



The Triduum

Jesus the Good Shepherd
Catholic Community
April 14-16, 2022

The Triduum, the “Three Days,” is the celebration of the Christian Passover. Just as our Jewish ancestors gathered each year to remember the events of their release from slavery in Egypt, so too we gather to celebrate our Passover from death to life in Christ Jesus.

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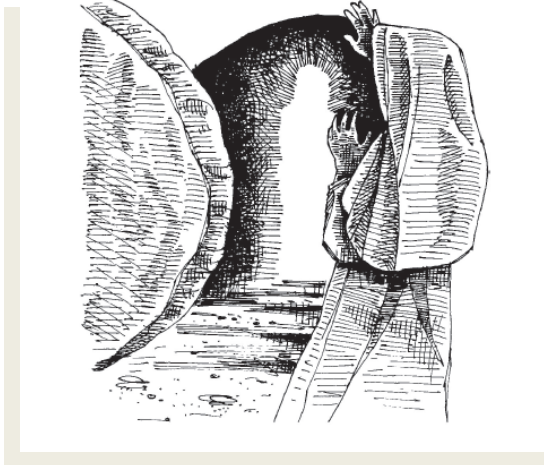
The Triduum is one great festival lasting for three days.

The first day, by Jewish tradition, runs from sundown on Thursday (Mass of the Lord’s Supper) to sundown on Good Friday.

The second day is from sundown on Good Friday (the liturgy of the Lord’s Passion) to sundown on Holy Saturday. Like the disciples, we wait for news of the resurrection.

The third day — when we gather in vigil and hear the amazing news that Jesus Christ is no longer dead, but is risen from the grave — runs from Saturday sundown (Easter Vigil) through Evening Prayer (Baptismal Vespers) on Easter Sunday.

During these holy days, we walk with the catechumen and elect of our community as they follow the steps to become full members of the Body of Christ. As we journey with them, we too are reborn and renewed in our faith.



Holy Thursday

April 14, 2022

8:00 P.M.



Tonight is the closing of the season of Lent and the beginning of the great memorial — the celebration of the mystery of the death and resurrection of our Savior. Tonight, by no coincidence, we recall our roots in Jewish tradition. We recommit ourselves to service and rejoice in the gift of Eucharist and Priesthood. Yet tonight, shadowing our evening meal is the specter of Good Friday. Even in the specter is the gleaming triumph of Easter! The Resurrection cannot be hidden — this night or any other — for we are made free of sin and have been made one in this memorial, this light filled meal of service.

Introductory Rites

GLORY IN THE CROSS

Dan Schutte



Holy Thursday (Vss. 1-4) 1. Let us ev - er glo - ry in the cross of Christ, our sal -
2. Let us make our jour - ney to the cross of Christ, who sur -
3. Let us tell the sto - ry of the cross of Christ as we
4. Let us stand to - geth - er at the cross of Christ where we



1. va - tion and — our hope. Let us bow in hom - age to the
2. ren - dered glo - ry and grace to be - come a ser - vant of the
3. share this heav - en - ly feast. We be - come one bod - y in the
4. see God's bound - less love. We are saints and sin - ners who are



1. Lord of Life, who was bro - ken to make us whole. There is
2. great and small, that all peo - ple may know God's face. Though his
3. blood of Christ, from the great to the ver - y least. When we
4. joined by faith here on earth and in heav'n a - bove. Nei - ther



1. no great - er love, as bless - ed as this: to lay down one's
2. birth was di - vine, he knelt as a slave, to wash com - mon
3. eat of this bread, and drink of this cup, we hon - or the
4. wom - an nor man, not ser - vant or free, but one in the



1. life for a friend. }
2. dust from our feet. } Let us ev - er glo - ry in the cross of Christ and the
3. death of the Lord. }
4. eyes of the Lord. }



1-4. tri - umph of God's great love.



Presentation of the newly blessed Holy Oils to our community.

Our Gloria and Mass parts can be found in the Pew.

Opening Prayer

Liturgy of the Word

First Reading: Exodus 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year.

Tell the whole community of Israel:

On the tenth of this month every one of your families
must procure for itself a lamb, one apiece for each household.

If a family is too small for a whole lamb,
it shall join the nearest household in procuring one
and shall share in the lamb

in proportion to the number of persons who partake of it.

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

You shall keep it until the fourteenth day of this month,
and then, with the whole assembly of Israel present,
it shall be slaughtered during the evening twilight.

They shall take some of its blood

and apply it to the two doorposts and the lintel
of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh
with unleavened bread and bitter herbs.

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

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

The Word of the Lord

R: Thanks be to God

Responsorial:



R. Our bless-ing-cup is a com-mun - ion with the Blood of Christ.

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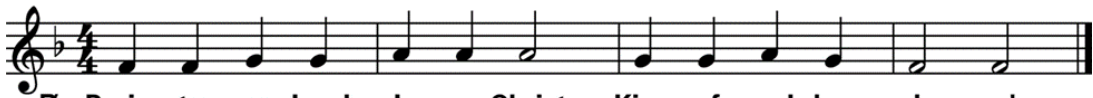
Second Reading: 1 Corinthians 11:23-26

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

The Word of the Lord

R: Thanks be to God

Gospel Acclamation:



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

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Gospel: John 13:1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper,

fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

He came to Simon Peter, who said to him,

“Master, are you going to wash my feet?”

Jesus answered and said to him,

“What I am doing, you do not understand now, but you will understand later.”

Peter said to him, “You will never wash my feet.”

Jesus answered him,

“Unless I wash you, you will have no inheritance with me.”

Simon Peter said to him,

“Master, then not only my feet, but my hands and head as well.”

Jesus said to him,

“Whoever has bathed has no need except to have his feet washed, for he is clean all over;

so you are clean, but not all.”
For he knew who would betray him;
for this reason, he said, “Not all of you are clean.”

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

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Homily

The Washing of Feet

To symbolize our call to Christian service and in imitation of Christ, we will symbolically re-enact the washing of the feet of the twelve apostles.



Music during the washing of the feet:

THIS IS HOW

John 13:35, alt.

Words and Music by
Chris de Silva

Refrain

This is how all will know that you are my dis -
ci - ples: if you have love for one an -
oth - er, if you have love for one an - oth - er.
All will know that you are my dis - ci - ples.

UBI CARITAS

Bob Hurd

Refrain: All

*U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi

Verses: Cantor/Choir

est, De - us i - bi est.

1. The love of Christ joins us to -
2. In true com - mu - nion let us
3. May we who gath - er at this
4. For those in need make us your
5. May we one day be - hold your

Universal Prayer

Response: Lord, hear our prayer.

Liturgy of Eucharist

Music during the Preparation of the Altar and the Gifts

Servant Song

Donna McGargill



Easter
Giving

- | | |
|--|--|
| 1. What do you want of me, Lord?
Where do you want me to serve
you?
Where can I sing your praises?
I am your song. | 2. I hear you call my name, Lord,
and I am moved within me.
Your Spirit stirs my deepest self.
Sing your songs in me. |
|--|--|

Refrain

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

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

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Communion Rite

The Lord's Prayer

Lamb of God

Communion Antiphon: 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.



Meditation: **Taste and See** (*James Moore*)

Prayer after Communion

Transfer of the Holy Eucharist

Stripping of the Altar

After Communion is distributed, the Eucharist is returned to the altar. The presider introduces the Rite of Adoration, unique to the Liturgy of Holy Thursday.

During the candlelight processional, as we transfer the Blessed Sacrament to the Repository we sing —

Hail Our Savior's Glorious Body*

Repeat
verses 1-4
until all are
present

1. Hail our Sav - ior's glo - rious Bod - y,
 2. To the Vir - gin, for our heal - ing,
 3. On that pas - chal eve - ning see him
 4. By his word the Word al - might - y
 5. Come, a - dore this won - drous pre - sence;
 6. Glo - ry be to God the Fa - ther,

1. Which his Vir - gin Moth - er bore; Hail the Blood which,
 2. His own Son the Fa - ther sends; From the Fa - ther's
 3. With the cho - sen twelve re - cline, To the old law
 4. Makes of bread his flesh in - deed; Wine be - comes his
 5. Bow to Christ, the source of grace! Here is kept the
 6. Praise to his co - equ - al Son, Ad - o - ra - tion

1. shed for sin - ners, Did a bro - ken world re - store;
 2. love pro - ceed - ing Sow - er, seed and word de - scends;
 3. still o - be - dient In its feast of love di - vine;
 4. ver - y life - blood; Faith God's liv - ing Word must heed!
 5. an - cient prom - ise Of God's earth - ly dwell - ing place!
 6. to the Spir - it, Bond of love, in God - head one!

1. Hail the sac - ra - ment most ho - ly, Flesh and Blood of
 2. Won - drous life of Word in - car - nate With his great - est
 3. Love di - vine, the new law giv - ing, Gives him - self as
 4. Faith a - lone may safe - ly guide us Where the sens - es
 5. Sight is blind be - fore God's glo - ry. Faith a - lone may
 6. Blest be God by all cre - a - tion Joy - ous - ly while

1. Christ a - dore!
 2. won - der ends.
 3. Bread and Wine.
 4. can - not lead!
 5. see his face!
 6. a - ges run! A - men.

Adoration and Incensing of the Blessed Sacrament

The Litany of the Holy Eucharist

We sing our response — **“Have Mercy on Us”**

The Lord is adored. Let there be an atmosphere of awe and quiet. As we take leave of our washing of feet, the Church moves to the stark wonder of Good Friday, and the washing of our hearts in the blood of the Lord.

We will process to a place for adoration. The Holy Eucharist will be reserved in the Repository for about an hour. Plan to spend a few minutes in vigil with the Lord for the needs of His family and in preparation for Good Friday.

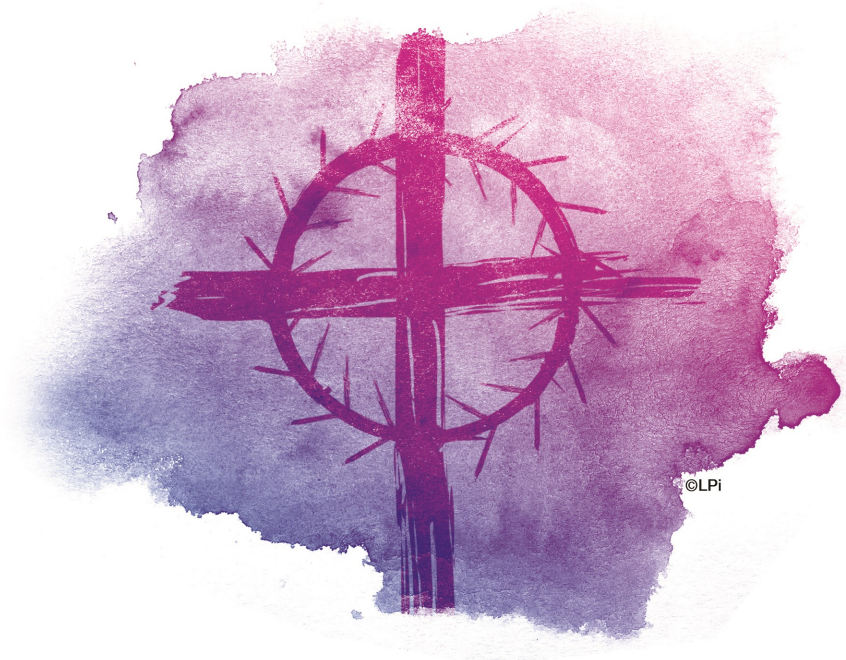


This worship aid can be turned back in at the end of the evening for use tomorrow.

Good Friday

April 15, 2022

7:00 P.M.



It's a picture stark and amazing — one seared into the collective memory of the community of believers — though we can try to ignore what our sin does to us, we cannot ignore its consequence for our King. The results of sin are conquered by the result of sin. Not the source of sadness, but the firm foundation of our joy! On the wind swirling around Calvary's hill is the powerful gift of a new song of love sung by the Father.

Solemn Entrance

Liturgy of the Word

First Reading: Isaiah 52:13-53:12

See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him --
so marred was his look beyond human semblance
and his appearance beyond that of the sons of man--
so shall he startle many nations,
because of him kings shall stand speechless;
for those who have not been told shall see,
those who have not heard shall ponder it.
Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him,
like a shoot from the parched earth;
there was in him no stately bearing to make us look at him,
nor appearance that would attract us to him.
He was spurned and avoided by people,
a man of suffering, accustomed to infirmity,
one of those from whom people hide their faces,
spurned, and we held him in no esteem.
Yet it was our infirmities that he bore,
our sufferings that he endured,
while we thought of him as stricken,
as one smitten by God and afflicted.
But he was pierced for our offenses,
crushed for our sins;
upon him was the chastisement that makes us whole,
by his stripes we were healed.
We had all gone astray like sheep,
each following his own way;
but the LORD laid upon him
the guilt of us all.
Though he was harshly treated, he submitted
and opened not his mouth;

like a lamb led to the slaughter
 or a sheep before the shearers,
 he was silent and opened not his mouth.
 Oppressed and condemned, he was taken away,
 and who would have thought any more of his destiny?
 When he was cut off from the land of the living,
 and smitten for the sin of his people,
 a grave was assigned him among the wicked
 and a burial place with evildoers,
 though he had done no wrong
 nor spoken any falsehood.
 But the LORD was pleased
 to crush him in infirmity.
 If he gives his life as an offering for sin,
 he shall see his descendants in a long life,
 and the will of the LORD shall be accomplished through him.
 Because of his affliction
 he shall see the light in fullness of days;
 through his suffering, my servant shall justify many,
 and their guilt he shall bear.
 Therefore I will give him his portion among the great,
 and he shall divide the spoils with the mighty,
 because he surrendered himself to death
 and was counted among the wicked;
 and he shall take away the sins of many,
 and win pardon for their offenses.

The Word of the Lord

R: Thanks be to God

Responsorial Psalm 31



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Second Reading: Hebrews 4:14-16; 5:7-9

Brothers and sisters:

Since we have a great high priest who has passed through the heavens,
Jesus, the Son of God,

let us hold fast to our confession.

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

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

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

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

The Word of the Lord

R: Thanks be to God

Gospel Acclamation



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

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

Jesus went out with his disciples across the Kidron valley to where there was a garden,

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

J. “Whom are you looking for?”

N. They answered him,

C. “Jesus the Nazorean.”

N. He said to them,

J. “I AM.”

N. Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So, he again asked them,

J. “Whom are you looking for?”

N. They said,

C. “Jesus the Nazorean.”

N. Jesus answered,

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

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

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

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

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

C. “You are not one of this man’s disciples, are you?”

N. He said,

V. “I am not.”

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

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

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

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

V. “Is this the way you answer the high priest?”

N. Jesus answered him,

J. “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?”

N. Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,

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

N. He denied it and said,

V. “I am not.”

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

C. “Didn’t I see you in the garden with him?”

N. Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,

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

N. They answered and said to him,

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

N. At this, Pilate said to them,

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

N. The Jews answered him,

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

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

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

N. Jesus answered,

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

N. Pilate answered,

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

N. Jesus answered,

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

N. So Pilate said to him,

V. "Then you are a king?"

N. Jesus answered,

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

Everyone who belongs to the truth listens to my voice."

N. Pilate said to him,

V. "What is truth?"

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

N. They cried out again,

C. “Not this one but Barabbas!”

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

C. “Hail, King of the Jews!”

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

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

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

V. “Behold, the man!”

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

C. “Crucify him, crucify him!”

N. Pilate said to them,

V. “Take him yourselves and crucify him.

I find no guilt in him.”

N. The Jews answered,

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

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

V. "Where are you from?"

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

V. "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

N. Jesus answered him,

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

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

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

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

V. "Behold, your king!"

N. They cried out,

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

N. Pilate said to them,

V. "Shall I crucify your king?"

N. The chief priests answered,

C. "We have no king but Caesar."

N. Then he handed him over to them to be crucified. So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

There they crucified him, and with him two others, one on either side, with Jesus in the middle.

Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews."

Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,

C. “Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews.’ ”

N. Pilate answered,

V. “What I have written, I have written.”

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

C. “Let’s not tear it, but cast lots for it to see whose it will be,”

N. in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did.

Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother,

J. “Woman, behold, your son.”

N. Then he said to the disciple,

J. “Behold, your mother.”

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

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

Jesus said,

J. “I thirst.”

N. There was a vessel filled with common wine. So they put a sponge soaked in wine

on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said,

J. “It is finished.”

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

Here all kneel and pause for a short time.

N. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled:

Not a bone of it will be broken.

And again, another passage says:

They will look upon him whom they have pierced.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So, he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So, they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

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

Homily

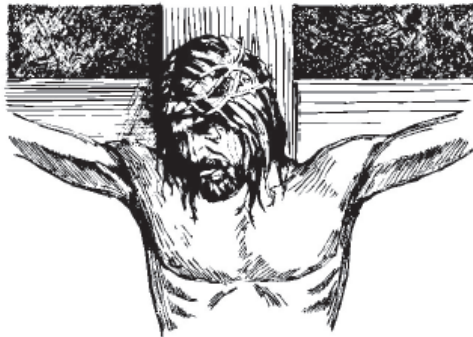
Solemn Intercessions *(please kneel)*

Kevin Keil (ASCAP)

The musical score is written in 4/4 time and consists of two staves. The first staff is for the Deacon/Cantor and Deacon, with lyrics: (Intercessions) Let us kneel. Let us stand. The second staff is for the Priest and All, with lyrics: (Prayer) Through Christ our Lord. A - men. The music is in a solemn, liturgical style with a key signature of one sharp (F#).

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Music © 1992, 2003, 2011, 2012, Kevin Keil. Published by OCP. All rights reserved.

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



Adoration of the Holy Cross

Adoration or veneration of an image of Christ's cross does not mean that we are actually adoring the material image, but rather what it represents. We are paying the highest honor to the Lord's cross as the instrument of our salvation. Because the Cross is inseparable from His sacrifice, in reverencing it we are, in effect, adoring Christ.

We ask it be an act of sincere faith and gratitude for the mystery of Christ's love. We pray that we accept our crosses to help us better follow Christ.

Invitation

cantor

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

All

Come, let us a-dore.

BEHOLD THE WOOD

Dan Schutte

Refrain

Be - hold, be - hold the wood of the cross, on which is

hung our sal - va-tion. O come, let us a - dore.

Glory in the Cross, Good Fridays verses

Dan Schutte

Pontifical Collection for the Holy Land

Holy Communion
The Blessed Sacrament is brought
to the altar while we stand in silence.

The Lord's Prayer

Music during the Communion Procession

Jesus, Remember Me

Ostinato Refrain

Je-sus, re - mem-ber me when you come in - to your King - dom.

Je-sus, re - mem-ber me when you come in - to your King - dom.

The image shows two staves of musical notation in 3/4 time, featuring a steady eighth-note accompaniment. The lyrics are written below the notes.

Text: Luke 23:42; Taizé Community, 1981
Tune: Jacques Berthier, 1923-1994
© 1981, Les Presses de Taizé, GIA Publications, Inc., agent

Meditation:

CHRIST HAS NO BODY NOW BUT YOURS

Teresa of Avila, 1515–1582, Tr. Anon.

Liam Lawton
Arr. Chris de Silva

Solo, then All

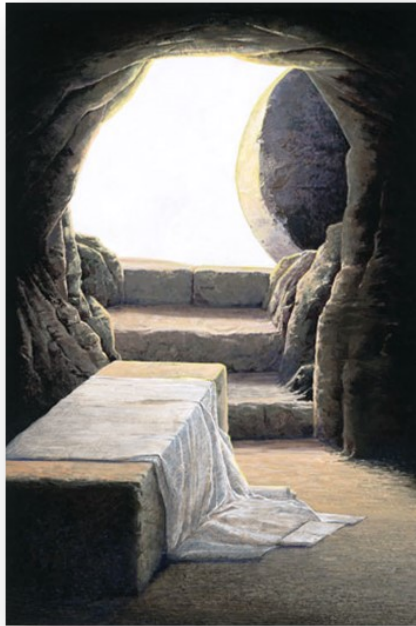
Christ has no bod - y now but yours, no
hands, no feet on earth but yours. Yours are the
eyes with which he looks com - pas - sion on this
world. Christ has no bod - y now but yours.

The image shows four staves of musical notation in 4/4 time with a key signature of one sharp (F#). The lyrics are written below the notes. The piece begins with a 'Solo' section and then transitions to an 'All' section.

Easter Vigil

April 16, 2022

8:00 P.m.



Holy Saturday is sacred as the day of the Lord's rest; it has been called "The Second Sabbath" after creation. The day is and should be the most calm and quiet day of the entire Church Year; a day broken by no liturgical function.

On Holy Saturday, the church waits at the Lord's tomb, meditating on his suffering and death. The altar is left bare, and the Eucharist is not celebrated. Only with the Solemn Vigil during the night, held in anticipation of the Resurrection, does the Easter celebration begin, with a spirit of joy that overflows into the following fifty days.

Service of Light

All gather around the Easter fire outside in silence.

Outside the Church entrance:

The Deacon lifts the Paschal Candle



Deacon:  All: 

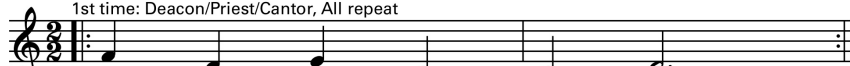
The Light of Christ. Thanks be to God.

As the Paschal candle is carried through the congregation, all are asked to share its light, a symbol of the risen Life of Jesus, the Father's greatest covenant.

Easter Proclamation Exsultet


Paul Hillebrand

1st time: Deacon/Priest/Cantor, All repeat




Christ our light is ris - en.

Deacon or Priest only All




(The Lord be with you. And with your spir - it.)

Deacon/Priest/Cantor All Deacon/Priest/Cantor



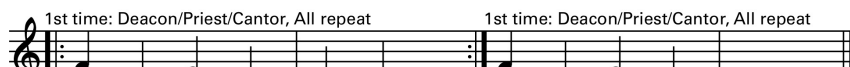
Lift up your hearts. We lift them up to the Lord. Let us give

All



thanks to the Lord our God. It is right and just.

1st time: Deacon/Priest/Cantor, All repeat 1st time: Deacon/Priest/Cantor, All repeat



Christ our light is ris - en. A - men.

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First Reading: Genesis 1:1-2:2:

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

Then God said,

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

Then God said,

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

Then God said,

"Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was.

Then God said,

"Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

Then God said:

"Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth."

And so it happened:

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



Then God said,

"Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky."

And so it happened:

God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." Evening came, and morning followed—the fifth day.

Then God said,

"Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds."

And so it happened:

God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was.

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the image of God he created him; male and female he created them.

God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it.

Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said:

"See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food."

And so it happened.

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

Evening came, and morning followed—the sixth day.

Thus the heavens and the earth and all their array were completed.

Since on the seventh day God was finished

with the work he had been doing,

he rested on the seventh day from all the work he had undertaken.

The Word of the Lord.

Response: Thanks be to God.

Responsorial Psalm—Psalm 104



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

Prayer

Second Reading: Exodus 14:15-15:1

The LORD said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers."

The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

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

Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses.

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

The Word of the Lord.

Response: Thanks be to God.

Responsorial Psalm—Exodus 15



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

Prayer

Third Reading: Ezekiel 36:16-17a, 18-28

The word of the LORD came to me, saying:

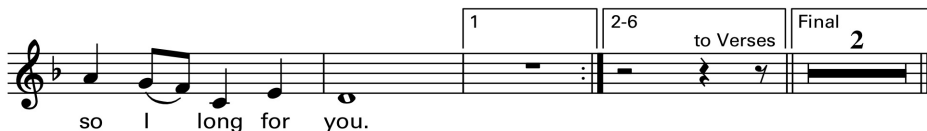
Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. But when they came among the nations wherever they came, they served to profane my holy name, because it was said of them: "These are the people of the LORD, yet they had to leave their land." So I have relented because of my holy name which the house of Israel profaned among the nations where they came. Therefore say to the house of Israel: Thus says the Lord GOD: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

The Word of the Lord.

Response: Thanks be to God.

Re-

PSALM 42/43: AS THE DEER LONGS



Prayer

The altar candles are lighted and bells are rung during the singing of the Gloria to celebrate Christ's resurrection!

Gloria



Glo-ry! Glo-ry to God in the high-est.

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

earth peace to peo-ple of good will. A - men.

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Ed Bolduc
Music © 2011, WLP

Prayer

Epistle: Romans 6:3-11

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death?

We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection.

We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.

If, then, we have died with Christ, we believe that we shall also live with him.

We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.



The Word of the Lord.

Response: Thanks be to God.

The Intonation of the Alleluia:

The psalmist solemnly intones the Alleluia three times, raising her voice by a step each time, with all repeating it. The psalmist proclaims psalm 118 with the people responding Alleluia.



Gospel Reading: Luke 24:1-12

At daybreak on the first day of the week
the women who had come from Galilee with Jesus
took the spices they had prepared
and went to the tomb.
They found the stone rolled away from the tomb;
but when they entered,
they did not find the body of the Lord Jesus.
While they were puzzling over this, behold,
two men in dazzling garments appeared to them.
They were terrified and bowed their faces to the ground.
They said to them,
“Why do you seek the living one among the dead?
He is not here, but he has been raised.
Remember what he said to you while he was still in Galilee,
that the Son of Man must be handed over to sinners
and be crucified, and rise on the third day.”
And they remembered his words.
Then they returned from the tomb
and announced all these things to the eleven
and to all the others.
The women were Mary Magdalene, Joanna, and Mary the mother of James;
the others who accompanied them also told this to the apostles,
but their story seemed like nonsense
and they did not believe them.
But Peter got up and ran to the tomb,
bent down, and saw the burial cloths alone;
then he went home amazed at what had happened.
The Gospel of the Lord.

Response: Thanks be to God.

Homily

Celebration of Baptism

Following the homily, the candidates for Baptism and their godparents are called forth from the assembly.

Lucy Elizabeth Swann

Rian Yoshida

Invitation to Prayer

LITANY OF THE SAINTS*

John D. Becker

2 Repeat each invocation immediately after the Priest or Cantor:

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

Invocations 2 Responses: Sing 1-5 four times; 6 two times

(Saint Invocation) 1-4. pray _____ for _____ us.
("Lord, be merciful,") 5. Lord, de - liv - er us, we pray.
("Be merciful to us sinners.") 6. Lord, we ask you, hear our prayer.

1-4. pray _____ for _____ us.
5. Lord, de - liv - er us, we pray.
6. Lord, we ask you, hear our prayer.

to Responses

1-5. All you ho - ly men and wom - en, pray for us.
6. Christ, _____ hear us. Christ, _____ gra - cious - ly hear us.

Blessing of Baptismal Water

Cantor *All*
Springs of wa - ter, bless the Lord; Springs of wa - ter,
Cantor
bless the Lord; praise and ex - alt him a - bove all for ev - er,
All
praise and ex - alt him a - bove all for ev - er.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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Tony Alonso
Music © 2012, WLP

Renunciation of Sin and Profession of Faith

Baptism

N. I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

(After each Baptism, the assembly will sing the Alleluia refrain from above.)

Anointing After Baptism

Clothing with a Baptismal Garment

Presentation of a Lighted Candle

The Blessing of Water

The Renewal of Baptismal Promises

The Assembly renews the promise of their Baptismal faith.

Response: I do.



T.A.

Tony Alonso

SPRINKLING WITH BAPTISMAL WATER

Cantor, then Assembly *Cantor, then Assembly*

I saw wa - ter, flow - ing clear, from the right side of God's
All who came and drank were saved. Let all cre - a - tion sing
Springs of wa - ter, bless the Lord. Praise and ex - alt him a -
All
ho - ly tem - ple,
al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia, al - le - lu -
bove all for - ev - er.
ia. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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Celebration of Reception of Candidates into Full Communion

The Priest invites the candidates for reception, along with their sponsors, to come into the sanctuary and before the community make a profession of faith.

Candidates for Full Communion

Kaleesi Ann Calacino

Andrew Robert Klem

Megan Eugenie Manuel-Souza

Mackenzie Christine Robers

Colin Michael Scaggs

David Elias Shoop

Zoë Marie Sondberg

**Candidates: I believe and profess
all that the holy Catholic Church believes,
teaches, and proclaims to be revealed by God.**


Celebration of Confirmation

The Rites of the Catholic Church

Tony Alonso


CELEBRATION OF CONFIRMATION

Cantor, then Assembly *Cantor, then Assembly*




Ve - ni, Sanc - te Spi - ri - tus, Come fill the hearts and the
Ve - ni, Sanc - te Spi - ri - tus, Strength-en these lives with the
Ve - ni, Sanc - te Spi - ri - tus, Fill them with won - der and

All



minds of these cho - sen. Al-le-lu-ia, al-le-lu-ia, al - le-lu -
gifts of your Spir - it.
awe in your pres-ence.



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

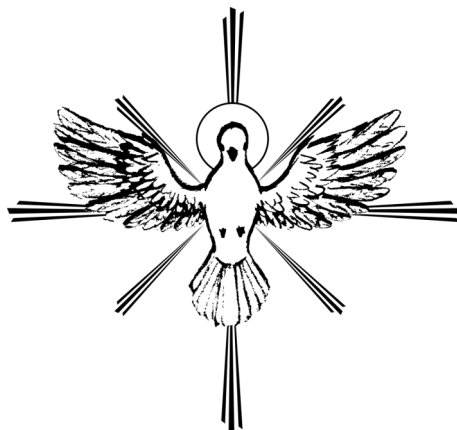
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Celebration of Confirmation

Laying on of Hands

Anointing with Chrism

Universal Prayer



Liturgy of the Eucharist



Easter
Giving

Music during the Preparation of the Altar and the Gifts

CHRIST, BE OUR LIGHT (EASTER VIGIL TEXT)

Bernadette Farrell

Verses



1. This is the night of new be - gin - nings. This is the
2. This is the night Christ our re - deem - er rose from the
3. Now will the fire kin - dled in dark - ness burn to dis -
4. Sing of the hope deep - er than dy - ing. Sing of the
5. In - to this world morn - ing is break - ing. All of God's



1. night when heav - en meets earth. This is the night _____
2. grave tri - um - phant and free, leav - ing the tomb of
3. pel the shad - ows of night. Star of the morn - ing,
4. pow'r _____ strong - er than death. Sing of the love _____
5. peo - ple, lift up your voice. Cry out with joy, _____



1. filled with God's glo - ry, prom - ise of our new birth!
2. e - vil and dark - ness, emp - ty for all to see.
3. Je - sus our Sav - ior, you are the world's true light!
4. end - less as heav - en, dawn - ing through - out the earth.
5. tell out the sto - ry, all of the earth re - jice.

Refrain



Christ, be our light! Shine in our hearts.



Shine through the dark - ness. Christ, be our light!



Shine in your church gath - ered to - day.

(All Mass Parts can be found in the Easter Season Pew Guide)

Preface Dialogue

Preface Acclamation

Memorial Acclamation

The Great Amen

Communion Rite

The Lord's Prayer

Lamb of God

Those who are of the Catholic Community and who regularly receive Holy Communion are cordially invited to come forward to receive the Holy Eucharist at this time. Because of differences in matters of faith, Holy Communion presumes this unity which unfortunately does not yet exist. As a result, those not of the Catholic faith are asked to refrain from the reception of Holy Communion.

Communion Antiphon:

Steve Angrisano, Sarah Hart, and Curtis Stephan

Christ our Pass - o - ver has been sac - ri - ficed, al - le -
lu - ia; there - fore let us keep the feast
with the un - leav - ened bread of pu - ri - ty and
truth, al - le - lu - ia, al - le -
lu - ia, al - le - lu - ia.

Communion:

I AM THE BREAD OF LIFE

Based on John 6

BREAD OF LIFE
Suzanne Toolan, RSM

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

The musical score is written on three staves in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). The melody is simple and repetitive, with lyrics written below the notes.

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Meditation: Instrumental



Concluding Rite

Closing Prayer

Solemn Closing and Dismissal

JESUS CHRIST IS RISEN TODAY

EASTER HYMN

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

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

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

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

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

During our Triduum at the Covenant Community of Jesus the Good Shepherd, we pray in special union with those who have died since Easter 2021. We pray that they rest in peace awaiting the final Resurrection. May they share in Christ's victory over death.

Suzanne M. Raino

July 13, 1938 – February 27, 2021

Rosemary Howard

November 1, 1936 – April 19, 2020

Dennis Edward Regan

August 17, 1947 – March 29, 2021

Marian Rose DeBruyn

May 18, 1939 – May 29, 2021

Iris M. Emmert

November 24, 1925 – June 4, 2021

Camillo DiLodovico

June 27, 1940 – April 24, 2020

Richard "Dick" Ruest

January 13, 1954 – April 13, 2021

Mary Rosina Pennybacker

March 25, 1937 – June 14, 2021

Paula Ann Springer

October 23, 1938 – July 7, 2021

Florence W. Fitzpatrick

December 25, 1935 – July 20, 2021

Mary Ann Harlan

July 25, 1924 – August 7, 2021

Scott and Laurie Brown

(SB) October 3, 1976- August 19, 2021

(LB) March 14, 1977- August 19, 2021

Frank "Buddy" Curtis, Jr.

May 3, 1943 – September 6, 2021

Gregory S. Bodenhorn

May 14, 1947 – August 31, 2021

Alice Marie Novy

February 19, 1940 – September 28, 2020

Robert William Sambrook

September 3, 1969 – September 27, 2021

John Elmer Pumphrey

March 13, 1940-October 10, 2021

Colleen Loretta Heim

August 28, 1960 – November 1, 2021

Lawrence August Schott

February 17, 1944—November 7, 2021

Mary Margaret Collins

September 20, 1972 – December 25, 2021

Mary Magalene Bocchi

April 23, 1932 – December 28, 2021

Mary Katherine Davis

June 10, 1958—January 22, 2022

Benton Joseph "Ben" Thompson, Jr.

August 15, 1950 – January 31, 2022

John R. Albright, USAF

November 11, 1928 – January 25, 2022

Yvonne Phillips Posten

October 25, 1935 – March 19, 2022

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