

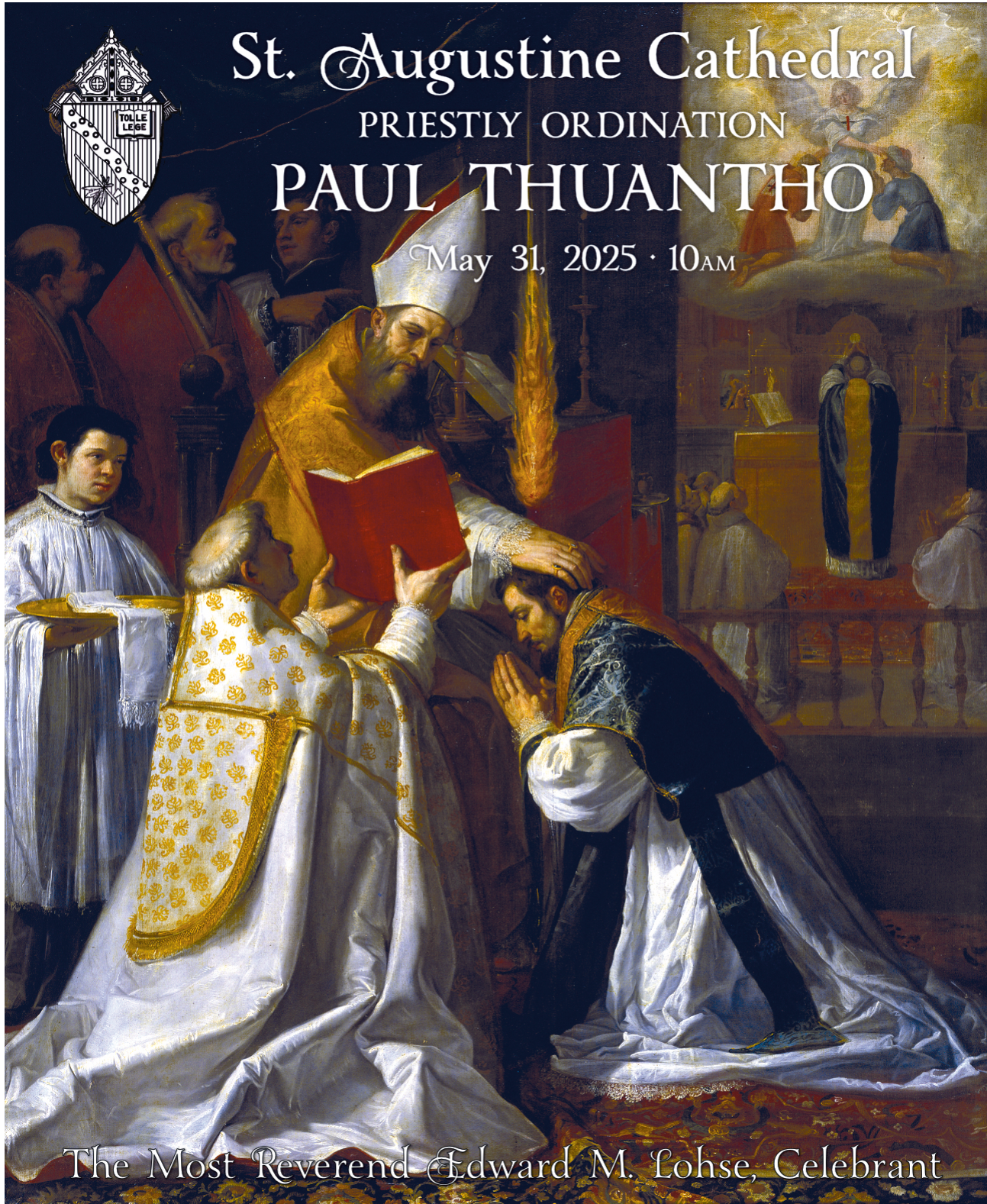


St. Augustine Cathedral

PRIESTLY ORDINATION

PAUL THUANTHO

May 31, 2025 · 10AM



The Most Reverend Edward M. Lohse, Celebrant



From the Ordinand:

First, I want to thank God for the gift of life and the gift of ordination. It is truly God's grace that I am able to persevere in my formation until the very end and receive this great gift of being His priest. Second, I am thankful to my father and siblings for their love and support all these years. Whenever I was in need, they were there for me. Third, I want to thank all the priests, especially those who have walked closely with me on my journey. Finally, I want to thank all the lay faithful who poured out countless prayers to God for my vocation. Our Lord had to use so many people in preparing me to be His priest and He was very generous with me. I cannot wait to share what God has done in me with the people of God and return His blessings with faithful service. May God bless each one of you abundantly for celebrating with me today the gift of ordination. Tunnia ang ngai in Pathian i aan pui tu u le naute veksen naihhla.



Time permitting, the Introit will also be sung after the Processional Hymn:

I will appoint over you shepherds after
My own heart, who will shepherd you
wisely and prudently. Alleluia.

Os nombraré pastores según Mi
corazón, que os apacentarán con
sabiduría y prudencia.

Processional Hymn



1. Come, Ho - ly Ghost, Cre - a - tor blest, and in our
2. Great Par - a - clete! to Thee we cry: O high - est
3. The sev'n-fold gifts of grace are Thine, O fin - ger
4. To ev - 'ry sense Thy light im - part, and shed Thy
5. Drive far a - way our gha - st - ly foe, and Thine a -
6. O grant that we, through Thee, may come to know the
7. Praise be to Thee, Fa - ther and Son, and Ho - ly



hearts_ take up_ Thy rest; come with Thy grace
 Gift_ of God_ Most High! O Font of Life!
 of_ the hand_ di - vine; True prom - ise of
 love_ in ev - 'ry heart. To our weak flesh,
 bid - ing peace_ be - stow; and with Thy grace
 Fa - ther and_ the Son, and hold with firm,
 Spir - it, Three - in - One; And may the Son



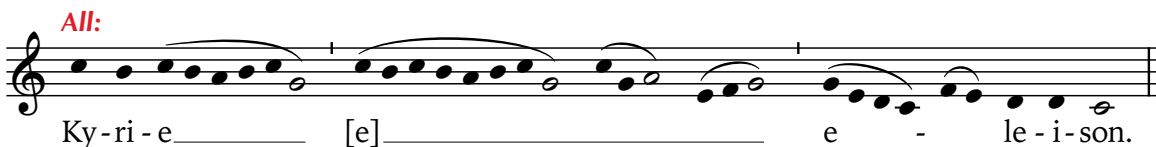
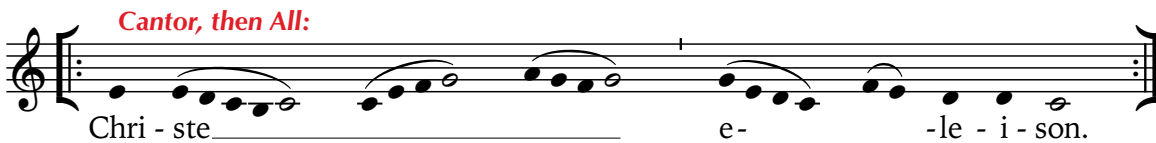
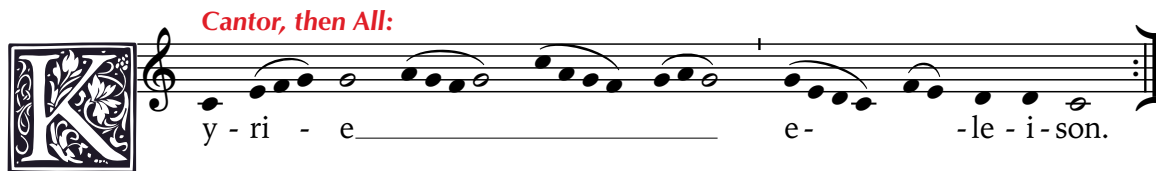
and heav'n - ly aid, and fill the hearts which
 O Fire of Love! Thou, sweet A - noint - ing_
 the Fa - ther Thou, Who dost the tongue with_
 Thy strength sup - ply: with pa - tience firm, and_
 our steps to guide, no e - vil can our_
 un - chang - ing faith, that Thou art Spir - it_
 on us be - stow the gifts that from Thou,



Thou hast made, and fill the hearts which Thou hast made.
 from a - bove, Thou, sweet A - noint - ing_ from a - bove!
 speech en - dow, Who dost the tongue with speech en - dow.
 vir - tue high, with pa - tience firm, and vir - tue high.
 souls be - tide, no e - vil can our_ souls be - tide.
 of Them Both, that Thou art Spir - it_ of Them Both.
 Spi - rit flow, the gifts that from Thou, Spi - rit flow.

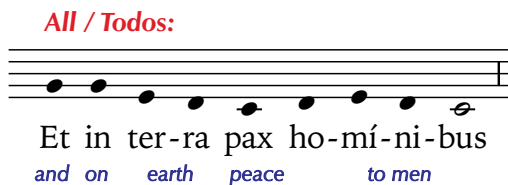
Kyrie

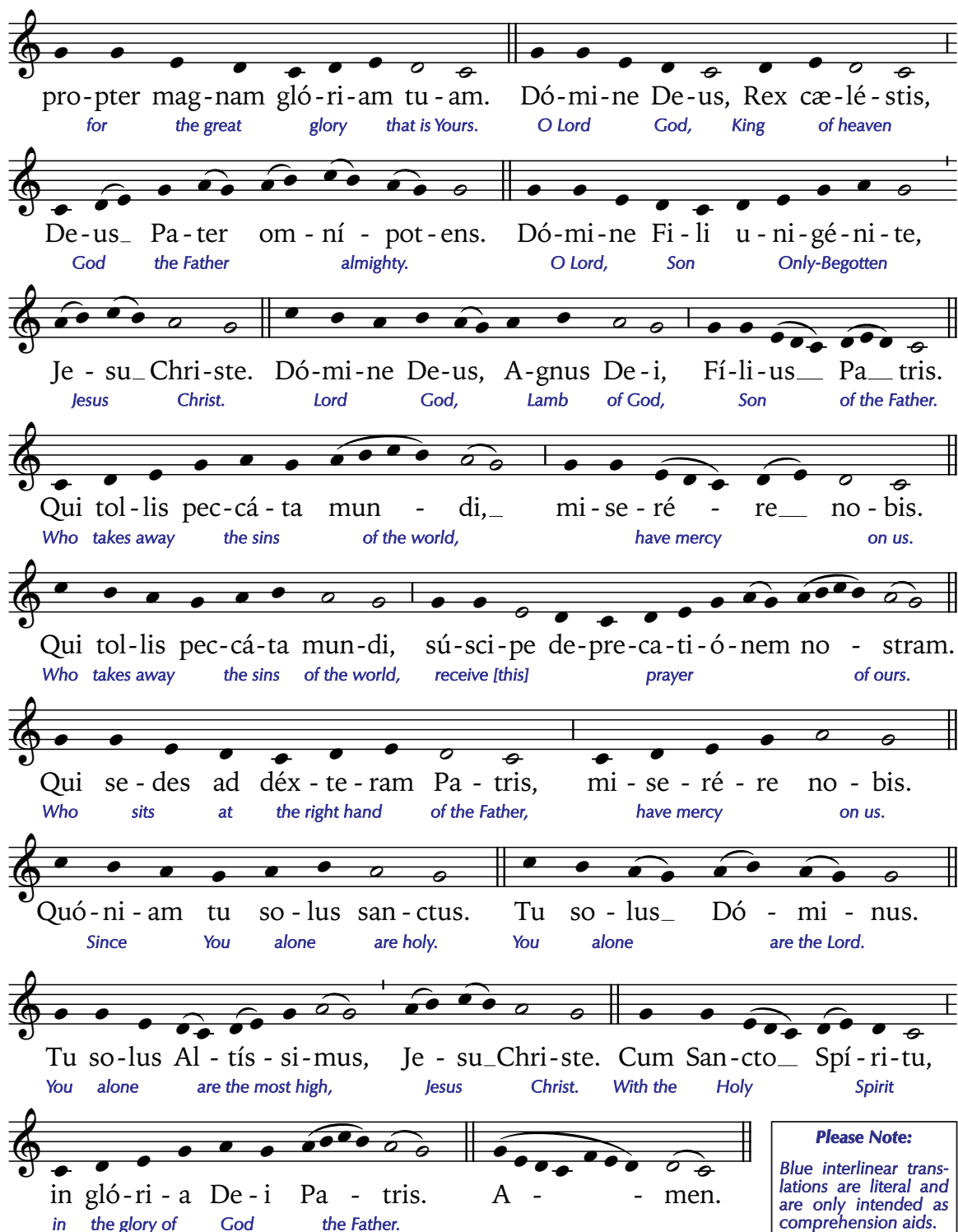
Missa de Angelis, VIII



Gloria

Missa de Angelis





pro-pter mag-nam gló-ri-am tu-am. Dó-mi-ne De-us, Rex cæ-lé-stis,
for the great glory that is Yours. O Lord God, King of heaven

De-us Pa-ter om-ní-pot-ens. Dó-mi-ne Fi-li u-ni-gé-ni-te,
God the Father almighty. O Lord, Son Only-Begotten

Je-su Chri-ste. Dó-mi-ne De-us, A-gnus De-i, Fí-li-us Pa-tris.
Jesus Christ. Lord God, Lamb of God, Son of the Father.

Qui tol-lis pec-cá-ta mun-di, mi-se-ré-re no-bis.
Who takes away the sins of the world, have mercy on us.

Qui tol-lis pec-cá-ta mun-di, sú-sci-pe de-pre-ca-ti-ó-nem no-stram.
Who takes away the sins of the world, receive [this] prayer of ours.

Qui se-des ad délix-te-ram Pa-tris, mi-se-ré-re no-bis.
Who sits at the right hand of the Father, have mercy on us.

Quó-ni-am tu so-lus san-ctus. Tu so-lus Dó-mi-nus.
Since You alone are holy. You alone are the Lord.

Tu so-lus Al-tís-si-mus, Je-su Chri-ste. Cum San-cto Spí-ri-tu,
You alone are the most high, Jesus Christ. With the Holy Spirit

in gló-ri-a De-i Pa-tris. A-men.
in the glory of God the Father.

Please Note:
 Blue interlinear trans-lations are literal and are only intended as comprehension aids.

First Reading

Acts 10:34-43

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 to 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.”

EN AQUELLOS DÍAS, PEDRO TOMÓ LA PALABRA Y DIJO: “Ya saben ustedes lo sucedido en toda Judea, que tuvo principio en Galilea, después del bautismo predicado por Juan: cómo éste pasó haciendo el bien, sanando a todos los oprimidos por el diablo, porque Dios estaba con él.

Nosotros somos testigos de cuanto él hizo en Judea y en Jerusalén. Lo mataron colgándolo de la cruz, pero Dios lo resucitó al tercer día y concedió verlo, no a todo el pueblo, sino únicamente a los testigos que él, de antemano, había escogido: a nosotros, que hemos comido y bebido con él después de que resucitó de entre los muertos.

El nos mandó predicar al pueblo y dar testimonio de que Dios lo ha constituido juez de vivos y muertos. El testimonio de los profetas es unánime: que cuantos creen en él reciben, por su medio, el perdón de los pecados.”

John in baptisma thuthang a rel hnua Galilee ai panin Israel ramsong hmun cangcang ah thil thupui a canghnak khai ling sio i si. Nazareth mi Jesuh vumah zaibang in Pathian in Rauhla Thianghlim le huham burh i ti khai ling sio i si. A hnenah Pathian a um manin khuahacang ah feh ai thilpha bawn betbo ai Satan ai hnawmcan mite hmuahhmuah cakruai sio i. Judah ram songah le Jerusalem ai a bawnhnak hmuahhmuah a hmutu le a lingtute heh kinmah i ing. Cen ani tu thinglamteh vumah khien in rek i. Ikhalselai ni thumhnak nia ah Pathian in thihhnak in thoruai leh ai kin hnenah larruai i. Mi zongzong hnenah ilo in a thulingtu tuhin a ril mite hnenah larruai i. Thihhnak in a tho leh hnuaah amah thawn ai tlang ding tlang i ing. Cen mi hnenah Thuthangpha rel tuhin le ani tu Pathian in a nungmi le a thi mite vumah thukhantu ai a bawn khiah reltu tuhin kin ruai i. “Prophet hmuahhmuah in amah ai thu khiah rel tlang ai amah a sangtu hmuahhmuah in a hming thawmin amahte sualhnak ngaithiam tuh i, tiin ti i,” tiin rel i.

Psalm

Ps 89: 21-22, 25 & 27



Cantaré por siempre la bondad del Señor.

I have found David, my servant; with my holy oil I have anointed him. That my hand may always be with him; and that my arm may make him strong.”

My faithfulness and my mercy shall be with him; and through my name shall his horn be exalted. He shall say of me, ‘You are my father, my God, the Rock, my savior!’”

He encontrado a David, mi servidor, y con mi aceite santo lo he ungido. Lo sostendrá mi mano y le dará mi brazo fortaleza.

Contará con mi amor y mi lealtad y su poder aumentará en mi nombre. El me podrá decir: ‘Tú eres mi padre, el Dios que me protege y que me salva’.”



ငါ၏ ကျွန် ဒါဝိဒ်ကို ငါတွေ့၍၊ သန့်ရှင်းသော ဆီနှင့်ဘိသိက်ပေးပြီ။
သူ့ဘက်မှာ ငါ့လက်သည် တည်လိမ့်မည်။ ငါ့လက်ရုံးသည် သူ့ကို မြဲမြံခိုင်ခံ့စေမည်။

ငါ၏သစ္စာနှင့် ကရုဏာသည် သူ့ဘက်မှာနေ၍၊ ငါ၏နာမအားဖြင့် သူ၏ ဦးချိုသည် ချီးမြှောက်လျက် ရှိလိမ့်မည်။ သူကလည်း၊ ကိုယ်တော်သည် အကျွန်ုပ်၏အဘ၊ အကျွန်ုပ်၏ ဘုရားသခင်၊ အကျွန်ုပ်ကို ကယ်တင်ရာ ကျောက်ဖြစ်တော်မူ၏ဟု၊ ငါ့ကို ကြွေးကြော်လိမ့်မည်။

Second Reading

Hebrews 5:1-10

HIGH PRIEST is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason, must make sin offerings for himself as well as for the people.

No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: You are my son: this day I have begotten you; just as he says in another place: You are a priest forever according to the order of Melchizedek.

In the days when he 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, declared by God high priest according to the order of Melchizedek.

HERMANOS: TODO SUMO SACERDOTE es un hombre escogido entre los hombres y está constituido para intervenir en favor de ellos ante Dios, para ofrecer dones y sacrificios por los pecados. El puede comprender a los ignorantes y extraviados, ya que él mismo está envuelto en debilidades. Por eso, así como debe ofrecer sacrificios por los pecados del pueblo, debe ofrecerlos también por los suyos propios.

Nadie puede apropiarse ese honor, sino sólo aquel que es llamado por Dios, como lo fue Aarón. De igual manera, Cristo no se confirió a sí mismo la dignidad de sumo sacerdote; se la otorgó quien le había dicho: Tú eres sacerdote eterno, como Melquisedec.

Precisamente por eso, durante su vida mortal, ofreció oraciones y súplicas, con fuertes voces y lágrimas, a aquel que podía librarlo de la muerte, y fue escuchado por su piedad. A pesar de que era el Hijo, aprendió a obedecer padeciendo, y llagado a su perfección, se convirtió en la causa de la salvación eterna para todos los que lo obedecen y fue proclamado por Dios sumo sacerdote, como Melquisedec.





UITHIAM SANG pohpoh cu mipi lak ihsin hrilmi a si ih misenpi ai-awhtu ah Pathian hnaʔuantu dingih retmi a si. A hnaʔuan cu thawinak tuah le su-althlah thawinak pek tla an si. Amah khal kim lonak a phunphun a neimi a si ruangah zianghman theihnak nei lo le a palhmi pawl parah lungnemnak a nei. Cutiin tlaksamnak a neih ve ruangah cun midang sualnak hrang lawngah si loin amah ih sualnak hrang khalah raithawinak a pek a ʔul. Zokhal anmah le anmah Puithiam Sangah hril aw in an khaisaang aw thei lo. Aaron cu Pathian in a ko ih Puithiam Sang ih a can vekin zokhal Pathian kawhnak lawngin Puithiam Sangah an cang thei. Cubangtuk in Khrih khal in amah le amah Puithiam saangah a khaisaang aw lo. Pathian sawn in, “Nangmah cu ka Fapa na si, tuihsun ah na Pa ah ka cang zo,” tiah a hnenah a ti. Cule hmun dangah, “Nang cu kumkhua in Puithiam na si ding; Melkhizedek puithiam si daan in na si ding,” tiah a ti lala. Leilung tlunih a um laiah khan Jesuh in thihnak ihsin amah a runsuak theitu Pathian hnenah ringzet in a au ih mitthli tla-in thla a cam. Mi lungnem le pum pe-awmi a si ruangah Pathian in a theih sak. Pathian ih Fapa a si ko naón Pathian ih thungaitu si dingah harsat tuarnak ihsin a zir a si. Cule mi famkimih tuah a si tikah a thu a ngaitu hmuahhmuah hrangah amah cu kumkhua rundamnak hramah a cang; 10cule Pathian in, “Melkhizedek ih puithiam si daan thlun in Puithiam Saang na si,” tiah a ti.

Gospel Acclamation

Festival Alleluia, Chepponis



“I am the Good Shepherd,” says the Lord, “I know My sheep, and Mine know Me.”

“Yo soy el Buen Pastor”, dice el Señor, “Yo conozco a Mis ovejas, y las Mías Me conocen a Mí”.

JESUS WENT AROUND to all the towns and villages, teaching in their synagogues, proclaiming the Gospel of the Kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."



EN AQUEL TIEMPO, Jesús recorría todas las ciudades y los pueblos, enseñando en las sinagogas, predicando el Evangelio del Reino y curando toda enfermedad y dolencia. Al ver a las multitudes, se com-

padecía de ellas, porque estaban extenuadas y desamparadas, como ovejas sin pastor. Entonces dijo a sus discípulos: "La cosecha es mucha y los trabajadores, pocos. Rueguen, por lo tanto, al dueño de la mies que envíe trabajadores a sus campos".

ယေရှုသည် တရားစရပ်တို့၌ ဆုံးမဩဝါဒပေးလျက်၊ နိုင်ငံတော်နှင့်ယှဉ်သော ဧဝံဂေလိတရားကို ဟောလျက်၊ လူများခံရသောအနာရောဂါအမျိုးမျိုးတို့ကို ငြိမ်းစေလျက်၊ မြို့ရွာရှိသမျှတို့ကို ဒေသစာရီ လှည့်လည်တော်မူ၏။ လူအစုအဝေးတို့ကို မြင်တော်မူလျှင် သနားခြင်းစိတ်ရှိတော်မူ၏။ အကြောင်းမူကား၊ ထိုသူတို့သည် ပင်ပန်းသည်ဖြစ်၍ ထိန်းသူမရှိဘဲ ပစ်ထားသောသိုးကဲ့သို့ ဖြစ်ကြ၏။ ထိုအခါ ကိုယ်တော်က၊ စပါးရိတ်စရာများစွာရှိ၏။ ရိတ်သောသူတို့သည် နည်းကြ၏။ ထိုကြောင့် လုပ်ဆောင်သောသူတို့ကို စပါးရိတ်စေခြင်းငှါ စေလွှတ်တော်မူမည်အကြောင်း၊ စပါးရှင်ကို ဆုတောင်းကြလော့ဟု တပည့်တော်တို့အား မိန့်တော်မူ၏။

Election of the Candidate

The one to be ordained is called by name and the assisting clergy testifies on his behalf.

El candidato será llamado por su nombre. El superior lo presentará al celebrante como digno de recibir la ordenación sacerdotal.

Bishop:

“Relying on the help of the Lord God and of our Savior Jesus Christ, we choose this, our brother, for the Order of the Priesthood.”

All: Thanks be to God.



Homily

The Bishop now gives his homily from the Cathedra (the traditional posture).

El Obispo pronuncia ahora su homilía desde la Cátedra (el lugar tradicional).



The Promise of the Elect

*After the Homily, the **elect alone** rises and stands before the Bishop, who questions him.*

*Después de la homilía, **solo el elegido** se levanta y se presenta ante el Obispo, quien lo interroga.*

Upon the conclusion of the questioning:

Bishop:

“May God, who has begun the good work in you, bring it to fulfillment.”

*Then **all rise** as the Bishop invites everyone to pray.*

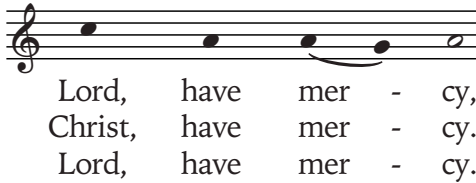
*Luego **todos** se levantan mientras el Obispo los invita a orar.*

Litany of Supplication

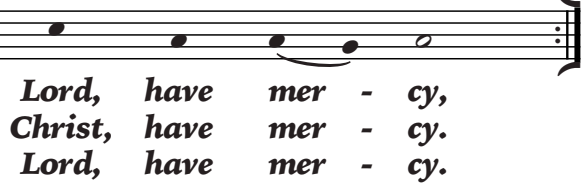
All rise as the Bishop faces the people and invites them to pray. Then, at the direction of the Deacon, the elect prostrates himself while all present sing the Litany.

Seguidamente, todos se levantan. El Obispo, de pie, hace la invitación a orar. Luego, bajo la dirección del diácono, el elegido se postra mientras todos los presentes cantan la Letanía.

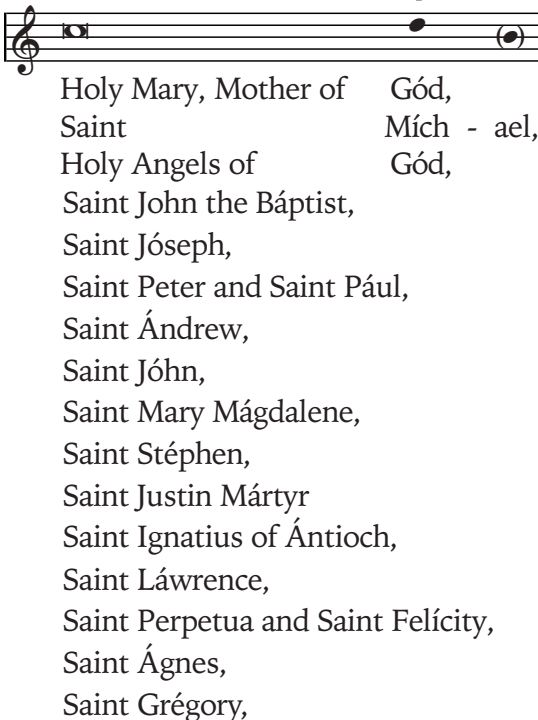
Cantor:



All:



Cantor:



All:

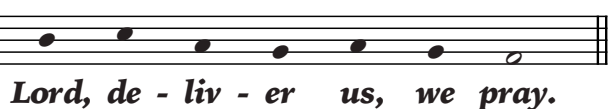


Saint Augústine,
Saint Athanásius,
Saint Básil,
Saint Éphrem,
Saint Mártin,
Saint Bénedict,
Saint Francis & Saint Dóminic,
Saint Francis Xávier,
Saint John Bérchmans,
Saint John Viannéy,
Saint Catherine of Siéna,
Saint Teresa of Jésus,
All holy men and women, Saints of Gód,

Cantor:



All:



Cantor: From all e - vil, **All:** *Lord, de-liv-er us, we pray.*

From every sin,
From everlasting death,
By Your incarnation,

By Your Death and Resurrection,
By the outpouring of the Holy Spirit,

Cantor: Be merciful to us sin - ners, **All:** *Lord, we ask you, hear our prayer.*

Govern and protect Your holy Church,
Keep the Pope and all the ordained in
faithful service to Your Church,
Bless this chosen man,
Bless and sanctify this chosen man,
Bless, sanctify, and consecrate this
chosen man,

Bring all peoples together in peace
and true harmony,
Comfort all the troubled and
afflicted with Your mercy,
Strengthen us and keep us in Your
holy service,
Jesus, Son of the living God,

Cantor then All: Christ, hear us. **Cantor then All:** Christ, gra-cious - ly hear us.



Image: *The Forerunners of Christ with Saints and Martyrs*, by Fra Angelico, c. 15th century



The Laying on of Hands and the Prayer of Ordination

The elect rises and goes to the Bishop and kneels before him, whereupon the Bishop lays his hands upon the head of the candidate in silence.

El elegido se levanta y se acerca al Obispo, luego se arrodilla ante él, tras lo cual el Obispo impone sus manos sobre la cabeza del candidato en silencio.

After the Bishop has laid on hands, all Priests present, wearing stoles, lay hands on the elect, without saying anything. After the laying on of hands, however, the Priests remain alongside the Bishop until the end of the Prayer of Ordination.

Después de la imposición de manos del Obispo, todos los sacerdotes presentes, vestidos con estolas, imponen las manos sobre el elegido, sin decir nada. Sin embargo, después de la imposición de manos, los sacerdotes permanecen junto al obispo hasta el final de la oración de ordenación.

After the laying on of hands, and with the elect kneeling before him, the Bishop sings the prayer of ordination.

Después de la imposición de manos, y con el elegido arrodillado ante él, el Obispo canta la oración de ordenación.

*At the conclusion of the prayer,
All respond:*

*Al concluir la oración,
Todos responden:*



The Anointing of Hands and The Handing on of Bread and Wine

After the Prayer of Ordination, *all sit.*

The newly ordained rises and the other nearby priests return to their seats, while one remains behind to place the stole and chasuble upon the newly ordained.

Then, the newly ordained priest, wearing priestly vestments, kneels before the Bishop who anoints his palms with sacred Chrism saying:

“May the Lord, Jesus Christ, whom the Father anointed with the Holy Spirit and power, guard and preserve you, that you may sanctify the Christian people and offer sacrifice to God.”

While all this is occurring, the following antiphon is chanted:

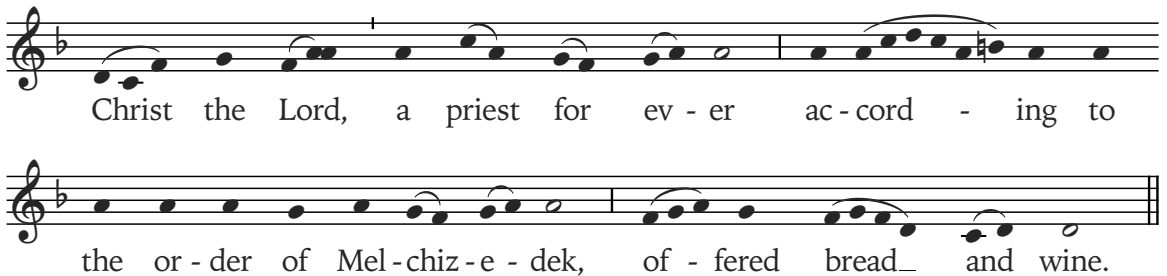
Después de la Oración de Ordenación, *todos se sientan.*

El recién ordenado se levanta y los demás sacerdotes cercanos regresan a sus asientos, mientras uno se queda atrás para colocar la estola y la casulla al recién ordenado.

Luego, el sacerdote recién ordenado, vestido con vestiduras sacerdotales, se arrodilla ante el obispo, quien unge la palma de sus manos con el sagrado Crisma diciendo:

“Que el Señor Jesucristo, a quien el Padre ungió con Espíritu Santo y poder, te guarde y te preserve, para que santifiques al pueblo cristiano y ofrezcas sacrificio a Dios”.

Mientras tanto, se canta la siguiente antífona:



Cristo Señor, Sacerdote para siempre según el orden de Melquisedec, ofreció pan y vino.

The Lord's revelation to my Lord: "Sit at my right hand, until I make your foes your footstool."

The Lord will send from Zion your scepter of power: rule in the midst of your foes. With you is princely rule on the day of your power. In holy splendor, from the womb before the dawn, I have begotten you.

La revelación del Señor a mi Señor: "Siéntate a mi diestra, hasta que ponga a tus enemigos por estrado de tus pies".

El Señor enviará desde Sion tu cetro de poder: domina en medio de tus enemigos. Contigo estará el gobierno principesco en el día de tu poder. En santo esplendor, desde el vientre antes del alba, te he engendrado.

Next, some faithful bring forward a paten holding the bread and a chalice containing the wine mixed with water for the celebration of Mass.

A continuación, algunos fieles acercan una patena que contiene las hostias y un cáliz que contiene el vino mezclado con agua para la celebración de la Misa.

A Deacon receives them and brings them to the Bishop, who in turn places the paten and chalice into the hands of the newly-ordained priest saying:

Un diácono los recibe y los lleva al Obispo, quien a su vez pone la patena y el cáliz en manos del nuevo sacerdote diciendo:

“Receive the oblation of the holy people to be offered to God. Understand what you will do, imitate what you will celebrate, and conform your life to the mystery of the Lord’s Cross.”

“Recibe la oblación del pueblo santo para ser ofrecida a Dios. Comprended lo que haréis, imitad lo que celebraréis y conformad vuestra vida al misterio de la Cruz del Señor”.

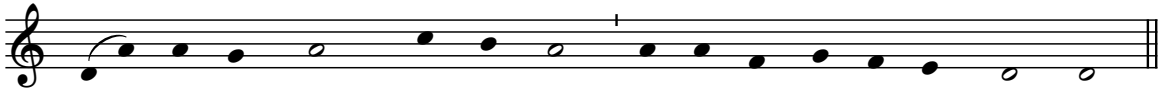
Fraternal Kiss

After the newly-ordained has received the instruments of his ministry from the Bishop, the priests, starting with the Bishop, embrace him in a sign of fraternal affection.

Después de que el nuevo ordenado ha recibido de manos del Obispo los instrumentos de su ministerio, los sacerdotes, comenzando por el Obispo, lo abrazan en señal de afecto fraterno.

The following antiphon is sung by All:

Todos cantan la siguiente antífona:



“You are My friends,” says the Lord, “if you do what I com-mand you.”

“Ustedes son mis amigos”, dice el Señor, “si hacen lo que yo les mando”.

Cry out with Joy to the Lord, all the earth!
Serve the Lord with gladness. Come
before Him, singing for joy.

Aclamad alegría al Señor, toda la tierra!
Servid al Señor con alegría. Venid ante
Él, cantando de alegría.

Know that He, the Lord, is God! He
made us; we belong to Him. We are His
people, the sheep of His flock.

Sabed que Él, el Señor, es Dios! Él nos
hizo; le pertenecemos. Somos Su pueblo,
las ovejas de Su rebaño.

Enter His gates with thanksgiving and His
courts with songs of praise. Give thanks
to Him, and bless His name.

Entrad por sus puertas con acción de
gracias y por sus atrios con cánticos de
alabanza. Dadle gracias y bendecid su
nombre.

Mass continues in the usual way.

La misa continúa como de costumbre.

Offertory Anthem (I)

*I'll bless the Lord all the days of my life;
the praise of God will ever be in my mouth.*

*Bendeciré al Señor todos los días de mi vida; la
alabanza de Dios estará siempre en mi boca.*

Offertory Hymn (II)

Refrain



1. I belong entirely to you, and all that I have is yours. I take you, O Mary, for my Mother, and ask but for your heart.

2. Remember, O Most Gracious Virgin Mary, that never was it known that anyone who fled to your protection was left without your aid.

3. Inspired by this great confidence, I fly to you, O Virgin Mother; to you do I come, before you I stand; my life is in your hands.

4. O Mother of the Word Incarnate, despise not my petitions, but in your never-failing mercy, draw near and answer me.

1. Te pertenezco por completo, y todo lo que tengo es tuyo. Te tomo, oh María, por mi Madre, y solo pido tu corazón.

2. Recuerda, oh piadosísima Virgen María, que jamás se ha oído decir que alguien que haya recurrido a tu protección haya quedado sin tu ayuda.

3. Inspirado por esta gran confianza, acudo a ti, oh Virgen Madre; a ti vengo, ante ti me presento; mi vida está en tus manos.

4. Oh Madre del Verbo Encarnado, no desprecies mis súplicas, antes bien, en tu inagotable misericordia, acércate y respóndeme.

Sanctus

Missa XVIII

SAN - CTUS San - ctus, San-ctus Dóminus Deus Sá - ba - oth.
Holy, Holy, Holy Lord God of Hosts.

Ple - ni sunt cæli et ter - ra gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.
Full are heaven and earth of Your Glory. Hosanna in the highest.

Be - ne - díc - tus qui ve - nit in nó - mi - ne Dó - mi - ni.
Blessèd is He Who comes in the name of the Lord.

Ho - sán - na in ex - cél - sis...
Hosanna in the highest.



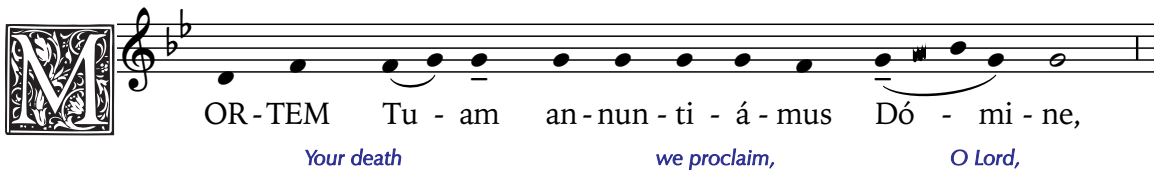
Image: The Foundation Mass of the Order of Trinitarians, by Juan Carreño de Miranda, 1666

Mysterium Fidei

Roman Missal

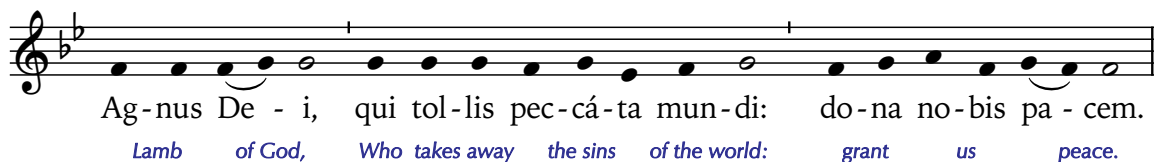
The celebrant intones: "Mysterium fidei:" (The mystery of faith:)

To which All respond:



Agnus Dei

Missa XVIII



Communion Antiphon

Go into all the world, and proclaim the Gospel. I am with you always, says the Lord.

Id por todo el mundo y proclamad el Evangelio. Yo estoy con vosotros siempre, dice el Señor.

Communion Hymn (I)

The choir will sing a choral rendition of this hymn according to the setting by J.S. Bach, but the congregation is still encouraged to sing, following the choir's lead.

El coro cantará una versión coral de este himno según la música de J.S. Bach, y se invita a la congregación a cantar junto con él, siguiendo la dirección del coro.



1. Je - su, joy of man's de - sir - ing,
Drawn by Thee our souls as - pir - ing,

2. Thru the way where hope is guid-ing,
Where the flock, in Thee con - fid - ing,



1. ho - ly wis - dom, Love — most bright,
soar to un - cre - a - ted light.

2. hark what peace - ful mu - sic rings
drink of joy from death - less springs!





1. Word of God, our flesh that fash-ioned,
2. Theirs is beau-ty's fair - est pleas-ure,



1. with the fire of life — im - pas-sioned.
2. their is wis-dom's ho - liest treas-ures.



1. Striv-ing still to truth un - known,
2. Thou dost ev - en lead Thine own



1. soar - ing, dy - ing round Thy throne.
2. in the love of joys — un - known.

Communion Hymn (II)

1. Kinmah o tu Bawipa Jesu Christu in,
Puai song lut tuh kin ko i,
He puai song ah ai tuhnhnak
rong hmuahhmuah khiah,
Bawipa thi le a sa i.

Sanot: *Puai songah, (song ah)
puai song ah (song ah)
Kinmah ca bawn cia puai song ah
(bawn cia puai songah)
kumzaangza nunhnak ngah tuh in,
He puai song ah lut tu ih.*

2. Nelrawn song ah ning pu le ningpa
te khiah,

Manna ai in thi pah i,
Hemi sang heh vancungram in
tolhnhnak i,
Kumzaangza nunhnak kin pe.

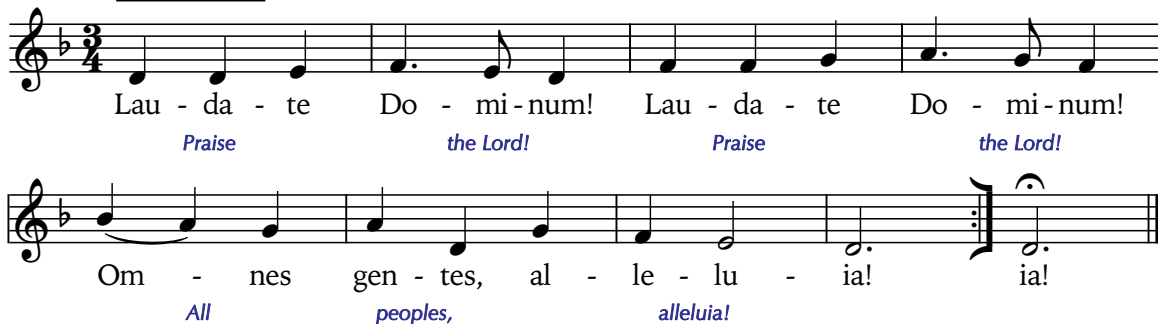
3. Ningmah te khai mi Fapa thi le sa
khiah, | Ai lo in um le i si,
Kumzaangza nunhnak nai tuh lo i si
ti in thu ngai ning rel ing.
4. A thu ngai ning rel ing kaimah thi le
sa, | Kumzaangza nunhnak pe i,
Laivum bo fang in minung te
hmuahhmuah khiah,
Nunhnak ah tho ruai tuh ing.

Refrain: "At the solemn Feast, having been prepared for us, enter into this Feast to gain eternal life."

Communion Hymn (III)

Refrain

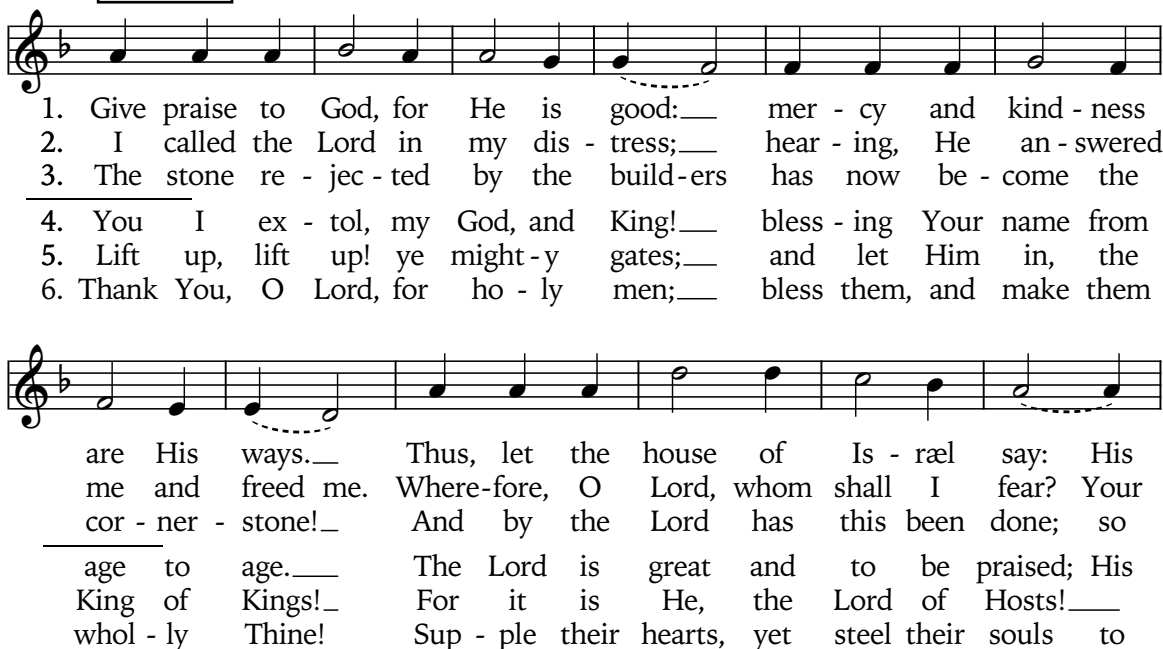
(2x each time)



Lau - da - te Do - mi - num! Lau - da - te Do - mi - num!
Praise the Lord! Praise the Lord!

Om - nes gen - tes, al - le - lu - ia! ia!
All peoples, alleluia!

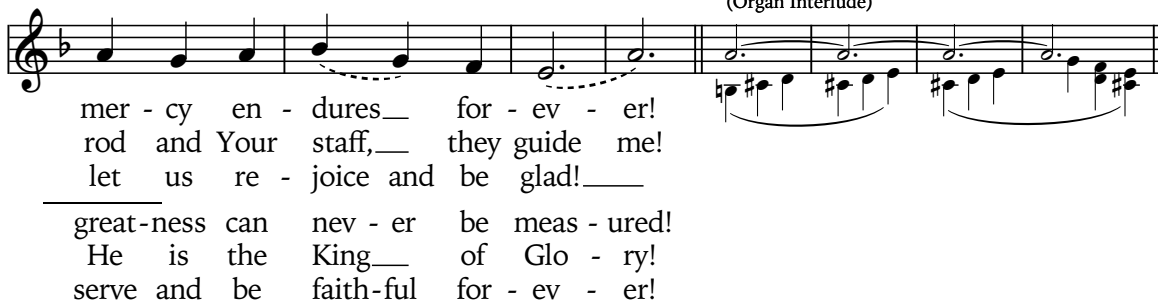
Verses



1. Give praise to God, for He is good:___ mer - cy and kind - ness
2. I called the Lord in my dis - tress;___ hear - ing, He an - swered
3. The stone re - jec - ted by the build - ers has now be - come the
4. You I ex - tol, my God, and King!___ bless - ing Your name from
5. Lift up, lift up! ye might - y gates;___ and let Him in, the
6. Thank You, O Lord, for ho - ly men;___ bless them, and make them

are His ways.___ Thus, let the house of Is - rael say: His
me and freed me. Where - fore, O Lord, whom shall I fear? Your
cor - ner - stone!___ And by the Lord has this been done; so
age to age.___ The Lord is great and to be praised; His
King of Kings!___ For it is He, the Lord of Hosts!___
whol - ly Thine! Sup - ple their hearts, yet steel their souls to

(Organ Interlude)



mer - cy en - dures___ for - ev - er!
rod and Your staff,___ they guide me!
let us re - joice and be glad!___

great - ness can nev - er be meas - ured!
He is the King___ of Glo - ry!
serve and be faith - ful for - ev - er!

Recessional Hymn



1. O__ God be-yond all prais-ing, we wor-ship You to-day,
2. The flow'r of earth-ly splen-dor in time must sure-ly die,
3. Then hear, O gra-cious Sav-ior, ac-cept the love we bring,



And sing the love a-maz-ing that songs can-not re-pay;
Its__ frag-ile bloom sur-ren-der to You, the Lord Most High;
That we who know Your fa-vor may serve You as our King;



For__ we can on-ly won-der at__ ev-'ry gift You send,
But__ hid-den from all na-ture the e-ter-nal seed is sown
And wheth-er our to-mor-rows be__ filled with good or ill,



At__ bless-ings with-out num-ber and mer-cies with-out end:
Though small in mor-tal stat-ure to heav-en's gar-den grown:
We'll tri-umph thru our sor-rows and rise to bless You still:



We__ lift our hearts be-fore You and wait up-on Your Word,
For__ Christ the Man from heav-en from death has set us free,
To__ mar-vel at Your beau-ty and glo-ry in Your ways,



We__ hon-or and a-dore You, our great and might-y Lord.
And we thru Him are giv-en the fin-al vic-to-ry.
And make a joy-ful du-ty our sac-ri-fice of praise.

***We kindly ask that you do not leave the worship
aid in the pews. Thank you!***

***Le pedimos amablemente que no dejen este
folleto en las bancas. ¡Gracias!***

Credits:

Cover image: Vicente Carducho: "Ordenación y primera misa de san Juan de Mata".

Processional Hymn: *Come Holy Ghost, Creator Blest*, Text: Attr. Rabanus Maurus, Tr. Edward Caswall, alt. from multiple sources; Tune: LAMBILOTTE

Entrance Antiphon: [Sung, not printed.] *The Proper of the Mass for Sundays and Solemnities* by Fr. Samuel Weber O.S.B. ©2017 Saint Meinrad Archabbey, St. Meinrad, IN 47577-1010. All rights reserved.

Ordinary: Kyrie, Missa VIII 'de angelis' (trad.) • Gloria, *Missa Simplex*, by Richard Proulx, 1937–2010 Music © 2010, WLP. Text: ©2010 ICEL. • Sanctus & Agnus Dei, Missa XVIII (trad.) • *Mysterium Fidei*, Roman Missal.

Psalm 89: ©2023 James J. Richardson, All Rights Reserved. Melody based on *Misericordias Domini in æternum cantabo* as found in the 12th c. *Antiphonale Cistercien*.

Epistle Image Credit: Fr. Lawrence, O.P., Image source: <https://flic.kr/p/qzgDoN>

Gospel Acclamation: *Festival Alleluia*, by James Chepponis, ©1999 MorningStar Music Publishers of St. Louis. Used with permission.

Antiphon for the Vesting with Priestly Stole & Chasuble and the Anointing of Hands: ©2018 USCCB: *Ordination of a Bishop, of Priests, and of Deacons*, (§134)

Antiphon for the Fraternal Kiss: ©2024 James J. Richardson. Psalm 100 (99), as set in the *Ordination of a Bishop, of Priests, and of Deacons*, (§137) ©2021 USCCB.

Offertory Anthem: *I'll Bless the Lord all the Days of My Life (Ich Will Den Herrn Loben)* Music: Telemann, arr. Heath Morber / EnglishMotets.com

Offertory Hymn: *Totus Tuus* by Fr. Michael O'Connor, OP. Used with permission.

Communion Antiphon: Ant. Text: English translation of The Roman Missal ©2010, ICEL Corporation. All Rights Reserved. Ant. Verse Text: 1 Chronicles 29:10-13, Tr. The Monks of Conception Abbey; *Abbey Psalms and Canticles* ©2018, 2010 USCCB. All Rights Reserved. Music: ©2024 James J. Richardson.

Communion Hymn I: *Jesu Joy of Man's Desiring*, as set by J.S. Bach (arr. JJR.) Text: Martin Janus (1661), tr. Robert Seymour Bridges. Tune: WERDE MÜNTER (JESU JOY)

Communion Hymn II: *Puai Songah Lut Tu*, Burmese, traditional.

Communion Hymn III: *Laudate Dominum*, Text & Tune: ©2019 James J. Richardson, All Rights Reserved.

Recessional Hymn: *O God, Beyond All Praising*, Text: Michael A. Perry (1982), ©1982, Hope Publishing Co. Used with Permission. Tune: THAXTED

Text: United States Conference of Catholic Bishops, Lectionary for Mass: For Use in the Dioceses of the United States of America, Second Typical Edition, vol. I–IV (United States Conference of Catholic Bishops, 1998–2002). (Burmese texts provided by the ordinand.)

Interlinear Translations: *These translations are literal and intended as comprehension aids only. They are modernized versions of the translations found in Chants of the Church, produced by Solesmes Abbey and published with an imprimatur from Tournai, ©1953.*

Notes: All hymn tunes and texts are in the public domain or are permitted free-usage, unless otherwise indicated. Other music has been shared under Creative Commons (CC) licenses, does not command a royalty fee, or was composed by JJR. • Musical engravings & worship aid design by JJR. • **Contact:** Music@StAKalamazoo.org. • Other Licenses: **Source & Summit** (sourceandsummit.com) **subscriber #006436** and **OneLicense A-703194**.

