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ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

THE SACRED PASCHAL TRIDUUM & EASTER LITURGY

MASS OF THE LORD'S SUPPER * LITURGY OF THE
LORD'S PASSION * THE EASTER VIGIL *

THE EASTER MORNING LITURGY



ST. JOSEPH PARISH

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My dear Sisters and Brothers: Peace of Christ!

It seems almost surprising that we have come, at this moment, to the celebration of the Church's High Holy Days—the Sacred Pascal Triduum and Easter Morning. Surrounded by news of pandemic illness, and clad, not in Easter finery but in sanitary masks, we arrive at these days of grace in a far different space than we were a year ago. These days, we are called to be physically separated from one another, for the sake of the most vulnerable among us; yet, at the same time, to be spiritual one, for the sake of our world. We are called to remember that Christ Jesus, though he too knew fear and anguish, willingly entered into death—in what St. John refers to as his “*Hour of Glory*”—so that he might overcome death's power to destroy our hope. Jesus' death and resurrection is a gift given to us out of absolute and uncompromising love—a love beyond measure and beyond reason; a love we cannot hope to comprehend fully, but which we can make our own by all the actions of kindness and mercy, of sacrifice and compassion, that we undertake as companions of Jesus. In this love we find courage and hope: the courage to embrace the hardships of isolation, the hope to bless others even in the face of our uncertainty.

In these peculiar times, when so much sorrow presses in upon our world, how blessed we are to have the chance to gather—not in one building, but around our disparate computers and iPads, our television or even our phones—and remember this love that will carry us through, as it always has. In these coming days, we are invited to live a single liturgy, from which all the liturgies of our year originate. Here is the Christian *Pascha*: the Passover, when we recall again that death which has become the source of our life and the tomb, which once threatened us, that has now becomes the sign of our hope. Though we will miss gathering around the table on Holy Thursday, recalling the humble service of Christ in the washing of our feet, and sharing in the wondrous gift of the Eucharist, we will not still receive the true gift of that holy night: for we are the Body of Christ, in whom the blood of Christ pulses, giving us life and purpose. And though we will not be able to pass the cross over our heads in a common act of veneration, traditional here at St. Joseph; yet the goodness of Good Friday—the love that forgives all our sins, and the mercy that envelops in the wounds of Christ, all that is wounded in us—will still remain. “*By his stripes we are healed*,”—even when the gospel is broadcast and the rites are only shadows on a screen. And, finally, at the Easter Vigil and on Easter morning, though the Elect must wait to pass through the waters of Baptism, and our children will not be able to run from morning Mass to find their chocolate eggs, still we will find that all which is lost will be renewed, all that has died will come to life again. The resurrection of Christ Jesus comes, even in these days of coronavirus, even in the struggle and the sorrow; and it proclaims, what it has always proclaimed, but

now, perhaps, when we are most attuned. For the promise, given us in Christ Jesus, is that all that is lost will be renewed, all that is sacrificed for love will be restored—and though we may not stand, shoulder to shoulder in the nave of St. Joseph, the Church will still proclaim it, from the altar and from the couch, in backyards and on line, whether we are vested in gold and white or wearing pajamas at the table. Christ is risen and the world will know his love.

The promise of this Paschal Triduum and Easter—these days of prayer and sacrifice, of wonder and rejoicing—does not take away the suffering of the world, does not stop the coronavirus or racism, alienation or hate. Yet, it tells us that all these things are ultimately powerless against the forces of love and surrender, mercy and the compassion that lives at the heart of the universe, at the heart of every person, at the very heart of God. In Jesus' submission to death, he overcomes death's power, and reminds us that we, too, will not be overcome. Rather, we can overcome the evil of this world by becoming as Christ is: by sharing our hearts, even at the risk of pain; by sharing our lives, even at the risk of loss; by sharing the resources of our community, even at the risk of seeming foolish when the voices of the world are calling us to hoard what we have and lock all others. In the cross of Christ is our glory and in his foolish love is our salvation—and the resurrection of all that is most truly precious.

On behalf of the whole staff at St. Joseph Parish and School, and the Jesuits of Faber Community, I thank you for being part of this holy liturgy—through your prayers and through your viewing. May God bless us with the courage and love of Jesus, and ready us for the work of Resurrection still to come.

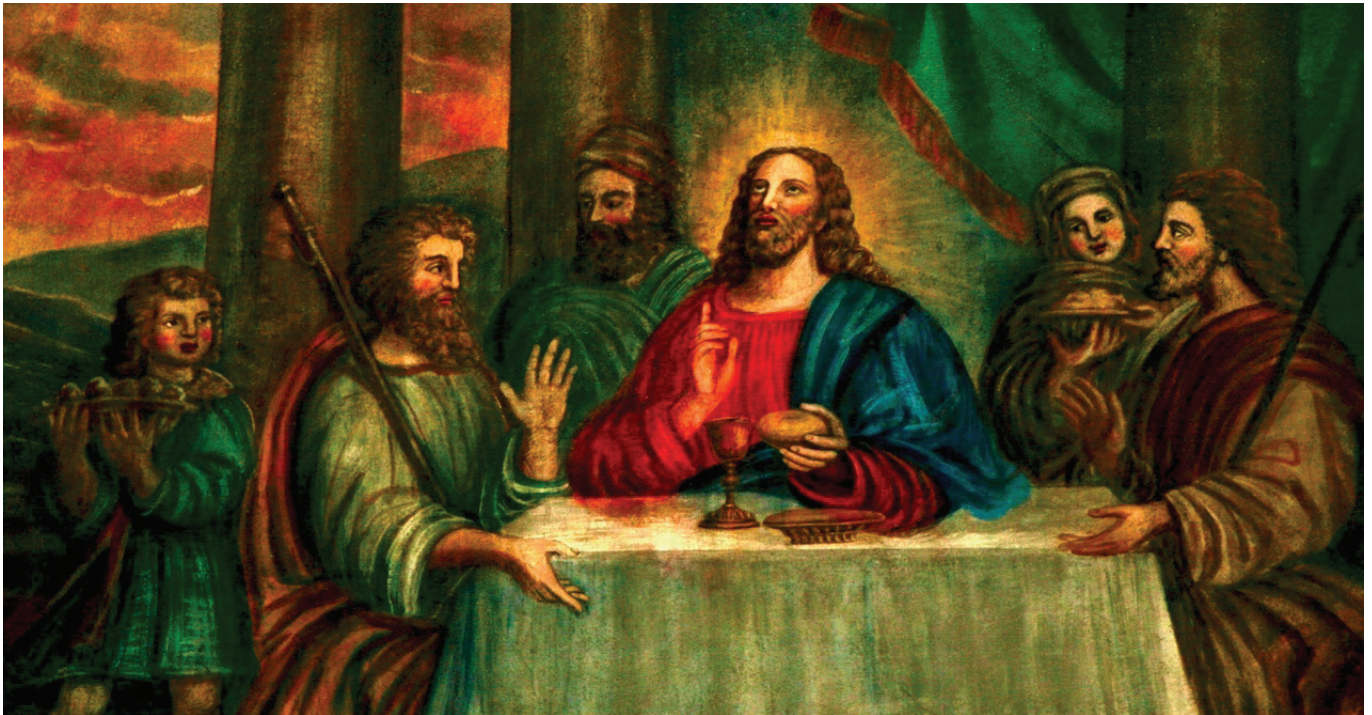
Yours in Grace and Hope,

A handwritten signature in black ink that reads "John D. Whitney SJ". The signature is fluid and cursive, with the "SJ" at the end being more distinct.

Rev. John D. Whitney, S.J.



HOLY THURSDAY - MASS OF THE LORD'S SUPPER



Entrance Song

Glory In the Cross

Schutte

1. Let us ev - er glo - ry in the cross of Christ, our sal -
2. Let us make our jour - ney to the cross of Christ, who sur -
3. Let us stand to - geth - er at the cross of Christ where we

va - tion and our hope. Let us bow in hom - age to the
ren - dered glo - ry and grace to be - come a ser - vant of the
see God's bound - less love. We are saints and sin - ners who are

Lord of Life, who was bro - ken to make us whole. There is
great and small, that all peo - ple may know God's face. Though his
joined by faith here on earth and in heav'n a - bove. Nei - ther

no great - er love, as bless - ed as this: to
birth was di - vine, he knelt as a slave, to
wom - an nor man, nor ser - vant or free, but

lay down one's life for a friend. Let us ev - er glo - ry in the
wash com - mon dust from our feet.
one in the eyes of the Lord.

cross of Christ and the tri - umph of God's great love.

Gloria

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.

First Reading

Exodus 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar;
you shall reckon it the first month of the year.
Tell the whole community of Israel:
On the tenth of this month every one of your families
must procure for itself a lamb, one apiece for each household.
If a family is too small for a whole lamb,
it shall join the nearest household in procuring one
and shall share in the lamb
in proportion to the number of persons who partake of it.
The lamb must be a year-old male and without blemish.
You may take it from either the sheep or the goats.
You shall keep it until the fourteenth day of this month,
and then, with the whole assembly of Israel present,
it shall be slaughtered during the evening twilight.
They shall take some of its blood
and apply it to the two doorposts and the lintel
of every house in which they partake of the lamb.
That same night they shall eat its roasted flesh
with unleavened bread and bitter herbs.”

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

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

Responsorial Psalm

Psalm 116

Haugen



Our bless-ing cup is a com - mun - ion with the blood of the Lord.

How can I make a return to the Lord for all God has done for me?
The cup of salvation I will take up, I will call on the name of the Lord *Ref.*

Precious, indeed, in the sight of the Lord, is the death of his faithful ones.
And I am your servant, your chosen one, and you have set me free. *Ref.*

Unto your name I will offer my thanks for the debt that I owe to you.
In the presence of all who have called on your name,
in the courts of the house of the Lord. *Ref.*

Second Reading

1 Corinthians 11:23-26

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

Gospel Acclamation

Lenten Acclamation

Vermulst



Holy Gospel

John 13:1-15

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

inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

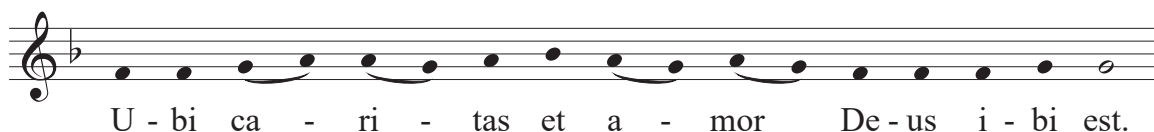
So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash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

Homily

Preparation of the Altar & the Gifts

Ubi Caritas

Chant



Translation: Where charity and love are, God is there.

Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly

Lord God of hosts. Heav-en and earth are full of your

glo-ry. Ho - san-na in the high - est. Bless-ed is he who

comes in the name of the Lord. Ho - san-na, ho -

san - na, ho - san - na in the high - est.

Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

Lamb of God

Lamb of God, you take a - way the sins of the world, have

mer-cy on us. Lamb of God, you

take a-way the sins of the world, grant us peace, grant us peace.

Communion Song

Ave Verum

Chant

*Ave, verum corpus
natum de Maria Virgine,
Vere passum immolatum
in Cruce pro homine,
Cujus latus perforatum
unda* fluxit (et)* sanguine,
Esto nobis praegustatum
in mortis examine.*

Hail, true body
born of the Virgin Mary,
Who truly suffered, sacrificed
on the Cross for man,
Whose pierced side overflowed
with water* and blood,
Be for us a foretaste**
In the test of death.

Veneration

Pange Lingua

Plainchant

1. Hail our Sav - ior's glo - rious Bo - dy,
 2. To the Vir - gin, for our heal - ing,
 3. On that pas - chal eve - ning see - him
 4. By his word the Word al - might - y
 5. *Tan - tum er - go sa - cra - men - tum*
 6. *Ge - ni - to - ri ge - ni - to - tum*

Which - his Vir - gin Moth - er bore;
 His - own Son the Fa - ther sends;
 With - the cho - sen twelve re - cline,
 Makes - of bread his flesh in - deed;
Ve - ne - re - mur cer - nu - i:
Laus et ju - bi - la - ti - o,

Hail the Blood which, shed for sin - ners,
 From the the Fa - ther's love pro - ceed - ing
 To the old law still o - be - dient
 Wine be - comes his ver - y life - blood;
Et an - ti - quum do - cu - men - tum
Sa - lus, ho - nor, vir - tus quo - que,

Did a bro - ken and world re - store;
 Sow - er, seed and word de - scends;
 In its feast of love di - vine;
 Faith God's liv - ing Word must heed!
No - vo ce - dat ri - tu - i:
Sit et be - ne - di - cti - o:

Hail the sac - ra - ment most ho - ly,
 Won - drous life of Word in - car - nate
 Love di - vine, the new law giv - ing,
 Faith a - lone may safe - ly guide us
Prae - stet fi - des sup - ple - men - tum
Pro - ce - den - ti ab u - tro - que

Flesh and Blood of Christ - a - dore!
 With his great - est won - der ends.
 Gives him - self as Bread - and Wine.
 Where the sens - es - can - not lead!
Sen - su - um - de - fe - ctu - i.
Com - par sit lau - da - ti - o. A - men.



GOOD FRIDAY - LITURGY OF THE LORD'S PASSION

First Reading

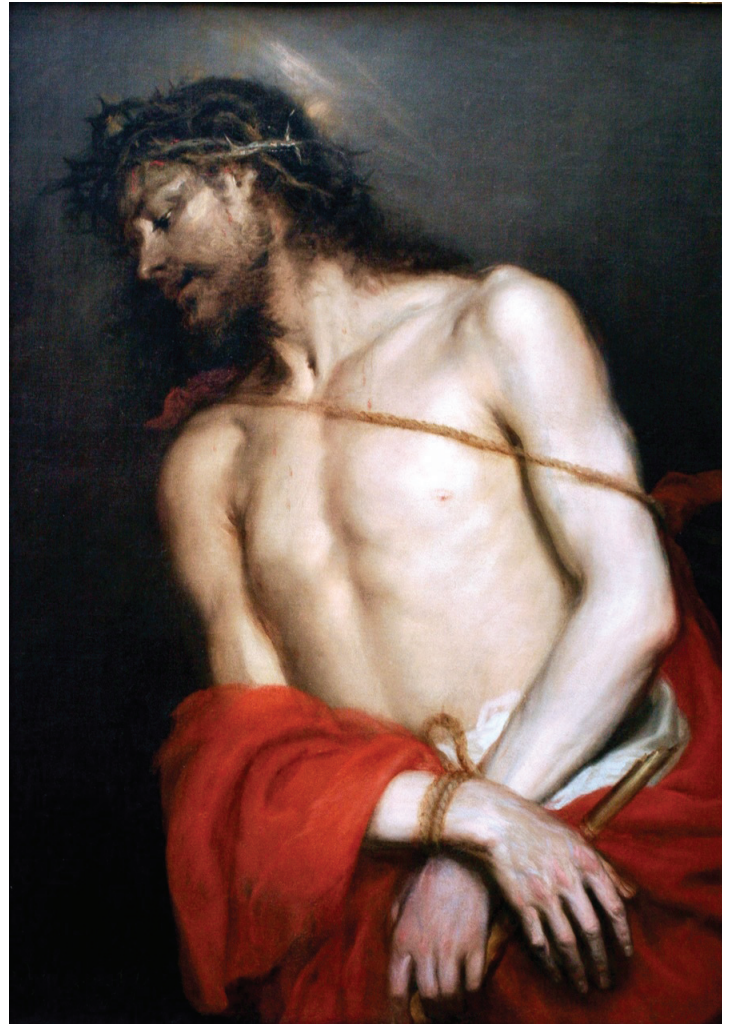
Isaiah 52:13-53:12

See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him—
so marred was his look beyond human semblance
and his appearance beyond that of the sons of man—
so shall he startle many nations,
because of him kings shall stand speechless;
for those who have not been told shall see,
those who have not heard shall ponder it.

Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him,
like a shoot from the parched earth;
there was in him no stately bearing to make us look at him,
nor appearance that would attract us to him.
He was spurned and avoided by people,
a man of suffering, accustomed to infirmity,
one of those from whom people hide their faces,
spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,
our sufferings that he endured,
while we thought of him as stricken,
as one smitten by God and afflicted.
But he was pierced for our offenses,
crushed for our sins;
upon him was the chastisement that makes us whole,
by his stripes we were healed.
We had all gone astray like sheep,
each following his own way;
but the LORD laid upon him
the guilt of us all.

Though he was harshly treated, he submitted
and opened not his mouth;
like a lamb led to the slaughter
or a sheep before the shearers,
he was silent and opened not his mouth.
Oppressed and condemned, he was taken away,
and who would have thought any more of his destiny?
When he was cut off from the land of the living,
and smitten for the sin of his people,
a grave was assigned him among the wicked
and a burial place with evildoers,



though he had done no wrong
nor spoken any falsehood.
But the LORD was pleased
to crush him in infirmity.

If he gives his life as an offering for sin,
he shall see his descendants in a long life,
and the will of the LORD shall be accomplished
through him.

Because of his affliction
he shall see the light in fullness of days;
through his suffering, my servant shall justify many,
and their guilt he shall bear.
Therefore I will give him his portion among the great,
and he shall divide the spoils with the mighty,
because he surrendered himself to death
and was counted among the wicked;
and he shall take away the sins of many,
and win pardon for their offenses.

Responsorial Psalm

Psalm 31

Psallite



In you, O Lord, I take refuge. Let me never be put to shame. In your justice, set me free.
Into your hands I commend my spirit. It is you who will redeem me, Lord. *Ref.*

In the face of all my foes I am a reproach,
an object of scorn to my neighbors and of fear to my friends. *Ref.*

Those who see me in the street run far away from me.
I am like the dead, forgotten by all, like a thing thrown away. *Ref.*

But as for me, I trust in you, Lord; I say: "You are my God."
My life is in your hands, deliver me from the hands of those who hate me. *Ref.*

Let your face shine on your servant. Save me in your love."
Be strong, let your heart take courage, all who hope in the Lord. *Ref.*

Second Reading

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

Brothers and sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.



Between movements of the Passion let us sing together a verse of "Jesus Remember Me"

Passion Interludes

Jesus Remember Me

Taize



The Passion of our Lord Jesus Christ

John 18:1-19:42

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

Interlude: *Jesus Remember Me*

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

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who

heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed.

Interlude: *Jesus Remember Me*

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone, in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

Interlude: Jesus Remember Me

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

Please Kneel

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

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

Reflection Song

O Sacred Head Surrounded

Hassler

1. O Sa - cred Head, sur - round - ed By crown of pierc - ing
2. I see your strength and vig - or All fad - ing in the
3. In this, your bit - ter pas - sion, Good Shep - herd, think of
thorn! O bleed - ing Head, so wound - ed, Re - viled and put to
strife, And death with cru - el rig - or, Be - reav - ing you of
me With your most sweet com - pas - sion, Un - worth - y though I
scorn! The pow'r of death comes o'er you, The glow of life de -
life; O ag - o - ny and dy - ing! O love to sin - ners
be: Be - neath your cross a - bid - ing For ev - er would I
cays, Yet an - gel hosts a - dore you And trem - ble as they gaze.
free! Je - sus, all grace sup - ply - ing, O turn your face on me.
rest, In your dear love con - fid - ing, And with your pres - ence blest.

Homily

The Solemn Intercessions

One of the most ancient parts of the mass, uniquely to this Good Friday service these intercessions are used everywhere in the world. Added this year is a special prayer for all those suffering from the Coronavirus

The Veneration of the Cross

Behold the Wood

Schutte

Cantor: Be - hold, be - hold the wood of the cross, on which is
All: hung our sal - va - tion. O come, let us a - dore.

Because this year we cannot touch or kiss the cross, we will use a solemn bow.

Preparation of the Table

What Wondrous Love is This

Means

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

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

this that caused the Lord of bliss To bear the dread - ful curse for my
Lamb, who is the great I AM, While mil - lions join the theme, I will
free, I'll sing and joy - ful be, And through e - ter - ni - ty I'll sing

soul, for my soul; To bear the dread - ful curse for my soul!
sing, I will sing; While mil - lions join the theme, I will sing.
on, I'll sing on; And through e - ter - ni - ty I'll sing on.



Communion Song

Sing, My Tongue, the Song of Triumph

Picardy

1. Sing, my tongue, the song of tri - umph, Tell the sto - ry
2. He en - dured the nails, the spit - ting, Vin - e - gar and
3. Faith - ful Cross, a - bove all oth - er, One and on - ly
4. Bend your boughs, O Tree of glo - ry! All your rig - id

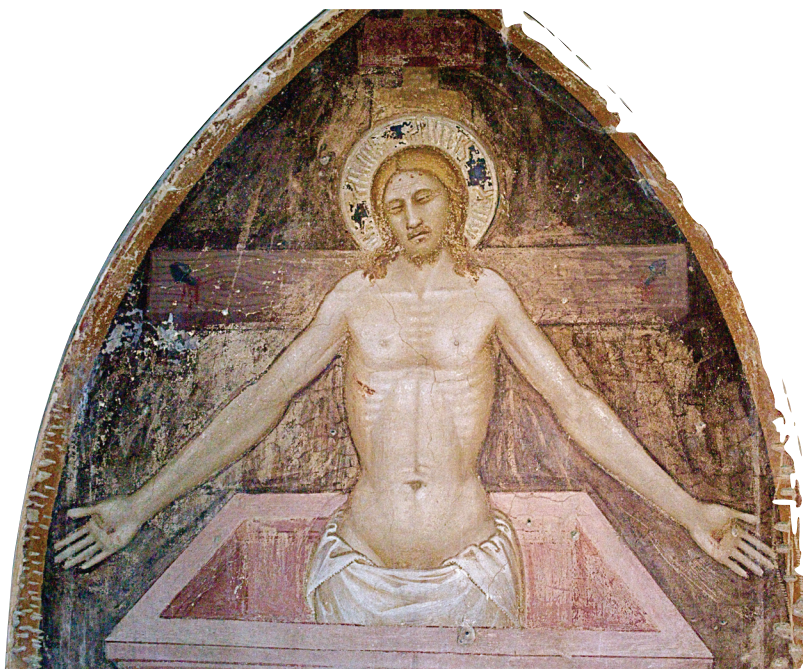
far and wide; Tell of dread and fi - nal bat - tle,
spear and reed; From that ho - ly bod - y bro - ken
no - ble tree, None in fo - liage, none in blos - som,
branch - es, bend! For a while the an - cient tem - per

Sing of Sav - ior cru - ci - fied; How up - on the
Blood and wa - ter forth pro - ceed: Earth and stars and
None in fruit your peer may be; Sweet the wood and
That your birth be - stowed, sus - pend; And the King of

cross a vic - - tim Van - quish - ing in death he died.
sky and o - - - cean By that flood from stain are freed.
sweet the i - - - ron And your load, most sweet is he.
earth and heav - - - en Gent - ly on your bos - om tend.



THE EASTER VIGIL IN THE NIGHT



Blessing Of the Candle

- * Trace a vertical line on the candle and say:
“Christ, yesterday and today!”
- * Trace a horizontal line (making a cross) and say:
“Christ, the beginning and the end.”
- * *“All time belongs to him; and all the ages;
to him be glory and power;
through every age, for ever. Amen.”*
- * Then put one pin at a time in all the places of Jesus’
wounds (left side, right, top, bottom, and middle):
*“By his holy and glorious wounds
may Christ our Lord guard us
and keep us. Amen.”*
- * Then light the candle, praying:
*“May the light of Christ, rising in glory,
dispel the darkness of our hearts and minds!”*
- * All say, *“Amen!”*



The Easter Proclamation (Exsultet)

This ancient song, which goes back to the second century, is now sung, a hymn of resurrection.

First Reading

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

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

Then God said, “Let there be a dome in the middle of the waters, to separate one body of water from the

Creation

other.” And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome “the sky.” Evening came, and morning followed—the second day.

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

Genesis 1:1-2:2

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

Then God said: “Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth.” And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.” Evening came, and morning followed—the fifth day.

Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened: God made all

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

Then God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.”

God created man in his image;
in the image of God he created him;
male and female he created them.

God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

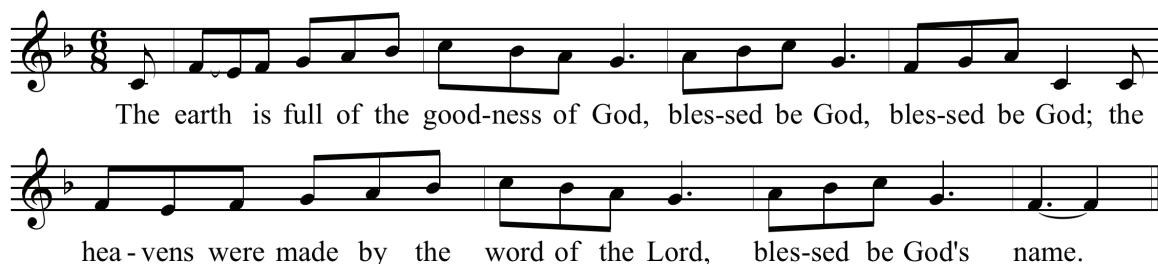


Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

Responsorial Psalm

Psalm 33

Psallite



The word of the Lord is faithful, *Blessed be God*... And all his works done in truth. *Blessed be God's name!*
The Lord loves justice and right, *Blessed be God*... and fills the earth with love. *Ref.*

By God's word the heav'ns were made, *Blessed be God*... by the breath of his mouth all the stars. *Blessed be God's name!*
God collects the waves of the ocean; *Blessed be God*... and stores up the depths of the sea. *Ref.*

They are happy whose God is the Lord, *Blessed be God*... and the people are chosen as his own. *Blessed be God's name!*
From the heavens the Lord looks forth *Blessed be God*... and sees all the peoples of the earth. *Ref.*

Second Reading

The Passage Through the Sea

Exodus 14:15-15:1

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

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

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

retreat before Israel, because the LORD was fighting for them against the Egyptians.

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

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



Responsorial Psalm

Exodus Canticle

O'Kelly-Fisher



I will sing to the Lord, in glory triumphant; horse and rider are thrown to the sea.
God of strength, of song, of salvation, God of mine, hear these praises. *Ref.*

My God is a warrior who's name is "The Lord." Pharaoh's army is thrown to the sea.
Your right hand is magnificent in power, your right hand has crushed the enemy. *Ref.*

In your mercy you lead the people you redeemed. You brought them to your sacred home.
There you will plant them on the mountain that is yours. The Lord shall reign forever! *Ref.*

Third Reading

Come To The Water

Isaiah 55:1-11

Thus says the LORD:

All you who are thirsty,
come to the water!
You who have no money,
come, receive grain and eat;
come, without paying and without cost,
drink wine and milk!
Why spend your money for what is not bread,
your wages for what fails to satisfy?
Heed me, and you shall eat well,
you shall delight in rich fare.
Come to me heedfully,
listen, that you may have life.
I will renew with you the everlasting covenant,
the benefits assured to David.
As I made him a witness to the peoples,
a leader and commander of nations,
so shall you summon a nation you knew not,
and nations that knew you not shall run to you,
because of the LORD, your God,
the Holy One of Israel, who has glorified you.

Seek the LORD while he may be found,
call him while he is near.
Let the scoundrel forsake his way,
and the wicked man his thoughts;
let him turn to the LORD for mercy;
to our God, who is generous in forgiving.


For my thoughts are not your thoughts,
nor are your ways my ways, says the LORD.
As high as the heavens are above the earth,
so high are my ways above your ways
and my thoughts above your thoughts.

For just as from the heavens
the rain and snow come down
and do not return there
till they have watered the earth,
making it fertile and fruitful,
giving seed to the one who sows
and bread to the one who eats,
so shall my word be
that goes forth from my mouth;
my word shall not return to me void,
but shall do my will,
achieving the end for which I sent it.




Gloria

To Verses



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

Last time



will. A - men, a - men, a - men.

- | | | |
|---|---|--|
| 1. 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. | 2. 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, Amen.
have mercy on us. | 3. 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. |
|---|---|--|

Epistle

From Death to Life

Romans 6:3-11

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

Gospel Acclamation

Easter Vigil Alleluia/Psalm 118

Plainchant



Give praise to the Lord for he is good; his mercy endures forever.
Let the house of Israel say: "His mercy endures forever."

Holy Gospel

Matthew 28:1-10

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

Homily

Preparation of the Altar & the Gifts

Surrexit Christus

Berthier



Translation: Christ is risen, alleluia! Sing to the Lord, alleluia!

Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly

Lord God of hosts. Heav-en and earth are full of your

glo-ry. Ho - san - na in the high - est. Bless-ed is he who

comes in the name of the Lord. Ho - san-na, ho -

san - na, ho - san - na in the high - est.

The musical score for 'Holy, Holy, Holy' is written for a single voice part on a treble clef staff. It begins with a key signature of one flat (Bb) and a time signature of 6/8. The melody is characterized by a mix of eighth and quarter notes, with some measures containing rests. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

The musical score for 'Mystery of Faith' is written for a single voice part on a treble clef staff. It begins with a key signature of one flat (Bb) and a time signature of 6/8. The melody is simple and direct, using mostly quarter and eighth notes. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

The musical score for 'Great Amen' is written for a single voice part on a treble clef staff. It begins with a key signature of one flat (Bb) and a time signature of 6/8. The melody is simple and direct, using mostly quarter and eighth notes. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Lamb of God

Lamb of God, you take a - way the sins of the world, have

mer-cy on us. Lamb of God, you

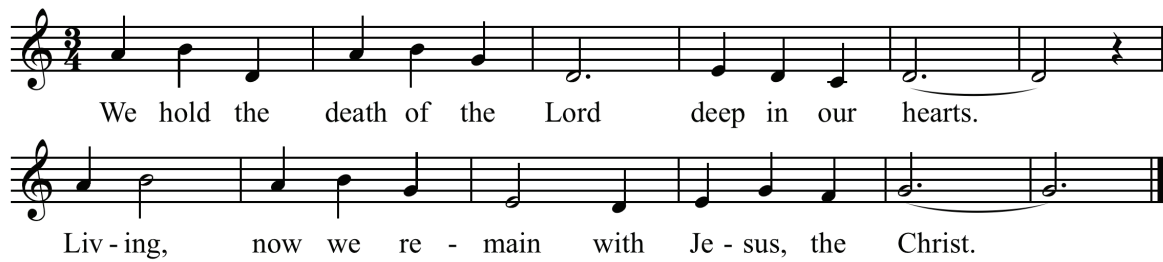
take a - way the sins of the world, grant us peace, grant us peace.

The musical score for 'Lamb of God' is written for a single voice part on a treble clef staff. It begins with a key signature of one flat (Bb) and a time signature of 4/4. The melody is simple and direct, using mostly quarter and eighth notes. The lyrics are written below the staff, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

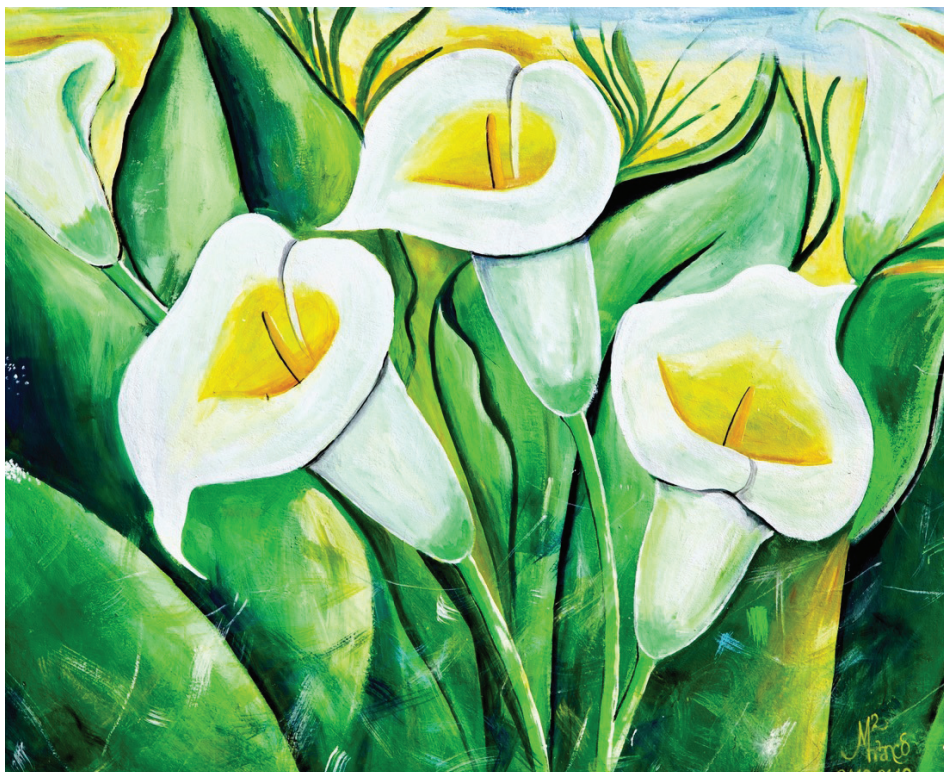
Communion Song

Now We Remain

Haas



EASTER SUNDAY



Introit

Now the Green Blade Rises

French Carol/Crum

Entrance Song

Jesus Christ Is Risen Today

LYRA DAVIDICA

1. Je - sus Christ is ris'n to - day, Al - - - le - lu - ia!
2. Hymns of praise then let us sing, Al - - - le - lu - ia!
3. Sing we to our God a - bove, Al - - - le - lu - ia!

Our tri - um - phant ho - ly day, Al - - - le - lu - ia!
Un - to Christ, our heav'n - ly King, Al - - - le - lu - ia!
Praise e - ter - nal as his love; Al - - - le - lu - ia!

Who - did once up - on the cross, Al - - - le - lu - ia!
Who en - dured the cross and grave, Al - - - le - lu - ia!
Praise him, now his might con - fess, Al - - - le - lu - ia!


Suf - fer to re - deem our loss. Al - - - le - lu - ia!
Sin - ners to re - deem and save. Al - - - le - lu - ia!
Fa - ther, Son, and Spi - rit blest. Al - - - le - lu - ia!

Gloria

Storrington Gloria


Haas

To Verses



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

Last time



will. A - men, a - men, a - men.

- | | | |
|---|---|--|
| 1. 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. | 2. 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. | 3. 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. |
|---|---|--|

First Reading

Acts 10:34a, 37-43

Peter proceeded to speak and said: "You know what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

Responsorial Psalm

Psalm 118

Haugen



This is the day the Lord has made, let us re-joice and be glad;



this is the day the Lord has made, let us re-joice and be glad!

Give thanks to the Lord for God is good; God's mercy endures forever;
Let the house of Israel say: "God's mercy endures forever." *Ref.*

The hand of the Lord has struck with power, God's right hand is exalted.
I shall not die but live anew, declaring he works of the Lord. *Ref.*

The stone which the builders rejected has become the cornerstone,
The Lord of love and mercy has brought wonder to our eyes! *Ref.*

Second Reading

Colossians 3:1-4

Brothers and sisters: If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory.

Sequence

Christians praise the paschal victim, offer thankful sacrifice!

Christ the Lamb has saved the sheep, Christ the just one paid the price,
reconciling sinners to the father.

Death and life fought bitterly for this wondrous victory;

The Lord of love and life who died reigns glorified

O Mary, come and say what you saw at break of day. I saw Christ Jesus risen and adored!

Bright angels testified, shroud and grave clothes side by side!

“Yes, Christ my hope rose gloriously. He goes before you into Galilee”

Share the good news, sing joyfully: His death is victory!

Lord Jesus, Victor King, show us mercy. Amen, alleluia.

Gospel Acclamation

Celtic Alleluia

Walker



*“Now he is living, the Christ, out of the tomb he is risen;
He has conquered death, opened heaven to all believers”*

Gospel

John 20:1-9

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we don’t know where they put him.” So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the Scripture that he had to rise from the dead.

Homily

Preparation of the Table

Organ & Guitar Instrumental: Jubilosio

Lowery

Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly

Lord God of hosts. Heav-en and earth are full of your

glo-ry. Ho - san - na in the high - est. Bless-ed is he who

comes in the name of the Lord. Ho - san-na, ho -

san - na, ho - san - na in the high - est.

The musical score for 'Holy, Holy, Holy' is written for a single melodic line in G major, 6/8 time. It consists of five staves. The first staff begins with a treble clef, a key signature of one flat (F), and a 6/8 time signature. The melody is simple and hymn-like, with lyrics 'Ho - ly, Ho - ly, Ho - ly' aligned under the notes. The second staff continues the melody with lyrics 'Lord God of hosts. Heav-en and earth are full of your'. The third staff has lyrics 'glo-ry. Ho - san - na in the high - est. Bless-ed is he who'. The fourth staff has lyrics 'comes in the name of the Lord. Ho - san-na, ho -'. The fifth staff concludes with lyrics 'san - na, ho - san - na in the high - est.' and ends with a double bar line.

Mystery of Faith

Save us, Sav-ior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

The musical score for 'Mystery of Faith' is written for a single melodic line in G major, 6/8 time. It consists of two staves. The first staff begins with a treble clef, a key signature of one flat (F), and a 6/8 time signature. The melody is simple and hymn-like, with lyrics 'Save us, Sav-ior of the world, for by your' aligned under the notes. The second staff continues the melody with lyrics 'Cross and Res - ur - rec - tion you have set us free.' and ends with a double bar line.

Great Amen

A - men, a - men, a - men.

A - men, a - men, a - men.

The musical score for 'Great Amen' is written for a single melodic line in G major, 6/8 time. It consists of two staves. The first staff begins with a treble clef, a key signature of one flat (F), and a 6/8 time signature. The melody is simple and hymn-like, with lyrics 'A - men, a - men, a - men.' aligned under the notes. The second staff continues the melody with lyrics 'A - men, a - men, a - men.' and ends with a double bar line.

Lamb of God

Lamb of God, you take a - way the sins of the world, have

mer-cy on us. Lamb of God, you

take a - way the sins of the world, grant us peace, grant us peace.

The musical score for 'Lamb of God' is written for a single melodic line in G major, 4/4 time. It consists of three staves. The first staff begins with a treble clef, a key signature of one flat (F), and a 4/4 time signature. The melody is simple and hymn-like, with lyrics 'Lamb of God, you take a - way the sins of the world, have' aligned under the notes. The second staff continues the melody with lyrics 'mer-cy on us. Lamb of God, you' and ends with a double bar line. The third staff continues the melody with lyrics 'take a - way the sins of the world, grant us peace, grant us peace.' and ends with a double bar line.

Communion Song

Easter Alleluia

O FILII ET FILIAE



Thank you so much for joining us for Holy Week! Please don't forget to drop by www.stjosephparish.org to make an online donation to our collection basket. You can also mail in a donation to St. Joseph Parish, 732 18th Ave E, Seattle, WA 98112