

BASILICA OF THE NATIONAL SHRINE
OF THE IMMACULATE CONCEPTION



FEAST OF
THE BAPTISM OF THE LORD

11 JANUARY 2026

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MINISTERS OF THE LITURGY

His Eminence

CHRISTOPHE CARDINAL PIERRE

Apostolic Nuncio to the United States

Principal Celebrant and Homilist at Noon



REVEREND MONSIGNOR WALTER R. ROSSI

Rector of the Basilica

REVEREND MONSIGNOR VITO A. BUONANNO

Director of Pilgrimages

REVEREND ISMAEL N. AYALA

Director of Liturgy

ORDER OF MASS

INTRODUCTORY RITES

PROCESSIONAL HYMN



1. Songs of thank-ful-ness and praise, Je - sus, Lord to you we raise,
2. Man - i - fest at Jor - dan's stream, Proph-et, Priest, and King su-preme;
3. Man - i - fest in mak - ing whole Pal - sied limbs and faint-ing soul;
4. Grant us grace to see you, Lord, Mir - rored in your ho - ly word;



Man - i - fest-ed by the star To the sag - es from a - far;
And at Ca - na, wed-ding guest, In your God-head man - i - fest;
Man - i - fest in val - iant fight, Quell-ing all the dev - il's might;
May we im - i - tate you now, And on us your grace en - dow;



Branch of roy-al Da - vid's stem In your birth at Beth - le - hem;
Man - i - fest in power di - vine, Chang-ing wa - ter in - to wine;
Man - i - fest in gra - cious will, Ev - er bring-ing good from ill;
That we like to you may be At your great e - piph - a - ny;



An - thems be to you ad-drest, God in flesh made man-i-fest.
An - thems be to you ad-drest, God in flesh made man-i-fest.
An - thems be to you ad-drest, God in flesh made man-i-fest.
And may praise you ev - er blest, God in flesh made man-i-fest.

RITE FOR THE BLESSING AND SPRINKLING OF WATER



Cleanse us, Lord, from all our sins.



Wash us and we shall be clean - er than snow.

GLORIA

Glo-ri-a in ex-cel-sis De-o. Et in ter-ra pax ho-mi-ni-bus bo-nae vo-lun-ta-tis.

Lau-da - mus te. Be-ne-di-ci-mus te. A-do-ra - mus te. Glo-ri-fi-ca-mus te.

Gra-ti-as a-gi-mus ti - bi pro-pter ma-gnam glo-ri-am tu-am. Do-mi-ne De-us,

Rex cae - les-tis, De-us Pa-ter om - ni - po - tens. Do-mi-ne Fi-li u-ni-ge-ni-te,

Je - su Chri-ste. Do-mi-ne De-us, Ag-nus De-i, Fi-li-us Pa - tris. Qui tol-lis pec-

ca-ta mun - di, mi-se-re - re no-bis. Qui tol-lis pec-ca-ta mun-di, su-sci-pe de-

pre-ca-ti-o-nem no - stram. Qui se-des ad dex-ter-am Pa - tris, mi-se-re-re

no - bis. Quo-ni-am tu so-lus San - ctus. Tu so-lus Do - mi - nus.

Tu so-lus Al - tis - si-mus, Je - su Chri-ste. Cum San-cto Spi - ri-

tu, in glo-ri-a De-i Pa - tris. A - - - - men.

COLLECT

LITURGY OF THE WORD

READING I

Isaiah 42:1–4, 6–7

PSALM RESPONSE

Psalm 29:1–2, 3–4, 3, 9–10

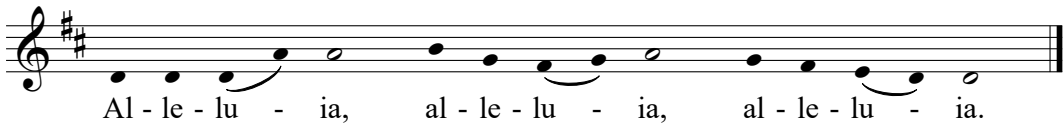


READING II

Acts 10:34–38

GOSPEL ACCLAMATION

Mark 9:7



The heavens were opened and the voice of the Father thundered:
This is my beloved Son, listen to him.

GOSPEL

Matthew 3:13–17

HOMILY

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.

LITURGY OF THE EUCHARIST

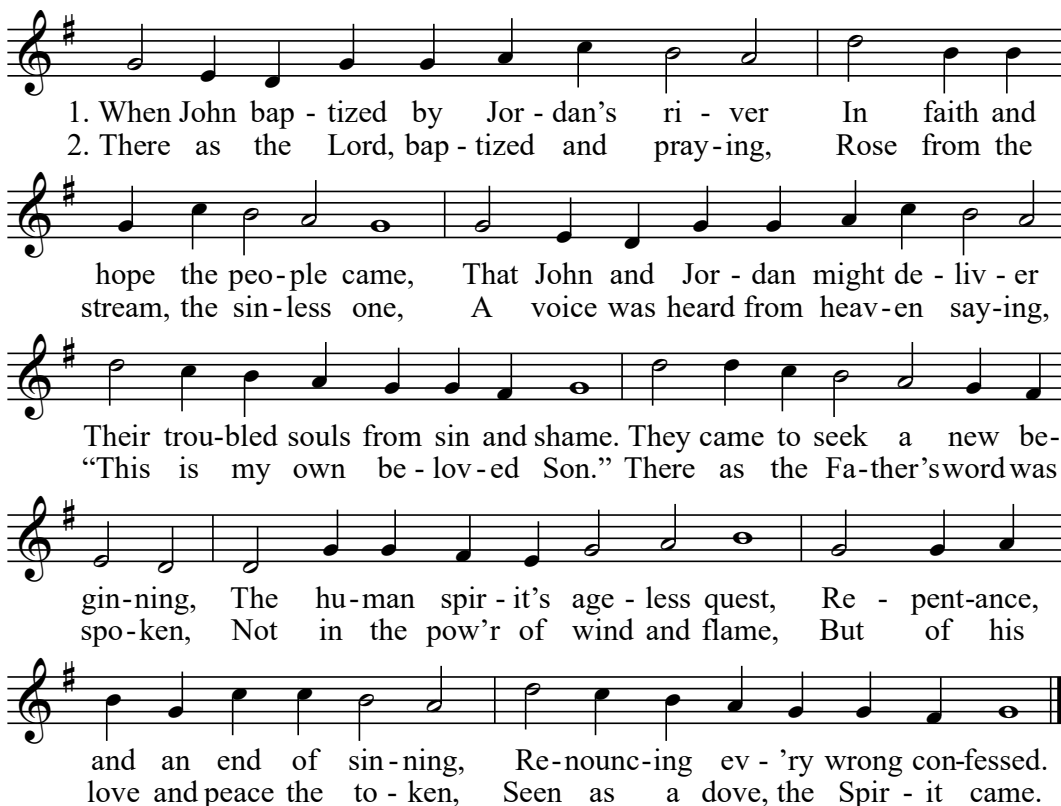
PREPARATION OF THE GIFTS

(Choir) *Tribus miraculis*

Giovanni Pierluigi da Palestrina
(c. 1525–1594)

*Tribus miraculis ornatum,
diem sanctum colimus:
Hodie stella Magos
duxit ad præsepium:
Hodie vinum ex aqua
factum est ad nuptias:
Hodie in Jordane a Joanne
Christus baptizari voluit,
ut salvaret nos, Alleluia.*

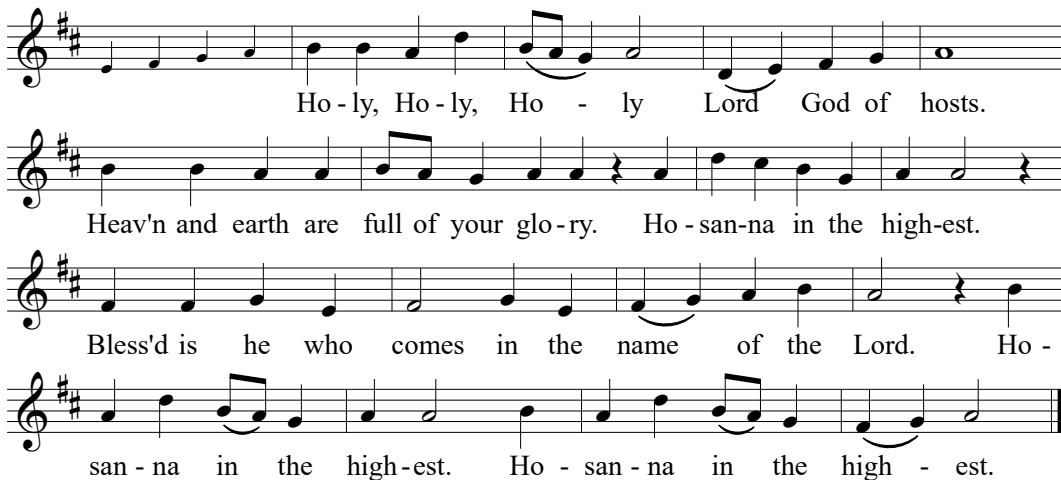
We observe this holy day,
ornamented with three miracles:
Today a star led the Magi
to the manger;
Today wine was made from water
at the wedding;
Today in the Jordan
Christ desired to be baptised by John,
so that He might save us, Alleluia.



1. When John bap - tized by Jor - dan's ri - ver In faith and
2. There as the Lord, bap - tized and pray - ing, Rose from the
hope the peo - ple came, That John and Jor - dan might de - liv - er
stream, the sin - less one, A voice was heard from heav - en say - ing,
Their trou - bled souls from sin and shame. They came to seek a new be -
"This is my own be - lov - ed Son." There as the Fa - ther's word was
gin - ning, The hu - man spir - it's age - less quest, Re - pent - ance,
spo - ken, Not in the pow'r of wind and flame, But of his
and an end of sin - ning, Re - nounc - ing ev - 'ry wrong con - fessed.
love and peace the to - ken, Seen as a dove, the Spir - it came.

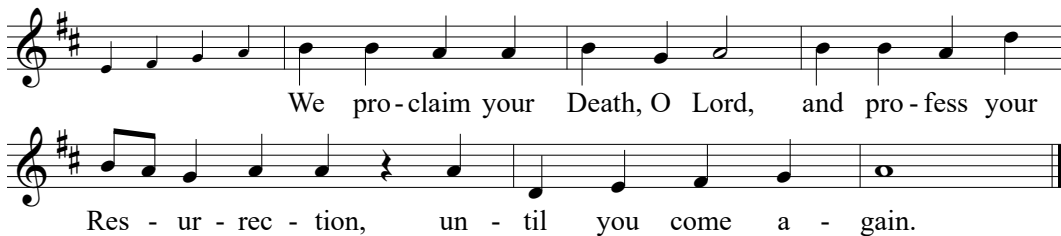
PREFACE DIALOGUE

PREFACE ACCLAMATION



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav'n and earth are full of your glo-ry. Ho - san-na in the high-est.
Bless'd is he who comes in the name of the Lord. Ho -
san - na in the high-est. Ho - san - na in the high - est.

MEMORIAL ACCLAMATION



We pro-claim your Death, O Lord, and pro-fess your
Res - ur - rec - tion, un - til you come a - gain.

GREAT AMEN



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

COMMUNION RITE

LORD'S PRAYER

DOXOLOGY

SIGN OF PEACE

LITANY AT THE BREAKING OF BREAD



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: have mer-cy on us.



Lamb of God, you take a-way the sins of the world: grant us peace.

(Choir) *Missa Secunda*
Agnus Dei

Hans Leo Hassler
(1564–1612)

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.

COMMUNION ANTIPHON

Behold the One of whom John said:
I have seen and testified that this is the Son of God.

(John 1:32, 34)

COMMUNION PROCESSION



(Choir) And the Glory of the Lord

George Frideric Handel
(1685–1759)

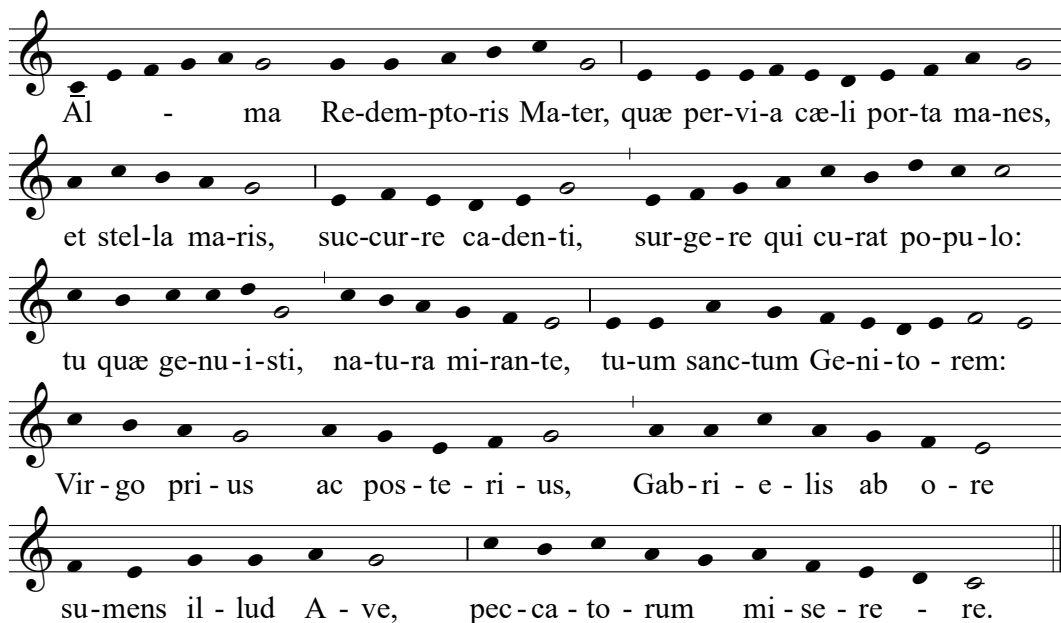
And the glory of the Lord shall be revealed,
and all flesh shall see it together:
for the mouth of the Lord hath spoken it.

(Isaiah 40:5)

PRAYER AFTER COMMUNION

BLESSING AND DISMISSAL

MARIAN ANTIPHON (at Noon Mass)



Al - ma Re-dem-pto-ris Ma-ter, quæ per-vi-a cæ-li por-ta ma-nes,
et stel-la ma-ris, suc-cur-re ca-den-ti, sur-ge-re qui cu-rat po-pu-lo:
tu quæ ge-nu-i-sti, na-tu-ra mi-ran-te, tu-um sanc-tum Ge-ni-to - rem:
Vir - go pri - us ac pos - te - ri - us, Gab - ri - e - lis ab o - re
su-mens il - lud A - ve, pec - ca - to - rum mi - se - re - re.

The musical score is written on five staves, each with a treble clef and a key signature of one flat (B-flat). The melody is a simple, flowing line with eighth and quarter notes. The lyrics are written below the staves, with hyphens indicating syllables that span across notes. The text is in Latin and describes the Virgin Mary as the Mother of the Redeemer, the Gate of Heaven, the Star of the Sea, and the one who gave birth to Jesus.

*Loving Mother of the Redeemer,
who remains the gate by which we mortals enter heaven,
and star of the sea, help your fallen people who strive to rise:
You who gave birth, amazing nature, to your sacred Creator:
Virgin prior and following, taking from the mouth of Gabriel that Hail!
have mercy on our sins.*

RECESSIONAL HYMN

*We ask you to respect our custom of standing in place
and singing the complete Recessional Hymn.*



1. The sin - less one to Jor - dan came To
2. Up - ris - ing from the wa - ters there, The
3. A - bove him see the heav'n - ly Dove, The
4. How blest that mis - sion then be - gun To
5. Dear Lord, let those bap - tized from sin Go



share our fal - len na - ture's blame; God's right-eous-ness he
voice from hea-ven did wit - ness bear That he, the Son of
sign of God the Fa - ther's love, Now by the Ho - ly
heal and save a race un - done; Straight to the wild - er -
forth with you, a world to win, And send the Ho - ly



thus ful - filled And chose the path his Fa - ther willed.
God, had come To lead his scat - tered peo - ple home.
Spir - it shed U - pon the Son's a - noint - ed head.
ness he goes To wres - tle with his peo - ple's foes.
Spir - it's pow'r To shield them in temp - ta - tion's hour.

POSTLUDE

Vigil Marche Pontificale *from* Sonata No. 1
10:30
9:00 Gigue du premier ton
12:00 Grand Chœur (*Sortie pour Noël*)
4:30

Jacques-Nicolas Lemmens
(1823–1881)
Lambert Chaumont
(c. 1630–1712)
César Franck
(1822–1890)

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BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Rev. Msgr. Walter R. Rossi, Rector

400 Michigan Avenue, NE • Washington, DC 20017-1566

(202) 526-8300 • www.nationalshrine.org