I'm free, I'll sing and joy - ful be,



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



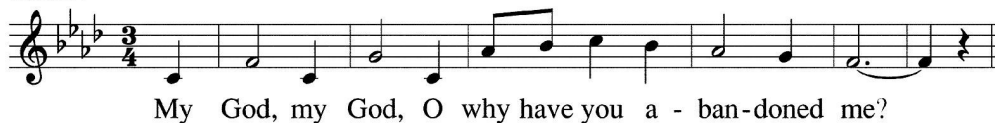
To bear the dread - ful curse for my soul?
While mil - lions join the theme, I will sing.
And through e - ter - ni - ty I'll sing on.

Text: Alexander Means, 1801-1853

Tune: WONDROUS LOVE, 12 9 12 12 9; *Southern Harmony*, 1853; harm. from *Cantate Domino*, 1980

Psalm 22: My God, My God

Refrain



Verses

1. All who see me laugh at me, they mock me and they shake their heads:
“He relied on the Lord, let the Lord be his refuge.”
2. As dogs around me, they circle me about.
Wounded me and pierced me, I can number all my bones.
3. My clothing they divided, for my garments casting lots,
O Lord, do not desert me, but hasten to my aid.
4. I will praise you to my people, and proclaim you in their midst,
O fear the Lord, my people, give glory to God’s name.

Text: Psalm 22:8-9, 17-18; 19-20; 23-24; Marty Haugen, © 1983, GIA Publications, Inc.; refrain trans. © 1969, ICEL
Music: Marty Haugen, © 1983, GIA Publications, Inc.

Reservation of the Blessed Sacrament

Prayer after Communion

Prayer over the People

Departure of Ministers in Silence

Please join us as we pray the Chaplet of Divine Mercy.

*When you depart,
please place this worship aid in the baskets provided in the
gathering space, genuflect to the Cross and depart in silence.*

*Stations of the Cross
will be prayed at 6:30pm with our adult choir.*

Tenebrae Service is at 8:30pm.

THE RESURRECTION OF THE LORD: THE EASTER VIGIL IN THE HOLY NIGHT



This is the climax of the Triduum celebration! This is the time in which the symbols, sacraments and scriptures of Catholicism are expressed to the fullest. There are no other Masses on Holy Saturday. On this very night we celebrate the glorious Resurrection and once again we sing out the “Alleluias.” Also, we celebrate the Liturgy of Baptism, when new members of the church are reborn. Others are received into the Catholic faith. This is the greatest of all feasts, the solemnity of solemnities.

“Let us chant Alleluia. ‘Death has been swallowed up in victory.’”
- St. Augustine

This night vigil is arranged in four parts:

- I. **The Service of Light** - New fire and the Paschal candle are blessed and lighted.
- II. **The Liturgy of the Word** - Scriptural stories are proclaimed, telling us of all the wonderful things God has done for us from the beginning of the world, preparing us for our redemption.
- III. **The Rite of Baptism** - The Elect are made members of our church and community, and we all renew our baptismal promises.
- IV: **The Liturgy of the Eucharist** - We are all called to the table which our Lord prepared for us by his death and resurrection.



PART I: THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

Sign of the Cross & Greeting

Blessing of the Easter Fire

Preparation of the Paschal Candle

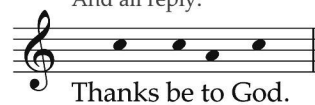
Lighting of the Paschal Candle

Procession

Deacon or Priest:



And all reply:

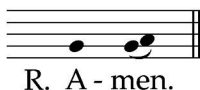


Easter Proclamation (*Exsultet*)

Minister (V): Exult, let them exult...

V: It is truly right and just... and lives and reigns for ever and ever.

All:



Please extinguish your candle.

PART II: THE LITURGY OF THE WORD

Instruction before the readings

First Reading ~

Genesis 1:1—2:2

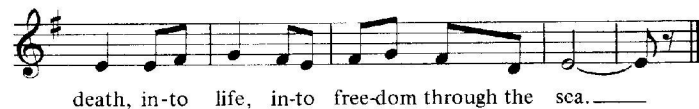
God looked at everything he had made, and he found it very good.

Responsorial Psalm ~ Psalm 104



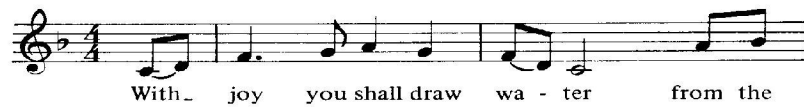
Text: Psalm 104:1, 24, 29-30, 31, 34; Paul Lisicky, © 1985, GIA Publications, Inc.; refrain trans. © 1969, ICEL
Music: Paul Lisicky, © 1985, GIA Publications, Inc.

Prayer

Second Reading**Exodus 14:15 – 15:1***The Israelites marched on dry land through the midst of the sea.***Responsorial Psalm****Exodus 15:1~6, 17~18**

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Prayer

Third Reading**Isaiah 55:1~11***Come to me that you may have life.
I will renew with you an everlasting covenant.***Responsorial Psalm****Isaiah 12:2~6**

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Prayer

Fourth Reading**Ezekiel 36:16~28***I shall sprinkle clean water upon you and I shall give you a new heart.*

Responsorial Psalm ~ Psalm 42



Text: Verses, *The Revised Grail Psalms*, © 2010, Conception Abbey and The Grail, admin. by GIA Publications, Inc.;
refrain, *Lectionary for Mass*, © 1969, 1981, 1997, ICEL.
Music: Michel Guimont, © 1994, GIA Publications, Inc.

Prayer

Gloria

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, Amen, Amen, Amen!

Collect (Opening Prayer)

Epistle

Romans 6:3-11

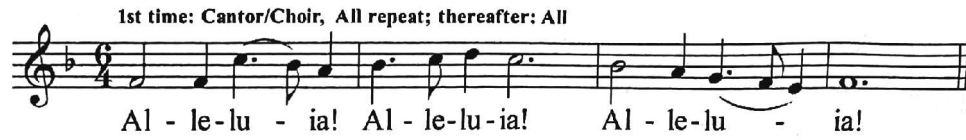
Christ raised from the dead, dies no more.

Alleluia

Repeat each time after the Priest, or cantor,



Acclamation before the Gospel:



Music © 2011, 2017, Douglas R. Spangler. All rights reserved.

Gospel

Luke 24:1-12

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the holy Gospel according to Luke.

All: Glory to you, O Lord.

(at the end of Gospel)

Priest: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Homily

PART III: BAPTISMAL LITURGY

The Rite of Baptism

Introduction of the Elect

Invitation to Prayer


Litany of the Saints

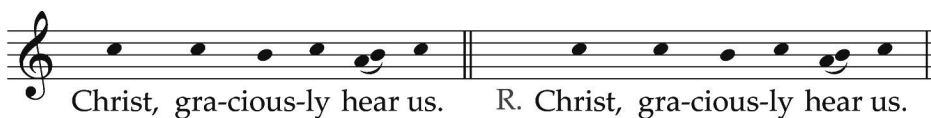
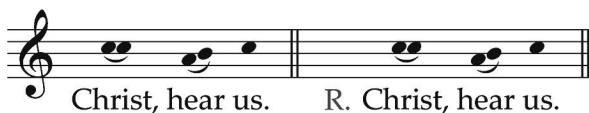
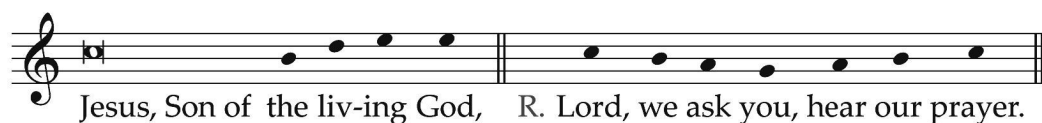
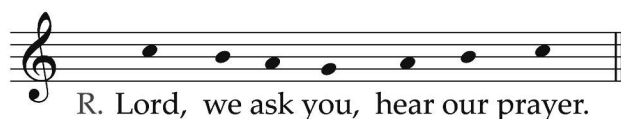
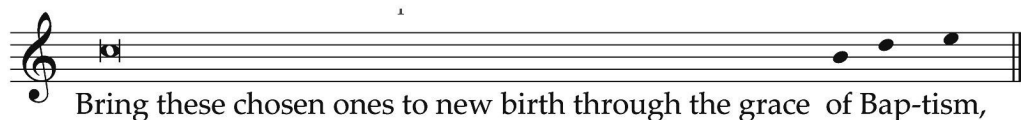
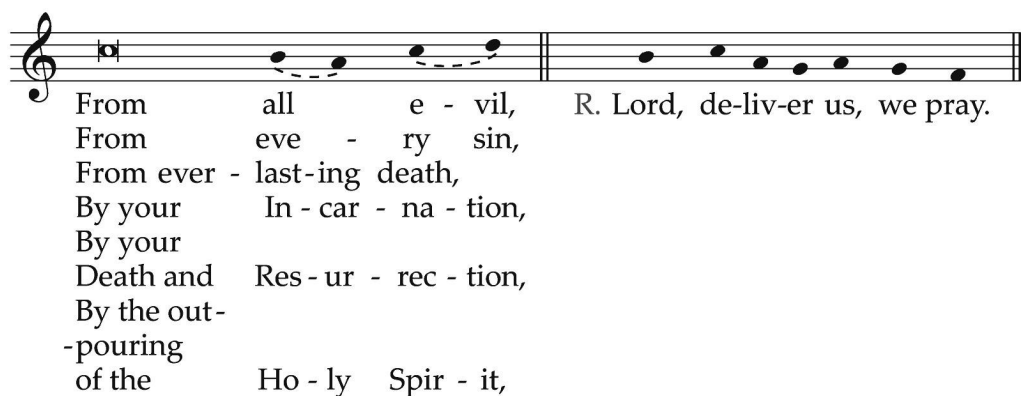
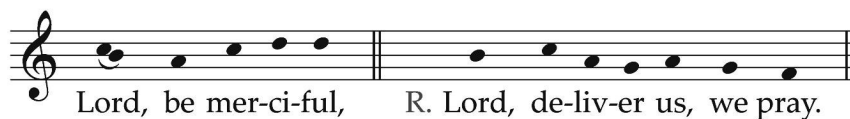



V. Lord, have mer-cy. R. Lord, have mer-cy.


V. Christ, have mer-cy. R. Christ, have mer-cy.


V. Lord, have mer-cy. R. Lord, have mer-cy.


Holy Mary, Mother of God, [] R. pray for us.
Saint Mich - ael,
Holy Angels of God, []
Saint John the Bap - tist,
Saint Jo - seph,
Saint Peter and Saint Paul, []
Saint An - drew,
Saint John, []
Saint Mary Mag - da - lene,
Saint Ste - phen,
Saint Ignatius of An - ti - och,
Saint Law - rence,
Saint Perpetua and Saint Fe - li - ci - ty,
Saint Ag - nes,
Saint Gre - go - ry,
Saint Au - gus - tine,
Saint Atha - na - sius,
Saint Bas - il,
Saint Mar - tin,
Saint Ben - e - dict,
Saint Francis and Saint Dom - i - nic,
Saint Francis Xa - vi - er,
Saint John Vi - an - ney,
Saint Catherine of Si - e - na,
Saint Teresa of Je - sus,
All holy men
and women, Saints of God, []



Blessing of Baptismal Water

Priest: O God, who by invisible power... through water and the Holy Spirit.
(the paschal candle lowered into the water.)
May the power of the Holy Spirit...into the fullness of the this font,
(the candle in the water)
so that... one God, for ever and ever.

All: Amen.

(As the candle is lifted out of the water all acclaim)



Springs of wa-ter, bless the Lord; praise and ex-alt him a-bove all for ev-er.

Text: *Roman Missal*, © 2010, ICEL

Music: *Roman Missal*, © 2010, ICEL; acc. by Ronald F. Krisman, © 2011, GIA Publications, Inc.

Renunciation of Sin and Profession of Faith

All Elect respond, **“I do.”**

Baptism

Refrain



Bless-ed be God! O Bless-ed be God! Bless-ed be God! O



Bless-ed be God! Who calls you by name! Who calls you by name!



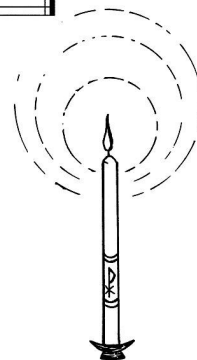
Ho-ly and cho - sen one! Ho-ly and cho - sen one!

Text: David Haas
Music: David Haas
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Explanatory Rites

Clothing with the White Garment

Presentation of a Lighted Candle



The Rite of Reception into Full Communion

Introduction of the Candidates

Invitation

Profession by Candidates

All candidates respond, **"I do."**

Act of Reception

All candidates respond, **"Thanks be to God."**

The Rite of Confirmation

Introduction of the Candidates

Invitation

Laying on of Hands

Anointing with Chrism

Lighting of the Candles of the Assembly

Renewal of Baptismal Promises

All respond, **"I do."**



Sprinkling Rite



Music: Mass of Joy and Peace, Tony E. Alonso, © 2010, GIA Publications, Inc.

Universal Prayer

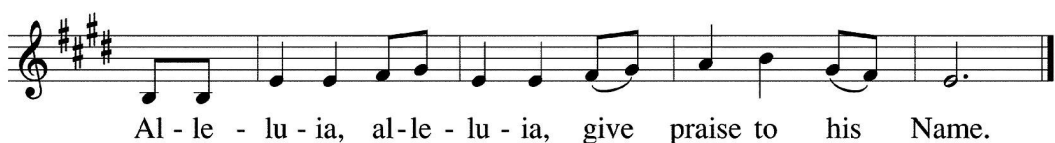
FOURTH PART: THE LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts

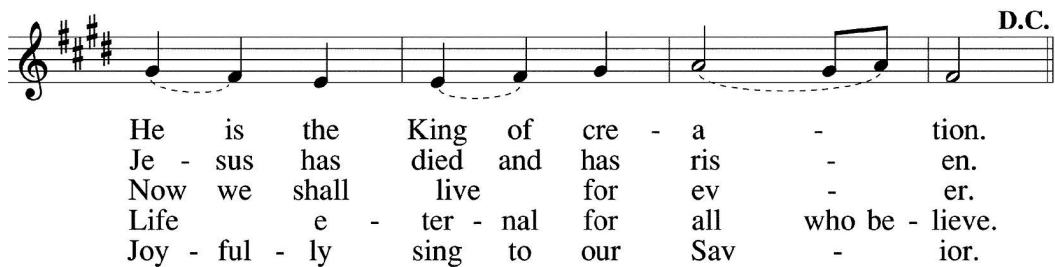
Presentation Hymn

Alleluia, Alleluia, Give Thanks

Refrain



Verses



Text: Donald Fishel, b.1950
Tune: ALLELUIA NO. 1, 8 8 with refrain; Donald Fishel, b.1950
© 1973, Word of God Music

Invitation to Prayer

Priest: Pray, my brothers and sisters...
acceptable to God, the almighty Father.
All: **May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good and the good of all his holy Church.**

Prayer over the Offerings**EUCCHARISTIC PRAYER****Preface dialogue****Sanctus**

Holy, Holy, Holy Lord God of Hosts.
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest. Hosanna in the highest.

Memorial Acclamation

When we eat this bread and drink this cup
we proclaim your death, O Lord
Until you come again

Amen

Amen, Amen, Amen
Amen, Amen, Amen

COMMUNION RITE**Lord's Prayer****Rite of Peace****Breaking of the Bread**

Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: dona nobbis pacem.

Invitation to Communion

Priest: Behold the Lamb of God...Blessed are those called to the supper
of the Lamb.
All: **Lord, I am not worthy that you should enter under my roof,
but only say the word and my soul shall be healed.**

Communion Hymn and Procession

Alleluia! Sing to Jesus



1. Al - le - lu - ia! sing to Je - sus! His the
2. Al - le - lu - ia! not as or - phans Are we
3. Al - le - lu - ia! Bread of An - gels, Here on
4. Al - le - lu - ia! King e - ter - nal, You the

scep - ter, his the throne; Al - le - lu - ia!
left in sor - row now; Al - le - lu - ia!
earth our food, our stay! Al - le - lu - ia!
Lord of lords we own; Al - le - lu - ia!

his the tri - umph, His the vic - to - ry a - lone;
he is near us, Faith be-lieves, nor ques - tions how:
here the sin - ful Flee to you from day to day:
born of Mar - y, Earth your foot - stool, heav'n your throne:

Hark! the songs of peace - ful Zi - on Thun - der
Though the cloud from sight re - ceived him, When the
In - ter - ces - sor, friend of sin - ners, Earth's re -
You, with - in the veil, have en - tered, Robed in

like a might - y flood; Je - sus out of
for - ty days were o'er, Shall our hearts for -
deem - er, plead for me, Where the songs of
flesh, our great high priest; Here on earth both

ev - 'ry na - tion Has re - deemed us by his blood.
get his prom - ise, "I am with you ev - er - more?"
all the sin - less Sweep a - cross the crys - tal sea.
priest and vic - tim In the eu - cha - ris - tic feast.

Text: Revelation 5:9; William C. Dix, 1837-1898
Tune: HYFRYDOL, 8 7 8 7 D; Rowland H. Prichard, 1811-1887

Easter Alleluia

Refrain



Verses



1. Glo - ry to God who does won - drous things, Let all the
2. See how sal - va - tion for all has been won, Up from the
3. Now in our pres - ence the Lord will ap - pear, Shine in the
4. Call us, Good Shep - herd, we lis - ten for you, Want - ing to
5. Lord, we are o - pen to all that you say, Read - y to
6. If we have love, then we dwell in the Lord, God will pro -



peo - ple	God's	prais-es	now	sing,	All	of	cre - a - tion	in
grave	our	new	life	has	Life	now	per - fect - ed	in
fac - es	of		all	of	Fill	us	with	joy
			all	of			and	cast
see	you		all	that	We	would	the	gate
			all	that			of	sal -
lis - ten	and		fol - low	your	You	are	the	pot - ter
				way,			and	
tect	us	from	fire	and	Fill	us	with	love
				sword,			and	the

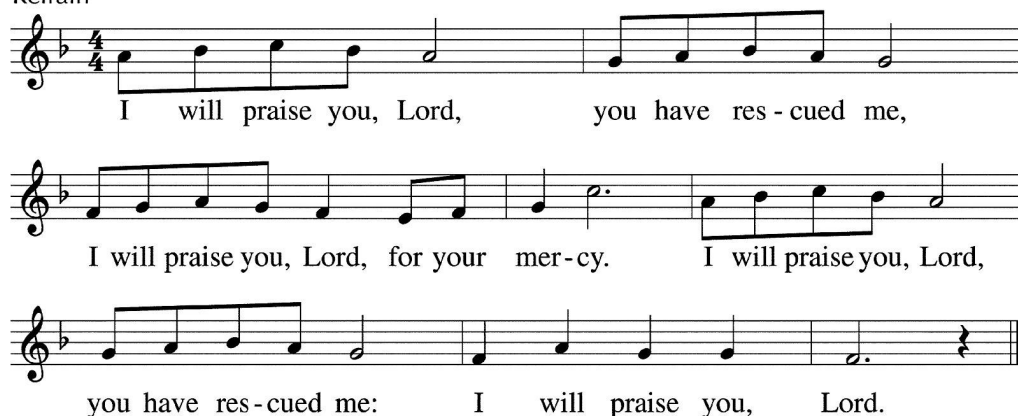


splen - dor	shall	ring:	
Je - sus,	the	Son:	
out all	our	fear:	
<u>va - tion</u>	pass	through:	Al - le - lu - ia!
we are	the	clay:	
peace of	his	word:	

Text: Marty Haugen, b.1950
Tune: O FILII ET FILIAE; 10 10 10 with alleluias, adapt. by Marty Haugen, b.1950
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Psalm 30: I Will Praise You, Lord

Refrain



I will praise you, Lord, you have res - cued me,
I will praise you, Lord, for your mer - cy. I will praise you, Lord,
you have res - cued me: I will praise you, Lord.

Verses

1. I will praise you, Lord, you have rescued me
and have not let my enemies rejoice over me.
O Lord, you have raised my soul from the dead,
restored me to life from those who sink into the grave.
2. Sing psalms to the Lord, you who love him,
give thanks to his holy name.
His anger lasts but a moment; his favor through life.
At night there are tears, but joy comes with dawn.
3. The Lord listened and had pity.
The Lord came to my help.
For me you have changed my mourning into dancing;
O Lord my God, I will thank you for ever.

Text: Psalm 30:2, 4, 5-6, 11-13; © 1963, The Grail, GIA Publications, Inc., agent; refrain, Paul Inwood, © 1985
Music: Paul Inwood, © 1985
Published by OCP Publications

Prayer After Communion

CONCLUDING RITE

Announcement

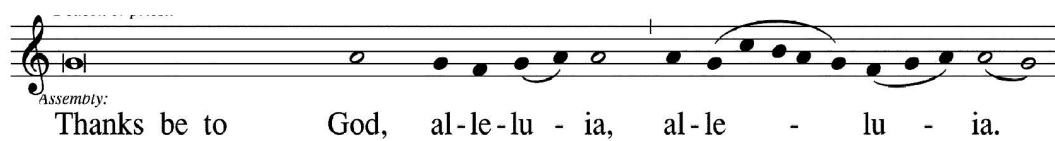
Greeting

Solemn Blessing

Dismissal

Priest (or Deacon): Go forth, the Mass is ended, alleluia, alleluia.
or Go in peace. Alleluia, alleluia.

All:



Recessional Hymn

Sing with All the Saints in Glory /

The musical score is written for a single melodic line in G major (one sharp) and common time. It consists of five staves of music. The lyrics are arranged in three columns, with the first two columns aligned under the first staff and the third column aligned under the second staff. The lyrics are as follows:

1. Sing with all the saints in glo - ry, Sing the res - ur -
2. O 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

rec - tion song! Death and sor - row, earth's dark sto - ry,
yet per - ceived! Ho - liest hearts, for a - ges plead - ing,
once was dead. Shout with joy, O death - less voic - es!

To the for - mer days be - long. All a - round the
Nev - er that full joy con - ceived. God has prom - ised,
Child of God, lift up your head! Pa - tri - archs from

clouds are break - ing, Soon the storms of time shall cease; In God's
Christ pre - pares it, There on high our wel - come waits. Ev - 'ry
dis - tant a - ges, Saints all long - ing for their heav'n, Proph - ets,

like - ness we a - wak - en, Know - ing ev - er - last - ing peace.
hum - ble spir - it shares it; Christ has passed the e - ter - nal gates.
psalm - ists, seers, and sag - es, All a - wait the glo - ry giv'n.

**Church of the Holy Family
Grand Blanc, Michigan**

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