

# MUSIC & LITURGY PLANNING GUIDE

## 2009 YEAR B

### First Sunday of Lent 2009 through Easter Day 2009

Dear Pastors and Liturgical Ministers:

On the pages that follow you will find important information and suggestions for music for Masses from the First Sunday of Lent through Easter 2009.

I remind you of O.C.P.'s, "Master Index," which lists all the songs and numbers in the 2009 OCP resources. Those who subscribe to *Today's Missal*, *Today's Music Issue* or *Breaking Bread* receive two complimentary copies. If you like, you can download (or print) a copy at: <http://web.ocp.org/pdf/MasterIndex.pdf> or to have a complimentary copy mailed to you, call 1-800-LITURGY (548-8749).

I've also found that G.I.A. has available on their website the complete set of indices for **Gather Comprehensive II**, and an alphabetical list of **First Lines and Common Titles in the Gather Comprehensive hymnal**. I urge you to locally print (if you wish) copies for yourselves and those who prepare the music in your parish(es). If you do not have access to a printer, email me with your contact information and I can send you a paper copy.

The site for Gather Comprehensive II (maroon binding) is: <http://www.giamusic.com/pdf/GC2pewindexes.pdf>

The site for Gather Comprehensive (dark green binding) is: [http://www.giamusic.com/products/GatherComp\\_List2.cfm](http://www.giamusic.com/products/GatherComp_List2.cfm)

I have also made these indices available on our Diocesan Worship-Liturgy website along with the Music Planning Guides.

As soon as our website is updated, this document will be available to download and print from the Office of Worship-Liturgy website in case you need more copies or want to share with others. [www.crookston.org](http://www.crookston.org), find the Worship-Liturgy page and then the Music Planning Guide.

~Rev. Augie Gothman

Lenten Lectionary<sup>1</sup>

#### **The Sundays of Lent**

The Gospel readings are arranged as follows: The first and second Sundays maintain the accounts of the

Temptation and Transfiguration of the Lord, with readings, however, from all three Synoptics. On the next three Sundays, the Gospels about the Samaritan woman, the man born blind, and the raising of Lazarus have been restored in Year A. Because these Gospels are of major importance in regard to Christian initiation, they may also be read in Year B and Year C, especially in places where there are catechumens.

Other texts, however, are provided for Year B and Year C: for Year B, a text from John about Christ's coming glorification through his Cross and Resurrection, and for Year C, a text from Luke about conversion. On Palm Sunday of the Lord's Passion the texts for the procession are selections from the Synoptic Gospels concerning the Lord's solemn entry into Jerusalem. For the Mass the reading is the account of the Lord's Passion.

The Old Testament readings are about the history of salvation, which is one of the themes proper to the catechesis of Lent. The series of texts for each Year presents the main elements of salvation history from its beginning until the promise of the New Covenant.

The readings from the Letters of the Apostles have been selected to fit the Gospel and the Old Testament readings and, to the extent possible, to provide a connection between them.

#### **March 1 FIRST SUNDAY OF LENT B**

**Focus:** The covenant between God and the people is made in water: Noah, Jesus, baptism.

*The Rite of Sending Catechumens for Election at the Cathedral today at 3:30 p.m. Celebrate the Rite of Sending for Election in your parishes.*

see RCIA #106-ff (If you need help with this call the Office of Worship.)

#### **Special Offering: FIRST SUNDAY OF LENT**

**Black and Indian Missions.** Established in 1884, the National Collection for Black and Indian Missions supports and strengthens diocesan evangelization programs which otherwise would cease.

#### **Lectionary #23**

**Genesis 9:8-15.** The covenant between God and Noah reaches beyond humanity to embrace all living beings.

**Psalm of the Day:** *Ps (24) 25:4-5 / 6-7 / 8-9*

*[R. Your ways, O Lord, are love and truth to those who keep your covenant. /v.10]* This individual lament encloses the psalmist's repentance over his sins in an evocation of God's mercy which is "from of old."

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<sup>1</sup> *Lectionary for Mass*, editio typica altera, nos. 97-98.

*Respond & Acclaim*

*Teach Me Your Ways (Haas)*

*Your Ways, O Lord/Tus Sendas, Señor (Alonso)*

*Your Ways, O Lord (Alstott)*

*Your Ways, O Lord (Carroll / Gelineau)*

*Your Ways, O Lord (Guimont)*

*Your Ways, O Lord (Haugen)*

*Your Ways, O Lord (Kreutz)*

*Your Ways, O Lord (Schivovone)*

**1 Peter 3:18-22.** Some commentators think that 1 Peter contains a baptismal homily or is based on a baptismal instruction. This excerpt unites three images: Christ going down to death (and to the realm of the dead) but coming to life in the Spirit; Noah saved through water; and baptism, an appeal to God “through the resurrection of Jesus Christ.”

**Mark 1:12-15.** After his baptism by John, Jesus is “driven” by the Spirit to a place of challenge and temptation—to the wilderness where Israel met God during the Exodus. The brief text ends with a summary of Jesus’ preaching: “The kingdom of God is at hand. Repent, and believe in the gospel.”

**Gathering Song:**

Again We Keep This Solemn Fast  
Lord Who Throughout These Forty Days  
Lord, Have Mercy  
Forty Days and Forty Nights  
Eternal Lord of Love

**Preparation of the Altar and Gifts:**

Turn To Me  
God of Day and God of Darkness  
Remember Your Mercy, Lord  
On Eagle’s Wings

**Communion Song:**

I Lift Up My Soul  
Deep Within  
Keep in Mind  
Be Not Afraid  
We Remember

**Special Offering: FIRST SUNDAY OF LENT**

**Black and Indian Missions.**

**Song of Praise or Sending Forth**

Lord, Who Throughout These Forty Days  
The Glory of These Forty Days  
Lead Us On, O Lord  
Eternal Lord of Love  
or *Silence/Instrumental*

**March 8 SECOND SUNDAY OF LENT (B)**

**Lectionary #26**

**Focus:** The covenant between God and the people is made in family flesh: Isaac, Jesus, ourselves.

**Genesis 22:1-2, 9a, 10-13, 15-18.** This is the very difficult story of Abraham’s willingness to sacrifice his son to please God. It is interpreted here as a “test” of Abraham’s fidelity;

later Jewish thought also described the practice of circumcision, understood primarily as a dedication to God even to the core of one’s being, as evoking the (almost) sacrifice of Isaac.

**Psalm of the Day: Ps (115) 116:10,15 / 16-17 / 18-19**

**[R. I will walk before the Lord, in the land of the living. /v.9]**

An individual song of thanksgiving, composed in two sections. Today’s selections come from the second part of the psalm (vv. 10-19), which express the psalmist’s faith and a vow to offer a thanksgiving sacrifice in the Temple.

*I Will Walk before the Lord (Alstott)*

*I Will Walk before the Lord (Batastini/Gelineau)*

*I Will Walk before the Lord (Guimont)*

*I Will Walk before the Lord (Hughes)*

*I Will Walk before the Lord/Caminaré en Presencia del Señor (Krisman)*

*I Will Walk before the Lord (Schivovone)*

*I Will Walk in the Presence (Daigle/Cooney)*

*I Will Walk in the Presence (Kendzia)*

*I Will Walk in the Presence (Proulx/Gelineau)*

**Gathering Song:**

There’s A Wideness in God’s Mercy  
If God Is For Us  
Jerusalem, My Destiny  
Holy, Holy, Holy

**Preparation of the Altar and Gifts:**

Eye Has Not Seen  
How Lovely Is Your Dwelling Place  
I Lift Up My Soul  
Remember Your Mercy, Lord  
Let All mortal Flesh Keep Silence

**Communion Song:**

Now In This Banquet  
Father, We Come Here  
Tree of Life  
You Are Near

**Song of Praise or Sending Forth:**

Lift High the Cross  
Though the Mountains May Fall  
The Glory of These Forty Days

**March 15 THIRD SUNDAY OF LENT B**

**Lectionary #29**

*(see also Third Sunday of Lent Year A, Lectionary #28, in parishes with catechumens in RCIA going through purification (First Scrutiny).*

**Focus:** The covenant between God and the people is proclaimed in saving words and deeds: at Sinai, in the Temple, by believers.

**Year B Readings:**

**Exodus 20:1-17.** The heart of the covenant at Sinai is proclaimed by God in the “ten words,” also known as the “ten commandments.” These words are linked to God’s saving deeds at the Exodus and in creation.

**Psalm of the Day: Ps (18) 19:8 / 9 / 10 / 11**

[R. Lord, you have the words of everlasting life. /Jn 6:68c]

The verses sung today come from the second part of this hymn. The first part is a hymn in praise of creation; the second half is a “wisdom” hymn in praise of the Torah.

*Lord, You Have the Words/Palabras de Vida Eterna*  
(Alonso)

*Lord, You Have the Words (Alstott)*

*Lord, You Have the Words (Dohms)*

*Lord, You Have the Words (Guimont)*

*Lord, You Have the Words (Haas)*

*Lord, You Have the Words (Haugen)*

*Lord, You Have the Words (Joncas)*

**1 Corinthians 1:22-25.** The Church’s proclamation of “Christ crucified” doesn’t meet normal expectations. It calls for real faith and changed behavior because “the foolishness of God is wiser than human wisdom.” Think about the phrases “the foolishness of God” and the “weakness of God.” What a claim to make!

**John 2:13-15.** In words and deeds, at the heart of the covenant community—the Temple—Jesus proclaims a new deed to be done by God: resurrection.

**Year A Readings: Lectionary #28**

•*Exodus 17:3-7 [You shall strike the rock, and water will come out of it. /v.6]*

•*Psalm 95:1-2 / 6-7 / 8-9 [R. If today you hear his voice, harden not your hearts. /v.8]*

•*Romans 5:1-2,5-8 [The love of God has been poured out within our hearts. /v.5]*

•*John 4:5-42 [The water that I shall give him shall become in him a well of water springing up to eternal life. /v.14]*

**Gathering Song:**

The Glory of These Forty Days  
Christ Is Made the Sure Foundation  
Turn To Me  
I Heard the Voice of Jesus Say  
All Who Are Thirsty

**Preparation of the Altar and Gifts:**

He Is The Lord  
Lift High the Cross  
Remember Your Mercy, Lord  
God of Day and God of Darkness  
or *Silence/Instrumental*

**Communion Song:**

Unless a Grain of Wheat  
Lord, To Whom Shall We Go  
How Lovely Is Your Dwelling Place  
Dwelling Place

**Song of Praise or Sending Forth**

Eternal Lord of Love  
Eye Has Not Seen  
Change Your Hearts  
The Glory of These Forty Days

**Thursday, March 19 - Saint Joseph, husband of the Blessed**

**Virgin Mary**

**SOLEMNITY**

*2 Sm 7:4-5a, 12-14a, 16/Rom 4:13, 16-18, 22/Mt 1:16, 18-21, 24a*  
*or Lk 2:41-51a (Lectionary #543)*

**Focus:** Here’s what we think we know historically about Joseph: He was an observant Jew, possibly an ardent nationalist, a distant descendant of King David, and a “tekton”—the Greek word that we usually translate as “carpenter” but which generally means someone in the building trades. Matthew portrays him as a man of deep faith, open to the mystical interpretation of dreams, marked by great compassion, and dedicated to God’s will for him. All of this, coming in the middle of Lent, serves as a reminder that the Jesus who became Christ was a historical person living in a particular place at a particular time. That history is part of the truth of the salvation that we celebrate.

**March 22 - FOURTH SUNDAY OF LENT B**

**Lectionary #32**

*(see also Fourth Sunday of Lent A, Lectionary #31, in parishes with catechumens in RCIA going through purification (Second Scrutiny).*

**Special Offering: FOURTH SUNDAY OF LENT**

**Catholic Relief Services Collection (CRS Collection)**

**(formerly the American Bishops’ Overseas Appeal (ABOA).**

This appeal supports agencies that build the international social ministry of the Catholic Church through advocacy on behalf of the powerless and impoverished people and relief and resettlement services to victims of natural disasters, war, and religious and ethnic persecution.

**Focus:** The covenant between God and the people is not pretend, not once-upon-a-time. It is historical fact, certainly, but it is also eternally renewed in the return from Exile, in Christ the light of the world, in graced faith.

**2 Chronicles 36:14-16, 19-23.** This is a summary history of the Exile in Babylon interpreted theologically as sin-punishment-redemption. God acts beyond the limits of the covenant people—through Cyrus of Persia, who conquered Babylon—to restore the people to Judah.

**Psalm of the Day: Ps (136) 137:1-2 / 3 / 4-5 / 6**

[R. *Let my tongue be silenced, if I ever forget you. /v.6]*

A communal lament over the loss of Jerusalem, composed as a song by the Exiles in Babylon. One of the most beautiful and sorrowful poems in the Book of Psalms, with one of the most horrific final lines ever written for any poem (verses 8-9, omitted in the Lectionary).

*Let My Tongue Be Silenced (Alstott)*

*Let My Tongue Be Silenced (Guimont)*

*Let My Tongue Be Silenced (Haas)*

*Let My Tongue Be Silenced (Hay)*

*Let My Tongue Be Silenced/Que Se Me Pegue*

*la Lengua al Paladar (Krisman)*

*Let My Tongue Be Silenced (Schiavone)*

*Let My Tongue Be Silenced (Schoen/Gelineau)*

*Let My Tongue Be Silent (Johengen)*

**Ephesians 2:8-10.** Not by our own deeds have we been saved, but by God's grace. Even the faith which justifies us is a gift of divine grace.

**John 3:14-21.** Just as Moses lifted up the serpent in the desert to bring divine healing, so Jesus will be lifted up as a light to enlighten the world. People will reveal their own nature by their reaction to the light.

**Year A Readings: Lectionary #31**

• *I Samuel 16:1b,6-7, 10-13a* [Samuel anointed David in the midst of his brothers. /v.13]

• *Psalms 23* [R. *The Lord is my shepherd; there is nothing I shall want.*]

• *Ephesians 5:8-14* [Arise from the dead and Christ will give you light. /v.14]

• *John 9:1-41* [He had been blind, and had received his sight. /v.18]

**Gathering Song:**

Lift High the Cross

I Heard the Voice of Jesus Say

I Want to Walk as a Child of the Light

There's A Wideness in God's Mercy

Praise, My Soul, the King of Heaven

Hold Us in Your Mercy

**Preparation of the Altar and Gifts:**

God So Loved The World

I Have Loved You

Redeemer Lord

What Wondrous Love is This

or *Silence/Instrumental*

**Special Offering: FOURTH SUNDAY OF LENT**

**Catholic Relief Services Collection (CRS Collection)**

(formerly the American Bishops' Overseas Appeal (ABOA)).

**Communion Song:**

Let Us Walk In The Light

Eye Has Not Seen

What You Hear in the Dark

O Taste and See

**Song of Praise or Sending Forth:**

We Are the Light of the World

Blest Be the Lord

Eternal Lord of Love

I Know that My Redeemer Lives

or *Silence/Instrumental*

**Wednesday March 25 - Annunciation of the Lord**

**SOLEMNITY**

*Is 7:10-14; 8:10/Heb 10:4-10/Lk 1:26-38(Lectionary 545)*

**Focus:** In the midst of Lent, and the approach the memorial of Jesus' death, we celebrate the beginning of the Incarnation. Church tradition holds that Jesus was conceived by his mother as soon as Mary responded to the angel, "Let it be done to me as you have said." Also, as early as

Hippolytus (early 3rd cent.), Church tradition held that Jesus died thirty (or thirty-three) years to the day on which he was conceived. Until the year 1752, March 25 was celebrated in England and some European countries as New Year's Day. This is also the anniversary of the first Mass celebrated in the English American colonies, on March 25, 1634, at St. Clement's Island in Maryland.

**March 29 - FIFTH SUNDAY OF LENT (B)**

**Lectionary #35**

(see also *Fifth Sunday of Lent A, Lectionary #34, in parishes with catechumens in RCIA going through purification (Third Scrutiny).*)

**Focus:** The new covenant promised by the prophets is fulfilled in the bountiful harvest following on the death of Jesus, just one "grain of wheat," who is the source of salvation for all who hear.

**Jeremiah 31:31-34.** This is the only place in the Hebrew Bible where the phrase "new covenant" occurs. It is "new" because it will be written on human hearts.

**Psalms of the Day: Ps (50) 51:3-4 / 12-13 / 14-15**

[R. *Create a clean heart in me, O God. /v.12a*]

The *Miserere*, best-known of the traditional penitential psalms, is an individual lament attributed in the Psalter to David as his song of repentance after his adultery with Bathsheba.

*Create in Me/Oh, Dios, Crea en Mí (Alonso)*

*Create a Clean Heart (Alstott)*

*Create a Clean Heart (Burns)*

*Create in Me/Oh, Dios, Crea en Mí (Cortés)*

*Create in Me (Guimont)*

*Create in Me (Haas)*

*Create in Me (Hurd)*

*Create a Clean Heart (Schiavone)*

*Create a Clean Heart (Schoen/Gelineau)*

*Create a Clean Heart (Willcock)*

**Hebrews 5:7-9.** This reading suggests that Jesus' prayer to God was heard not because Jesus was the Son of God but because his prayer was wholeheartedly faithful. Because he gave himself completely to God, he became the "source of eternal salvation" for all who follow his way.

**John 12:20-33.** The Gospel of John describes Jesus' suffering, death, and resurrection as the "hour" of his glorification. In this text, Jesus affirms that this "hour" has come after some "Greeks" (probably Greek-speaking Jews or converts to Judaism) ask to see him. His response to their request is the analogy of the grain of wheat. His acceptance of his "hour" leads to an act of divine theophany—God affirms Jesus' decision.

**Year A Readings: Lectionary #34**

• *Ezekiel 37:12-14* [I will put My Spirit within you, and you will come to life. /v.14]

• *Psalms 130:1-2 / 3-4 / 5-6 / 7-8* [R. *With the Lord there is mercy and fullness of redemption. /v.7*]

•Romans 8:8-11 [The Spirit of Him who raised Jesus from the dead dwells in you. /v.12]

•John 11:1-45 [I am the resurrection and the life. /v.25]

**Gathering Song:**

At the Name of Jesus

*Attende Domine*

Behold, The Royal Cross on High

Lift High the Cross

**Preparation of the Altar and Gifts:**

Only In God

Turn To Me

We Have Been Told

Unless A Grain of Wheat

or *Silence/Instrumental*

**Communion Song:**

Amazing Grace

Deep Within

Eye Has Not Seen

The Cry of the Poor

Now We Remain

**Song of Praise or Sending Forth:**

I Will Not Die

Take Up Your Cross

The Glory of These Forty Days

What Wondrous Love Is This

or *Silence/Instrumental*

**April 5 - PALM SUNDAY OF THE LORD'S PASSION (B)**

**Lectionary #37, 38**

On this day the Church remembers Christ's entrance into Jerusalem to accomplish the Paschal Mystery. The commemoration on this day with the blessing and the procession of Palms is not a historical re-enactment of Jesus' entry into Jerusalem but a ritual action that marks our entry into Holy Week.

Three options are given in the *Sacramentary* for the beginning of the Sacred Liturgy on this day:

~the procession,

~the solemn entrance,

~the simple entrance.

Masses beginning with either the solemn entrance or the procession omit the Penitential Rite.

**At the Procession with Palms**

**Gospel at the Procession: Mark 11:1-10.** Jesus is in charge of his own destiny. He enters Jerusalem the way a king would, riding instead of walking.

**Opening Antiphon/Processional Song**

All Glory, Laud and Honor

Hosanna

Palm Sunday Procession

Ride On, Jesus, Ride

The King of Glory (refrain only)

Hosanna, Loud Hosanna

Let the King of Glory Come

**At the Mass**

**Isaiah 50:4-7.** The third Song of the Servant is actually more the song of a disciple who listens and learns and lives by what God says.

**Psalm of the Day: Ps (21) 22:8-9 / 17-18 / 19-20 / 23-24**

**[R. My God, my God, why have you abandoned me? /v.2]**

An individual lament whose opening line is quoted by Jesus on the cross (see Mark 15:34 in today's passion narrative.)

After listing his trials, the psalmist affirms faith in God and promises to praise God "in the midst of the assembly."

*My God, My God (Alstott)*

*My God, My God (Guimont)*

*My God, My God (Haugen)*

*Dios Mío, Dios Mío /My God, My God (Hurd)*

*My God, My God (Manion)*

*My God, My God (Proulx)*

*My God, My God (Schiaivone)*

*My God, My God (Schoen/Gelineau)*

**Philippians 2:6-11.** This is the "kenosis" ("emptying") hymn—a Christian hymn that Paul borrowed and inserted here, adding the phrase "death on a cross" to make his point that Jesus was actually a human being (and not a divine being who merely seemed human) who died and was exalted.

**Mark 14:1–15:47.** Note the rubric: "The Passion begins directly, without the greeting [The Lord be with you.] or the acclamation of the people, but concludes in the usual manner." Mark's account of Jesus' suffering and death interweaves a series of betrayals with a series of surprising acts of fidelity. Through it all, Jesus is presented as knowing what is coming and choosing his fate. The betrayers include Judas Iscariot, Peter (several times), James and John (in the garden), the leaders of the Sanhedrin, and Pilate. Jesus even has doubts about God (15:34). Those who are faithful include Simon of Bethany, the woman with the perfumed oil, the man with the water jar, Simon the Cyrenian, the centurion, the women—Mary Magdalene, Mary the mother of James and Joses, Salome, and other women—and Joseph of Arimathea. God, of course, as we learn on Easter, is the most faithful of all.

**Preparation of the Altar and Gifts:**

Rise Up Jerusalem

Christ is the King

Ride On, Jesus, Ride

Stay Here and Keep Watch

Jesus the Lord

or *Silence/Instrumental*

**Communion Song:**

Were You There

Jesus Shall Reign

O Sacred Head Surrounded

We Remember

Unless A Grain of Wheat

Take Up Your Cross

### **Song of Praise or Sending Forth:**

Lift High the Cross  
O Sacred Head, Surrounded

### **Chrism Mass: Monday, April 6 -7:00 pm.**

Rehearsals TBA- stay tuned!

### **Notes on Triduum Liturgies**

#### **No Perpetual Exposition of Blessed Sacrament during Triduum**

[Parishes or] Groups authorized to have perpetual exposition are bound to follow all the liturgical norms given in *Holy Communion and Worship of the Eucharist outside Mass*, nos. 82-100. Under no circumstances may perpetual exposition take place during the Easter Triduum.<sup>2</sup> The Easter Triduum begins with the evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday night.<sup>3</sup>

#### **The Reception of the Holy Oils Blessed at the Chrism Mass**

It is appropriate that the oil of the sick, the oil of catechumens, and the holy chrism, which are blessed by the bishop during the Chrism Mass, be presented to and received by the local parish community.

The reception of the holy oils may take place at the Mass of the Lord's Supper on Holy Thursday or on another day after the celebration of the Chrism Mass. The oils should be reserved in a suitable repository in the sanctuary or near the baptismal font.

The oils, in suitable vessels, are carried in the procession of the gifts, before the bread and wine, by members of the assembly.

#### **No Good Friday Liturgy? No Transfer of Blessed Sacrament Thursday**

"This rite of transfer of the Blessed Sacrament may not be carried out if the liturgy of the Lord's Passion will not

be celebrated in that same church on the following day."<sup>4</sup> This rubric was mistakenly omitted from the current U.S. edition (1985) of the *Sacramentary*, but it was restated in the 1988 Circular Letter.<sup>5</sup> It is restored in a new rubric in the *Roman Missal (third edition)*: "**If in the same church the celebration of the Lord's Passion on the following Friday does not take place, the Mass is concluded in the usual way [like any Sunday Mass] and the Blessed Sacrament is placed in the tabernacle.**"<sup>6</sup>

#### **Adoration not Exposition**

The rubrics for the procession on Holy Thursday read: "The Blessed Sacrament, accompanied by lighted candles and incense, is carried through the church to the chapel of reservation, to the singing of the hymn, 'Pange lingua' or some other eucharistic song." The directives from the Congregation are very clear in this regard: "**The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance.**"<sup>7</sup> This is also clearly understood by the rubric describing the end of the procession with the Blessed Sacrament which reads: "The tabernacle of reposition is then closed."<sup>8</sup>

After the Mass of the Lord's Supper, the faithful should be [strongly] encouraged to spend a suitable period of time during the night in the church in adoration before the reposed Blessed Sacrament. Some communities have established the custom of praying compline (night prayer) as the conclusion of the time of solemn adoration.

### **April 9 HOLY THURSDAY: MASS OF THE LORD'S SUPPER (ABC) Lectionary #39**

**Exodus 12:1-8, 11-14.** This reading, as re-interpreted in the Book of Revelation, has given us the "Lamb of God" image for Jesus. Passover is a memorial feast for "all generations" because it marks the beginning of God's great acts of liberation.

**Psalm of the Day: Ps (115) 116:12-13 / 15-16bc / 17-18**

<sup>2</sup> *Responsum ad dubium* received by Bishops' Committee on the Liturgy. (*BCL Newsletter* Vol. XXI), June 1995.

<sup>3</sup> *General Norms for the Liturgical Year and the Calendar* [hereafter *GNLY*], no. 19.

<sup>4</sup> Sacred Congregation of Rites. "Declaration of March 15, 1956," no. 3, AAS 48 (1956): 153; *Ordinationes et declarationes circa Ordinem hebdomadae sanctae instauratum*, no. 15, AAS 49 (1957): 93.

<sup>5</sup> Congregation for Divine Worship and the Discipline of the Sacraments. *Paschale Solemnitatis: Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* [hereafter *PS*]. January 16, 1988, no. 54. "This rite of transfer of the Blessed Sacrament may not be carried out if the liturgy of the Lord's passion will not be celebrated in that same church on the following day." <http://www.wf-f.org/PaschaleSolemnitatis.html#anchor270734>

<sup>6</sup> *MR ed. 3d*: "Rubrics for The Evening Mass of the Lord's Supper" no. 4, as found in *The Bishops' Committee on the Liturgy (BCL) Newsletter*; March/April 2003.

<sup>7</sup> *PS*, no. 55.

<sup>8</sup> *Sacramentary*, Rubric for Holy Thursday, "Transfer of the Holy Eucharist."

**[R. Our blessing-cup is a communion with the Blood of Christ. see 1 Cor 10:16]**

This song of thanksgiving, originally sung by a grateful individual, has become the song of the church as it takes up the cup of salvation in the Eucharist to give thanks to God.

*Our Blessing-Cup/El Cáliz que Bendecimos (Alonso)*

*El Cáliz que Bendecimos/Our Blessing Cup (Cortez)*

*The Blessing Cup (Guimont)*

*The Name of God/Our Blessing Cup (Haas)*

*Our Blessing Cup (Haugen)*

*Our Blessing Cup (Joncas)*

*Our Blessing Cup (Peloquin/Gelineau)*

**1 Corinthians 11:23-26.** Paul recounts the tradition that he has received concerning the Lord's last supper. The basic pattern has remained the same from the Church's earliest days. Paul also points out the eschatological nature of the Eucharist: We proclaim the death of the Lord until his return in glory.

**John 13:1-15.** John's account of the last supper does not include the institution narrative; he has given us his Eucharistic theology in the "bread of life" discourse in chapter 6. Instead, John tells of Jesus' humility in taking on a servant's role (echoes of the "kenosis" hymn in Philippians 2) as an example of the way that those who are bound together by the Eucharist should care for each other.

**Gathering Song:**

A Banquet is Prepared

Gift of Finest Wheat

At The Lamb's High Feast

Lord, Who At Your First Eucharist

No Greater Love

**Foot Washing:**

Ubi Caritas (Browning)

Ubi Caritas (Rosania)

Ubi Caritas (Taizé)

Ubi Caritas / Where True Charity (Chant)

Where Charity and Love Prevail

Pues Si Vivimos / If We Are Living

As I Have Done for You

The Servant Song

Jesus Took A Towel

**Preparation of the Altar and Gifts:**

To Be Your Bread

We Remember

Now in This Banquet

or *Instrumental /Choral piece*

**Communion Song:**

One Bread, One Body

When We Eat This Bread

Bread Blessed and Broken

Taste and See

Jesus, Wine of Peace

Seed Scattered and Sown

Sow the Word

**Procession/Transfer of the Eucharist**

*Tantum ergo / Sing My Tongue the Savior's Glory*

*Pange lingua gloriosi / Hail Our Savior's Glorious Body*

DEPART IN SILENCE

**Celebrations of the Liturgy of the Hours**

Communal celebrations of the Office of Readings and Morning Prayer on the mornings of Good Friday and Holy Saturday are "**highly recommended.**"<sup>9</sup> These **replace** the former offices of Matins and Lauds called *Tenebrae*, which had been celebrated in the evenings of Holy Thursday and Good Friday.

**April 10 GOOD FRIDAY:  
CELEBRATION OF THE LORD'S  
PASSION (ABC) Lectionary #40**

The second ritual of the Triduum. We find ourselves between Eucharists; on a day when "according to the Church's ancient tradition, the sacraments are not celebrated." As with Passion (Palm) Sunday, the focus today is on the proclamation of the Passion, though just as on last Sunday, the popular focus for many people is on a rite that was a later addition to the liturgy; in this case, the veneration of the cross.

Planning should recognize that popular focus but still find ways of calling particular attention to the Passion narrative in the Fourth Gospel.

GATHER IN SILENCE

**Isaiah 52:13–53:12.** The "fourth song of the servant" repeats the image of the "lamb" from Holy Thursday's first reading, and it adds terrible details of the pain borne by the "man of suffering, accustomed to infirmity." Though all the details don't fit the story of Jesus' own suffering (for instance, he had no direct descendants), this song has helped us interpret Jesus' Passion as a redemptive act. Certainly "by his stripes we were healed."

**Psalm of the Day: Ps (30) 31:2,6 / 12-13 / 15-16 / 17,25**

**[R. Father, into your hands I commend my spirit. /Lk 23:46]**  
An individual lament that reveals immense trust in God. As used by the church, it is placed on the lips of Jesus to express his trust in God even on the cross.

*Abba, Abba, I Put My Life/Pongo Mi Vida (Haas)*

*Father, I Put My Life in Your Hands (Haugen)*

*Father, I Put My Life in Your Hands (Hughes)*

*Father, I Put My Life in Your Hands (McKeon/*

*Murray or Gelineau)*

<sup>9</sup> PS, nos. 40, 62, 73.

*Father, I Put My Life in Your Hands (Schiavone)*  
*Father, I Put My Life in Your Hands (Talbot)*  
*Father, I Put My Life into Your Hands (Chant)*  
*Padre, en Tus Manos/Father, into Your Hands*  
*(Hurd)*

**Hebrews 4:14-16; 5:7-9.** Though he was not a member of the priestly tribe of Levi, Jesus is described in the Letter to the Hebrews as “a great high priest” who has broken the mold of priestly identity. As the “source of eternal salvation for all who obey him,” he has the right to appropriate any title that helps us to understand what that salvation might mean for us.

**John 18:1-19:42.** John presents Jesus as in charge of his own destiny. John goes farther, however, showing Jesus as totally in control of what happens to him. Jesus is the equal of all who address him, speaking on even terms with the high priest and the Roman governor. Note the anti-Jewish feeling in John’s narrative. This stems from several events that preceded the final form of this Gospel: the expulsion of some Christians from the synagogues, in some places, and their denunciation as heretics; the first persecutions of Christians by Roman officials, which encouraged the Gospel writers to play down Roman involvement in Jesus’ death; and particularly a theology of Jesus’ death which included a belief that he died for the sins of the people, that is, for his own Jewish community, though many Jews did not accept him or his sacrifice. Misunderstood, such anti-Jewish sentiments were used in the past to justify persecutions, pogroms, and even the Holocaust.

### **The Good Friday Liturgy and Popular Piety**<sup>10</sup>

In the pastoral planning for Good Friday primary attention and maximum importance must be given to the solemn liturgical action and the faithful must be brought to realize that no other exercise can objectively substitute for this liturgical celebration of the Lord’s Passion.<sup>11</sup>

Devotions, such as the Way of the Cross, processions of the passion, and commemorations of the sorrows (*dolors*) of the Blessed Virgin Mary are not, for pastoral reasons, to be neglected.<sup>12</sup> It is necessary, however, to ensure that such manifestations of popular piety, either by time or the manner

in which the faithful are convoked, do not become a surrogate for the liturgical celebration of Good Friday. Such devotions should be assigned to a time of day that makes it quite clear that the liturgical celebration, by its very nature, far surpasses them in importance.<sup>13</sup>

### **Proclamation of the Passion**<sup>14</sup>

The proclamation of the Passion needs to be carefully prepared. The Passion is to be proclaimed by deacons, or, in their absence, by priests, or in their absence, by readers. In the last case, however, the part of Christ should be reserved for the priest celebrant.

It may be helpful, for example, to divide the narrative into sections, with different readers and some variation in the posture of the assembly for each part. While it has a dramatic quality, the passion is not so much enacted as proclaimed solemnly and simply, without candles, greeting, or signs of the cross.

### **Veneration-Adoration of the Cross & Procession**

After the proclamation of the Passion and the General Intercessions, the entire assembly rise to venerate the cross or crucifix [in procession].

The antiphons *We worship you, Lord (Adoramus te Christe)*, or the *Reproaches*, or the hymns *Faithful Cross (Crux Fidelis inter omnes)*, and [*Vexilla Regis/The Royal Banners forward go*], or other suitable songs are sung.

Totally new in the *Missale* is the indication: “According to local circumstances or traditions of the people and pastoral appropriateness, the *Stabat Mater dolorosa (At the Cross her Station Keeping)* may be sung, or another appropriate chant in memory of the compassion of the Blessed Virgin Mary.”<sup>15</sup>

### **Veneration of the Wood of the Cross:**

*Adoramus Te Christe /We Adore You, O Christ*  
*At the Cross Her Station Keeping / Stabat Mater*  
*Triduum Hymn: /What Wondrous Love*  
*Behold the Wood*  
*Behold the Royal Cross on High*  
*Crucem Tuam /O Lord Your Cross (Taize’)*

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<sup>10</sup> For an excellent summary of the Church’s approved expressions of popular piety and the Triduum, see *DPPL*, nos. 127-149. [http://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20020513\\_vers-direttorio\\_en.html#DECREE](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html#DECREE)

<sup>11</sup> *DPPL*, no. 143.

<sup>12</sup> *PS*, no. 72.

<sup>13</sup> *DPPL*, no. 143.

<sup>14</sup> *The Bishops’ Committee on the Liturgy (BCL) Newsletter*; January 1998.

<sup>15</sup> *MR ed. 3d*: “Rubrics for Good Friday” no. 20; as found in *The Bishops’ Committee on the Liturgy (BCL) Newsletter*; March/April, 2003.

The Royal Banners forward go / *Vexilla Regis*  
O Sacred Head Surrounded *more >>>>>*  
Tree of Glory (choir) GIA #3779  
Behold the Lamb of God

**Communion Song:**

Sing My Tongue the Savior's Glory  
*Pange lingua gloriosi* / Hail Our Savior's Glorious  
Body

We Should Glory in the Cross  
We Remember  
No Greater Love  
Without Seeing You  
We are Many Parts

DEPART IN SILENCE

**Keeping Holy Saturday**

On Holy Saturday, the Church is, as it were, at the Lord's tomb, meditating on his passion and death and on his descent into hell, awaiting his resurrection with prayer and fasting.<sup>16</sup> The elect are to be advised that on Holy Saturday they should refrain from their usual activities, spend their time in prayer and reflection, and, as far as they can, observe a fast.<sup>17</sup>

Again, it is highly recommended that on this day, the Office of Readings and Morning Prayer be celebrated with the participation of the people. Where this cannot be done, there should be some celebration of the Word of God or some act of devotion suited to the mystery celebrated this day.<sup>18</sup>

## April 11 - Paschal (Easter) Vigil

**The Service of Light**

In a suitable place outside the Church, a "blazing fire" (*rogus ardens*)<sup>19</sup> is to be prepared so that the people may gather around it and experience the flames dispelling the darkness and lighting up the night. Thus do the beauty of the fire, its warmth and its light, draw the liturgical assembly together.

In climates and circumstances where weather precludes lighting the fire outdoors, a more limited fire can

be enkindled indoors with the proper accommodations for ventilation, for heat and smoke detectors, for local fire regulations, and for surrounding the space with non-combustible materials.<sup>20</sup>

This [Easter] candle should be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world.<sup>21</sup>

**Easter Proclamation-Exsultet**

The *Exsultet* is very ancient; already attested in the liturgies of Italy, Gaul, Spain and North Africa by the time of St. Ambrose and St. Augustine (4<sup>th</sup>- 5<sup>th</sup> century). This poetic text captures the whole Easter mystery placed within the context of the economy of salvation. **It is not optional.**

**The Liturgy of the Word**

At the Vigil on the holy night of Easter there are seven Old Testament readings which recall the wonderful works of God in the history of salvation. There are two New Testament readings, the announcement of the Resurrection according to one of the Synoptic Gospels and a reading from St. Paul on Christian baptism as the sacrament of Christ's Resurrection.<sup>22</sup>

The [new] *Missale Romanum* adds a sentence about the nine readings proposed, saying that "**all of these must be read whenever it can be done**, so that the character of a Vigil which takes place over some duration of time can be observed." The new *Missale* recognizes that "nevertheless, where grave pastoral circumstances demand it, the number of readings from the Old Testament may be reduced."<sup>23</sup> The faithful are encouraged to meditate on these readings by the singing of a responsorial psalm, followed by a silent pause for prayer, and then by the celebrant's prayer [collect]. At least three readings from the Old Testament must be read always including Exodus 14.

Please, for the sake of Christ's Body, do not immediately jump to the minimum. It is a sad statement that many seek to do the absolute minimum with regard the Word of God and the other ritual elements of the Paschal Vigil.

<sup>16</sup> PS, no. 73.

<sup>17</sup> *The Rite of Christian Initiation of Adults* [hereafter RCIA], nos. 22, 185.

<sup>18</sup> PS, no. 73.

<sup>19</sup> ICEL originally translated this as a 'BONFIRE'. The fire is meant to be significant!

<sup>20</sup> BLS, no. 84.

<sup>21</sup> MR ed. 3d: "Rubrics for The Easter Vigil" nos. 8-10; as found in *The Bishops' Committee on the Liturgy (BCL) Newsletter*; January 2003.

<sup>22</sup> LM, no. 99.

<sup>23</sup> MR ed. 3d: "Rubrics for The Easter Vigil" nos. 20-21; as found in *The Bishops' Committee on the Liturgy (BCL) Newsletter*; January 2003.

## Old Testament Readings and Responsorial Psalms:

1. **Genesis 1:1 - 2:2** [And God saw all that He made, and behold, it was very good. /v.31]

**Psalm 104:1-2 / 5-6 / 10,12 / 13-14 / 24,35**

[R. *Lord, send out your Spirit, and renew the face of the earth. /v.30*] Psalms for the Church Year: Ps.

104-Vol I, pg. 53

– or –

**Psalm 33:4-5 / 6-7 / 12-13 / 20-22**

[R. *The earth is full of the goodness of the Lord.*]

Psalms for the Church Year Vol. II, pg 17

2. **Genesis 22:1-18** [The LORD said to Abraham, “I will greatly multiply your seed as the stars of the heavens.” /v.17]

**Psalm 16:5,8 / 9-10 / 11**

[R. *You are my inheritance, O Lord. /v.1*]

Psalms for the Church Year Vol II, pg 24

3. **Exodus 14:15 - 15:1** [And the sons of Israel went through the midst of the sea on dry land. /v.22]

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

[R. *Let us sing to the Lord; he has covered himself in glory. /v.1b*]

4. **Isaiah 54:5-14** [My loving kindness will not be removed from you. /v.10]

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

[R. *I will praise you, Lord, for you have rescued me. /v.2a*]

5. **Isaiah 55:1-11** [I will make an everlasting covenant with you. /v.3]

**Isaiah 12:2-3 / 4 / 5-6**

[R. *You will draw water joyfully from the springs of salvation. /v.3*]

6. **Baruch 3:9-15,32 - 4:4** [Approach the splendor of the Lord].

**Psalm 19:8 / 9 / 10 / 11**

[R. *Lord, you have the words of everlasting life. Jn 6:68c*]

7. **Ezekiel 36:16-17a,18-28** [I will sprinkle clean water on you. /v.25]

**Psalm 42:3 / 5 / 43:3 / 4**

[R. *Like a deer that longs for running streams, my soul longs for you, my God. /v.42:2*]

– or –

**Isaiah 12:2-3 / 4bcd / 5-6**

[R. *You will draw water joyfully from the springs of salvation. /v.3*] – or –

**Psalm 51:12-13 / 14-15 / 18-19**

[R. *Create a clean heart in me, O God. /v.12a*]

*During the singing of the Gloria the church bells are rung.*

**Epistle: Romans 6:3-1** [Christ, having been raised from the dead, is never to die again. /v.9]

## The Easter Alleluia

Having ‘fasted’ from the *Alleluia* for all of Lent, this night is the joyful renewal of this song of Easter praise. The importance of this ritual element is seen in two places in the ritual books.

First, in the *Ceremonial of Bishops* it notes: “one of the deacons or the reader goes to the bishop and says to him, ‘Most Reverend Father, I bring you a message of great joy, the message of *Alleluia*.’” This shows the unique place the Easter *Alleluia* occupies.

Secondly, the *Missale Romanum* is very specific about singing the *Alleluia* before the Gospel: “After the Epistle has been read, all rise, and the priest [or if necessary, the psalmist or cantor] solemnly intones [sings] the *Alleluia* three times, raising his [her] voice a step each time. All repeat the *Alleluia* each time. Mention is then made of the psalmist or cantor singing Psalm 118 and the people responding, “*Alleluia*.”<sup>24</sup> This psalm is often recited by the apostles in their Easter preaching (see Acts 4.11-12; Mt 21.42; Mk 12.10; Lk 20.17).

**Whoever intones the *Alleluia*: be it bishop, priest, deacon, or cantor, the singing of the Easter *Alleluia* should be a significant ritual moment in the Paschal Vigil.**

**Gospel: Mark 16:1-7** [Jesus the Nazarene, who has been crucified, has risen. /v.6]

The *Missale* directs explicitly that the homily, even if it is brief, is not to be omitted. This requires that the homilist carefully prepare and craft the homily so that it captures the tremendous mysteries being celebrated on this most holy of nights.

## Christian Initiation at the Vigil

During the Easter Vigil, the three Sacraments of Initiation—Baptism, Confirmation, and the Eucharist—are ordinarily celebrated. The assembly should join in singing responses and acclamations during the *Litany of the Saints*,

<sup>24</sup> MR ed. 3d: “Rubrics for The Easter Vigil” no. 34; as found in *The Bishops’ Committee on the Liturgy (BCL) Newsletter*; January 2003.

the acclamations for and at the conclusion of the blessing prayer over the baptismal water, and the acclamations following each Baptism.<sup>25</sup>

There may be a song between the celebration of Baptism and Confirmation, especially if the neophytes need to change into dry clothing or if there is a procession from the font to the sanctuary. A song may also be sung during Confirmation as the neophytes are anointed with chrism, especially if a large number of persons are being confirmed.<sup>26</sup>

### **Liturgy of the Eucharist**

Care should be taken that, particularly in regard to this night's celebration of the Eucharist, the liturgy is not done in haste and that all the rites and words should be given their full force.

### **Sung Dismissal**

At the end of Masses [including the Paschal Vigil] on Easter the dismissal is sung by the deacon or priest; to which the people respond in song, "*Thanks be to God, Alleluia! Alleluia!*"<sup>27</sup>

**Processional of light:** familiar setting of "*Lumen Christi*" (Light of Christ)

### **Responsorial Psalms:**

*Respond and Acclaim:*

*Psalms for the Church Year:* Ps. 104-Vol I, pg. 53; Ps 33-II, pg 17; Ps. 16-II, pg 24; Exodus 15-II, pg 52; Is. 12-II, pg 54; Ps 118-I, pg 45; Ps 42-II, pg 22; Ps 51-I, pg 20; Ps 136-II, pg 46.

### **Hymns for Baptism:**

Litany of Saints (setting familiar to your people)

He Has Anointed Me 97  
You Are the Voice 281/GC 549  
You Have Put On Christ 282  
By Name I Have Called You 36  
Baptized in Water GC 798  
Healing River GC 584

### **Hymns for Confirmation:**

Come, Holy Ghost 50/GC 469  
Send Us Your Spirit 214/GC 549

### **Hymns during Sprinkling Rite:**

You will Draw Water GC 620  
Wash Me, Cleanse Me GC 400  
Baptized in Water GC 798

### **Renewal of Baptismal Promises**

Water OCP #9325

Song Over the Water GC 585

You Will Draw Water GC 620

### **Communion Song:**

well known communion or seasonal song

### **Song of Praise or Sending Forth:**

Easter Hymns: something well known  
SC:13,14,15,23,47,60,104,122,132,179,232,237  
GC 422-452

## **April 12 - Easter Sunday**

It is wonderful that so many parishes go all out for the Triduum liturgies that reach their climax at the Paschal Vigil. For ministers and those who have worked hard to prepare, plan, and pray the Triduum, there may be a natural let-down after the Vigil.

Yet for many people, this is their only Easter: since for them 'Holy Week' consisted of Passion/Palm Sunday, maybe Good Friday, and Easter Day Mass. For the sake of these, and that all believers may share in the joy of the resurrection, we need to ensure a rich celebration of all the Masses of Easter Day.

**EASTER DAY (A, B, C) Lectionary #42 (Please be sure to note all options in readings below in "Lectionary for Easter Day")**

**Acts 10:34a, 37-43.** Peter's sermon is a summary of the early preaching of the Gospel and a reminder that our faith depends solely on the witness of those "who ate and drank with [Jesus] after he rose from the dead."

**Psalm of the Day: Ps (117) 118:1-2 / 16-17 / 22-23 [R. *This is the day the Lord has made; let us rejoice and be glad. /v.24*]** This individual song of thanksgiving becomes for us Jesus' own celebration of the resurrection and our assurance that the "rejected stone" of the crucified Christ has become the "cornerstone" of our faith.

**Colossians 3:1-4.** Paul's understanding of baptism is that it grants us a share in Christ's death as a promise that we will one day share in the resurrection.

--or--

**1 Corinthians 5:6-8.** Christ our Passover has been sacrificed! Let us keep the feast. This alternative second reading reminds us that the Eucharist is an Easter sacrament.

**John 20:1-9.** In the Eastern Churches, Mary Magdalene is honored as the "witness to the resurrection and co-equal of the Apostles." To her witness the Fourth Gospel adds the testimony of Peter and the beloved disciple.

<sup>25</sup> United States Conference of Catholic Bishops. *Sing to the Lord: Music in Divine Worship*, issued November 14, 2007, no. 206. [hereafter, *STL*].

<sup>26</sup> *STL*, no. 206.

<sup>27</sup> *CB*, no. 370.

-- or --

**Mark 16:1-7** [Jesus the Nazarene, who has been crucified, has risen. /v.6]

### **Lectionary for Easter Day**<sup>28</sup>

The Gospel reading for the Mass on Easter day is from John on the finding of the empty tomb. There is also, however, the option to use the Gospel texts from the Easter Vigil or, when there is an evening Mass on Easter Sunday, to use the account in Luke of the Lord's appearance to the disciples on the road to Emmaus. The first reading is from the Acts of the Apostles, which throughout the Easter season replaces the Old Testament reading. The reading from the Apostle Paul concerns the living out of the paschal mystery in the Church.

### **The Easter Sequence**

The Sequence is a liturgical hymn that is sung [after the responsorial psalm and] before the Gospel Acclamation (*Alleluia*) on certain days. **On Easter Sunday (*Victimae Paschali Laudes*) and Pentecost Day (*Veni Sancte Spiritus*), the sequence is required.**<sup>29</sup>

The Sequence may be sung by all together, or in alternation between the congregation and choir and cantor, or by the choir or cantor alone. The text from the *Lectionary for Mass* may be used, or a metrical paraphrase may be sung, provided that it is found in an approved collection of liturgical songs (i.e. a Catholic hymnal).<sup>30</sup>

It would be of great pastoral advantage to make note of the origins and purpose of the sequence in the introduction to the Easter Liturgy. If the people are to participate, it would be an expression of hospitality to practice the sequence to facilitate their participation.

### **Sung Dismissal**

At the end of Masses on Easter the dismissal is sung by the deacon or priest; to which the people respond in song, "Thanks be to God, Alleluia! Alleluia!"<sup>31</sup> Again, make people aware of this and practice if need be.

#### **Gathering Song:**

Easter Hymns  
13,14,15,23,47,60,104,122,132,179,232,237  
Gather Comprehensive 422-452

#### **Responsorial Psalm:**

**Psalm 118:1-2 / 16-17 / 22-23 [R. *This is the day the Lord has made; let us rejoice and be glad.* /v.24]**

*This Is the Day* (Alstott)  
*This Is the Day* (Guimont)  
*This Is the Day* (Haugen)  
*This Is the Day* (Hommerding)  
*This Is the Day* (Joncas)  
*This Is the Day/Este Es el Día* (Krisman)  
*This Is the Day* (Peloquin)  
*This Is the Day* (Proulx/Gelineau)

#### **Renewal of Baptismal Promises/Sprinkling Rite**

Water OCP #9325  
Song Over the Water  
You Will Draw Water  
Wash Me, Cleanse Me  
Baptized in Water

#### **Preparation of the Altar and Gifts:**

Easter Hymns: something well known  
SC:13,14,15,23,47,60,104,122,132,179,232,237  
GC 422-452

#### **Communion Song:**

This is the Feast of Victory GC 429  
I Am the Bread of Life 105/GC 828  
Jesus, Wine of Peace GC 817  
Now in This Banquet GC 833  
or any well known communion or seasonal song

#### **Song of Praise or Sending Forth:**

Easter Hymns: something well known  
SC:13,14,15,23,47,60,104,122,132,179,232,237  
GC 422-452

### **Easter Vespers**

The greatest mysteries of the redemption are celebrated yearly by the Church; beginning with the evening Mass of the Lord's Supper on Holy Thursday and ending with [second] Vespers of Easter Sunday.<sup>32</sup>

It is fitting that evening prayer be celebrated in a more solemn way to mark the ending of so holy a day and to commemorate the occasions when the Lord showed himself to his disciples. Great care should be taken to maintain, where it exists, the particular tradition of celebrating evening prayer on Easter Sunday in honor of baptism. During this there is a procession of the baptized to the font or baptistery as the psalms and canticles are sung on the way to the baptistery.<sup>33</sup>

<sup>28</sup> LM, no. 99.

<sup>29</sup> *General Instruction of the Roman Missal* [hereafter GIRM] 2002, no. 64.

<sup>30</sup> STL, nos. 165-166.

<sup>31</sup> CB, no. 370.

<sup>32</sup> PS, no. 38.

<sup>33</sup> *General Instruction of the Liturgy of the Hours*, no. 213; see also CB, no. 296; DPPL, no. 245.