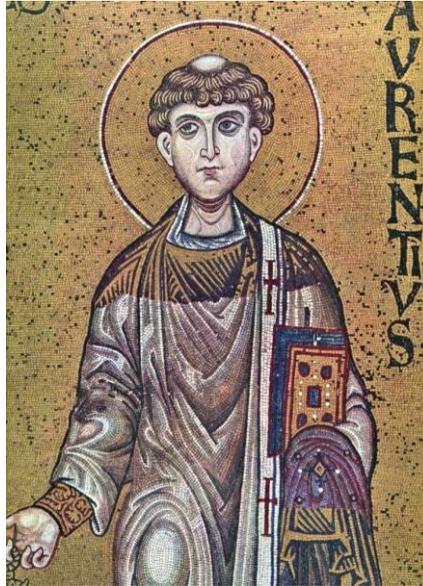


**THE RITE OF ORDINATION TO THE DIACONATE**  
**FOR**  
**CONG LE**  
**AND**  
**ROSS WILLIAMS**



*Saint Lawrence of Rome*

*As conferred by*

**MOST REVEREND LUIS RAFAEL ZARAMA**  
**BISHOP OF RALEIGH**

**SATURDAY IN THE OCTAVE OF EASTER**  
**APRIL 15, 2023**

**HOLY NAME OF JESUS CATHEDRAL**  
**RALEIGH, NC**



ENTRANCE HYMN

*Jesus Christ Is Risen Today*



1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!  
 2. Hymns of praise then let us sing, Al - le - lu - ia!  
 3. But the pains which he en - dured, Al - le - lu - ia!  
 4. Sing we to our God a - bove, Al - le - lu - ia!



Our tri - um - phant ho - ly day, Al - le - lu - ia!  
 Un - to Christ, our heav'n - ly King, Al - le - lu - ia!  
 Our sal - va - tion have pro - cured; Al - le - lu - ia!  
 Praise e - ter - nal, as his love; Al - le - lu - ia!



Who did once up - on the cross, Al - le - lu - ia!  
 Who en - dured the cross and grave, Al - le - lu - ia!  
 Now a - bove the sky he's King, Al - le - lu - ia!  
 Praise him, now his might con - fess, Al - le - lu - ia!



Suf - fer to re - deem our loss. Al - le - lu - ia!  
 Sin - ners to re - deem and save. Al - le - lu - ia!  
 Where the an - gels ev - er sing. Al - le - lu - ia!  
 Fa - ther, Son, and Spir - it blest. Al - le - lu - ia!

Text: St. 1, *Surrexit Christus hodie*, Latin, 14th C.; para. in *Lyra Davidica*, 1708, alt.; st. 2, 3, *The Compleat Psalmody*, c.1750, alt.; st. 4, Charles Wesley, 1707-1788, alt.  
 Tune: EASTER HYMN, 77 77 with alleluias; *Lyra Davidica*, 1708

GREETING

PENITENTIAL ACT

# GLORIA

*Heritage Mass*  
Owen Alstott

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'n - ly King, O God, al - might - y 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 are seat - ed at the  
sins of the world, re - ceive our — prayer;  
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.

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# COLLECT

## LITURGY OF THE WORD

FIRST READING

Numbers 3:5-9

The LORD said to Moses:

“Summon the tribe of Levi  
and station them before Aaron the priest to serve him.  
They shall discharge his obligations  
and those of the whole community  
before the tent of meeting by serving at the Dwelling.  
They shall have custody for all the furnishings of the meeting tent  
and discharge the duties of the children of Israel  
in the service of the Dwelling.  
You shall give the Levites to Aaron and his sons;  
they have been set aside from among the children of Israel  
as dedicated to me.”

BÀI ĐỌC I: Ds 5:3-9

Lời Chúa trong sách Dân Số

ĐỨC CHÚA phán với ông Mô-sê rằng: "Hãy gọi chi tộc Lê-vi lại và đặt chúng túc trực bên cạnh tư tế A-ha-ron để giúp nó. Chúng phải đảm nhiệm công việc của nó, cũng như công việc của toàn thể cộng đồng trước Lều Hội Ngộ, để lo phục dịch Nhà Tạm. Chúng sẽ trông coi tất cả các vật dụng trong Lều Hội Ngộ, đồng thời đảm nhiệm công việc của con cái Ít-ra-en, để lo phục dịch Nhà Tạm. Người hãy trao các thầy Lê-vi cho A-ha-ron và các con nó như những người được dâng hiến, những người được dâng hiến mà con cái Ít-ra-en nộp cho nó. Người hãy đặt A-ha-ron và các con nó đảm nhận chức vụ tư tế, còn ai khác mà tới gần sẽ phải chết."

Đó là lời Chúa.

RESPONSORIAL PSALM

Psalm 118



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Observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, the leaders, elders, and scribes were amazed, and they recognized them as the companions of Jesus. Then when they saw the man who had been cured standing there with them, they could say nothing in reply. So they ordered them to leave the Sanhedrin, and conferred with one another, saying, “What are we to do with these men? Everyone living in Jerusalem knows that a remarkable sign was done through them, and we cannot deny it. But so that it may not be spread any further among the people, let us give them a stern warning never again to speak to anyone in this name.”

So they called them back and ordered them not to speak or teach at all in the name of Jesus. Peter and John, however, said to them in reply, “Whether it is right in the sight of God for us to obey you rather than God, you be the judges. It is impossible for us not to speak about what we have seen and heard.” After threatening them further, they released them, finding no way to punish them, on account of the people who were all praising God for what had happened.

### **Bài Đọc II Cv 4:13-21**

Bài trích sách Công vụ Tông Đồ.

Bấy giờ, các thủ lãnh Do-thái, các kỳ mục và kinh sư ngạc nhiên khi thấy ông Phê-rô và ông Gio-an mạnh dạn, và biết rằng hai ông là những người không có chữ nghĩa, lại thuộc giới bình dân. Họ nhận ra hai ông là những người đã từng theo Đức Giê-su; đồng thời họ lại thấy người đã được chữa lành đứng đó với hai ông, nên họ không biết đối đáp thế nào. Họ mới truyền cho hai ông ra khỏi Thượng Hội Đồng, và bàn tính với nhau. Họ nói: “Ta phải xử làm sao với những người này? Họ đã làm một dấu lạ rành rành: điều đó hiển nhiên đối với mọi người cư ngụ tại Giê-ru-sa-lem, và ta không thể chối được. Nhưng để cho việc đó khỏi lan rộng thêm trong dân, ta hãy ngắm đe, nghiêm cấm họ từ nay không được nói đến danh ấy với ai nữa.” Họ cho gọi hai ông vào và tuyệt đối cấm hai ông không được lên tiếng hay giảng dạy về danh Đức Giê-su nữa. Hai ông Phê-rô và Gio-an đáp lại: “Nghe lời các ông hơn là nghe lời THIÊN CHÚA, xin hỏi: trước mặt THIÊN CHÚA, điều ấy có phải lẽ không? Các ông thử xét xem! Phần chúng tôi, những gì tai đã nghe, mắt đã thấy, chúng tôi không thể không nói ra.” Sau khi ngắm đe lần nữa, họ thả hai ông về, vì không tìm được cách trừng trị hai ông. Lý do là vì họ sợ dân: ai nấy đều tôn vinh THIÊN CHÚA vì việc đã xảy ra.

Đó là lời Chúa.

THE PASCHAL SEQUENCE

*Remain Seated*

Christians, to the Paschal Victim  
Offer your thankful praises!

A Lamb the sheep redeems:  
Christ, who only is sinless,  
Reconciles sinners to the Father;

Death and life have contended  
In that combat stupendous:  
The Prince of Life, who died,  
reigns immortal.

Speak Mary, declaring  
What you saw wayfaring:

“The Tomb of Christ, who is living.  
The glory of Jesus’ Resurrection;

Bright angels attesting,  
The shroud and napkin resting.

Yea, Christ my hope is arisen:  
To Galilee he goes before you.”

Christ indeed from death is risen,  
our new life obtaining.  
Have mercy, victor King, ever reigning!  
Amen. Alleluia.

GOSPEL ACCLAMATION



*This is the day the Lord has made;  
let us be glad and rejoice in it.*

When Jesus had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told his companions who were mourning and weeping. When they heard that he was alive and had been seen by her, they did not believe.

After this he appeared in another form to two of them walking along on their way to the country.

They returned and told the others; but they did not believe them either.

But later, as the Eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. He said to them, "Go into the whole world and proclaim the Gospel to every creature."

### **Phúc Âm Thánh Mc 16:9-15**

✠Tin Mừng CHÚA Giê-su Ki-tô theo thánh Mác-cô.

Sau khi sống lại vào lúc tảng sáng ngày thứ nhất trong tuần, Đức Giê-su hiện ra trước tiên với bà Ma-ri-a Mác-đa-la, là kẻ đã được Người trừ cho khỏi bảy quỷ. Bà đi báo tin cho những kẻ đã từng sống với Người mà nay đang buồn bã khóc lóc. Nghe bà nói Người đang sống và bà đã thấy Người, các ông vẫn không tin. Sau đó, Người tỏ mình ra dưới một hình dạng khác cho hai người trong nhóm các ông, khi họ đang trên đường đi về quê. Họ trở về báo tin cho các ông khác, nhưng các ông ấy cũng không tin hai người này. Sau cùng, Người tỏ mình ra cho chính Nhóm Mười Một đang khi các ông dùng bữa. Người khiển trách các ông không tin và cứng lòng, bởi lẽ các ông không chịu tin những kẻ đã được thấy Người sau khi Người trỗi dậy. Người nói với các ông: “Anh em hãy đi khắp tứ phương thiên hạ, loan báo Tin Mừng cho mọi loài thụ tạo.”

Đó là lời Chúa.

## THE RITE OF ORDINATION

### PRESENTATION OF THE CANDIDATES

*After the Gospel, those to be ordained are called forward by the Deacon. After they have come forward, Very Rev. Jeffrey Bowker, V.F., Director of Seminarian Formation, presents them to the Church and asks the Bishop to ordain them.*

Deacon: Let those to be ordained Deacons come forward.

Candidates: Present.

Father Bowker: Most Reverend Father, holy Mother Church asks you to ordain these men, our brothers, to the responsibility of the Diaconate.

Bishop: Do you know them to be worthy?

Father Bowker: After inquiry among the Christian people and upon the recommendation of those responsible, I testify that they have been found worthy.

### ELECTION BY THE BISHOP AND CONSENT OF THE PEOPLE

*After inquiring if they are worthy to be ordained, the Bishop accepts the request of the Director of Vocations and Seminarian Formation and the people show their consent by applause.*

**Bishop:** Relying on the help of the Lord God and our Savior Jesus Christ, we choose our brothers for the Order of the Diaconate.

**All:** **Thanks be to God.**

HOMILY

Most Reverend Luis Rafael Zarama  
Bishop of Raleigh

## PROMISES OF THE ELECT

*There are six promises to be made by those to be ordained.*

### Bishop

Dear sons, before you enter the Order of the Diaconate, you must declare before the people your intention to undertake this office.

Do you resolve to be consecrated for the Church's ministry by the laying on of my hands and the gift of the Holy Spirit?

Elect: I do.

### Bishop

Do you resolve to discharge the Office of Deacon with humble charity in order to assist the priestly Order and to benefit the Christian people?

Elect: I do.

### Bishop

Do you resolve to hold fast to the mystery of faith with a clear conscience, as the Apostle urges, and to proclaim this faith in word and deed according to the Gospel and the Church's tradition?

Elect: I do.

### Bishop

Those of you who are prepared to embrace the celibate state: do you resolve to keep forever this commitment as a sign of your dedication to Christ the Lord for the sake of the Kingdom of Heaven, in the service of God and man?

Elect: I do.

## Bishop

Do you resolve to maintain and deepen the spirit of prayer that is proper to your way of life and, in keeping with this spirit and what is required of you, to celebrate faithfully the Liturgy of the Hours with and for the People of God and indeed for the whole world?

Elect: I do.

## Bishop

Do you resolve to conform your way of life always to the example of Christ, of whose Body and Blood you are a minister at the altar?

Elect: I do, with the help of God.

### PROMISE OF OBEDIENCE

*After having made these promises, those to be ordained go before the Bishop and make a promise of obedience. As each does so, he kneels before the Bishop and places his hands between those of the Bishop.*

## Bishop

Do you promise respect and obedience to me and my successors?

Elect: I do.

## Bishop

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

### LITANY OF SUPPLICATION

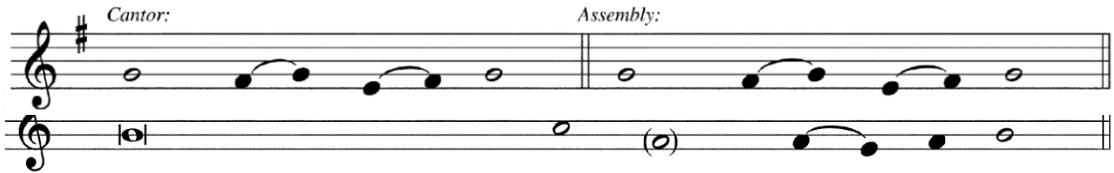
*Each of the elect then prostrates himself and the Litany of the Saints is sung. This prayer asks for the intercession of the Saints in order that God may look favorably upon those to be ordained. A prayer follows, asking that the Holy Spirit may be poured upon him. While these prayers are being prayed, the faithful are to join their prayers for the elect to those of the Bishop.*

## Bishop

My dear people, let us pray that God the all-powerful Father will mercifully pour out the grace of His blessing on His servants, whom in His kindness He raises to the sacred Order of the Diaconate.



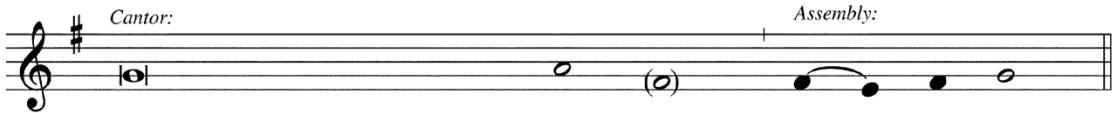
Lord, have mer - cy. Lord, have mer - cy.  
Christ, have mer - cy Lord, have mer - cy



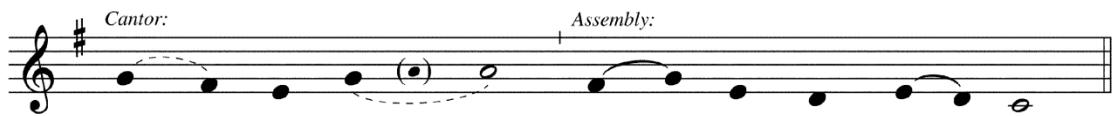
Lord, have mer - cy. Lord, have mer - cy.  
Holy Mary, Mother of God, pray for us.  
Saint Mich - ael, pray for us.  
Holy angels of God, pray for us.  
Saint John the Bap - tist, pray for us.  
Saint Jo - seph, pray for us.  
Saint Peter and Saint Paul, pray for us.  
Saint An - drew, pray for us.  
Saint James pray for us.  
Saint John , pray for us.  
Saint Mary Mag - dalene, pray for us.



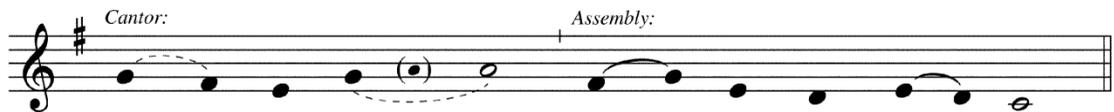
Saint Ste - phen, pray for us.  
Saint Ignatius of An - tioch pray for us.  
Saint Law - rence, pray for us.  
Saint Perpetua and Saint Fe - lic - ity, pray for us.  
Saint Ag - nes, pray for us.  
Saint Gre - gory, pray for us.  
Saint Au - gus - tine, pray for us.  
Saint Atha - na - sius, pray for us.  
Saint Ba - sil, pray for us.  
Saint Mar - tin pray for us.



Saint Ben - edict pray for us.  
Saint Francis and Saint Dom - inic, pray for us.  
Saint Francis Xa - vier, pray for us.  
Saint John Vi - an - ney, pray for us.  
Saint Catherine of Si - e - na, pray for us.  
Saint Teresa of Je - sus, pray for us.  
All holy men and women, Saints of God, pray for us.



Lord, be mer-ci-ful, Lord, de - liv - er us we pray.  
From all ev - il, Lord, de - liv - er us we pray.  
From ev - 'ry sin, Lord, de - liv - er us we pray.  
From ev - er - last - ing death, Lord, de - liv - er us we pray.



By your in - car - na - tion, Lord, de - liv - er us we pray.  
By your death and re - sur - re - ction, Lord, de - liv - er us we pray.  
By the outpouring of the Ho - ly Spi - rit, Lord, de - liv - er us we pray.



Be merciful to us sin - ners. Lord, we ask you, hear our prayer.  
Govern and protect your Ho - ly Church. Lord, we ask you, hear our prayer.  
Keep the pope and all the ordained in faithful ser - vice to your Church.  
Lord, we ask you, hear our prayer.



Bless these chos-en men. Lord, we ask you, hear our prayer.  
Bless and sanctify these cho-sen men. Lord, we ask you, hear our prayer.  
Bless, sanctify, and consecrate these cho-sen men. Lord, we ask you, hear our prayer.



Bring all peoples together in  
peace and true har-mony. Lord, we ask you, hear our prayer.  
Comfort with your mercy the  
troubled and aff - lic - ted. Lord, we ask you, hear our prayer.  
Strengthen all of us and keep  
us in your ho - ly ser - vice. Lord, we ask you, hear our prayer.  
Jesus, Son of the li - ving God. Lord, we ask you, hear our prayer.



Christ hear us. Christ hear us.



Christ, gra - cious - ly hear us. Christ, gra - cious - ly hear us.

## LAYING ON OF HANDS

*The gift of the Holy Spirit is conferred upon those to be ordained by the laying on of hands and the Prayer of Ordination. At the ordination of a Deacon, the ordaining Bishop lays hands on those to be ordained. The elect receives the strength of the Holy Spirit through the gesture of the laying on of hands. This gesture, which origin is found in Sacred Scripture, signifies the conferral of the Holy Spirit through whose power the elect are ordained.*

## PRAYER OF ORDINATION

*The Bishop alone then says the Prayer of Ordination. It recalls the vocation of the first seven men of good repute to assist the Apostles in their daily ministry so that they could devote themselves more fully to prayer and the preaching of the Word. The prayer is directed to Almighty God who by the power of the Holy Spirit provides for the various forms of ministry within the Church of Christ. It asks that the Holy Spirit's gift of sevenfold grace be sent upon the elect for the faithful carrying out of the ministry of the Deacon. The prayer also asks that every Gospel virtue abound in each Deacon so his concern will be for the sick and the poor. While this prayer is being prayed, the faithful are to join their prayers silently to those of the Bishop. Once this prayer is concluded, those ordained are Deacons.*

## INVESTITURE WITH STOLE AND DALMATIC

*The stole and dalmatic are bestowed upon the newly ordained. They entered the church wearing only the alb. The newly Ordained are now invested with the stole and dalmatic - the vestments which signify their ministerial role in the celebration of the Eucharist.*

## HANDING ON OF THE BOOK OF GOSPELS

*The newly ordained Deacons go to the Bishop and kneel before him. The Bishop places the Book of Gospels in the hands of each Deacon and says: "Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach."*

## SIGN OF PEACE

*The Bishop and all of the Deacons present give the sign of peace to the newly ordained and welcome them as a fellow coworker in their shared ministry.*

# LITURGY OF THE EUCHARIST

## PREPARATION OF THE GIFTS

*Cua lễ tình yêu  
Vietnamese Choir*

*Haec est dies*

*This is the day the Lord has made;  
let us be glad and rejoice in it.  
Alleluia.*

## PRAYER OVER THE OFFERINGS

## SANCTUS

*Heritage Mass  
Owen Alstott*

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 in the high - est.  
Blessed is he who comes in the name of the Lord.

# MYSTERY OF FAITH

*Heritage Mass*  
Owen Alstott

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

The musical notation is in G major (one flat) and 4/4 time. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are mostly quarter and eighth notes, with a dotted quarter note in the second staff.

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# DOXOLOGY AND THE GREAT AMEN

*Heritage Mass*  
Owen Alstott

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

The musical notation is in G major (one flat) and 4/4 time. It consists of a single staff with a melody for the words 'A - men, a - men, a - men.' The melody is simple, using quarter and eighth notes, with a long note for the final 'men'.

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# THE FRACTION OF THE BREAD

*Heritage Mass*  
Owen Alstott

Lamb of God, you take a - way the sins of the  
world, have mer - cy on us. world, grant us peace.

The musical notation is in G major (one flat) and 4/4 time. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The second line has a first ending (1, 2) and a second ending (3). The notes are mostly quarter and eighth notes, with a dotted quarter note in the second staff.

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COMMUNION

*You Will See Jesus in Galilee*

*In Galilæa Iesum videbitis, Graduale Simplex*  
Antiphon trans. by C.T.

Charles Thatcher

ANTIPHON



You will see Je-sus in Gal-i-lee, as he told you, al-le - lu-ia.

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*Cam men hong an*  
*Vietnamese Choir*

*Regina Caeli*  
*Aichinger*

*Queen of Heaven, rejoice, alleluia.*  
*For He whom you were worthy to bear, alleluia.*  
*has risen, as He said, alleluia.*  
*Pray for us to God, alleluia.*



CLOSING HYMN

*Christ the Lord is Risen Today*



1. Christ the Lord is ris'n to - day, Al - le -  
 2. Lives a - gain our glo - rious King; Al - le -  
 3. Love's re - deem - ing work is done, Al - le -  
 4. Soar we now where Christ has led, Al - le -



lu - ia! All on earth with an - gels say,  
 lu - ia! Where, O death, is now your sting?  
 lu - ia! Fought the fight, the bat - tle won.  
 lu - ia! Fol - l'wing our ex - alt - ed head;



Al - le - lu - ia! Raise your joys and  
 Al - le - lu - ia! Once he died our  
 Al - le - lu - ia! Death in vain for -  
 Al - le - lu - ia! Made like him, like



tri - umphs high, Al - le - lu - ia!  
 souls to save, Al - le - lu - ia!  
 bids him rise; Al - le - lu - ia!  
 him we rise, Al - le - lu - ia!



Sing, O heav'ns, and earth re - ply,  
 Where your vic - to - ry, O grave?  
 Christ has o - pened par - a - dise.  
 Ours the cross, the grave, the skies.



Al - le - lu - ia!

Text: Charles Wesley, 1707-1788  
 Tune: LLANFAIR, 77 77 with alleluias; Robert Williams, 1781-1821