

*Saint
Augustine
Hymnal*

Three-Year
Durable Cover

SECOND EDITION



International Liturgy Publications
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YEAR B (2014-2015)

604	Advent / Christmas	716	Pentecost
636	Ordinary Time before Lent	722	Solemnities in Ordinary Time
648	Lent	729	Ordinary Time after Pentecost
701	Easter Season		

YEAR C (2015-2016)

802	Advent / Christmas	860	Pentecost
817	Ordinary Time before Lent	863	Solemnities in Ordinary Time
827	Lent	870	Ordinary Time after Pentecost
846	Easter Season		

LECTIONARY: SUNDAYS, FEASTS & SOLEMNITIES

YEAR A (2016-2017)

921	Advent / Christmas	982	Pentecost
933	Ordinary Time before Lent	984	Solemnities in Ordinary Time
947	Lent	990	Ordinary Time after Pentecost
968	Easter Season		

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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, which the Priest, facing the people, says:

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

The people reply: **Amen.**



A - men.

Then the Priest greets the people, saying:

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

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

R The Lord be with you.

If a Bishop: Peace be with you.

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



And with your spir -

RITE OF BLESSING AND SPRINKLING OF WATER

In lieu of the Penitential Act that follows, the rite of the blessing and sprinkling of water may be done on Sundays, most notably during the season of Easter.

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.

One of the following forms is used:

A After brief silence, all recite:

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 the Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

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



For we have sinned against you.

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



And grant us your sal - va - tion.

C After a brief silence, the Priest, Deacon or another minister says:

You came to call sinners:

Christ, have mercy. **or:** Kyrie, eleison.

The people reply: Lord, have mercy. **or:** Kyrie, eleison.



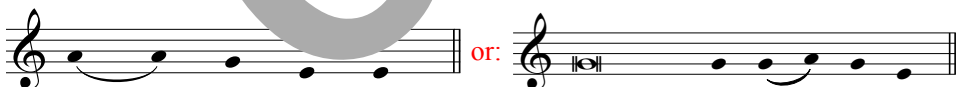
Lord, have mercy. **or:** Kyrie, e - lé - i - son.

The Priest, Deacon or another minister:

You came to call sinners:

Christ, have mercy. **or:** Christe, eleison.

The people: Christ, have mercy. **or:** Christe, eleison.



Christ, have mer - cy.

or: Christe, e - lé - i - son.

The Priest, Deacon or another minister:

You are seated at the right hand of the Father to intercede for us:

Lord, have mercy. **or:** Kyrie, eleison.

The people: Lord, have mercy. **or:** Kyrie, eleison.

Lord, have mer - cy. **or:** Kýrie, e - lé - i - son.

The absolution by the Priest follows:

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

The people reply: Amen.

A - men.

KYRIE

One of the following forms of the Kyrie, eleison orocations is used, unless they have just occurred in a formula of the Penitential Act.

A **Priest or Deacon:** Kyrie, eleison. **The people reply:** Kyrie, eleison.

Priest or Deacon: Christe, eleison. **The people reply:** Christe, eleison.

Priest or Deacon: Kyrie, eleison. **The people reply:** Kyrie, eleison.

V Ký - ri - e, e - lé - i - son.

V Ký - ri - e, e - lé - i - son.

V Chri - ste, e - lé - i - son. **R** Ky - ri - e, e - lé - i - son.

V Ký - ri - e, e - lé - i - son.

R Ký - ri - e, e - lé - i - son.

R Ký - ri - e, e - lé - i - son.

or:

R Ký - ri - e, e - lé - i - son.

- B Priest:** Lord, have mercy. **The people reply:** Lord, have mercy.
Priest: Christ, have mercy. **The people reply:** Christ, have mercy.
Priest: Lord, have mercy. **The people reply:** Lord, have mercy.

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.

GLORIA

The Gloria is omitted during Advent, Lent, and most weekdays.

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, O God,
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;
sit 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.

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.” (Order for Solemn Exposition of the Holy Eucharist).

As the Priest, Deacon or another minister prepares the Holy Eucharist for adoration, O Salutaris Hostia (hymn 579) or other suitable chant may be sung.

ADORATION

During the exposition there should be prayer, songs, and readings to direct the attention of the faithful to the worship of the Lord. To encourage a prayerful spirit, there should be readings from Scripture with a brief commentary 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. Parts of the hours of the hours, especially the principal hours, may be celebrated before the Blessed Sacrament, when there is a lengthy period of exposition. (Holy Communion and Worship of the Eucharist Outside of Mass).

At the conclusion of the prayer and silence the following or another suitable chant is sung.

HUMBLY LET US VOICE OUR HOMAGE

Down in adoration kneeling
Lo! The Sacred Host we hail;
Lo! o'er ancient rites prevailing,
Newer rites of love prevail;
For all desires supplying
Where the feeble senses fail.

Thou ever-living Father,
And the Son who reigns on high,
With the Spirit Blest proceeding
From each eternally,
By salvation, honor, blessing,
Might and endless majesty,
Amen.

TANTUM ERGO SACRAMENTUM

*Tantum ergo Sacramentum
Venerandum cernui:
Et tantum Circumdatum
Mysterium fidei:
Propter hoc fides complemētum
Sacrificiū obsecrui.*

*Patris, Filii, Spiritusque
Sancti et Jesu Christo,
Salutem, honorem, virtus quoque
Sicut benedictio:
Processit ab utroque
Cuius claritas sit laudatio.*

BENEDICTION

After a period of silence the Priest begins the Benediction.

- V You have given this bread from heaven.
- R Having within it all Sweetness. (During Easter Time: Alleluia.)

A

O God, who in this wonderful Sacrament left us a memorial of Your Passion: grant, we implore You, that we may so venerate the sacred mysteries of Your Body and Blood, as always to be conscious of the fruit of Your Redemption. You who live and reign forever and ever. **Amen.**

B

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 forever and ever. **Amen.**

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.

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 Body.
 Blessed be His most Precious Blood.
 Blessed be Jesus in the Most Holy Sacrament of the Altar.
 Blessed be the Holy Ghost, 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 her most chaste spouse.
 Blessed be God in His angels and in His saints.

Divinas Laudes

Benedictus Deus in altissimis.
Benedictum Nomen Sanctum eius.
Benedictus Dominus Iesus Christus, verus Deus et verus homo.
Benedictum Nomen Iesu.
Benedictum Corpus eius sacratissimum.
Benedictus Sanguis eius pretiosissimus.
Benedictus Iesus in sanctissimo Altaris Sacramente.
Benedictus Sanctus Spiritus, Paraclitus.
Benedicta excelsa Mater, Maria, sanctissima.
Benedicta sancta eius, Immaculata Conceptio.
Benedicta eius gloria Assumptio.
Benedictum nomen Mariae, Virginitas et Matris.
Benedictus sanctus Joseph, eius castissimus Sponsus.
Benedictus Deus in Angelis suis, et in Sanctis suis. Amen.

As the celebrant leaves, *Psalm 113*, We Praise Thy Name (hymn 339) or another suitable hymn of praise may be sung.

MASS FOR AMERICAN MARTYRS

61 KYRIE



Ky - ri - e, e - le - i - son.
Chri - ste, e - le - i - son.



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



Ky - ri - e, e - le - i - son.



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



cy.

Music: Mass for American Martyrs by John Rutter, 1941, © 2011, International Liturgical Music Society

62 GLORIA




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

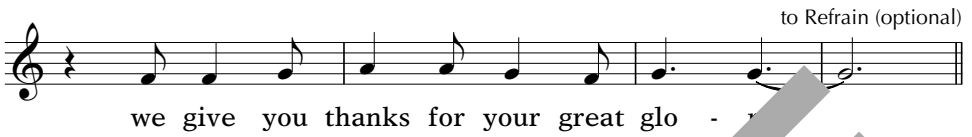


peo - ple of good will. We praise you, we

MASS FOR AMERICAN MARTYRS



bless you, we a - dore you, we glo - ri - fy you,



we give you thanks for your great glo - ry

to Refrain (optional)



Lord God, heav - en - ly King, O God, al - mighty

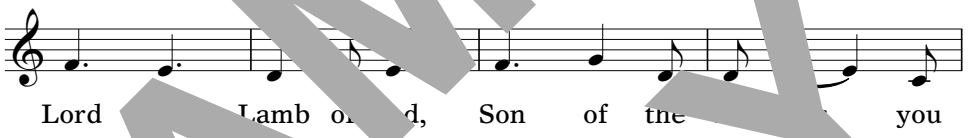


Fa - ther. Lord Je - sus Christ,



On - ly Be - got - ten Son,

to Refrain (optional)



Lord Lamb of God, Son of the you



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



us, you are a - way the sins of the world,



re - ceive 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

Most High, Je - sus Christ, with the

Ho - ly Spir - it in the

glo - ry of God the Fa - ther.

A - men

A - men.

Music: Mass for American Martyrs, Bill Svarda, b.1941, International Music Publications

63 ALLELUIA & TEN GOSPEL ACCLAMATION

Al - le - lu - ia, al - le - lu - ia,
Praise and hon - or, praise and hon - or

al - le - lu - ia.
to you, Lord Je - sus!

Music: Mass for American Martyrs, Bill Svarda, b.1941, © 2011, International Liturgy Publications

SANCTUS

64

Ho - ly, Ho - ly, Ho -
Lord God of host av - en and
earth are full of glo ry. Ho -
san - na he high - est.
bless - ed he who com in the name of the
Lord Ho - san na in the
high - est. Ho - san - na in the
high - est.

Music: Mass for American Martyrs, Bill Svarda, b.1941, © 2011, International Liturgy Publications

448 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 - lie - d,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude



There God is ev - er found
 His char - i - ty we learn;
 As we our faults con - fess;
 Let all con - tent - m - n cease;
 Dwells God's be - lie - v - ing Son;
 If hon - ored be His God's name;



Bro - thers to - geth - er by love,
 Let us with heart and mind and soul
 And let us love each oth - er
 Be - lieve the glo - ry that we seek,
 As mem - bers of His bod - y joined,
 Our com - m - i - ty em - br - ces all



By love we are thus bound.
 Now love in us re - turn.
 In - ter - ior ho - li - ness.
 Be - lieve His ho - ly peace.
 We are in Him made one.
 Who - soe - ver is the same.

Age to Age

Refrain

Age to age we will love You. Dawn-ing light we will
 wake with You. In - to night we will love You
 We will love You age to age

Verses

1. As the eagle flies to the
 2. As the dove ... the field nei-ther
 3. ... you wea - ry for
 4. ... let my faith You
 hea - ven a - bove, ... wings of
 toil nor spin, what men - dor we
 are blessed. God will light - en your
 be - re - vealed ... on - ly say the

to Refrain

faith God bear
 find in the love God gives.
 bur - den and give you rest.
 word and I shall be healed.

450 Love Divine, All Loves Excelling



1. Love di - vine, all loves ex - cel - ling,
 2. Breathe, O breathe Thy lov - ing Spi - rit
 3. Come, Al - mighty - y to de - liv - er;
 4. Fin - ish then Thy new cre - a - tion;



Joy of heaven, to earth com - e down! Fix in Thy
 In - to ev - ery trou - ble - some - ness! Let us all in
 Let us all Thy grace re - ceive. Sud - den - ly re -
 Pure and spot - less let us be. Let us see Thy



hum - ble dwell. All Thy faith - ful mer - cies crown.
 Thee in - her - it us and the prom - ised rest.
 turn, and nev - er leave Thy tem - ples leave.
 great sal - vation. Per - fect - ly re - store in Thee:



Je - sus, Thy art all com - pas - sion;
 Take away our bent to sin - ning;
 That we would be Thy saints and bless - ing,
 Change from glo - ry to glo - ry,



Free, un - bound - love Thy art. Give us with
 Je - pha and me - ga - lo - pe. End of faith, as
 Serve Thee as Thy hosts a - love, Pray, and praise Thee
 Till in heaven we take our place, Till we cast our



Thy sal - va - tion. En - ter ev - ery trem - bling heart.
 its be - ne - diction. Set our hearts at lib - er - ty.
 with - out ceasing, Glo - ry in Thy per - fect love.
 crowns be - fore Thee, Lost in won - der, love and praise.

Refrain



God is love, and all who live in love, live in God.

Verses



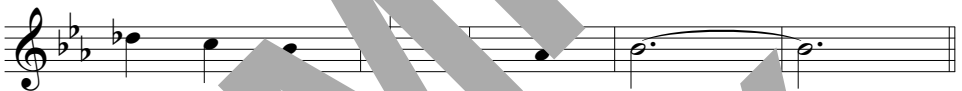
1. God is light, in God there is no darkness. Come



live in the love of the Father.



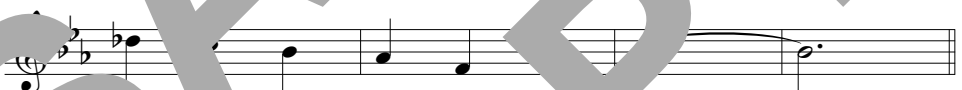
2. Come to the Word, receive the light, and



live in the light of the Lord.



3. We are glad to be God's children to



live in the love of the Word.



4. All of you are united in Jesus, to



live in the love of the Lord.

452 What Wondrous Love Is This



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

Holy Thursday 4. Our Lord has washed our feet in His
 Good Friday 4. His blood poured out in love, gives us
 Easter Vigil 4. On this most ho - ly night, filled with



soul, O my soul! What won - drous love is
 sing, I will sing; and to the
 on, I'll sing on; And when from death I'm
 love, in His love. Our Lord has washed our
 life, gives us life. His blood poured out in
 light, filled with light. On this most ho - ly



this, O my soul! What won - drous love is
 Lamb, I will sing; and to the
 free, I'll sing on; And when from death I'm
 feet, our joy now com - plete. Made
 love, a gift from heav - en a - bove. To
 night, He has His power and might. For



this that caused the of bliss To
 Lamb, Who is the great I AM, While
 free, I'll sing and joy - ful be, And
 feet, our joy now com - plete. Made
 love, a gift from heav - en a - bove. To
 night, He has His power and might. For

LOVE



bear the dread - ful curse for my soul, for my
 mil - lions join the theme, I will sing, I will
 through e - ter - ni - ty I'll sing on, I'll sing
 clean we all can eat at His feast at His
 wash our sins a - way, in His name, in His
 Christ Who once was slain, is a - live, a -



soul, To bear the dread - ful curse for my soul
 sing; While mil - lions join the theme I will sing.
 on! And through e - ter - ni - ty I'll sing on.
 feast. Made clean we all can eat at His feast.
 name. To wash our sins a - way in His name.
 live. For Christ Who once was slain, is a - live.

Text: Sts. 1-3, Alexander Means, 1801-1850; Verse 4, Joe Higginson, Ham, b.1953;
 © 2008 International Liturgy Publications
 Tune: WONDROUS LOVE, 12 9 12 12 9; Solomon Leeson, New York, 1835

If I Gain the World 453



If I gain the world, if I



have all gifts with - out love, I am



noth - ing with - out love.

Text: 1 Corinthians 13; adapted by Thomas Ellington, Suffino, b.1956
 Music: *Ora Cantata*, Thomas Ellington, Suffino, b.1956
 © 2008, International Liturgy Publications

THE ASSUMPTION OF THE BLESSED VIRGIN MARY – Day – August 15**ENTRANCE ANTIPHON***cf. Revelation 12:1*

**A great sign appeared in heaven:
a woman clothed with the sun, and the moon beneath her feet,
and on her head a crown of twelve stars.**

or

**Let us all rejoice in the Lord,
as we celebrate the feast day in honor of the Virgin Mary,
at whose Assumption the Angels rejoice
and praise the Son of God.**

FIRST READING*Revelation 11:19a, 12:1-5a, 10ab**A woman clothed with the sun, with the moon beneath her feet.*

God's temple in heaven was opened, and the ark of his covenant could be seen in the temple.

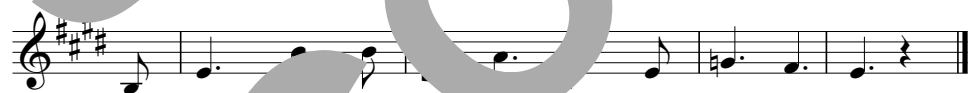
A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God.

Then I heard a loud voice from heaven say:

“No more pain and sorrow come,
and the King of our God
and the majority of his Anointed One.”

RESPONSORY PSALM*Psalm 45:10, 11, 12, 16*

The queen stands at your right hand, ar - rayed in gold.



The queen stands at your right hand, ar - rayed in gold.

Music: Amy Righi, b.1961, © 2000 International Liturgical Publications

The queen takes her place at your right hand,
hand in gold of Ophir,
house. R

Hear, O daughter, and see; turn your ear,
forget your people and your father's

So shall the king desire your beauty;
for he is your lord. R

They are borne in with gladness and joy; they enter the palace of the king. **R**

SECOND READING

1 Corinthians 15:20-27

Christ, the firstfruits; then those who belong to him.

Brothers and sisters: Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through man, the resurrection of the dead came also through man. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the Kingdom to his God and Father, when he has destroyed every sovereignty, every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for “he subjected everything under his feet.”

GOSPEL ACCLAMATION



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Music: Mass of the Nations in Praise to God; Based on “ALLELUIA,” No. 1 (Contemporary American hymn); Donald Fishel, b.1950; © 1973, 2013, International Liturgical Publications

Mary is taken up to heaven
by a chorus of angels exulting

GOSPEL

Luke 1:39-56

The Almighty has done great things for me; he has raised up the lowly.
Mary set out and traveled through the country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb. How does this happen to me? For the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, my infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

And she said:

My soul proclaims the greatness of the Lord,
and my spirit rejoices in God my Savior,
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed;
for the Almighty has done great things for me,
and holy is his name.
He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
and has scattered the proud in their conceit.
He has cast down the powerful from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,

and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.”

Mary remained with her about three months and then returned to her home.

COMMUNION ANTIPHON

Luke 1:48-49

**All generations will call me blessed,
for he who is mighty has done great things for me.**

TWENTIETH SUNDAY IN ORDINARY TIME – August 16, 2015

ENTRANCE ANTIPHON

Psalm 138:10-11

**Turn your eyes, O God, our shield;
and look on the face of your anointed one:
one day within your courts
is better than a thousand elsewhere.**

FIRST READING

Proverbs 9:1-6

Come, eat of my food and drink of the wine I have mixed.

Wisdom has built her house, she has set up her seven columns;
she has dressed her table with choice wine,
yes, she has spread her table.
She has sent out her maidens; she calls
from the street and out over the city:
“Let whoever is simple enter in here;”

the one who lacks understanding,
she says,
“Come, eat of my food
and drink of the wine I have mixed!
Forsake foolishness that you may live;
advance in the way of
understanding.”

RESPONSORY PSALM

Psalm 34:2-3, 4-5, 6-7

taste and see the goodness of the Lord,
taste and see the goodness of the Lord.

Music: Roger Holtz, b.1950; © 2000 International Liturgy Publications

I will bless the LORD all times;
his praise shall be in my mouth
Let my soul glory in the LORD;
the lowly will hear me and be glad. R

Glorify the LORD with me,
let us together extol his name.

I sought the LORD, and he answered me
and delivered me from all my fears. R

Look to him that you may be radiant
with joy,
and your faces may not blush with
shame.

When the poor one called out, the LORD heard, and from all his distress he saved him. R

SECOND READING

Ephesians 5:15-20

Understand what is the will of the Lord.

Brothers and sisters: Watch carefully how you live, not as foolish persons but as wise, making the most of the opportunity, because the days are evil. Therefore, do not continue in ignorance, but try to understand what is the will of the Lord. And do not get drunk on wine, in which lies debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father.

GOSPEL ACCLAMATION

John 5:56



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Music: Mass of the Nations in Praise to God; Based on LLELUIA, No. 1 (Contemporary American hymn); Donald Fishel, b.1950; © 1973, 2013, International Brotherhood of Music Publishers

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord. R

GOSPEL

John 6:51-58

My flesh is true food and my blood is true drink.

Jesus said to the crowd, "I am the living bread that came down from heaven; whoever eats this bread will live forever, and the bread that I will give is my flesh for the life of the world."

The Jews murmured among themselves, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who eats me will have life because of me. This is the bread that came down from heaven, not like your ancestors who ate and still died, but whoever eats this bread will live forever."

COMMUNION ANTIPHON

Psalms 130 (129):7

With the Lord there is mercy; in him is plentiful redemption.

or

John 6:51-52

I am the living bread that came down from heaven, says the Lord. Whoever eats of this bread will live for ever.

Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate

was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled away the stone against the entrance of the tomb. Mary Magdalene and the other women of Jesus watched where he was laid.

COMMUNION ANTIPHON

Matthew 26:42

**Father, if this chalice cannot pass without drinking it,
your will be done.**

EASTER TRIDUUM — 2015, 2016, 2017

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 resurrected.

The Paschal Fast should always 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 fasting, with spirit uplifted in anticipation of the Lord's Resurrection.

HOLY THURSDAY: THE MASS OF THE LORD'S SUPPER — 2015, 2016, 2017

CONFERENCE ANTIPHON

cf. Galatians 6:14

**We share in the glory of the Cross of our Lord Jesus Christ,
in which is our salvation, life and resurrection,
through which we are saved and glorified.**

The "Gloria in Excelsis" ("Glory to God in the Highest") is sung.

COLLECT

O God... for ever and ever. **R. Amen.**

FIRST READING

Exodus 12:1-8, 11-14

The law regarding the Passover meal

The LORD said to Moses and Aaron in the land of Egypt, "This month shall stand at the head of your calendar, you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one piece 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—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, when all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.”

RESPONSORIAL PSALM

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

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

Music: Joe Higgins © 2006, International Liturgy Publications

How shall I repay a redeemer, LORD, for all the goodness that has done for me? My soul has redeemed my bonds. R
The precious price 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. My vows to the LORD I will pay. R
I am your servant, the son of your handmaid. In the presence of all his people. R

SECOND READING

1 Corinthians 11:23-26

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord. Brothers and sisters, I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

GOSPEL ACCLAMATION

John 13:34



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

Music: *Mass of Saint Augustine*, Joe Higginbotham, b.1953; © 2011, International Liturgy Publications

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

GOSPEL

John 13:1-15

Jesus loved them to the end.

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, if not only my feet, but my hands and head as well." Jesus said to him, "Whoever has been washed has no need except to have his feet washed, for he is clean, except for his feet, which are clean, but not all." For he knew who would betray him; for this reason he said, "All of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master' and rightly so, for indeed I am. If I, therefore, your master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

The Washing of Feet

After the Holy Communion, the Washing of Feet may be celebrated, during which time an appropriate antiphon, hymn or song may be sung. After the Washing of Feet, the Universal Prayer (page 15) is said. The Creed is not said.

Liturgy of the Eucharist

At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile an appropriate antiphon, hymn or song is sung.

COMMUNION ANTI

1 Corinthians 11:24-25

**This is the Body that will be given up for you;
this is the Chalice of the new covenant in my Blood, says the Lord;
do this, whenever you receive it, in memory of me.**

— Transfer of the Most Blessed Sacrament —

After the Prayer After Communion, the Priest puts incense in the thurible, blesses it and then, kneeling, incenses the Blessed Sacrament.

A procession is formed in which the Blessed Sacrament is carried through the church to a suitable place of repose. As the hymn “Pange Lingua” (hymn 169) or another eucharistic chant is sung, all follow in procession.

When the procession reaches the place of repose, the Priest incenses the Blessed Sacrament while “Tantum Ergo Sacramentum” (hymn 169, ss. 5-7) or another eucharistic chant is sung. Then the Deacon or the Priest himself carries the Sacrament in the tabernacle and closes the door.

The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.

GOOD FRIDAY – 2015, 2016, 2017

The celebration of the Lord’s Passion consists of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

— I. Liturgy of the Word —

FIRST READING

Isaiah 52:13- 53:12

He himself was wounded for our sins.

See, my servant shall prosper, he shall be exalted and highly exalted.

Even as many were amazed at him— so marred was his appearance, he did not look beyond human semblance.

and his appearance beyond that of others, his countenance like that of a man—

shall he smite many nations, because of him kings shall stand speechless;

for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the mystery of the Lord been revealed?

He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to

make men look at him, nor appearance that should attract us to him.

He was despised and avoided by people, a man of suffering, accustomed to infirmity,

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

Yet it was our infirmities that he bore, our sufferings that he endured,

though we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses,

crushed for our sins; upon him was the chastisement that makes us whole,

by his stripes we were healed. We had all gone astray like sheep, each following his own way;

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