

Saint Augustine - Saint Francis Xavier

April 14, 2024 Third Sunday of Easter

Prelude:

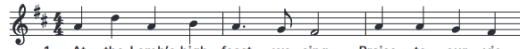
Prelude and Fugue in C, BWV 547

Johann Sebastian Bach

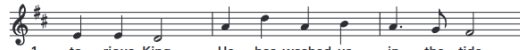
Entrance Hymn:

AT THE LAMB'S HIGH FEAST

SALZBURG



1. At the Lamb's high feast we sing Praise to our vic -
2. Where the Pas - chal blood is poured, Death's dark an - gel
3. Eas - ter tri - umph, Eas - ter joy, Sin a - lone can



1. to - rious King, He has washed us in the tide
2. sheathes his sword; Is - rael's hosts tri - um - phant go
3. this de - stroy; From sin's pow'r do thou set free



1. Flow - ing from his o - pen side; Praise we him, whose
2. Through the wave that drowns the foe. Praise we Christ, whose
3. Souls new-born, O Lord, in thee. Hymns of glo - ry,



1. love di - vine Gives his sa - cred Blood for wine, Gives his
2. blood was shed, Pas - chal vic - tim, Pas - chal bread; With sin -
3. songs of praise, Fa - ther, un - to thee we raise: Ris - en



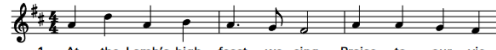
1. Bod - y for the feast, Christ the vic - tim, Christ the priest.
2. cer - i - ty and love Eat we man - na from a - bove.
3. Lord, all praise to thee With the Spir - it ev - er be.

Text: 77 77 D; Ad regias Agni dapes; Latin, 4th cent.; tr. by Robert Campbell, 1814-1868, alt.
Music: Jakob Hintze, 1622-1702; adapt. by Johann Sebastian Bach, 1685-1750.

At the 12:00 Mass:

AT THE LAMB'S HIGH FEAST

SALZBURG



1. At the Lamb's high feast we sing Praise to our vic -
2. Where the Pas - chal blood is poured, Death's dark an - gel
3. Might - y vic - tim from the sky, Hell's fierce pow'rs be -
4. Eas - ter tri - umph, Eas - ter joy, This a - lone can



1. to - rious King, Who has washed us in the tide
2. sheathes his sword; Is - rael's hosts tri - um - phant go
3. neath you lie; You have con - quered in the fight,
4. sin de - stroy; From sin's pow'r, Lord, set us free,



1. Flow - ing from his wound - ed side; Praise we him, whose
2. Through the wave that drowns the foe. Praise we Christ whose
3. You have brought us life and light: Now no more can
4. New - born souls in you to be. Hymns of glo - ry,



1. love di - vine Gives his sa - cred blood for wine, Gives his
2. blood was shed, Pas - chal vic - tim, Pas - chal bread! With sin -
3. death ap - pall, Now no more the grave en - thrall; You have
4. songs of praise, Fa - ther, un - to you we raise: And to



1. bod - y for the feast, Christ the vic - tim, Christ the priest.
2. cer - i - ty and love Eat we man - na from a - bove.
3. o - pened Par - a - dise, And in you the saints shall rise.
4. you, our ris - en King, With the Spir - it, praise we sing.

Text: 77 77 D; Ad regias Agni dapes; Latin, 4th cent.; tr. by Robert Campbell, 1814-1868, alt.
Music: Jakob Hintze, 1622-1702; adapt. by Johann Sebastian Bach, 1685-1750.

Penitential Rite:

(from "People's Mass")

Jan Vermulst

The musical score is written in 2/2 time with a key signature of one sharp (F#). It consists of three staves. The first staff is for the Cantor, with lyrics 'Lord, have mer - cy. Lord, have mer - cy.' The second staff is for the All, with lyrics 'Christ, have mer - cy. Christ, have mer - cy.' The third staff is for the Cantor, with lyrics 'Lord, have mer - cy. Lord, have mer - cy.' The score includes dynamic markings 'Cantor' and 'All' above the staves. At the bottom right, it is attributed to Jan M. Vermulst, 1925-1994, Music © 1970, WLP.

Gloria: (from "A New Mass for Congregations")

Carroll Andrews

First Reading: Acts of the Apostles 3:13-15, 17-19

Peter said to the people:
 "The God of Abraham,
 the God of Isaac, and the God of Jacob,
 the God of our fathers, has glorified his servant Jesus,
 whom you handed over and denied in Pilate's presence
 when he had decided to release him.
 You denied the Holy and Righteous One
 and asked that a murderer be released to you.
 The author of life you put to death,
 but God raised him from the dead; of this we are witnesses.
 Now I know, brothers,
 that you acted out of ignorance, just as your leaders did;
 but God has thus brought to fulfillment
 what he had announced beforehand
 through the mouth of all the prophets,
 that his Christ would suffer.
 Repent, therefore, and be converted, that your sins may be wiped away."

Responsorial Psalm:

Antiphon: Robert J. Batistini, verses: Gregorian tone V

R. Lord, let your face shine on us.
 When I call, answer me, O my just God,
 you who relieve me when I am in distress;
 have pity on me, and hear my prayer!
R. Lord, let your face shine on us.
 Know that the LORD does wonders for his faithful one;
 the LORD will hear me when I call upon him.
R. Lord, let your face shine on us.

O LORD, let the light of your countenance shine upon us!
You put gladness into my heart.

R. Lord, let your face shine on us.

As soon as I lie down, I fall peacefully asleep,
for you alone, O LORD,
bring security to my dwelling.

R. Lord, let your face shine on us.

Second Reading: 1 John 2:1-5a

My children, I am writing this to you
so that you may not commit sin.
But if anyone does sin, we have an Advocate with the Father,
Jesus Christ the righteous one.
He is expiation for our sins,
and not for our sins only but for those of the whole world.
The way we may be sure that we know him is to keep
his commandments.
Those who say, "I know him," but do not keep his commandments
are liars, and the truth is not in them.
But whoever keeps his word,
the love of God is truly perfected in him.

Gospel Acclamation:

"Festival Alleluia"

James Chepponis



Copyright © 1999 MorningStar Music Publishers of St. Louis
1727 Larkin Williams Road, Fenton, MO 63026. Printed in U.S.A.

Gospel: Luke 24:35-48

The two disciples recounted what had taken place on the way,
and how Jesus was made known to them
in the breaking of bread.

While they were still speaking about this,
he stood in their midst and said to them,
"Peace be with you."

But they were startled and terrified
and thought that they were seeing a ghost.
Then he said to them, "Why are you troubled?"

And why do questions arise in your hearts?
Look at my hands and my feet, that it is I myself.
Touch me and see, because a ghost does not have flesh and bones
as you can see I have."
And as he said this,
he showed them his hands and his feet.
While they were still incredulous for joy and were amazed,
he asked them, "Have you anything here to eat?"
They gave him a piece of baked fish;
he took it and ate it in front of them.
He said to them,
"These are my words that I spoke to you while I was still with you,
that everything written about me in the law of Moses
and in the prophets and psalms must be fulfilled."
Then he opened their minds to understand the Scriptures.
And he said to them,
"Thus it is written that the Christ would suffer
and rise from the dead on the third day
and that repentance, for the forgiveness of sins,
would be preached in his name
to all the nations, beginning from Jerusalem.
You are witnesses of these things."

Homily:

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,

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.

Copyright © 2010 ICEL. All rights reserved. Used with permission.

Prayer of the Faithful:

Offertory Hymn:

CROWN HIM WITH MANY CROWNS

DIADEMATA

1. Crown him with man - y crowns, The Lamb up - on his
 2. Crown him the Lord of life, Who tri - umphed o'er the
 3. Crown him the Lord of love, Be - hold his hands and
 4. Crown him the Lord of peace, Whose pow'r a scap - ter
 5. Crown him the Lord of years, The ris - en Lord sub -

1. throne; Hark! how the heav'n - ly an - them drowns All
 2. grave, And rose vic - to - rious in the strife For
 3. side, Rich wounds yet vis - i - ble a - bove In
 4. sways From pole to pole, that wars may cease, Ab -
 5. lime, Cre - a - tor of the roll - ing spheres, The

1. mu - sic but its own. A - wake, my soul, and sing
 2. those he came to save. His glo - ries now we sing,
 3. beau - ty glo - ri - fied. No an - gel in the sky
 4. sorbed in prayer and praise. His reign shall know no end,
 5. Mas - ter of all time. All hail, Re - deem - er, hail!

1. Of him who set us free, And hail him as your
 2. Who died and rose on high, Who died, e - ter - nal
 3. Can ful - ly bear that sight, But down - ward bends his
 4. And round his pier - ed feet Fair flow'rs of Par - a -
 5. For you have died for me; Your praise and glo - ry

1. heav'n - ly King Through all e - ter - ni - ty.
 2. life to bring, And lives that death may die.
 3. burn - ing eye At mys - ter - ies so bright.
 4. dise - ex - tend Their fra - grance ev - er sweet.
 5. shall not fail Through - out e - ter - ni - ty.

Text: SMD; Matthew Bridges, 1800-1894, and compilers, 1978. © 1978, OCP. All rights reserved.
 Music: George Thwey, 1816-1893.

At 9:30:

Worthy Is the Lamb (from Messiah, HWV 56)

Georg Frideric Handel

Worthy is the lamb that was slain
 and hath redeemed us to God by His blood
 To receive power and riches and wisdom
 and strength and honor and glory and blessing.
 Blessing and honor, glory and power

be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

Amen.

Holy, Holy, Holy:

(from "Mass of the Angels and Saints")

Steven R. Janco

Ho - ly, Ho - ly, Ho - ly Lord God of
 hosts. Heav'n and earth are full of your glo - ry. Ho -
 san - na, ho - san - na, ho - san - na in the
 high - est, ho - san - na, ho - san - na, 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, ho -
 san - na, ho - san - na, ho - san - na in the high - est.

Text: ICEL, © 2010
 Music: Mass of the Angels and Saints, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

Memorial Acclamation: (from "Mass of the Angels and Saints")

Janco

When we eat this Bread and drink this Cup,
 we pro - claim your Death, O Lord, un - til you come a - gain.

Text: ICEL, © 2010
 Music: Mass of the Angels and Saints, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

Great Amen: (from "Mass of the Angels and Saints")

Janco

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

Music: Mass of the Angels and Saints, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

Our Father:

Lamb of God:

(from “Mass of the Angels and Saints”)

Janco

Cantor, then all: *Repeat ad lib.*
Have mer - cy on us.
Last time
Cantor: *All:*
Grant us peace. Grant us peace.

Music: *Mass of the Angels and Saints*, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

Prayer for Spiritual Communion

My Jesus, I believe that you are present
in the Most Holy Sacrament.
I love you above all things and I desire
to receive you in my soul.
Since I cannot at this moment
receive you sacramentally,
come at least Spiritually in my heart.
I embrace you as if you were already
there and unite myself wholly to you.
Never permit me to be separated from you.

Reception of Holy Communion is open to Catholics in a state of grace (not conscious of any mortal sin), who have fasted for at least one hour prior to reception. (Water and medicine do not break the fast. The elderly and those who are sick as well as those who care for them, are not obliged to fast.) **Non-Christians, and those Christians who are not in full communion with the Catholic Church, are welcome to worship with us, but should not participate in the Communion procession unless they are assisting someone in need.** We invite you to pray for Christian unity. If you are interested in understanding why Catholics do not have open Communion, please make an appointment to speak with Ms. Parra, our parish director of Faith Formation.

Please let me know if you have any questions.

Thanks,

Ms. Natalia Parra
 Pastoral Associate
 Director of Faith Formation
 Saint Augustine-Saint Francis Xavier
 Brooklyn, New York
 718.857.2903

Communion Hymn:

You Satisfy the Hungry Heart

Refrain

You sat - is - fy the hun - gry heart With
 gift of fin - est wheat; Come give to us, O
 sav - ing Lord, The bread of life to eat.

Verses

1. As when the shep - herd calls his sheep, They
 2. With joy - ful lips we sing to you Our
 3. Is not the cup we bless and share The
 4. The mys - t'ry of your pres - ence, Lord, No
 5. You give your - self to us, O Lord; Then

know and heed his voice; So when you call your
 praise and grat - i - tude, That you should count us
 blood of Christ out - poured? Do not one cup, one
 mor - tal tongue can tell: Whom all the world can -
 self - less let us be, To serve each oth - er

D.C.

fam - 'ly, Lord, We fol - low and re - jice.
 wor - thy, Lord, To share this heav'n - ly food.
 loaf, de - clare Our one - ness in the Lord?
 not con - tain Comes in our hearts to dwell.
 in your name In truth and char - i - ty.

Text: Omer Westendorp, 1914-1997
 Tune: BICENTENNIAL, CM with refrain, Robert E. Kozala, 1922-1996
 © 1977, Architecture of Philadelphia. Published by International Liturgy Publications

At 9:30:

Alleluia

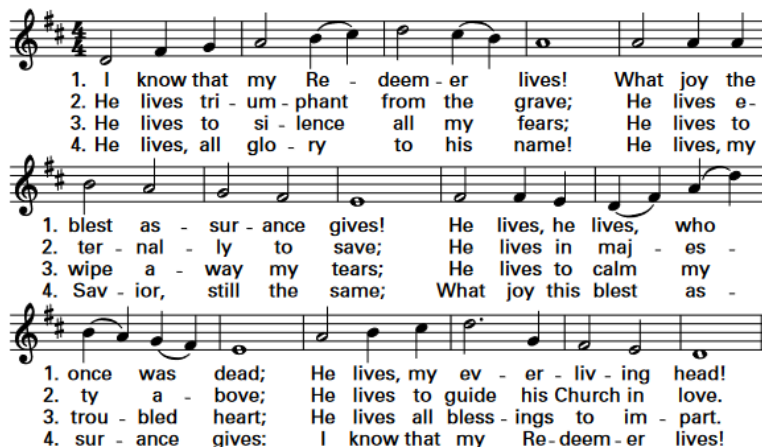
Randall Thompson

Alleluia, Amen

Recessional Hymn:

I KNOW THAT MY REDEEMER LIVES

DUKE STREET



1. I know that my Re - deem - er lives! What joy the
 2. He lives tri - um - phant from the grave; He lives e -
 3. He lives to si - lence all my fears; He lives to
 4. He lives, all glo - ry to his name! He lives, my

1. blest as - sur - ance gives! He lives, he lives, who
 2. ter - nal - ly to save; He lives in maj - es -
 3. wipe a - way my tears; He lives to calm my
 4. Sav - ior, still the same; What joy this blest as -

1. once was dead; He lives, my ev - er - liv - ing head!
 2. ty a - bove; He lives to guide his Church in love.
 3. trou - bled heart; He lives all bless - ings to im - part.
 4. sur - ance gives: I know that my Re - deem - er lives!

Text: LM; based on Job 19:25; Samuel Medley, 1738-1799.
 Music: John Halton, c. 1710-1793.

Postlude:

Final (from Symphony No. 6, Opus 59)

Vierne

Worthy Is the Lamb. Though Handel's masterpiece, *Messiah* takes about two and a half hours to perform, it was written in just twenty-four days. Its first performance was in Dublin in 1741 for the dedication of a concert hall, where it received rave reviews. Its London premier two years later was less successful. Audiences were not immediately receptive to the performance of biblical works on the stage. However, after several performances as a yearly fundraiser for a London orphanage, people began to hold it in higher esteem. *Messiah* is comprised of three parts – Part I is the anticipation and birth of Christ; Part II is Christ's death and resurrection; Part III deals with the end of time, the resurrection of the dead and Christ's glorification in heaven. *Messiah* is Handel's only oratorio that uses the New Testament as well as the Old. Charles Jennings, a wealthy amateur librettist, compiled the text by taking widely disparate passages from Isaiah, Psalms, Job, Luke, 1 Corinthians and Revelation. Today's Offertory anthem is a setting of Revelations 5:11-14. The first portion is a multi-sectional setting of that reading. The second part is a lengthy affirming "Amen!" which is set in tightly woven, complex counterpoint.

Randall Thompson (1899-1984) was educated at Harvard University. He held a fellowship at the American Academy in Rome and a Guggenheim Fellowship as well. After holding various academic positions he became Director of the Curtis Institute. He later held professorships at the University of Virginia, Princeton University and ultimately, Harvard. In addition to his choral works he also wrote symphonies and other orchestral works. Composed over the first five days of July in 1940, *Alleluia* was given its world premiere on July 8 of that year at the Berkshire Music Center at Tanglewood. The work was written on a commission from Serge Koussevitzky, director of the Tanglewood Festival. Koussevitzky wanted a "fanfare" for voices to be performed at the opening exercises of the new Berkshire Music Center, and he asked Thompson to contribute such a piece. Instead of the joyous work expected of him, the composer produced a quiet and introspective piece. Thompson was inspired by the war in Europe, and the recent fall of France; given these events, he felt that to write a festive piece would be inappropriate. The text of the work is simple; it consists of the word "Alleluia" repeated over and over again. The only other word in the text is "Amen", which is used once at the end. The end also divides the choir into seven parts.



Thompson once wrote that **Alleluia** is “a very sad piece. The word ‘Alleluia’ has so many possible interpretations. The music in my particular Alleluia cannot be made to sound joyous. It is a slow, sad piece, and . . . here it is comparable to the Book of Job, where it is written, “The Lord gave and the Lord has taken away. Blessed be the name of the Lord.” The piece has become Thompson’s most popular work and is performed frequently.

Permission to stream the music in his service obtained from ONE LICENSE, License # 735574-A.