

CHOOSE CHRIST MISSAL

2022



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2022

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Concordat cum originali: † ALEXANDER K. SAMPLE, Archbishop of Portland in Oregon. Published with the approval of the Committee on Divine Worship, United States Conference of Catholic Bishops.

THE LITURGY COMMUNICATES A MOST PROFOUND REALITY: WHO GOD IS AND WHO WE ARE BEFORE GOD. THE CELEBRATION OF THE EUCHARIST IS THE CATHOLIC CHURCH'S FULLEST AND DEEPEST STATEMENT OF FAITH. AT THE EUCHARIST, GOD'S PEOPLE COME TOGETHER TO HEAR THE WORD OF THE LORD, TO PRAY FOR THE WORLD'S NEEDS, TO PRAISE GOD AND GIVE THANKS FOR HIS CREATIVE AND SAVING WORK, TO RECEIVE CHRIST JESUS IN COMMUNION AND THEN TO BE SENT FORTH IN THE SPIRIT AS APOSTLES OF THE GOSPEL.

THE ANNUAL ISSUE OF *CHOOSE CHRIST MISSAL* SERVES AS A GUIDE TO THE ORDER OF MASS, THE LITURGICAL YEAR, AND THE VARIOUS SACRAMENTS AND RITES OF THE CHURCH. THE SCRIPTURE READINGS, PSALMS, PRAYERS, SONGS AND RITUAL MUSIC OF THE LITURGICAL ASSEMBLY ARE A SOURCE OF INSPIRATION AND FORMATION. THE CHRISTIAN COMMUNITY, STRENGTHENED AND TRANSFORMED, IS THUS SENT FORTH INTO THE WORLD. THIS MISSAL ALSO SERVES AS A RESOURCE FOR THE DOMESTIC CHURCH AND CATECHUMENS IN PREPARATION FOR THE CELEBRATION OF THE CHURCH'S LITURGY. AS WE JOURNEY WITH LUKE IN YEAR C OF THE LITURGICAL CYCLE, MAY WE ALLOW THE REIGN OF GOD TO BREAK INTO HUMAN LIFE AS GOOD NEWS.

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THE ORDER OF MASS

At the Eucharist, the Church comes together to hear the Word of the Lord, to pray for the world's needs, to offer the sacrifice of the Cross in praise and thanks to God, to receive Christ Jesus in Communion, and then to be sent forth in the Spirit as disciples of the Gospel. Through the experience of these sacred mysteries in the liturgy, the "summit toward which the activity of the Church is directed," the people of God are renewed and given new strength to live out the Christian faith daily (*Sacrosanctum Concilium*, no. 10).

THE INTRODUCTORY RITES

As the Church gathers, "the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily" (GIRM, no. 46).

ENTRANCE CHANT

STAND

Entrance Antiphons may be found on pages 27–237. A processional chant or hymn may be sung.

GREETING

After the Entrance Chant, all make the Sign of the Cross.

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

Any of the three forms of Greeting may be used.

The grace of our Lord Jesus Christ, ... be with you all.

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

Or The Lord be with you.

Or (*A Bishop says, "Peace be with you."*)

And with your spirit.

RITE FOR THE BLESSING AND SPRINKLING OF WATER

From time to time on Sundays, especially in Easter Time, there may be a blessing and sprinkling of holy water to recall Baptism. This replaces the Penitential Act below. For music during the sprinkling, see #203–213. Continue with the "Gloria," page 5, except on Sundays of Advent, Ash Wednesday and Sundays of Lent.

PENITENTIAL ACT (*Omit on Ash Wednesday*)

The celebration of God's mercy takes one of the following forms:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
(Strike breast) through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

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

Amen.

Continue with the "Lord, Have Mercy/Kyrie, Eleison," page 5.

Or Have mercy on us, O Lord.
For we have sinned against you.
Show us, O Lord, your mercy.
And grant us your salvation.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

Continue with the "Lord, Have Mercy/Kyrie, Eleison," page 5.

Or Invocation...
Lord, have mercy. *Or* **Kýrie, eléison.**
Invocation...
Christ, have mercy. *Or* **Christe, eléison.**
Invocation...
Lord, have mercy. *Or* **Kýrie, eléison.**
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

Continue with the "Gloria," page 5, except on Sundays of Advent, Ash Wednesday and Sundays of Lent.

LORD, HAVE MERCY/KYRIE, ELEISON

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Or Kýrie, eléison.

Kýrie, eléison.

Christe, eléison.

Christe, eléison.

Kýrie, eléison.

Kýrie, eléison.

GLORIA

Except on Sundays of Advent, Ash Wednesday and Sundays of Lent, all sing or say:

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

COLLECT

After a period of silence, the Priest says the Collect, and all respond:

Amen.

THE LITURGY OF THE WORD

The *Lectionary* (book of readings) and the *Book of Gospels* open the rich treasure of God's word from the Jewish and Christian Scriptures. Sunday readings follow a three-year cycle: Year A emphasizes the Gospel of Matthew, Year B the Gospel of Mark, Year C the Gospel of Luke. The Church proclaims the Gospel of John especially during the seasons of Lent and Easter.

FIRST READING

SIT

Readings may be found on pages 27–237.

After the reading, the reader says, "The word of the Lord," and all respond:

Thanks be to God.

RESPONSORIAL PSALM

Music for the Responsorial Psalm is found on pages 27–237.

SECOND READING

After the reading, the reader says, "The word of the Lord," and all respond:

Thanks be to God.

GOSPEL ACCLAMATION

STAND

The assembly welcomes the proclamation of the Gospel by singing an acclamation. If it cannot be sung, it is to be omitted. For music, see #21, 31, 42, 52, 82, 83. During Lent, see #22, 32, 43, 53.

GOSPEL

Before the Gospel, the Deacon/Priest says, "The Lord be with you," and all respond:

And with your spirit.

The Deacon/Priest says, "A reading from the holy Gospel according to N.," and all respond:

Glory to you, O Lord.

After the Gospel reading, the Deacon/Priest says, "The Gospel of the Lord," and all respond:

Praise to you, Lord Jesus Christ.

HOMILY

SIT

The Priest or Deacon preaches the good news of Christ's saving mystery.

DISMISSAL OF THE CATECHUMENS AND THE ELECT

In Masses at which catechumens or elect are present for the Liturgy of the Word, the Priest may use these or similar words:

My dear friends, this community now sends you forth to reflect more deeply upon the word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully in the Lord's Table.

A song may be sung while the catechumens/elect are dismissed (see #202).

PROFESSION OF FAITH

STAND

On Sundays and solemnities, all sing or say the Nicene Creed:

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

At the words that follow, up to and including "and became man," all bow.

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.**

**He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

Instead of the Nicene (Niceno-Constantinopolitan) Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

STAND

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

At the words that follow, up to and including "the Virgin Mary," all bow.

**who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

UNIVERSAL PRAYER *(Prayer of the Faithful)*

As a priestly people, we unite with one another to pray for today's needs in the Church and the world. The Deacon, cantor or other minister offers the petitions, and then says or sings:

Let us pray to the Lord.
Lord, hear our prayer.

THE LITURGY OF THE EUCHARIST

Christians are baptized into the paschal mystery of Christ's death and resurrection for the forgiveness of sin and fullness of salvation. This mystery is celebrated at every Mass, remembering Christ's loving deed and giving thanks and praise to God. By this action the "Sacrifice of the Cross is continuously made present in the Church" (GIRM, no. 72).

PRESENTATION AND PREPARATION OF THE GIFTS

SIT

Gifts are collected for the poor and for the Church. Bread and wine are brought to the altar table, and everything is prepared for the celebration. If no chant is sung, the Priest may pray aloud, and all may respond:

Blessed be God for ever.

The Priest prays "...that my sacrifice and yours may be acceptable to God, the almighty Father," and all respond:

STAND

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

PRAYER OVER THE OFFERINGS

The Priest says the Prayer over the Offerings; following this, the people respond:

Amen.

THE EUCHARISTIC PRAYER

PREFACE

The Eucharistic Prayer begins with a dialogue between the Priest and the assembly.

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

The Priest continues with one of the following or another preface:

Usually used with Eucharistic Prayer II:

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son,
Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

(Please turn to page 11)

Always used with Eucharistic Prayer IV:

It is truly right to give you thanks,
truly just to give you glory, Father
most holy,
for you are the one God living
and true,
existing before all ages and abiding
for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the
source of life,
have made all that is,
so that you might fill your creatures
with blessings

and bring joy to many of them by
the glory of your light.

And so, in your presence are
countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your
name in exultation,
giving voice to every creature
under heaven
as we acclaim:

(Please turn to page 11)

Usually used with Eucharistic Prayer for Reconciliation I:

It is truly right and just
that we should always give
you thanks,
Lord, holy Father, almighty and
eternal God.
For you do not cease to spur us on
to possess a more abundant life
and, being rich in mercy,
you constantly offer pardon
and call on sinners
to trust in your forgiveness alone.
Never did you turn away from us,
and, though time and again we have
broken your covenant,
you have bound the human family
to yourself

through Jesus your Son, our Redeemer,
with a new bond of love so tight
that it can never be undone.

Even now you set before your people
a time of grace and reconciliation,
and, as they turn back to you in spirit,
you grant them hope in Christ Jesus
and a desire to be of service to all,
while they entrust themselves
more fully to the Holy Spirit.

And so, filled with wonder,
we extol the power of your love,
and, proclaiming our joy
at the salvation that comes from you,
we join in the heavenly hymn of
countless hosts,
as without end we acclaim:

(Please turn to page 11)

Usually used with Eucharistic Prayer for Reconciliation II:

It is truly right and just
that we should give you thanks
and praise,
O God, almighty Father,

for all you do in this world,
through our Lord Jesus Christ.

For though the human race
is divided by dissension and discord,

yet we know that by testing us
you change our hearts
to prepare them for reconciliation.
Even more, by your Spirit you move
human hearts
that enemies may speak to each
other again,
adversaries join hands,
and peoples seek to meet together.
By the working of your power

it comes about, O Lord,
that hatred is overcome by love,
revenge gives way to forgiveness,
and discord is changed to
mutual respect.

Therefore, as we give you
ceaseless thanks
with the choirs of heaven,
we cry out to your majesty on earth,
and without end we acclaim:

HOLY

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

The Eucharistic Prayer continues with one of the following:

- I (“To you, therefore, most merciful Father, ...”) — below
- II (“You are indeed Holy, O Lord, the fount of all holiness ...”) — page 14
- III (“You are indeed Holy, O Lord, and all you have created ...”) — page 16
- IV (“We give you praise, Father most holy, ...”) — page 18
- Reconciliation I (“You are indeed Holy, O Lord, and from the world’s ...”) — page 20
- Reconciliation II (“You, therefore, almighty Father, ...”) — page 21

In addition to these Eucharistic Prayers, the Eucharistic Prayer for use in Masses For Various Needs may be used at times throughout the liturgical year.

EUCHARISTIC PRAYER I

KNEEL

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless † these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,

together with your servant N. our Pope
and N. our Bishop,
and all those who, holding to the truth,
stand on the catholic and apostolic faith.

Remember, Lord, your servants
N. and N.
and all gathered here,
whose faith and devotion are known
to you.
For them, we offer you this sacrifice
of praise

or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

*On the Nativity of the Lord and throughout
the Octave:*

Celebrating the most sacred night (day)
on which blessed Mary
the immaculate Virgin
brought forth the Savior for this
world, and

On the Epiphany of the Lord:

Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body,
truly sharing our flesh, and

*On the Thursday of the Lord's Supper
(Holy Thursday):*

Celebrating the most sacred day
on which our Lord Jesus Christ
was handed over for our sake, and

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

Celebrating the most sacred night (day)
of the Resurrection of our Lord Jesus
Christ in the flesh, and

On the Ascension of the Lord:

Celebrating the most sacred day
on which your Only Begotten Son,
our Lord,
placed at the right hand of your glory
our weak human nature,
which he had united to himself, and

On Pentecost Sunday:

Celebrating the most sacred day
of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues
of fire, and

In communion with those whose
memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord,

Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,

(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)

and all your Saints;

we ask that through their merits
and prayers,

in all things we may be defended
by your protecting help.

(Through Christ our Lord. Amen.)

Therefore, Lord, we pray:

graciously accept this oblation
of our service,
that of your whole family;

*On the Thursday of the Lord's Supper
(Holy Thursday):*

which we make to you
as we observe the day
on which our Lord Jesus Christ
handed on the mysteries of
his Body and Blood
for his disciples to celebrate;

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

which we make to you
also for those to whom you have been
pleased to give
the new birth of water and the
Holy Spirit,
granting them forgiveness of all
their sins;

order our days in your peace,
and command that we be delivered
from eternal damnation
and counted among the flock of those
you have chosen.

(Through Christ our Lord. Amen.)

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in
every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most
beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,

*On the Thursday of the Lord's Supper
(Holy Thursday):*

for our salvation and the salvation
of all,
that is today,

he took bread in his holy and
venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said
the blessing,
broke the bread
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper
was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks,
he said the blessing
and gave the chalice to his disciples,
saying:

TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or

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

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, O Lord,
as we celebrate the memorial of the
blessed Passion,
the Resurrection from the dead,
and the glorious Ascension
into heaven
of Christ, your Son, our Lord,
we, your servants and your
holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of
everlasting salvation.

Be pleased to look upon
these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father
in faith,
and the offering of your high priest
Melchizedek,
a holy sacrifice, a spotless victim.

In humble prayer we ask you,
almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this
participation at the altar
receive the most holy Body and Blood
of your Son,
may be filled with every grace and
heavenly blessing.
(Through Christ our Lord. Amen.)

Remember also, Lord, your servants
N. and N.,
who have gone before us with the
sign of faith
and rest in the sleep of peace.

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light
and peace.
(Through Christ our Lord. Amen.)

To us, also, your servants, who,
though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy
Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.
Through whom
you continue to make all these good
things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.
(Continued on page 23)

EUCCHARISTIC PRAYER II

KNEEL

You are indeed Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts,
we pray,
by sending down your Spirit upon
them like the dewfall,
so that they may become for us
the Body and † Blood of our Lord
Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks,
broke it,
and gave it to his disciples, saying:
TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper
was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or

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

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, as we celebrate
the memorial of his Death
and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice
of salvation,
giving thanks that you have held
us worthy
to be in your presence and minister
to you.

Humbly we pray
that, partaking of the Body and Blood
of Christ,
we may be gathered into one by the
Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and
N. our Bishop
and all the clergy.

*In Masses for the Dead, the following may
be added:*

Remember your servant N.,
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with
your Son in a death like his,
may also be one with him in
his Resurrection.

Remember also our brothers
and sisters
who have fallen asleep in the hope of
the resurrection,
and all who have died in your mercy:
welcome them into the light of
your face.

Have mercy on us all, we pray,
that with the Blessed Virgin Mary,
Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased
you throughout the ages,
we may merit to be coheirs to
eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

(Continued on page 23)

EUCCHARISTIC PRAYER III

KNEEL

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord
Jesus Christ,
by the power and working of the Holy
Spirit,
you give life to all things and
make them holy,
and you never cease to gather a
people to yourself,
so that from the rising of the sun
to its setting
a pure sacrifice may be offered to
your name.

Therefore, O Lord, we humbly
implore you:
by the same Spirit graciously
make holy
these gifts we have brought to you
for consecration,
that they may become the Body
and † Blood
of your Son our Lord Jesus Christ,
at whose command we celebrate
these mysteries.

For on the night he was betrayed
he himself took bread,
and, giving you thanks, he said
the blessing,
broke the bread and gave it to his
disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper
was ended,
he took the chalice,

and, giving you thanks, he said
the blessing,
and gave the chalice to his disciples,
saying:

TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or

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

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, O Lord, as we celebrate
the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his
second coming,
we offer you in thanksgiving
this holy and living sacrifice.

Look, we pray, upon the oblation of
your Church

and, recognizing the sacrificial Victim
by whose death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit
in Christ.

May he make of us
an eternal offering to you,
so that we may obtain an inheritance
with your elect,
especially with the most Blessed
Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with your blessed Apostles and
glorious Martyrs
(with Saint N.: *the Saint of the day
or Patron Saint*)
and with all the Saints,
on whose constant intercession in
your presence
we rely for unfailing help.

May this Sacrifice of our
reconciliation,
we pray, O Lord,
advance the peace and salvation of all
the world.

Be pleased to confirm in faith
and charity
your pilgrim Church on earth,
with your servant N. our Pope and
N. our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have
gained for your own.

Listen graciously to the prayers of
this family,
whom you have summoned
before you:
in your compassion,
O merciful Father,

gather to yourself all your children
scattered throughout the world.

*When this Eucharistic Prayer is used in
Masses for the Dead, the following may
be said:*

Remember your servant N.
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with
your Son in a death like his,
may also be one with him in his
Resurrection,
when from the earth
he will raise up in the flesh those who
have died,
and transform our lowly body
after the pattern of his own
glorious body.

To our departed brothers and
sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the
fullness of your glory,
when you will wipe away every tear
from our eyes.

For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,
through Christ our Lord,
through whom you bestow on the
world all that is good.

(Continued on page 23)

To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever
the fullness of your glory
through Christ our Lord,
through whom you bestow on the
world all that is good.

(Continued on page 23)

EUCHARISTIC PRAYER IV

KNEEL

We give you praise,
Father most holy,
for you are great,
and you have fashioned
all your works
in wisdom and in love.
You formed man in your own image
and entrusted the whole world
to his care,
so that in serving you alone,
the Creator,
he might have dominion over
all creatures.
And when through disobedience he
had lost your friendship,
you did not abandon him to the
domain of death.
For you came in mercy
to the aid of all,
so that those who seek
might find you.
Time and again you offered
them covenants
and through the prophets
taught them to look forward
to salvation.
And you so loved the world,
Father most holy,
that in the fullness of time
you sent your Only Begotten Son
to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed the good
news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.
To accomplish your plan,

he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.
And that we might live no longer
for ourselves
but for him who died and rose again
for us,
he sent the Holy Spirit from
you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his
work in the world,
he might sanctify creation to the full.
Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,
that they may become
the Body and † Blood of our Lord
Jesus Christ
for the celebration of this
great mystery,
which he himself left us
as an eternal covenant.
For when the hour had come
for him to be glorified by you,
Father most holy,
having loved his own who were
in the world,
he loved them to the end:
and while they were at supper,
he took bread, blessed and broke it,
and gave it to his disciples, saying:
TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.
In a similar way,
taking the chalice filled with the fruit
of the vine,
he gave thanks,

and gave the chalice to his disciples,
saying:

TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or

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

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, O Lord,
as we now celebrate the memorial of
our redemption,
we remember Christ's Death
and his descent to the realm of
the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the
whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided
for your Church,

and grant in your loving kindness
to all who partake of this one Bread
and one Chalice
that, gathered into one body by the
Holy Spirit,
they may truly become a living
sacrifice in Christ
to the praise of your glory.

Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant N. our Pope,
N. our Bishop, and the whole

Order of Bishops,
all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a
sincere heart.

Remember also
those who have died in the peace of
your Christ
and all the dead,
whose faith you alone have known.

To all of us, your children,
grant, O merciful Father,
that we may enter into a
heavenly inheritance
with the Blessed Virgin Mary,
Mother of God,
with blessed Joseph, her Spouse,
and with your Apostles and Saints
in your kingdom.

There, with the whole of creation,
freed from the corruption of sin
and death,
may we glorify you through Christ
our Lord,
through whom you bestow on the
world all that is good.

(Continued on page 23)

EUCCHARISTIC PRAYER FOR RECONCILIATION I

KNEEL

You are indeed Holy, O Lord,
and from the world's beginning
are ceaselessly at work,
so that the human race may
become holy,
just as you yourself are holy.

Look, we pray, upon your
people's offerings
and pour out on them the power
of your Spirit,
that they may become the Body
and † Blood
of your beloved Son, Jesus Christ,
in whom we, too, are your sons
and daughters.

Indeed, though we once were lost
and could not approach you,
you loved us with the greatest love:
for your Son, who alone is just,
handed himself over to death,
and did not disdain to be nailed for
our sake
to the wood of the Cross.

But before his arms were outstretched
between heaven and earth,
to become the lasting sign of
your covenant,
he desired to celebrate the Passover
with his disciples.

As he ate with them,
he took bread
and, giving you thanks, he said
the blessing,
broke the bread and gave it to them,
saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper
was ended,
knowing that he was about to
reconcile all things in himself
through his Blood to be shed on
the Cross,
he took the chalice, filled with the
fruit of the vine,
and once more giving you thanks,
handed the chalice to his disciples,
saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or

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

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, as we celebrate
the memorial of your Son Jesus Christ,
who is our Passover and our
surest peace,
we celebrate his Death and
Resurrection from the dead,

and looking forward to his
blessed Coming,
we offer you, who are our faithful and
merciful God,
this sacrificial Victim
who reconciles to you the human race.
Look kindly, most compassionate
Father,
on those you unite to yourself
by the Sacrifice of your Son,
and grant that, by the power
of the Holy Spirit,
as they partake of this one Bread and
one Chalice,
they may be gathered into one
Body in Christ,
who heals every division.
Be pleased to keep us always
in communion of mind and heart,
together with N. our Pope and
N. our Bishop.

Help us to work together
for the coming of your Kingdom,
until the hour when we stand
before you,
Saints among the Saints in the halls
of heaven,
with the Blessed Virgin Mary, Mother
of God,
the blessed Apostles and all the Saints,
and with our deceased brothers
and sisters,
whom we humbly commend to
your mercy.
Then, freed at last from the wound
of corruption
and made fully into a new creation,
we shall sing to you with gladness
the thanksgiving of Christ,
who lives for all eternity.

(Continued on page 23)

EUCCHARISTIC PRAYER FOR RECONCILIATION II

KNEEL

You, therefore, almighty Father,
we bless through Jesus Christ
your Son,
who comes in your name.
He himself is the Word that
brings salvation,
the hand you extend to sinners,
the way by which your peace is
offered to us.
When we ourselves had turned away
from you
on account of our sins,
you brought us back to be reconciled,
O Lord,
so that, converted at last to you,
we might love one another
through your Son,
whom for our sake you handed over
to death.

And now, celebrating the
reconciliation
Christ has brought us,
we entreat you:
sanctify these gifts by the outpouring
of your Spirit,
that they may become the Body
and † Blood of your Son,
whose command we fulfill
when we celebrate these mysteries.
For when about to give his life to set
us free,
as he reclined at supper,
he himself took bread into his hands,
and, giving you thanks, he said
the blessing,
broke the bread and gave it to his
disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, on that
same evening,
he took the chalice of blessing in
his hands,
confessing your mercy,
and gave the chalice to his
disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or

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

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

Celebrating, therefore, the memorial
of the Death and Resurrection of
your Son,
who left us this pledge of his love,

we offer you what you have bestowed
on us,
the Sacrifice of perfect reconciliation.
Holy Father, we humbly beseech you
to accept us also, together with
your Son,
and in this saving banquet
graciously to endow us with
his very Spirit,
who takes away everything
that estranges us from one another.

May he make your Church a sign
of unity
and an instrument of your peace
among all people
and may he keep us in communion
with N. our Pope and
N. our Bishop
and all the Bishops
and your entire people.

Just as you have gathered us now at
the table of your Son,
so also bring us together,
with the glorious Virgin Mary,
Mother of God,
with your blessed Apostles and all
the Saints,
with our brothers and sisters
and those of every race and tongue
who have died in your friendship.
Bring us to share with them the
unending banquet of unity
in a new heaven and a new earth,
where the fullness of your peace will
shine forth
in Christ Jesus our Lord.

The Eucharistic Prayer culminates and concludes when the Priest sings or says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Amen.

THE COMMUNION RITE

THE LORD'S PRAYER

STAND

The Priest invites all to join in the Lord's Prayer:

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

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

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

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

SIGN OF PEACE

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

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

The people exchange a sign of peace, according to local custom.

LAMB OF GOD

During the breaking of the bread and the commingling, the following litany is sung and may be repeated several times until the fraction rite is completed, ending only the final time with "grant us peace."

**Lamb of God,
you take away the sins of the world,
have mercy on us.**

**Lamb of God,
you take away the sins of the world,
have mercy on us.**

**Lamb of God,
you take away the sins of the world,
grant us peace.**

The faithful kneel after the "Agnus Dei" unless the Diocesan Bishop determines otherwise.

COMMUNION

KNEEL

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

All respond:

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

COMMUNION CHANT

While the Priest is receiving the Sacrament, the Communion Chant or song is begun. The Communion Antiphons can be found on pages 29–238.

The minister of Communion says,

STAND

“The Body of Christ” or “The Blood of Christ,”

and the communicant answers:

Amen.

PERIOD OF SILENCE OR SONG OF PRAISE

SIT (OR KNEEL)

A period of silence may now be observed, or a psalm or song of praise may be sung.

PRAYER AFTER COMMUNION

STAND

The Communion Rite concludes with a prayer to which all respond:

Amen.

On Thursday of the Lord’s Supper, the Evening Mass concludes at this point with the Transfer of the Most Blessed Sacrament (page 112).

THE CONCLUDING RITES

GREETING

The Lord be with you.

And with your spirit.

FINAL BLESSING

In a Pontifical Mass, the celebrant says:

Blessed be the name of the Lord.

All reply:

Now and for ever.

The celebrant says:

Our help is in the name of the Lord.

All reply:

Who made heaven and earth.

May almighty God bless you,
the Father, and the Son, † and the Holy Spirit.

Amen.

A Solemn Blessing or Prayer over the People may be chosen by the Priest, in place of the above blessing.

DISMISSAL

The Deacon/Priest invites all to go in the peace of Christ:

Go forth, the Mass is ended.

Thanks be to God.

Or

Go and announce the Gospel of the Lord.

Thanks be to God.

Or

Go in peace, glorifying the Lord by your life.

Thanks be to God.

Or

Go in peace.

Thanks be to God.

At the Easter Vigil in the Holy Night, Easter Sunday during the Day, the Octave of Easter, and the Vigil Mass and Mass during the Day on Pentecost Sunday:

Go forth, the Mass is ended,
alleluia, alleluia.

Or

Go in peace,
alleluia, alleluia.

**Thanks be to God,
alleluia, alleluia.**

A final psalm or hymn may be sung.

PALM SUNDAY OF THE PASSION OF THE LORD

- APRIL 10, 2022 -

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

On this day, the Church celebrates Christ's entrance into Jerusalem to accomplish the Paschal Mystery of his death and resurrection. The memorial of this event is included in every Mass, with the Procession or the Solemn Entrance before the principal Mass and the Simple Entrance before the other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses.

FIRST FORM: THE PROCESSION

At the scheduled time, the assembly gathers in a suitable place distinct from the church to which the procession will move. The faithful carry palm or other branches. The Priest and ministers put on red vestments for Mass and go to the place where the people have assembled. Meanwhile, the following or another appropriate chant (#430) is sung:

2 Hosanna to the Son of David

Tom Booth

Refrain

Ho - san - na! Ho - san - na to the Son of Da - vid.

Ho - san - na! Ho - san - na to the King of Kings.

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

O blest is he who comes in the name of the Lord.

Verse 1

1. Lift up your heads, O gates. Be lift - ed up, an - cient doors,

MASS SETTINGS

MASS FROM *THE ROMAN MISSAL*

11

Kyrie, Eleison

Chant

Priest/Deacon/Other Minister All respond Priest/Deacon/Other Minister

Ky - ri - e, e - lé - i - son. Ky - ri - e, e - lé - i - son. Chris - te, e - lé - i - son.

All respond Priest/Deacon/Other Minister All respond

Chris - te, e - lé - i - son. Ky - ri - e, e - lé - i - son. Ky - ri - e, e - lé - i - son.

Or

All respond

Ky - ri - e, e - lé - i - son.

Text and music: *Graduale Romanum*, 1974.

12

Glory to God

Chant

Priest/Cantor/Choir All

Glo-ry to God in the high-est, and on earth peace to peo-ple of good will.

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

we give you thanks for your great glo - ry, Lord God, heav-en - ly King,

O God, al-might-y Fa-ther. Lord Je-sus Christ, On - ly Be-got-ten Son,

Lord God, Lamb of God, Son of the Fa-ther, you take a-way the sins of the world,

MASS OF ST. MARY MAGDALENE

39

Lord, Have Mercy

Sarah Hart

Cantor; All repeat Cantor; All repeat Cantor; All repeat

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

The musical notation is in 3/4 time, featuring a treble clef and a key signature of one flat. It consists of three measures, each marked 'Cantor; All repeat'. The melody is simple and repetitive, with lyrics: 'Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy.'

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40

Kyrie, Eleison

Sarah Hart

Cantor; All repeat Cantor; All repeat

Ký - ri - e, e - lé - i - son. Chri - ste, e - lé - i - son.

Cantor; All repeat

Ký - ri - e, e - lé - i - son.

The musical notation is in 3/4 time, featuring a treble clef and a key signature of one flat. It consists of two lines of music. The first line has two measures marked 'Cantor; All repeat' with lyrics: 'Ký - ri - e, e - lé - i - son. Chri - ste, e - lé - i - son.' The second line has one measure marked 'Cantor; All repeat' with lyrics: 'Ký - ri - e, e - lé - i - son.'

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41

Glory to God

Sarah Hart

Glo-ry to God, Glo-ry to God in the high - est,

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

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

you, we give you thanks for your great glo - ry, Lord

God, heav-en - ly King, O God, al - migh - ty Fa - ther.

The musical notation is in 3/4 time, featuring a treble clef and a key signature of one flat. It consists of five lines of music. The lyrics are: 'Glo-ry to God, Glo-ry to God in the high - est, and on earth peace to peo - ple of good will. We praise you, we bless you, we a - dore you, we glo-ri - fy you, we give you thanks for your great glo - ry, Lord God, heav-en - ly King, O God, al - migh - ty Fa - ther.'

RITUAL PRAYER

Eucharistic Exposition, Adoration, and Benediction

Exposition of the Holy Eucharist helps us to more deeply understand Christ's presence in the sacrament and to seek him in sacramental Communion. During the celebration of this rite there should be prayers, songs, readings, silent prayer, or preaching to direct the attention of the faithful to the worship of Christ the Lord.

EXPOSITION

A suitable song may be sung while the minister prepares the Holy Eucharist for adoration. See "A Rightful Place" (#238), "Bless the Lord" (#333), "God of Wonders" (#347), "Holy, Holy, Holy," (#159), "Our God Is Good" (#343), "Our God Is Here" (#245), "The Wonders of Your Love" (#155), or "With All Your Strength" (#352).

ADORATION

The period of eucharistic exposition should never be solely for the purpose of Benediction. The time may include various group prayers, including the Liturgy of the Hours, songs, readings from Scripture, or a brief homily, all to focus attention on the worship of the Lord.

A suitable eucharistic song may be sung during the period of adoration. See "Adoration" (#4), "Bread of Heaven" (#277), "Fill Me, O God" (#371), "From Glory to Glory (We Adore You)" (#195), "Grateful" (#350), "King of My Heart" (#194), "More of You" (#307), "O Salutaris Hostia/O Saving Lamb" (#196), "Pange, Lingua/Sing, My Tongue" (#3) "Prayer of St. Francis/Oración de San Francisco" (#165), "Sacred Silence" (#372), "Sweet Redeemer" (#309) or "You Alone" (#329).

BENEDICTION

The minister incenses the Blessed Sacrament while the following verse is said or another appropriate song is sung:

You have given them Bread from heaven (Easter: alleluia)
Having within it all Sweetness (Easter: alleluia)

EUCHARISTIC BLESSING

If the minister is a Priest or Deacon, there may be a blessing. Before the blessing, a prayer such as the following may be said:

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

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Funerals

Christians see the end of life as a journey to eternal life in God. We believe that this journey should be accompanied by prayer, and the funeral rites can include several steps along the way.

A Vigil celebration is a time for sharing memories and thanking God for the gift of the person who has died.

A Funeral, normally celebrated during a Mass of Christian Burial, includes rites for commending the person to God.

After a procession to the place of burial, or at a later time, Catholics commit the remains of their loved ones or their ashes to the care of the earth, where we all await the resurrection.

Go in Peace

224

Sarah Hart and Dwight Liles



Verses
1. There will be no more dark - ness. There is no more night,
2. See the Fa-ther is wait - ing with a robe of white,



1. no more night. There will be no more sad - ness, on - ly joy and
2. pur - est white. Go and feast at his ta - ble with the bread of



1. light, joy and light. Lift your eyes be - yond the hills and
2. life, bread of life. Lift your heart, re - joice and sing for



1. see the dawn. There is beau - ti - ful mer - cy in the arms
2. you are home; home at last and for - ev - er in the arms



1. of the ho - ly one. Go in peace, God be with you.
2. of the ho - ly one.



Go in peace, be at rest with the saints and the an - gels.



Now you are free. Go in peace.

GENERAL MUSIC FOR WORSHIP

In This Place

234

Trevor Thomson

Verses



1. We are all hun-gry peo-ple, we need shel-ter and
2. All our lives are a Mys-t'ry; we see not where they
3. Though the world may ___ tell us to ___ look at our-
4. In the bread that is bro-ken is the Christ that re-



1. strength. We are one in our hurt-ing, we are
2. lead. We are asked now to trust you and we
3. selves, we reach out to an-oth-er where ___
4. stores. As we take, now re-ceive him, we find



1. one ___ in our pain. In our suf-f'ring and sad-ness,
2. know we must be-lieve. As our feet be-come Christ's feet,
3. suf-fer-ing dwells. As our hands be-come Christ's hands,
4. love ___ ev-er-more. As the bread be-comes Bod-y,



1. we are saved by the grace
 2. we go forth with the grace
 3. we are healed by the grace
 4. we are filled with the grace
- of the pow-er and the

Refrain



- 1-4. Spir-it that is here in this place. We are



- gath-ered at ta-ble as ___ one in the Lord. We are
(*to- geth-er)
- gath-ered as peo-ple who are liv-ing the Word. Our ___



- hearts and our spir-its are nur-tured by grace. It is



- Je-sus who fills us. He is here in this place.

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*Alternate text

Holy, Holy, Holy

(Lord God Almighty)

Josh Blakesley



1. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!
2. Ho - ly, Ho - ly, Ho - ly! All the saints a - dore thee,
3. Ho - ly, Ho - ly, Ho - ly! Though the dark - ness hide thee,
4. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!



1. Ear - ly in the morn - ing our song shall rise to thee:
2. Cast - ing down their gold - en crowns a - round the glass - y sea;
3. Though the eye made blind by sin thy glo - ry may not see,
4. All thy works shall praise thy Name, in earth, and sky, and sea;



1. Ho - ly, Ho - ly, Ho - ly! Mer - ci - ful and might - y,
2. Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
3. On - ly thou art ho - ly; there is none be - side thee,
4. Ho - ly, Ho - ly, Ho - ly! Mer - ci - ful and might - y,



1. God in three Per - sons, bless - ed Trin - i - ty. (to Verse 2)
2. Which wert, and art, and ev - er - more shalt be.
3. Per - fect in pow'r, in love, and pu - ri - ty.
4. God in three Per - sons, bless - ed Trin - i - ty.



Ho - ly, Ho - ly! Our song shall rise to thee! Ho - ly, Ho - ly!



Pow'r and maj - es - ty! Ho - ly, Ho - ly! Bless - ed Trin - i - ty!

Text: Verses, Reginald Heber, 1783–1826, alt. Refrain, Josh Blakesley. Music: Verses, NICAEA; John B. Dykes, 1823–1876.
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Come to the Banquet

440

Josh Blakesley and Tom Booth

Verses



1. Come, all you thirs - ty, 7 come to the wa - ter,
 2. Gath - ered to - geth - er, 7 we come to list - en.
 3. All those who hun - ger for jus - tice and mer - cy,



1. those with - out hope, all those in need. Come with - out
 2. The liv - ing Word we taste and see. We are one
 3. all those a - lone, liv - ing un - seen: this Real



1. mon - ey, for there is a - bun - dance, love giv - en
 2. bo - dy, 7 find - ing sal - va - tion here in this
 3. Pres - ence gives strength to the wea - ry, streams o - ver -



1. free - ly to all who be - lieve.
 2. ban - quet, 7 e - ter - nal feast.
 3. flow - ing in those who be - lieve.

Refrain



Come, O come, come to the ban - quet, come to the ta - ble,



come to the feast. Bread of life, cup of sal - va - tion:



come to the al - tar, come, taste and see.

1, 2: to Verses
 3: to Bridge

Bridge

This living Bread from heaven bears eternal life.
 Those who share this meal will never die.
 Surrender all your worry, lay down all your strife,
 receive the gift of Jesus, Bread of Life!

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Say to the Frightened Heart

Bob Hurd



Say to the fright-ened heart: have cour - age, do not fear, for



God whose love is ev - er - last - ing comes to save us.



1. √ Wil - der - ness and dry land will ex - ult, the
2. √ They will be - hold the ra - diance of God, the
3. √ Then will the lame ones leap like the deer, √
4. A path for the peo - ple of God shall ap - pear, a
5. √ En - ter - ing Si - on, they shall ex - ult, √



1. des - ert re - joice and bloom, √ bloom with flow'rs in a -
2. glo - ry of the LORD. √ Say to those who are
3. then will the blind ones see. The ears of the deaf will be
4. road called the Ho - ly Way. The ran - somed shall pass a -
5. crowned with un - end - ing joy. No long - er will sad - ness



1. bun - dance, re - sound with songs of re - joic - ing.
2. fright - ened, fear not, be strong, and have cour - age.
3. o - pened, the mute will cry out with glad - ness.
4. long it re - turn - ing safe - ly to Si - on.
5. haunt them, all grief and sor - row will van - ish.

Refrain text based on Isaiah 35:4; verses text based on Isaiah 35:1-2, 2-3, 5-6a, 6b-7, 8a-9b, 10.
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Verses

1. In the still of the night, 'neath the shad-ow and sky,
 2. Now the dark is not dark; there's a lamp for our hearts,

2

1. oh, we had lost our way but love made a path
 2. balm for the wounds we bear. For we have been healed,

1. through the dust and the ash; and
 2. our re-demp-tion, re-vealed; what

2

1. all that the dark con-cealed he brought to light.
 2. E-den de-stroyed in us Love has re-stored.

Refrain

So, come, come, in ad-o-ra-tion, come to the place where the

heav-ens meet earth. And sing, sing, O sweet in-car-na-tion.

*

Come and be-hold him, the Way and the Word.

Come and be-hold him, the Way and the Word.

Bridge

Your way is peace, your word is life,
 O Lamb of God, our salvation and light. (4 times)

*Repeat this line last time.

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