

CRED[⊕]

H Y M N A L

REVISED FIRST EDITION

WITH LECTIONARY



INTERNATIONAL LITURGY PUBLICATIONS
NASHVILLE, TN

PREFACE

From generation to generation, music has held a preeminent and powerful place in the gathering of believers. Since 1977, International Liturgy Publications has been publishing sacred music for worship and prayer. Throughout the years, ten guiding principles have remained at the heart of our planning:

1. The God Who formed us has compromised nothing in His love for us, and is worthy of no less than the highest and best that we have to offer.
2. The most important musical instrument in our prayer and divine worship is the singing congregation.
3. Old is not bad, simply because it is old; new is not better, simply because it is new. Our timeless deposit of faith is richer and invigorated through the prudent blending of old treasures and new gems.
4. Families grow in love of God and one another through shared prayer. Resources for divine worship must involve and speak to all ages to encourage family experiences of faith, drawing us into an indelible wisdom that forms and informs every generation.
5. Our music and our prayer must speak the clear and explicit theology of our Catholic faith. Those who try to be everything to everyone speak to no one.
6. Our linguistic conventions must honor God. We cannot weaken the language of God in the name of “inclusivity.” Although ILP is committed to horizontal sensitivity, we will not tamper with Trinitarian theology. We will make all references to God evident by the capitalization of divine pronouns.
7. Music is the language of the heart and the voice of the spirit. We must publish hymns, songs, psalms and ritual music that resonate within the minds, hearts and memories of those who sing them; for, wherever these melodies live, so their message will grow.
8. Texts and melodies must foster the sacramental journey of each believer, drawing on the wealth of Scripture, the depth of tradition and the unspeakable beauty of ritual.
9. Music must be published in a key that everyone can sing.

10. There need not be a language war between the vernacular and the Vulgate. While enjoying the accessibility of English, we can continue to be enriched by the use of Latin and other languages.

With these principles informing our every decision, ILP is honored to present the *Credo Hymnal*. Filling a great need within the Church today, the *Credo Hymnal* is a traditional compilation that provides a wealth of sacred music while respecting the hermeneutic of continuity by including time-honored works and new, well-crafted compositions from within the last century.

Input from scholars, theologians, liturgists, hymnologists and presbyters during several years of compilation and editing has rendered the *Credo Hymnal* a treasury of traditional hymns, songs, psalms and Mass settings.

After compiling a base of timeless public domain hymns and chants that span seventeen centuries, ILP’s editorial team carefully selected must-have titles from other publishers, including GIA, OCP, WLP, Hope, Oxford, Abingdon and eleven others.

With the *Credo Hymnal*, Catholics can at last benefit from a universal experience of substantive sacred music in divine worship from parish to parish. Additionally, no other hymnal offers such a wealth of traditionally-styled musical settings for conforming psalm texts as found in the *Lectionary for Mass*, thus enriching our ongoing experience of the Liturgy of the Word.

We give thanks to many who have made this hymnal possible: the enormously talented authors, composers and arrangers that created the contents, the tireless engravers and editors that painstakingly and meticulously scrutinized every detail of every musical work, those who licensed the titles herein, and the designers and technicians that carefully crafted these books.

International Liturgy Publications (ILP) is honored to bring you the *Credo Hymnal*. May the Word, chant, hymns, songs, psalms and canticles that reside within these pages resound always on our lips, within our hearts and through our lives.

VINCE AMBROSETTI
Publisher, ILP

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| | | | |
|-----|----------------|-----|---|
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GUIDELINES FOR THE RECEPTION OF COMMUNION

FOR CATHOLICS

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

FOR OUR FELLOW CHRISTIANS

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

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

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

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

THE ORDER OF MASS

INTRODUCTORY RITES

ENTRANCE

All stand.

When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

GREETING

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:
In the name of the Father, and of the Son, and of the Holy Spirit.

The People respond: **Amen.**



A - men.

Then the Priest greets the people saying:

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or: Grace to you and peace from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

If a Bishop: Peace be with you.

The people reply: **And with your spirit.**



And with your spir - it.

RITE OF BLESSING AND SPRINKLING OF WATER

On Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism (see “Rite for the Blessing and Sprinkling of Water” on page 37).

PENITENTIAL ACT

The Priest invites the faithful to the Penitential Act, saying:
Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

OPTION 1

After brief silence, all recite the general confession:

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

And, striking their breast, they say:
through my fault, through my fault,
through my most grievous fault;

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

OPTION 2

After a brief silence, the Priest says: Have mercy on us, O Lord.
The people: For we have sinned against you.



For we have sinned a - gainst you.

Priest: Show us, O Lord, your mercy.
The people: And grant us your salvation.



And grant us your sal - va - tion.

EUCHARISTIC PRAYER I (THE ROMAN CANON)

All kneel.

The Priest says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless ☩ these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant *N.* our Pope
and *N.* our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Remember, Lord, your servants *M* and *N*,
and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
☩ and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)

and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

PROPER FORMS OF THE COMMUNICANTES

On the Nativity of the Lord and throughout the Octave:

Celebrating the most sacred night (day)
on which blessed Mary the immaculate Virgin
brought forth the Savior for this world,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On the Epiphany of the Lord:

Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body, truly sharing our flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

From the Mass of the Easter Vigil until the Second Sunday of Easter:

Celebrating the most sacred night (day)
of the Resurrection of our Lord Jesus Christ in the flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On the Ascension of the Lord:

Celebrating the most sacred day
on which your Only Begotten Son, our Lord,
placed at the right hand of your glory
our weak human nature,
which he had united to himself,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On Pentecost Sunday:

Celebrating the most sacred day of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues of fire,
and in communion with those whose memory we venerate,

COMMUNION RITE

THE LORD'S PRAYER

All stand.

The Priest then sings or says:

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

All continue:

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

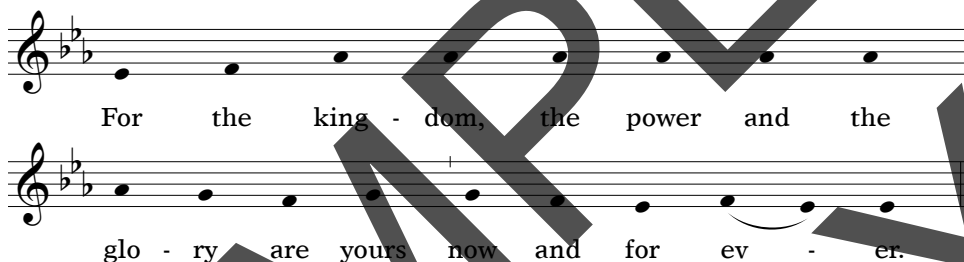
Our Fa - ther, who art in heav - en, hal - lowed be thy name;
thy king - dom come, thy will be done on earth as it
is in heav - en. Give us this day our dai - ly bread,
and for - give us our tres - pass - es, as we for - give
those who tres - pass a - gainst us; and lead us not in - to
temp - ta - tion, but de - liv - er us from e - vil.

The Priest continues, singing or saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

The people conclude the prayer, acclaiming:

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



SIGN OF PEACE

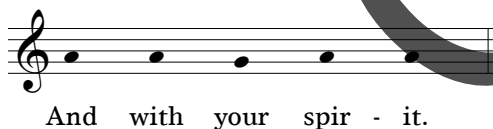
Then the Priest says:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

The people: Amen.

The Priest adds: The peace of the Lord be with you always.

The people: And with your spirit.



Then the Deacon, or the Priest, adds: Let us offer each other the sign of peace.

All offer one another a sign that expresses peace, communion, and charity.

RITE FOR THE BLESSING AND SPRINKLING OF WATER

On Sundays, especially in Easter Time, the blessing and sprinkling of water as a memorial of Baptism may take place from time to time in all churches and chapels, even in Masses anticipated on Saturday evenings.

If this rite is celebrated during Mass, it takes the place of the usual Penitential Act at the beginning of Mass.

After the greeting, the Priest stands at his chair and faces the people. With a vessel containing the water to be blessed before him, he calls upon the people to pray, saying:

Dear brethren (brothers and sisters),
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled on us
as a memorial of our Baptism.
May he help us by his grace
to remain faithful to the Spirit we have received.

And after a brief pause for silence, he continues:

Almighty ever-living God,
who willed that through water,
the fountain of life and the source of purification,
even souls should be cleansed
and receive the gift of eternal life;
be pleased, we pray, to ✠ bless this water,
by which we seek protection on this your day, O Lord.
Renew the living spring of your grace within us
and grant that by this water we may be defended
from all ills of spirit and body,
and so approach you with hearts made clean
and worthily receive your salvation.
Through Christ our Lord.

R Amen.

Or: Almighty Lord and God,
who are the source and origin of all life,
whether of body or soul,
we ask you to ✠ bless this water,
which we use in confidence
to implore forgiveness for our sins
and to obtain the protection of your grace

against all illness and every snare of the enemy.
 Grant, O Lord, in your mercy,
 that living waters may always spring up for our salvation,
 and so may we approach you with a pure heart
 and avoid all danger to body and soul.
 Through Christ our Lord.

R Amen.

Or, during Easter Time:

Lord our God,
 in your mercy be present to your people's prayers,
 and, for us who recall the wondrous work of our creation
 and the still greater work of our redemption,
 graciously ✠ bless this water.

For you created water to make the fields fruitful
 and to refresh and cleanse our bodies.

You also made water the instrument of your mercy:
 for through water you freed your people from slavery
 and quenched their thirst in the desert;
 through water the Prophets proclaimed the new covenant
 you were to enter upon with the human race;
 and last of all

through water, which Christ made holy in the Jordan,
 you have renewed our corrupted nature
 in the bath of regeneration.

Therefore, may this water be for us
 a memorial of the Baptism we have received,
 and grant that we may share
 in the gladness of our brothers and sisters
 who at Easter have received their Baptism.

Through Christ our Lord.

R Amen.

Where the circumstances of the place or the custom of the people suggest that the mixing of salt be preserved in the blessing of water, the Priest may bless salt, saying:

We humbly ask you, almighty God:
 be pleased in your faithful love to bless ✠ this salt
 you have created,
 for it was you who commanded the prophet Elisha
 to cast salt into water,
 that impure water might be purified.
 Grant, O Lord, we pray,
 that, wherever this mixture of salt and water is sprinkled,
 every attack of the enemy may be repulsed
 and your Holy Spirit may be present

RITE OF DISTRIBUTING HOLY COMMUNION OUTSIDE MASS

This rite is to be used chiefly when Mass cannot be celebrated.

INTRODUCTORY RITES

All stand and an appropriate chant may be sung.

GREETING

If a Priest or Deacon:

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or: Grace to you and peace from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

If a Bishop: Peace be with you.

R And with your spirit.

If a lay minister:

Brothers and sisters,
the Lord invites us to his table
to share in the body of Christ:
bless him for his goodness.

R Blessed be God for ever.

PENITENTIAL ACT

The minister invites the faithful to recall their sins and to repent:

My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.

After brief silent reflection, all say:

I confess to almighty God

and to you, my brothers and sisters,

that I have greatly sinned

in my thoughts and in my words,

in what I have done and in what I have failed to do,

(And striking their breast, they say:)

through my fault, through my fault,

through my most grievous fault;

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

The minister concludes:

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

R Amen.

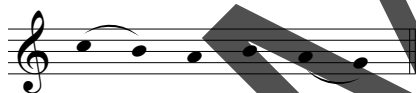
LITURGY OF THE WORD

The Liturgy of the Word takes place as at Mass. Texts are chosen for the occasion either from the Mass of the day or from the votive Masses of the Holy Eucharist or the Precious Blood. There may be one or more readings, the first being followed by a psalm or some other chant or by a period of silent prayer.

UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL)

A suitable set of biddings may be chosen and said by the minister, to which the faithful reply:

R Lord, hear our prayer. or: R Lord, have mercy.



Lord, hear our prayer.

or:



Lord, have mer - cy.

HOLY COMMUNION

THE LORD'S PRAYER

The celebrant invites those present to pray the Our Father in these or similar words:
Let us pray with confidence to the Father in the words our Savior gave us.

All pray together:

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

SIGN OF PEACE

The Priest or Deacon says:

Lord Jesus Christ,
who said to your Apostles:

EUCCHARISTIC EXPOSITION AND BENEDICTION

EXPOSITION

The Order for Solemn Exposition of the Holy Eucharist provides several settings for the Liturgy of the Hours and two Eucharistic Services of Prayer and Praise. This liturgy in its various forms is designed to “acknowledge Christ’s marvelous presence in the sacrament and invites us to the spiritual union with Him that culminates in sacramental communion.”

As the Priest, Deacon or other minister prepares the Holy Eucharist for adoration, O Salutaris Hostia (hymn 697, 701, or 709) or another suitable chant is sung.

*O Salutaris Hóstia
Quae caeli pandis óstium,
Bella premunt hostília
Da robur, fer auxílium.*

*Uni trinóque Dómino
Sit sempitérna glória:
Qui vitam sine término
Nobis donet in pátria.*

Amén.

O Saving Victim, open wide
The gate of heaven to man below,
Our foes press on from every side;
Thine aid supply, Thy strength
bestow.

To Thy great Name be endless
praise
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with Thee.

Amen.

ADORATION

During the exposition there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord. To encourage a prayerful spirit, there should be readings from Scripture with a brief homily or exhortations to develop a better understanding of the Eucharistic mystery. It is also desirable for the people to respond to the word of God by singing and to spend some periods of time in religious silence. Part of the liturgy of the hours, especially the principal hours, may be celebrated before the Blessed Sacrament, when there is a lengthy period of exposition.

BENEDICTION

Toward the end of the exposition the Priest or Deacon goes to the altar, genuflects, and kneels. Meanwhile, *Tantum Ergo Sacramentum* (hymn 704 or 710) or another Eucharistic song is sung.

*Tantum ergo Sacramentum
Venerémur cernui:
Et antiquum documentum
Novo cedat rítui:
Praestet fides supplementum
Sénsuum deféctui.*

*Genitóri Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio.*

Amén.

Down in adoration falling
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
By salvation, honor, blessing,
Might and endless majesty.

Amen.

At the end of the hymn, the following dialogue is said:

V You have given them bread from heaven. (During Easter Time: Alleluia.)

R Having within it all sweetness. (During Easter Time: Alleluia.)

Then the minister rises and says or sings: Let us pray.

After a brief period of silence, the minister continues in these or similar words:

Lord Jesus Christ,
you gave us the eucharist
as the memorial of your suffering and death.
May our worship of this Sacrament of your body and blood
help us to experience the salvation you won for us
and the peace of the kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever.

R Amen.

After the prayer the priest or deacon makes the sign of the cross over the people with the monstrance or ciborium, in silence.

REPOSITION

As the Priest, Deacon or other minister places the Holy Eucharist in the tabernacle, the people may pray the Divine Praises or sing a suitable hymn.

THE DIVINE PRAISES

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be His most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

DIVINAS LAUDES

Benedíctus Deus.

Benedíctum Nomen Sanctum eius.

Benedíctus Iesus Christus, verus Deus et verus homo.

Benedíctum Nomen Iesu.

Benedíctum Cor eius sacratissimum.

Benedíctus Sanguis eius pretiosissimus.

Benedíctus Iesus in sanctíssimo altáris Sacraménto.

Benedíctus Sanctus Spíritus, Paráclitus.

Benedícta excélsa Mater Dei, María sanctíssima.

Benedícta sancta eius et Immaculáta Concéptio.

Benedícta eius gloriósa Assúptio.

Benedíctum nomen Mariæ, Virginis et Matris.

Benedíctus sanctus Ioseph, eius castíssimus Sponsus.

Benedíctus Deus in Ángelis suis, et in Sanctis suis. Amen.

As the celebrant leaves, Holy God, We Praise Thy Name (hymn 432), Te Deum Laudamus (hymn 648 or 646), or another suitable hymn of praise may be sung.

MASS OF SAINT FRANCIS

KYRIE

Cantor: *All:*

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

Cantor: *All:*

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

Cantor: *All:*

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

Music: *Mass of Saint Francis*, Laura Lea Duckworth, b.1951; © 2011, International Liturgy Publications

GLORIA

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

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

bles - 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.

Come, Enter Our Hearts



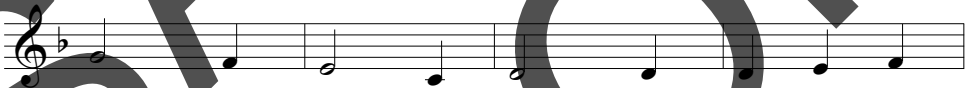
1. Come in - to our lives, O come, Lord of
 2. We wait for the love Your pres - ence will
 3. Come, teach us to live; come, show us the
 4. We come bear - ing gifts to wel - come this
 5. Come in - to our lives, O come, Lord of



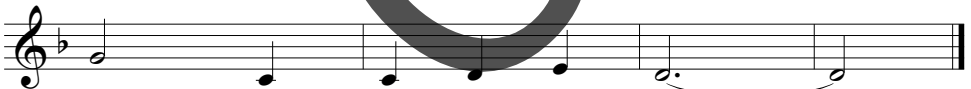
Light. It's lone - ly and dark on this
 bring, The depth of the Fa - ther's great
 way. We wel - come Your Word; come, teach us
 child. Our Sav - ior, Re - deem - er, so
 Light. It's lone - ly and dark on this



cold win - ter's night. Come save us from
 love, we now sing: Come free us from
 how we should pray. Come con - quer the
 meek and so mild. Come heal all our
 cold win - ter's night. Come save us from



sin, Em - man - u - el. Come, en - ter our
 death, Em - man - u - el. Come, en - ter our
 night, Em - man - u - el. Come, en - ter our
 ills, Em - man - u - el. Come, en - ter our
 sin, Em - man - u - el. Come, en - ter our



hearts; with - in us here dwell.
 hearts; with - in us here dwell.
 hearts; with - in us here dwell.
 hearts; with - in us here dwell.
 hearts; with - in us here dwell.

90

Emmanuel

Verses



1. A vir - gin shall bring forth a first - born
 2. Un - to you this day shall be born a
 3. A child who was born of such low - ly
 4. All na - tions stand read - y to greet His



son, con - ceived by the Spir - it of God.
 king, the light for a world full of dark.
 state, wrapped on - ly in swad - dling clothes.
 face, a vig - il we keep for His birth.



He shall save all His peo - ple, and
 He shall be our sal - va - tion, and
 Kings shall pause to be - hold His sight, all
 He shall be filled with wis - dom, and



die, our ran - som for sin.
 so His name shall be Je - sus.
 knees shall bend at His name,
 reign His peo - ple with love.

Refrain



Em - man - u - el, Em - man - u - el,



come and live in our midst; Em - man - u - el, Em -



man - u - el, come make Your home in our hearts.

92

His Name Will Be Called

1. The peo-ple who walked in dark-ness have seen a great
 2. We who walked in dark-ness have seen a great

light.
 light.

The peo-ple who dwelt in a
 We who dwelt in a

dark-ened land, on them light has shined. For
 dark-ened land, on us light has shined.

un - to us a Child is born, un - to us a Son is giv-en.

He will reign up-on the earth. He will reign in the

heav-ens. And His Name will be called "Won-der-ful," His

Name will be called "Coun-se-lor." His Name will be called

1.
 "Might - y God, Ev-er-last-ing Fa-ther, Prince of Peace."

2.
 Peace." Ev-ery val-ley will be lift-ed up, Ev-ery

moun-tain and hill be made low, Make straight in the des-ert a
 high-way for our God. And His Name will be called
 "Won-derful," His Name will be called "Coun-se-lor." His
 Name will be called "Might-y God, Ev-er-last-ing Fa-ther, Prince of
 1. Peace." And His 2. Peace. Ev-er-last-ing Fa-ther, Prince of
 Peace, Ev-er-last-ing Fa-ther, Prince of Peace."

Text: Isaiah 9:2; 40:3,4; adapt. by Roger Holtz, b.1950
 Music: Roger Holtz, b.1950
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Come, Lord Jesus

93

Come, Lord Je - sus, mar - a - nath - a,
 come, Lord, be with us.

Text: Ann Timmons, b.1961
 Music: *Ora Cantata*; Ann Timmons, b.1961
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God With Us, Emmanuel

95

Verses



1. We sing, Em-man - u - el, Thy praise, Thou Prince of
 2. For this be - fore the world was made; So ma - ny
 3. Now you are here, Em-man - u - el. In low - ly
 4. Now will I sing Thy prais - es here, With joy - ful



Life and Fount of Grace; The Flower of
 hearts have watched and prayed. The pat - ri -
 man - ger Thou dost dwell. Thou mak - ing
 spir - it year to year. And when we



Heaven and Star of Morn, Thou Lord of
 archs' and pro - phets' throng For Thee have
 all things great and small. So poor Thou
 reck - on years no more, May I in



1.
 lords, Thou Vir - gin born.
 hoped and wait - ed
 art yet cloth - est
 heaven Thy name a -



2., 3., 4. Refrain
 long. Em-man - u - el, Em-man - u - el. God with
 all.
 dore.



us, Em-man - u - el. Thou Flower of Heaven and Star of



Morn, Je-sus the Christ, our Lord is born.

Text: Isaiah 9:6; Paul Gerhardt, 1607-1676; adapted by Jim Cowan, b.1952

Music: Jim Cowan, b.1952

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196

My God, My God

Refrain

My God, my God, why have You a -

ban - doned me? My me?

Verses

1. All who see me scoff at me; they

2. Man - y dogs en - cir - cle me; a -

3. For my ves - ture, they cast lots; my

4. I will praise You, Lord, my God, to

mock me with their lips. They

round me are my foes. But

gar - ments they di - vide. '7

all who hear pro - claim: 'But

shake their heads: 'He re - lied on God; let

They have pierced both my hands and feet; my

You, O Lord, be not far from me; my

all who fear God give glo - ry to His

God de - liv - er him."

bones: I count them all.

help, be at my side.

name from age to age."

to Refrain

Text: Psalm 22; Steve Harmon, b.1958, and Vince Ambrosetti, b.1956

Music: Steve Harmon, b.1958, and Vince Ambrosetti, b.1956

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Isaiah 53

197

Verses



1. Who would be - lieve what we have heard;
 2. No state - li - ness a - bout Him;
 3. 7 Pierced for our of - fen - ses;
 4. 7 Like a lamb at slaugh - ter;
 5. A grave a - mong the wick - ed,



to whom was it re - vealed?
 His looks would not ap - peal.
 7 crushed be - neath our sins;
 7 He was led a - way.
 though He had done no wrong;



He grew up like a sap - ling,
 7 Men would hide their fac - es;
 7 from Him we had wan - dered;
 7 Marred be - yond re - sem - blance,
 He gave His life as ran - som



like a shoot in bar - ren land.
 7 He car - ried no es - teem.
 7 in Him we were healed.
 7 He o - pened not His mouth.
 7 and par - doned all our sin.

Refrain



But kings shall stand speech - less; all na - tions shall



bend.

My ser - vant shall pros - per;



ex - alt - ed He shall stand.

266

O Sea of Light, Blest Trinity



1. O Sea of Light, Blest Trin - i - ty, Im -
 2. By flood - ing me with gra - cious light, You
 3. My soul be - comes as drunk with wine When
 4. My pow - er, wis - dom, and my will Were
 5. "I AM WHO AM, and you are not," I



mers - ing me in char - i - ty, I
 lift my soul from e - vil's night. Dis -
 pond - ering long Your light di - vine. The
 made by You for You to fill. So
 praise You for this truth You taught. Blest



thank You for the rag - ing fire That
 pel the clouds of self - ish love, And
 more I drink from this deep sea, The
 on this day I ask for this: Sub -
 Trin - i - ty, from heav - en's height, How



burns in me of love's de - sire.
 set my sight on life a - bove.
 more I thirst for light in me.
 merge me in Your bright a - byss.
 low You reach to give me light!

O Worship the King

275

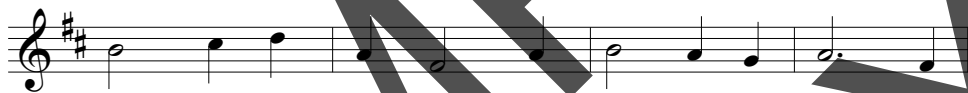
Verses



1. O wor - ship the King, all glo - rious a - bove. O
 2. Ye ser - vants of God, Your Mas - ter pro - claim, and
 3. Then let us a - dore, and give Him His right, all



grate - ful - ly sing, His power and His love. Our
 pub - lish a - broad, His won - der - ful Name; The
 glo - ry and power, all wis - dom and might; all



Shield and De - fend - er, the An - cient of Days, pa -
 Name all vic - to - rious, of Je - sus ex - tol. His
 hon - or and bless - ing, with an - gels a - bove, and



vil - ioned in splen - dor, and gird - ed with praise.
 king - dom is glo - rious, He rules o - ver all.
 thanks nev - er ceas - ing, and in - fi - nite love.

Refrain



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



Mak - er, De - fend - er, Re - deem - er and King.

Text: st.1, Robert Grant, 1779-1838; sts. 2, 3, Charles Wesley, 1707-1788; refrain, Jim Cowan, b.1952

Music: Jim Cowan, b.1952

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ADVENT



FIRST SUNDAY OF ADVENT

Entrance Antiphon *cf. Ps 25 (24): 1–3* To you, I lift up my soul, O my God. ■ In you, I have trusted; let me not be put to shame. ■ Nor let my enemies exult over me; ■ and let none who hope in you be put to shame.

First Reading *Is 2: 1–5*

This is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem.

In days to come,
the mountain of the LORD's house
shall be established as the highest mountain
and raised above the hills.

All nations shall stream toward it;
many peoples shall come and say:

“Come, let us climb the LORD's mountain,
to the house of the God of Jacob,
that he may instruct us in his ways,
and we may walk in his paths.”

For from Zion shall go forth instruction,
and the word of the LORD from Jerusalem.

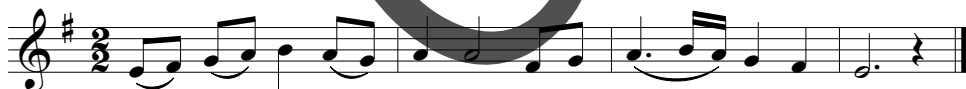
He shall judge between the nations,
and impose terms on many peoples.

They shall beat their swords into plowshares
and their spears into pruning hooks;
one nation shall not raise the sword against another,
nor shall they train for war again.

O house of Jacob, come,
let us walk in the light of the LORD!

Responsorial Psalm *Ps 122: 1–2, 3–4, 4–5, 6–7, 8–9*

Brian J. Nelson



Let us go re - joicing to the house of the Lord.

I rejoiced because they said to me,

“We will go up to the house of the LORD.”

And now we have set foot

within your gates, O Jerusalem. R'

Jerusalem, built as a city
with compact unity.
To it the tribes go up,
the tribes of the LORD. R'

According to the decree for Israel,
to give thanks to the name of the LORD.
In it are set up judgment seats,
seats for the house of David. R'

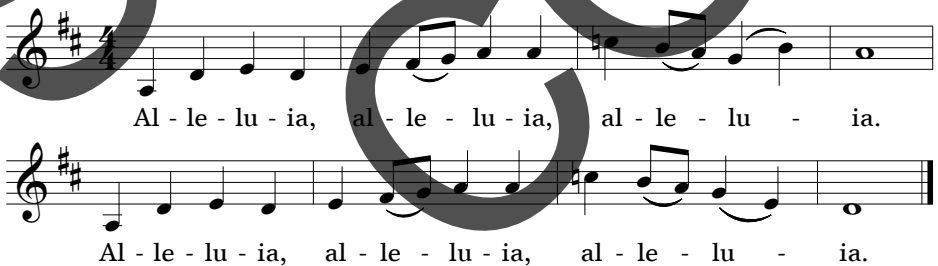
Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls,
prosperity in your buildings. R'

Because of my brothers and friends
I will say, "Peace be within you!"
Because of the house of the LORD, our God,
I will pray for your good. R'

Second Reading *Rom 13: 11–14* Brothers and sisters: You know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and lust, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

Alleluia *cf. Ps 85: 8*

Joe Higginbotham



Show us, Lord, your love; / and grant us your salvation. **Alleluia, alleluia.**

Gospel *Mt 24: 37–44* Jesus said to his disciples: "As it was in the days of Noah, so it will be at the coming of the Son of Man. In those days before the flood, they were

CHRISTMAS TIME

† A

THE NATIVITY OF THE LORD

At the Vigil Mass

Entrance Antiphon *cf. Ex 16: 6–7* Today you will know that the Lord will come, and he will save us, ■ and in the morning you will see his glory.

First Reading *Is 62: 1–5*

For Zion's sake I will not be silent,
for Jerusalem's sake I will not be quiet,
until her vindication shines forth like the dawn
and her victory like a burning torch.

Nations shall behold your vindication,
and all the kings your glory;
you shall be called by a new name
pronounced by the mouth of the LORD.
You shall be a glorious crown in the hand of the LORD,
a royal diadem held by your God.
No more shall people call you "Forsaken,"
or your land "Desolate,"
but you shall be called "My Delight,"
and your land "Espoused."
For the LORD delights in you
and makes your land his spouse.
As a young man marries a virgin,
your Builder shall marry you;
and as a bridegroom rejoices in his bride
so shall your God rejoice in you.

Responsorial Psalm *Ps 89: 4–5, 16–17, 27, 29*

Joe Higginbotham

For ev - er I will sing the good-ness of the Lord.

I have made a covenant with my chosen one,
I have sworn to David my servant:

Forever will I confirm your posterity
and establish your throne for all generations. *R*

Blessed the people who know the joyful shout;
in the light of your countenance, O LORD, they walk.
At your name they rejoice all the day,
and through your justice they are exalted. *R*

He shall say of me, “You are my father,
my God, the rock, my savior.”
Forever I will maintain my kindness toward him,
and my covenant with him stands firm. *R*

Second Reading *Acts 13: 16–17, 22–25* When Paul reached Antioch in Pisidia and entered the synagogue, he stood up, motioned with his hand, and said, “Fellow Israelites and you others who are God-fearing, listen. The God of this people Israel chose our ancestors and exalted the people during their sojourn in the land of Egypt. With uplifted arm he led them out of it. Then he removed Saul and raised up David as king; of him he testified, ‘I have found David, son of Jesse, a man after my own heart; he will carry out my every wish.’ From this man’s descendants God, according to his promise, has brought to Israel a savior, Jesus. John heralded his coming by proclaiming a baptism of repentance to all the people of Israel; and as John was completing his course, he would say, ‘What do you suppose that I am? I am not he. Behold, one is coming after me; I am not worthy to unfasten the sandals of his feet.’”

Alleluia

Jim Hughes



Tomorrow the wickedness of the earth will be destroyed; the Savior of the world will reign over us. **Alleluia, alleluia.**

Gospel *Mt 1: 1–25 or 1: 18–25* The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, Jesse the father of David the king.

LENT



ASH WEDNESDAY

Entrance Antiphon *Wis 11: 23, 24, 26* You are merciful to all, O Lord, ▪ and despise nothing that you have made. ▪ You overlook people's sins, to bring them to repentance, ▪ and you spare them, for you are the Lord our God.

The Penitential Act is omitted on Ash Wednesday.

First Reading *Jl 2: 12–18*

Even now, says the LORD,
return to me with your whole heart,
with fasting, and weeping, and mourning;
Rend your hearts, not your garments,
and return to the LORD, your God.

For gracious and merciful is he,
slow to anger, rich in kindness,
and relenting in punishment.

Perhaps he will again relent
and leave behind him a blessing,

Offerings and libations
for the LORD, your God.

Blow the trumpet in Zion!
proclaim a fast,
call an assembly;

Gather the people,
notify the congregation;

Assemble the elders,
gather the children
and the infants at the breast;

Let the bridegroom quit his room
and the bride her chamber.

Between the porch and the altar
let the priests, the ministers of the LORD, weep,

And say, "Spare, O LORD, your people,
and make not your heritage a reproach,
with the nations ruling over them!

Why should they say among the peoples,
'Where is their God?'"

Then the LORD was stirred to concern for his land and took pity on his people.

Responsorial Psalm Ps 51: 3–4, 5–6, 12–13, 14, 17

Bill Svarda



Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe out my offense.
Thoroughly wash me from my guilt
and of my sin cleanse me. R'

For I acknowledge my offense,
and my sin is before me always:
“Against you only have I sinned,
and done what is evil in your sight.” R'

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me. R'

Give me back the joy of your salvation,
and a willing spirit sustain in me.
O Lord, open my lips,
and my mouth shall proclaim your praise. R'

Second Reading 2 Cor 5: 20–6: 2 Brothers and sisters: We are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

Working together, then, we appeal to you not to receive the grace of God in vain. For he says:

*In an acceptable time I heard you,
and on the day of salvation I helped you.*

Behold, now is a very acceptable time; behold, now is the day of salvation.

Verse Before the Gospel Ps 95: 8

Amy Righi



SOLEMNITIES OF THE LORD

DURING ORDINARY TIME

† A

THE MOST HOLY TRINITY

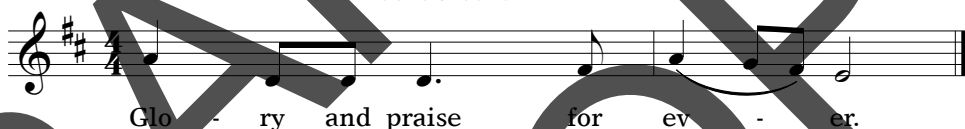
Entrance Antiphon **Blest be God the Father, ▪ and the Only Begotten Son of God, ▪ and also the Holy Spirit, ▪ for he has shown us his merciful love.**

First Reading *Ex 34: 4b–6, 8–9* Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets.

Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, “LORD.” Thus the LORD passed before him and cried out, “The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity.” Moses at once bowed down to the ground in worship. Then he said, “If I find favor with you, O LORD, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own.”

Responsorial Psalm *Dn 3: 52, 53, 54, 55, 56*

Alexander Young



Blessed are you, O Lord, the God of our fathers,
praiseworthy and exalted above all forever;
And blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages. *R/*

Blessed are you in the temple of your holy glory,
praiseworthy and glorious above all forever. *R/*

Blessed are you on the throne of your kingdom,
praiseworthy and exalted above all forever. *R/*

Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and exalted above all forever. *R/*

ADVENT



FIRST SUNDAY OF ADVENT

Entrance Antiphon *cf. Ps 25 (24): 1–3* To you, I lift up my soul, O my God. ■ In you, I have trusted; let me not be put to shame. ■ Nor let my enemies exult over me; ■ and let none who hope in you be put to shame.

First Reading *Is 63: 16b–17, 19b; 64: 2–7*

You, LORD, are our father,
our redeemer you are named forever.
Why do you let us wander, O LORD, from your ways,
and harden our hearts so that we fear you not?
Return for the sake of your servants,
the tribes of your heritage.
Oh, that you would rend the heavens and come down,
with the mountains quaking before you,
while you wrought awesome deeds we could not hope for,
such as they had not heard of from of old.
No ear has ever heard, no eye ever seen, any God but you
doing such deeds for those who wait for him.
Would that you might meet us doing right,
that we were mindful of you in our ways!
Behold, you are angry, and we are sinful;
all of us have become like unclean people,
all our good deeds are like polluted rags;
we have all withered like leaves,
and our guilt carries us away like the wind.
There is none who calls upon your name,
who rouses himself to cling to you;
for you have hidden your face from us
and have delivered us up to our guilt.
Yet, O LORD, you are our father;
we are the clay and you the potter:
we are all the work of your hands.

Responsorial Psalm *Ps 80: 2–3, 15–16, 18–19*

Joe Higginbotham





O shepherd of Israel, hearken,
from your throne upon the cherubim, shine forth.
Rouse your power,
and come to save us. R'

Once again, O LORD of hosts,
look down from heaven, and see;
take care of this vine,
and protect what your right hand has planted,
the son of man whom you yourself made strong. R'

May your help be with the man of your right hand,
with the son of man whom you yourself made strong.
Then we will no more withdraw from you;
give us new life, and we will call upon your name. R'

Second Reading *1 Cor 1: 3–9* Brothers and sisters: Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, that in him you were enriched in every way, with all discourse and all knowledge, as the testimony to Christ was confirmed among you, so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will keep you firm to the end, irreproachable on the day of our Lord Jesus Christ. God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

Alleluia *Ps 85: 8*

Joe Higginbotham



Show us, Lord, your love; / and grant us your salvation. **Alleluia, alleluia.**

Gospel *Mk 13: 33–37* Jesus said to his disciples: “Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and

LENT

† B

ASH WEDNESDAY

The readings for Ash Wednesday can be found on page 767.

FIRST SUNDAY OF LENT

Entrance Antiphon *cf. Ps 91 (90): 15–16* **When he calls on me, I will answer him;
▪ I will deliver him and give him glory, ▪ I will grant him length of days.**

First Reading *Gen 9: 8–15* God said to Noah and to his sons with him: “See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth.” God added: “This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings.”

Responsorial Psalm *Ps 25: 4–5, 6–7, 8–9*

Michael Giszczak



Your ways, O Lord, are love and truth

to those who keep your cov-e-nant.

Your ways, O LORD, make known to me;
teach me your paths,
Guide me in your truth and teach me,
for you are God my savior. R/

Remember that your compassion, O LORD,
and your love are from of old.
In your kindness remember me,
because of your goodness, O LORD. R'

Good and upright is the LORD,
thus he shows sinners the way.
He guides the humble to justice,
and he teaches the humble his way. R'

Second Reading *1 Pt 3: 18–22* Beloved: Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit. In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

Verse Before the Gospel *Mt 4: 4b*

Joe Higginbotham



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

One does not live on bread alone, / but on every word that comes forth from the mouth of God.

Gospel *Mk 1: 12–15* The Spirit drove Jesus out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: “This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.”

Communion Antiphon *Mt 4: 4* **One does not live by bread alone, ▪ but by every word that comes forth from the mouth of God.**

Or: cf. Ps 91 (90): 4

The Lord will conceal you with his pinions, ▪ and under his wings you will trust.

EASTER TIME



SECOND SUNDAY OF EASTER

Sunday of Divine Mercy

Entrance Antiphon 1 Pt 2: 2 Like newborn infants, you must long for the pure, spiritual milk, ■ that in him you may grow to salvation, alleluia.

Or: 4 Esdr 2: 36–37

Receive the joy of your glory, giving thanks to God, ■ who has called you into the heavenly kingdom, alleluia.

First Reading Acts 4: 32–35 The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

Responsorial Psalm Ps 118: 2–4, 13–15, 22–24



Or: R/ Alleluia.

Let the house of Israel say,
“His mercy endures forever.”
Let the house of Aaron say,
“His mercy endures forever.”
Let those who fear the LORD say,
“His mercy endures forever.” R/

LENT



ASH WEDNESDAY

The readings for Ash Wednesday can be found on page 767.

FIRST SUNDAY OF LENT

Entrance Antiphon *cf. Ps 91 (90): 15–16* When he calls on me, I will answer him;
 ▪ I will deliver him and give him glory, ▪ I will grant him length of days.

First Reading *Dt 26: 4–10* Moses spoke to the people, saying: “The priest shall receive the basket from you and shall set it in front of the altar of the LORD, your God. Then you shall declare before the LORD, your God, ‘My father was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. But there he became a nation great, strong, and numerous. When the Egyptians maltreated and oppressed us, imposing hard labor upon us, we cried to the LORD, the God of our fathers, and he heard our cry and saw our affliction, our toil, and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders; and bringing us into this country, he gave us this land flowing with milk and honey. Therefore, I have now brought you the firstfruits of the products of the soil which you, O LORD, have given me.’ And having set them before the LORD, your God, you shall bow down in his presence.”

Responsorial Psalm *Ps 91: 1–2, 10–11, 12–13, 14–15*

Joe Higginbotham



You who dwell in the shelter of the Most High,
 who abide in the shadow of the Almighty,
 say to the LORD, “My refuge and fortress,
 my God in whom I trust.” R

No evil shall befall you,
nor shall affliction come near your tent,
For to his angels he has given command about you,
that they guard you in all your ways. R/

Upon their hands they shall bear you up,
lest you dash your foot against a stone.
You shall tread upon the asp and the viper;
you shall trample down the lion and the dragon. R/

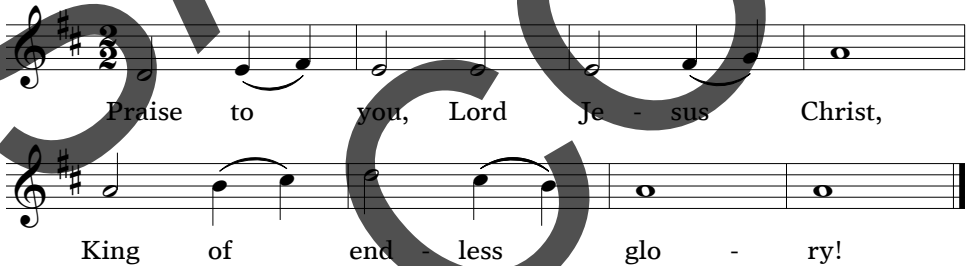
Because he clings to me, I will deliver him;
I will set him on high because he acknowledges my name.
He shall call upon me, and I will answer him;
I will be with him in distress;
I will deliver him and glorify him. R/

Second Reading *Rom 10: 8–13* Brothers and sisters: What does Scripture say?

*The word is near you,
in your mouth and in your heart*
—that is, the word of faith that we preach—, for, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. For the Scripture says, *No one who believes in him will be put to shame.* For there is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him. For “everyone who calls on the name of the Lord will be saved.”

Verse Before the Gospel *Mt 4: 4b*

Laura Lea Duckworth



One does not live on bread alone, / but on every word that comes forth from
the mouth of God.

Gospel *Lk 4: 1–13* Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing

EASTER TIME



The readings for Easter Sunday can be found on page 1246.

 SECOND SUNDAY OF EASTER

Sunday of Divine Mercy

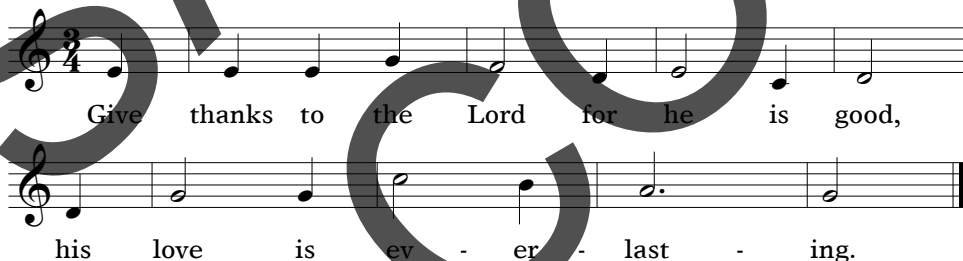
Entrance Antiphon 1 Pt 2: 2 Like newborn infants, you must long for the pure, spiritual milk, ▪ that in him you may grow to salvation, alleluia.

Or: 4 Esdr 2: 36–37

Receive the joy of your glory, giving thanks to God, ▪ who has called you into the heavenly kingdom, alleluia.

First Reading Acts 5: 12–16 Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico. None of the others dared to join them, but the people esteemed them. Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.

Responsorial Psalm Ps 118: 2–4, 13–15, 22–24



Or: R Alleluia.

Let the house of Israel say,
“His mercy endures forever.”

Let the house of Aaron say,
“His mercy endures forever.”

THE SACRED PASCHAL TRIDUUM

In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen.

The Paschal Fast should also be kept sacred. It is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged also through Holy Saturday as a way of coming, with spirit uplifted, to the joys of the Lord's Resurrection.

HOLY THURSDAY

Mass of the Lord's Supper

The Mass of the Lord's Supper is celebrated in the evening, at a convenient time, with the full participation of the whole local community and with all the Priests and ministers exercising their office.

The altar may be decorated with flowers with a moderation that accords with the character of this day. The tabernacle should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day.

Entrance Antiphon *cf. Gal 6: 14* **We should glory in the Cross of our Lord Jesus Christ, ▪ in whom is our salvation, life and resurrection, ▪ through whom we are saved and delivered.**

The Gloria in Excelsis (Glory to God in the Highest) is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the Gloria in Excelsis of the Easter Vigil. Likewise, during this same period, the organ and other musical instruments may be used only so as to support the singing.

First Reading *Ex 12: 1–8, 11–14* **The LORD said to Moses and Aaron in the land of Egypt, “This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of**

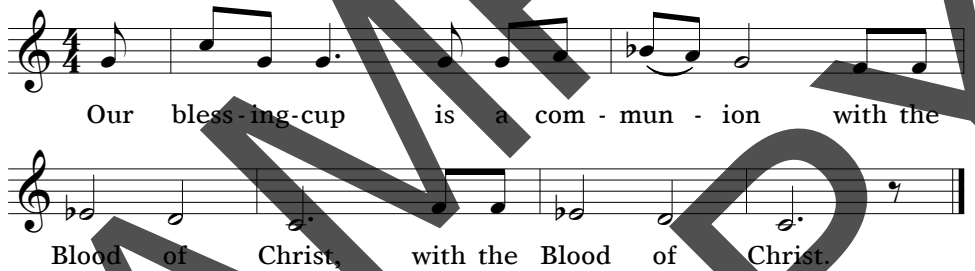
it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its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

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

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

Responsorial Psalm *Ps 116: 12–13, 15–16bc, 17–18*

Joe Higginbotham



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

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

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

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

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

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

Second Reading *1 Cor 11: 23–26* Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread,

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