

BASILICA OF THE NATIONAL SHRINE
OF THE IMMACULATE CONCEPTION

24 HOURS FOR THE LORD:
FORTY HOURS DEVOTION

CLOSING MASS



VIGIL OF THE
FOURTH SUNDAY OF LENT

29 MARCH 2025

MINISTERS OF THE LITURGY

His Eminence

ROBERT CARDINAL McELROY

Archbishop of Washington

Celebrant and Homilist



REVEREND MONSIGNOR WALTER R. ROSSI

Rector of the Basilica

REVEREND MONSIGNOR VITO A. BUONANNO

Director of Pilgrimages

Concelebrants

REVEREND KEVIN J. REGAN

REVEREND ISMAEL N. AYALA

Masters of Ceremonies

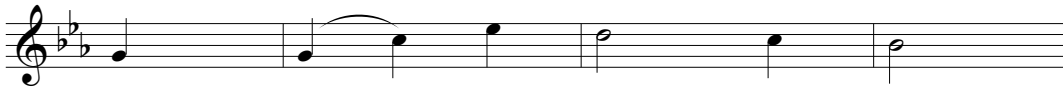
ORDER OF MASS

INTRODUCTORY RITES

PROCESSIONAL HYMN



1. Praise to the Hol - iest in the height,
2. O lov - ing wis - dom of our God!
3. O wis - est love! that flesh and blood,
4. and that the high - est gift of grace
5. O gen - 'rous love! that he who smote
6. And in the gar - den se - cret - ly,
7. Praise to the Hol - iest in the height,



and in the depth be praise;
When all was sin and shame,
which did in A - dam fail,
should flesh and blood re - fine:
in man and for man the foe,
and on the cross on high,
and in the depth be praise;



in all his words most won - der - ful,
a se - cond A - dam to the fight
should strive a - fresh a - gainst the foe,
God's pre - sence and his ve - ry self,
the dou - ble a - go - ny in Man
should teach his breth - ren, and in - spire
in all his words most won - der - ful,



most sure in all his ways!
and to the res - cue came.
should strive, and should pre - vail;
and es - sence all - di - vine.
for man should un - der - go.
to suf - fer and die.
most sure in all his ways!

WELCOME

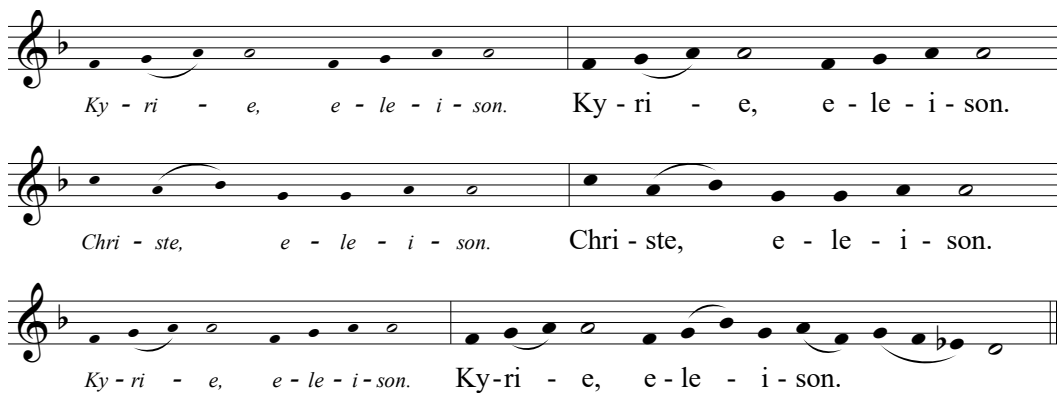
Reverend Monsignor Walter R. Rossi
Rector of the Basilica

PENITENTIAL ACT

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

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

Assembly: Amen.



The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff contains the lyrics "Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son." The second staff contains the lyrics "Chri - ste, e - le - i - son. Chri - ste, e - le - i - son." The third staff contains the lyrics "Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son." The notation includes various note values, rests, and slurs, indicating a melodic line for the chant.

Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son.

Chri - ste, e - le - i - son. Chri - ste, e - le - i - son.

Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son.

COLLECT

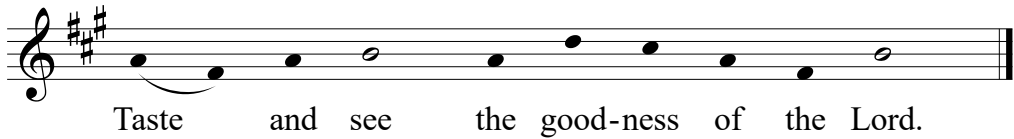
LITURGY OF THE WORD

READING I

Joshua 5:9a, 10–12

PSALM RESPONSE

Psalm 34:2–3, 4–5, 6–7



READING II

II Corinthians 5:17–21

GOSPEL ACCLAMATION

Luke 15:18



I will get up and go to my Father and shall say to him:
Father, I have sinned against heaven and against you.

GOSPEL

Luke 15:1–3, 11–32

HOMILY

Robert Cardinal McElroy
Archbishop of Washington

PROFESSION OF FAITH

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,

(All bow during these two lines.)

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.

GENERAL INTERCESSIONS

Response: Lord, hear our prayer.

THE JUBILEE PRAYER

Father in heaven,
may the *faith* you have given us
in your son, Jesus Christ, our brother,
and the flame of *charity* enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed *hope*
for the coming of your Kingdom.

May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within
both humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.

May the grace of the Jubilee
reawaken in us, *Pilgrims of Hope*,
a yearning for the treasures of heaven.
May that same grace spread
the joy and peace of our Redeemer
throughout the earth.
To you our God, eternally blessed,
be glory and praise for ever.

Amen.

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

Bread of the world in mer - cy bro - ken,

Wine of the soul in mer - cy shed,

By whom the words of life were spo - ken,

And in whose death our sins are dead:

Look on the heart by sor - row bro - ken,

Look on the tears by sin - ners shed,

And be thy feast to us the to - ken

That by thy grace our souls are fed.

(Choir) *O esca viatorum*

Heinrich Isaac
(c. 1450–1517)

*O esca viatorum:
O panis angelorum:
O manna cœlitum:
esurientes ciba
dulcedine non priva
corda quærentium.*

O food to pilgrims given,
O bread of life from heaven,
O manna from on high!
We hunger, Lord, supply us,
nor thy delights deny us,
whose hearts to thee draw nigh.

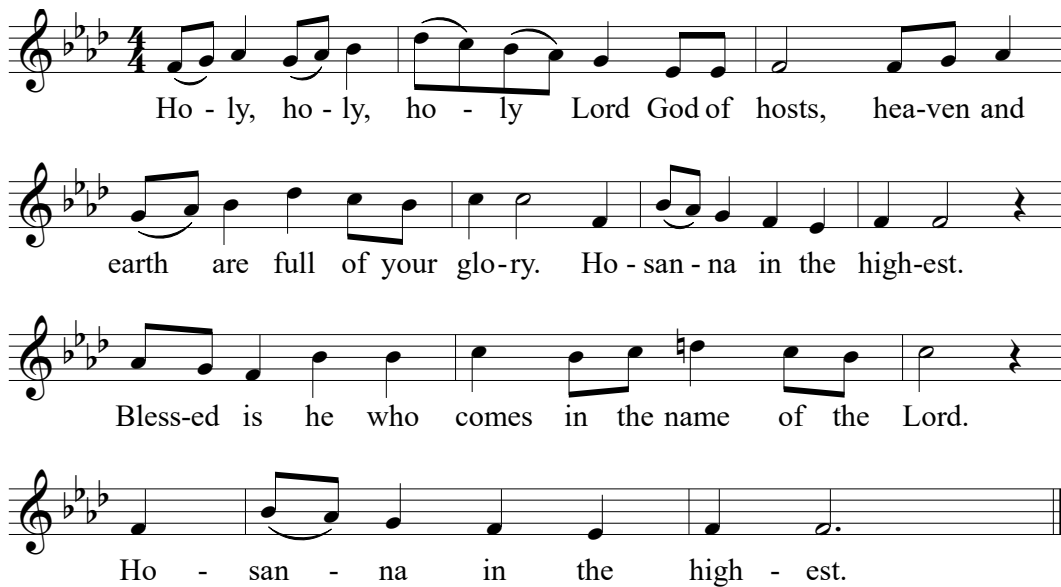
*O Jesu, tuum vultum
quem colimus occultum
sub panis specie,
fac, ut remoto velo,
post libera in cælo
cernamus facie.*

O Jesus, by thee bidden,
we here adore thee, hidden
in forms of bread and wine,
grant when the veil is riven,
we may behold, in heaven,
thy countenance divine.

(Anonymous, *Mainz Gesangbuch*, 1661;
translation, John Athelstan Laurey Riley, 1858–1945, alt.)

PREFACE DIALOGUE

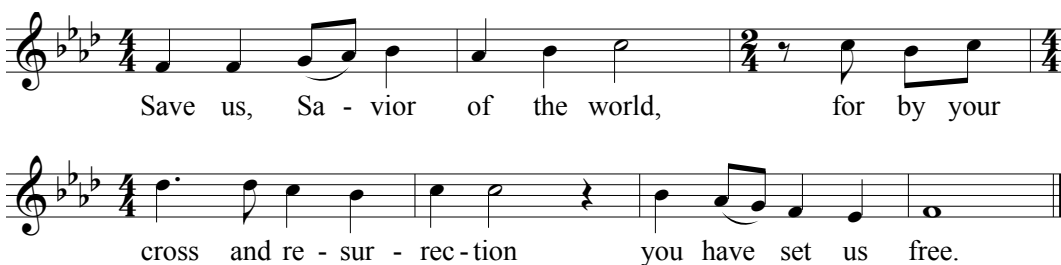
PREFACE ACCLAMATION



Ho - ly, ho - ly, ho - ly Lord God of hosts, hea-ven 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 in the high - est.

The musical score for the Preface Acclamation is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first line of the acclamation, the second and third staves contain the second line, and the fourth staff contains the third line. The music concludes with a double bar line.

MEMORIAL ACCLAMATION



Save us, Sa - vior of the world, for by your
cross and re - sur - rec-tion you have set us free.

The musical score for the Memorial Acclamation is written on two staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first line of the acclamation, and the second staff contains the second line. The music concludes with a double bar line.

GREAT AMEN



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

The musical score for the Great Amen is written on one staff in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The music concludes with a double bar line.

GUIDELINES FOR THE RECEPTION OF COMMUNION

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For Our Fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For Non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

For Those Not Receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

United States Conference of Catholic Bishops, 1996

COMMUNION RITE

LORD'S PRAYER & DOXOLOGY

LITANY AT THE BREAKING OF BREAD

(Choir) *Missa Quinti toni*
Agnus Dei

Orlando di Lassus
(1532–1594)

COMMUNION PROCESSION



1. O Je - sus, joy of lov - ing hearts,
2. We taste in you our liv - ing bread,
3. For you our rest - less spir - its yearn
4. O Je - sus, ev - er with us stay;



The fount of life and our true light,
And long to feast up - on you still;
Wher - e'er our chang - ing lot is cast;
Make all our mo - ments calm and bright;



We seek the peace your love im - parts,
We drink of you, the foun - tain head,
Glad, when your pres - ence we dis - cern,
O chase the night of sin a - way,



And stand re - joic - ing in your sight.
Our thirst - ing souls to quench and fill.
Blest, when our faith can hold you fast.
Shed o'er the world your ho - ly light.

(Choir) *Panis angelicus*

Claudio Casciolini
(1670–1760)

*Panis angelicus fit panis hominum;
Dat panis cælicus figuris terminum.
O res mirabilis! Manducat Dominum
Pauper, servus et humilis.*

*Te, trina Deitas unique, poscimus,
Sic nos tu visita, sicut te colimus;
Per tuas semitas duc nos quo tendimus,
Ad lucem quam inhabitas.*

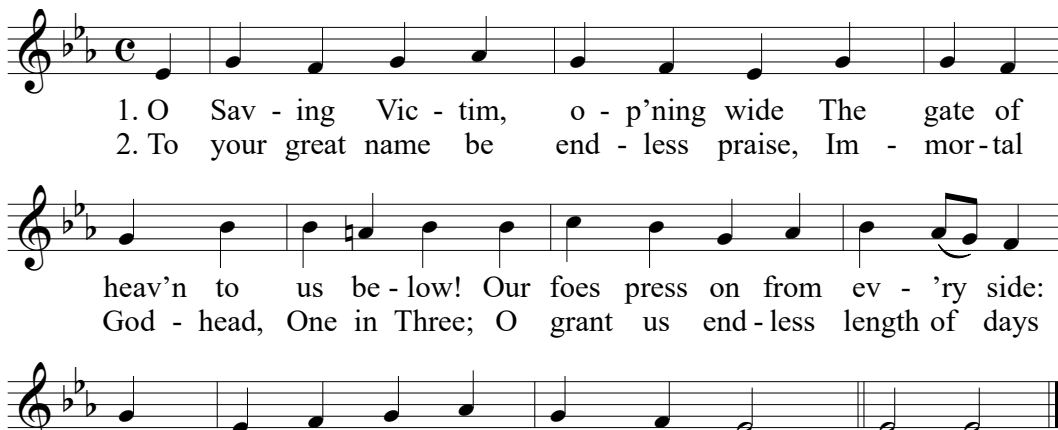
The Bread of angels was made the Bread of man;
He confined the heavenly Bread to a thing of size and shape:
O marvelous thing! That a poor man,
A humble servant, should eat the Lord.

We beseech thee, O God, Three in One,
Visit us, thus, even as we worship thee.
Lead us into thy ways; and by them
May we direct our course to the Light in which thou dwellest.

(St. Thomas Aquinas, 1225–1274)

PRAYER AFTER COMMUNION

The Most Blessed Sacrament is placed in the monstrance, the concluding prayer is spoken, and the Sacrament is incensed. The assembly joins the ministers of the altar in the Exposition Hymn O Saving Victim.



1. O Sav - ing Vic - tim, o - p'ning wide The gate of
2. To your great name be end - less praise, Im - mor - tal

heav'n to us be - low! Our foes press on from ev - 'ry side:
God - head, One in Three; O grant us end - less length of days

Your aid sup - ply, your strength be - stow.
When our true na - tive land we see. A - men.

The Solemn Eucharistic Procession proceeds through the Great Upper Church as the hymn Come You Christians, Raise Your Voices is sung.

SOLEMN PROCESSION WITH THE MOST BLESSED SACRAMENT



1. Come you Christ - ians, raise your voi - ces In a fes - tive, joy - ful song!
2. An - gels, awe - struck, fall a - dor - ing to be - hold their Lord on earth,
3. Christ's true Bo - dy, who can bear it? Awe - some in Di - vin - i - ty,
4. Like the man - na in the des - ert Fal - ling free - ly from a - bove,



All you saints in heav - en join us, Like - wise all you an - gel - throng:
Re - cog - niz - ing the Mes - si - ah Whom they wor - shipped at his birth,
Yet he wills that we should share It, Price - less gift he of - fers free.
Dai - ly bread for all who jour - ney, Proof of God the Fath - er's love,

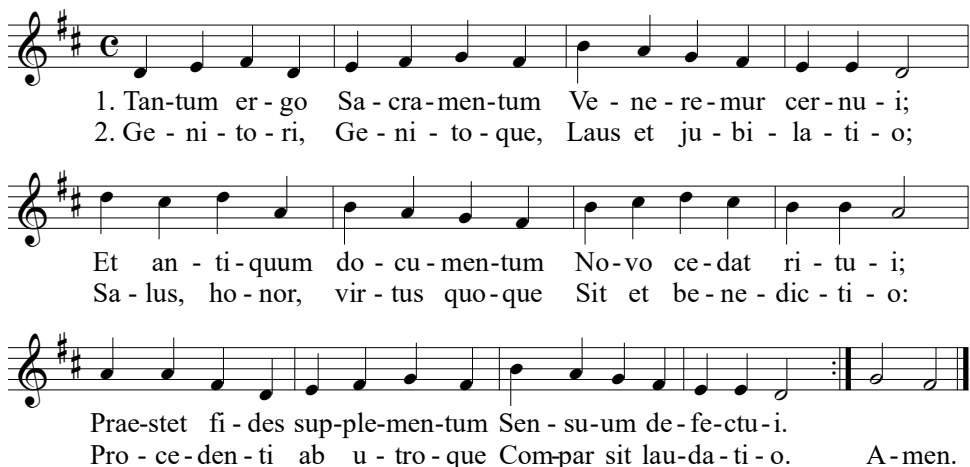


Help us sing of Je - sus' glo - ry, Help his prais - es to pro - long!
For the Host once con - se - cra - ted With his Flesh has e - qual worth.
Font of bles - sings none can mer - it, Pledge of im - mor - tal - i - ty.
Is the Eu - char - ist from heav - en Which in faith we par - take of.

- | | |
|---|--|
| 5. Ev'ry pomp and ev'ry honor
Rites of rich solemnity
Owe we Jesus in his Godhead,
Poor and meager though they be.
Yet these shall avail us nothing
If we have not charity. | 7. May this living Bread sustain us
When in death we find release,
As we travel to the kingdom
Where all sacraments shall cease.
Faith and hope no longer needed,
We shall know but love and peace. |
| 6. See the Source of pure compassion
Whence all virtues have their start;
See the beams of love and mercy
Streaming from the Savior's Heart;
Hope and courage, peace and pardon
These bright rays of grace impart. | 8. Until then may we be reckoned
Safe and blessed and content,
Feasting on the Bread of Angels
Wondrously from heaven sent,
Praising, thanking, loving Jesus
In the Blessed Sacrament. |

Upon arrival at the main altar of the Great Upper Church, the Most Blessed Sacrament is again incensed as the Benediction Hymn Tantum ergo is sung. The celebrant sings the antiphon and prayer, and imparts the Benediction. The celebrant and the assembly then recite the Divine Praises.

BENEDICTION HYMN



1. Tan-tum er-go Sa-cra-men-tum Ve-ne-re-mur cer-nu-i;
 2. Ge-ni-to-ri, Ge-ni-to-que, Laus et ju-bi-la-ti-o;

Et an-ti-quum do-cu-men-tum No-vo ce-dat ri-tu-i;
 Sa-lus, ho-nor, vir-tus quo-que Sit et be-ne-dic-ti-o;

Prae-stet fi-des sup-ple-men-tum Sen-su-um de-fe-ctu-i.
 Pro-ce-den-ti ab u-tro-que Com-par sit lau-da-ti-o. A-men.

ANTIPHON

Celebrant: You have given them bread from heaven.

Assembly: Having all sweetness within it.

PRAYER

Celebrant: O God, who in this wonderful Sacrament
 have left us a memorial of your Passion, grant us, we pray,
 so to revere the sacred mysteries of your Body and Blood
 that we may always experience in ourselves
 the fruits of your redemption.
 Who live and reign for ever and ever.

Assembly: Amen.

THE DIVINE PRAISES

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His angels and in His Saints.

HYMN



1. Ho - ly God we praise thy Name, Lord of all, we
2. Ho - ly Fath - er, Ho - ly Son, Ho - ly Spi - rit,



bow be - fore thee; all on earth thy scep - ter claim,
Three, we name thee, while in es - sence on - ly One,



all in heaven a - bove a - dore thee; in - fi - nite thy
un - div - i - ded God we claim thee; then, a - dor - ing,



vast do - main, ev - er - last - ing is thy reign.
bend the knee and con - fess the my - ster - y.

LENT AT THE **BASILICA OF THE NATIONAL SHRINE**

STATIONS OF THE CROSS

Saturdays in Lent following the 12:10 P.M. Mass
Crypt Church

SUNG VESPERS AT THE BASILICA

Sundays in Lent at 4:00 P.M.
4:30 P.M. Mass following

March 30, April 6, 13
Great Upper Church

LENTEN REFLECTION SERIES

“Loved by Jesus, Loving like Jesus”

Reverend Sebastian White, O.P.
Director of Resident Students, Dominican House of Studies

April 1, 2025

“Father, Forgive Them”
The Grace to Forgive as Jesus Forgives

April 10, 2025

“Give Them Some Food Yourselves”
The Power of God in Our Weaknesses

5:15 P.M. Mass ♦ Crypt Church
Lecture to follow

For more information on these events in the Lenten Reflection Series,
please visit: www.nationalshrine.com/lent

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BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION



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Rector of the Basilica

Rev. Msgr. Vito A. Buonanno
Rev. Ismael N. Ayala
Rev. Raymond A. Lebrun, O.M.I.
Priests of the Basilica

Deacon Joseph Pak
Deacon Timothy Wolfkill
Deacon Yannick Allepot
Deacons

Peter Latona, D.M.A., *Director of Music*
Benjamin J. LaPrairie, M.M., *Associate Director of Music*
Andrew Vu, M.M., *Assistant Director of Music*
Robert Grogan, D.M.A., *Carillonneur and Organist Emeritus*
Choir of the Basilica of the National Shrine

Liturgical Ministers of the Basilica of the National Shrine
Knights of Columbus, Ushers of the Basilica of the National Shrine
Sisters Servants of Mary Immaculate, Sacristans of the Basilica of the National Shrine

ACKNOWLEDGEMENTS

The Basilica of the National Shrine of the Immaculate Conception gratefully acknowledges the following authors and composers whose materials are employed in this worship leaflet: **Processional Hymn** Text: John Henry Newman (1801-1890), from *The Dream of Gerontius*, Music: BILLING. **Psalm Response** Music: Peter Latona, © 2017. **Gospel Acclamation** Music: Peter Latona, © 2011. **Preparation Hymn** Text: Bishop R. Heber (1783-1826), Music: RENDEZ A DIEU. **Eucharistic Acclamations, Lamb of God** Music: Benjamin LaPrairie, © 2016. **Communion Procession** Music: Peter Latona, © 2017. **Eucharistic Processional Hymn** Text: Tony Corvaia, Music: ST. THOMAS. **Benediction Hymn** Text: Thomas Aquinas (1227-1274), Music: ST. THOMAS. **Hymn** Text: *Grosser Gott, wir loben dich*; ascr. Ignaz Franz (1719-1790); tr. Clarence Walworth (1820-1900), Music: GROSSER GOTT. Copyrighted materials reprinted with permission under Onelicense.net #A-701285. All rights reserved. **Cover Sketch** Art: H. C. Shaug.



BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

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