

St. Denis Catholic Community

Holy Thursday (Year B)

April 1, 2021

To support St. Denis and our mission, please go to:

StDenis.org/giving

Gathering:

TABLE OF PLENTY

Dan Schutte

Refrain

Come to the feast of heav-en and earth! Come to the ta-
- ble of plen - ty! God will pro-vide for all that we
need, here at the ta - ble of plen - ty.

The musical notation for the Refrain is written on a single staff in treble clef, key of D major (one sharp), and 3/4 time. It consists of three lines of music. The first line ends with a fermata over the final note. The second line ends with a fermata over the final note. The third line ends with a fermata over the final note, which is marked with a '2' above it, indicating a second ending.

Verses

1. O come and sit at my ta - ble where saints and
2. O come and eat with-out mon-ey; & come to
3. My bread will ev - er sus-tain you through days of
4. Your fields will flow - er in full-ness; your homes will

The musical notation for the Verses is written on a single staff in treble clef, key of D major, and 3/4 time. It consists of four lines of music, each corresponding to a verse. The first line ends with a fermata over the final note. The second line ends with a fermata over the final note. The third line ends with a fermata over the final note. The fourth line ends with a fermata over the final note.

1. sin - ners are friends. I wait to wel-come the lost and
2. drink with - out price. My feast of glad-ness will feed your
3. sor - row and woe. My wine will flow like a sea of
4. flour - ish in peace. For I, the giv - er of home and

The musical notation continues on a single staff in treble clef, key of D major, and 3/4 time. It consists of four lines of music, each corresponding to a verse. The first line ends with a fermata over the final note. The second line ends with a fermata over the final note. The third line ends with a fermata over the final note. The fourth line ends with a fermata over the final note.

1. lone - ly to share the cup of my love.
2. spir - it with faith and full - ness of life.
3. glad-ness to flood the depths of your soul.
4. har-vest, will send my rain on the soil.

to Refrain

The musical notation continues on a single staff in treble clef, key of D major, and 3/4 time. It consists of four lines of music, each corresponding to a verse. The first line ends with a fermata over the final note. The second line ends with a fermata over the final note. The third line ends with a fermata over the final note. The fourth line ends with a fermata over the final note. The text 'to Refrain' is written above the final note of the fourth line.

Gloria:

GLORY TO GOD

Mass of Restoration
Josh Blakesley and Leland G. "Grae" McCullough, IV

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 - mighty 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, have mer-cy on us; you take a - way the sins of the
world, re-ceive our prayer; you are seat-ed at the right hand of the
Fa - ther, have mer-cy on us. For you a - lone are the
Ho - ly One, you a - lone are the Lord, you a -
lone are the Most High, Je - sus Christ, with the Ho - ly
Spir-it, in the glo-ry of God the Fa - ther. A - men.

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

116:12-13, 15-16bc, 17-18

R. (cf. 1 Cor 10:16) Our blessing-cup is a communion with the Blood of Christ.

How shall I make a return to the LORD

for all the good he has done for me?

The cup of salvation I will take up,

and I will call upon the name of the LORD.

R. Our blessing-cup is a communion with the Blood of Christ.

Precious in the eyes of the LORD

is the death of his faithful ones.

I am your servant, the son of your handmaid;

you have loosed my bonds.

R. Our blessing-cup is a communion with the Blood of Christ.

To you will I offer sacrifice of thanksgiving,

and I will call upon the name of the LORD.

My vows to the LORD I will pay

in the presence of all his people.

R. Our blessing-cup is a communion with the Blood of Christ.

Reading II

1 Cor 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.

Verse Before the Gospel

Jn 13:34

I give you a new commandment, says the Lord:
love one another as I have loved you.

Gospel

Jn 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."

Offertory:

THIS IS HOW

Words and Music by
Chris de Silva

John 13:35, alt.

Refrain

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

Verses (*sung with choir*)

This is how, this is how, this is how,
so all will know what you have done for me. **D.C.**

Communion:

DO THIS IN MEMORY OF ME

Chris Muglia

Verses



1. I am the bread of life; all who be-lieve
2. I am the bread of life; who-ev-er comes

1. in me will have e-ter-nal life. I am the bread
2. to me will not hun-ger a-gain. I am the bread

1. of life come down from heav-en so that all
2. of life; no one can come to me un-less

1. who eat this bread will nev-er die.
2. the Fa-ther draws them 7 near to him.

Refrain



Take the liv-ing bread of life, take the cup of sac-
-ri-fice; do this in mem-o-ry of me.

Take the bod-y and the blood, giv-en free-ly out of love;
do this in mem-o-ry of me;

do this in mem-o-ry of me.

1, 2 1: to Verse 2
 2: to Bridge

Final



Do this in mem-o-ry of me.

Transfer of Holy Eucharist:

PANGE LINGUA GLORIOSI/SING OF GLORY (CONT. 2)

*Verses 1-4



- | | | |
|-------------------------------|------------------------------|--------------------------|
| 1. Pan - ge, lin - gua, | glo - ri - ó - si | Cór - po - ris |
| 2. No - bis da - tus, | no - bis na - tus | Ex in - tá - |
| 3. In su - pré-mae | no - cte coe - nae, | Ré - cum - bens |
| 4. Ver - bum ca - ro, | pa - nem ve - rum | Ver - bo car - |
| 1. <i>Sing of glo - ry</i> | <i>and his bod - y,</i> | <i>Won - drous mys -</i> |
| 2. <i>Gift for us and</i> | <i>gift for - ev - er,</i> | <i>From the vir -</i> |
| 3. <i>At the last, the</i> | <i>pas - chal sup - per,</i> | <i>With his friends</i> |
| 4. <i>Word made flesh, by</i> | <i>word made pres - ent,</i> | <i>Bod - y bro -</i> |



- | | |
|--------------------------------|--|
| 1. my - sté - ri - um | San - gui - nís - que pre - ti - ó - si, |
| 2. cta Vír - gi - ne, | Et in mún - do con - ver - sá - tus, |
| 3. cum frá - tri - bus, | Ob - ser - vá - ta le - ge ple - ne |
| 4. nem éf - fi - cit: | Fit - que san - guis Chri - sti me - rum, |
| 1. <i>t'ry to be - hold,</i> | <i>Blood poured out in death and dy - ing,</i> |
| 2. <i>gin's womb was born,</i> | <i>Flesh of flesh and one a - mong us,</i> |
| 3. <i>be - fore they fled,</i> | <i>First he ate the meal of pas - sage,</i> |
| 4. <i>ken for the Feast,</i> | <i>And his blood, the cup of bless - ing,</i> |



- | | |
|---|-----------------------------|
| 1. Quem in mún - di pré - ti - um | Fru - ctus ven - tris |
| 2. Spar - so ver - bi sé - mi - ne, | Su - i mo - ras |
| 3. Ci - bis in le - gá - li - bus, | Ci - bum tur - bae |
| 4. Et si sen - sus dé - fi - cit, | Ad fir - mán - dum |
| 1. <i>Roy - al gift so cheap - ly sold.</i> | <i>First a moth - er's</i> |
| 2. <i>Cru - ci - fied and put to scorn,</i> | <i>That the Gos - pel</i> |
| 3. <i>Pas - chal lamb and pas - chal bread;</i> | <i>Then him - self as</i> |
| 4. <i>Shed for all by Christ the Priest:</i> | <i>Though the sens - es</i> |

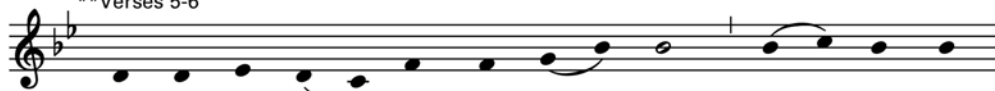


- | | | |
|-----------------------------------|-------------------------------|-------------------------|
| 1. ge - ne - ró - si | Rex ef - fú - dit | gén - ti - um. |
| 2. in - co - lá - tus | Mi - ro clau - sit | ór - di - ne. |
| 3. du - o - dé - nae | Se dat su - is | má - ni - bus. |
| 4. cor sin - cé - rum | So - la fi - des | súf - fi - cit. |
| 1. <i>self - less off - 'ring</i> | <i>Ran - som now for</i> | <i>sins un - told.</i> |
| 2. <i>seed might scat - ter</i> | <i>As of old the</i> | <i>Lord had sworn.</i> |
| 3. <i>food he of - fered</i> | <i>That the man - y</i> | <i>might be fed.</i> |
| 4. <i>fail and fal - ter,</i> | <i>Faith con - firms true</i> | <i>hearts in peace.</i> |

PANGE LINGUA GLORIOSI/SING OF GLORY

PANGE LINGUA GLORIOSI

**Verses 5-6



5. Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré -

6. Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju -

5. Ho - ly sac - ra - ment, most ho - ly, Let us bow

6. God Be - get - ter and Be - got - ten, Yours be praise



5. mur cér - nu - i: Et an - tí - quum do - cu - mén - tum

6. bi - lá - ti - o, Sa - lus, ho - nor, vir - tus quo - que

5. on bend - ed knee: Vi - sions of the an - cient prom - ise

6. and maj - es - ty, Hon - or, glo - ry and sal - va - tion,



5. No - vo ce - dat rí - tu - i: Prae - stet fi - des sup - ple -

6. Sit et be - ne - dí - cti - o: Pro - ce - dén - ti ab u -

5. Now ful - filled in mys - te - ry. Faith de - clares what none dare

6. Bless - ing for e - ter - ni - ty, With the One pro - ceed - ing



5. mén - tum Sén - su - um de - fé - ctu - i.

6. tró - que Com - par sit lau - dá - ti - o. A - men.

5. fath - om; Faith re - veals what none may see.

6. al - ways, E - qual - ly in u - ni - ty. A - men.

Text: 87 87 87; Pange lingua gloriosi; St. Thomas Aquinas, 1227-1274; tr. by Harry Hagan, OSB, b. 1947,
© 1990, St. Meinrad Archabbey. Published by OCP. All rights reserved. Music: Chant, Mode III.