



Chrism Mass

His Excellency, Most Reverend Edward J. Weisenburger, Celebrant



Thursday, April 2, 2026 | 10 a.m.

Cathedral of the Most Blessed Sacrament, Detroit

Guidelines for the Reception of Holy 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" (Jn 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 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.

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.

The Chrism Mass

April 2, 2026 – 10:00 a.m.

His Excellency, the Most Reverend Edward J. Weisenburger, Celebrant
Cathedral of the Most Blessed Sacrament

Entrance Hymn:

Lift High the Cross/Alcen la Cruz

Refrain



Lift high the cross, the love of Christ pro - claim till
Al - cen la cruz, em - ble - ma de su a - mor; que el



all the world a - dore his sa - cred name.
mun-do al fin co - noz - ca al Sal - va - dor.

Verses



1. Come, Chris - tians, fol - low where our Sav - ior trod, Our
2. Led on their way by this tri - um - phant sign, The
3. Each new - born ser - vant of the Cru - ci - fied Bears
4. O Lord, once lift - ed on the glo - rious tree, Your

1. *Va - mos, cris - tia - nos, tras nues - tro Se - ñor; El*
2. *Ba - jo es - te sig - no de su gran po - der El*
3. *Ca - da cre - yen - te del que en cruz mu - rió En*
4. *Cuan - do te al - za - ron glo - rio - so en la cruz, A -*



D.C.

King vic - to - rious, Christ, the Son of God.
hosts of God in con - quering ranks com - bine.
on the brow the seal of him who died.
death has bought us life e - ter - nal - ly.

rey vic - to - rio - so, Cris - to, Hi - jo de Dios.
pue - blo de Dios a - van - za sin te - mer.
su fren - te lle - va el sig - no en que ven - ció.
llí pro - me - tis - te lle - var - nos a la luz.

5. So shall our song of triumph ever be: Praise to the Crucified for victory!
5. *Himnos de gloria alcemos sin cesar; Al rey vencedor que en cruz supo triunfar.*

Introit:

*Jesus Christ has made us into a kingdom, priests for his God and Father.
To him be glory and power for ever and ever. Amen.*

Kyrie:

Mode I

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Gloria

Mass of St. Francis

Buchholz

Glo-ry to God in the high-est, and on earth peace to

people 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-might-y Fa-ther.

Cantor/Choir: "Lord Jesus Christ..."

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 Spi-rit, in the
glo - ry of God the Fa - ther, A - - - - - men.

The image shows a musical score for a choir or cantor. It consists of three staves of music in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style. The lyrics are printed below the notes. The second staff continues the melody and lyrics. The third staff concludes the phrase with a double bar line. The lyrics are: "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 Spi-rit, in the glo - ry of God the Fa - ther, A - - - - - men."

First Reading: Isaiah 61.1-3a, 6a, 8b-9 (proclaimed in English)

*The Lord has anointed me,
and has sent me to bring glad tidings to the poor and to give them oil of gladness.*

El espíritu del Señor está sobre mí, porque me ha ungido
y me ha enviado para anunciar la buena nueva a los pobres,
a curar a los de corazón quebrantado,
a proclamar el perdón a los cautivos, y la libertad a los prisioneros;
a pregonar el año de gracia del Señor, el día de la venganza de nuestro Dios.
El Señor me ha enviado a consolar a los afligidos, los afligidos de Sión,
a cambiar su ceniza en diadema,
sus lágrimas en aceite perfumado de alegría, y su abatimiento, en cánticos.
Ustedes serán llamados “sacerdotes del Señor; “ministros de nuestro Dios” se les llamará.
Esto Dice el Señor:
“Yo les daré su recompensa fielmente y haré con ellos un pacto perpetuo.
Su estirpe será célebre entre las naciones, y sus vástagos, entre los pueblos.
Cuantos los vean reconocerán
que son la estirpe que bendijo el Señor.”

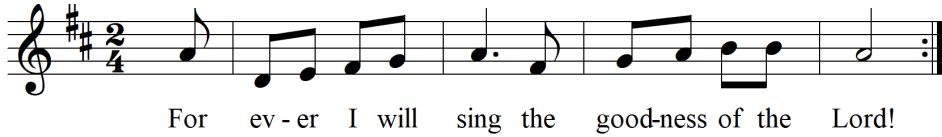
Lector: The Word of the Lord.

All: Thanks be to God.

Responsorial Psalm:

Psalm 88 (89)

Buchholz



Second Reading: Revelation 1:4-8 (proclaimed in Spanish)

Christ has made us to be a kingdom, priests serving his God and Father

Grace to you and peace from God who is and who was and who is to come, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

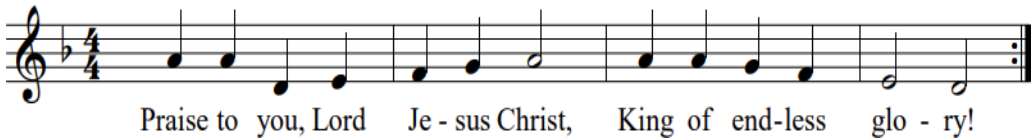
Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will lament. So it is to be. Amen.

“I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

Lector: Palabra de Dios.

All: Te alabamos, Señor.

Gospel Acclamation:



Gospel: Luke 4:16-21 (proclaimed in English)

*The Spirit of the Lord is upon me,
because he has anointed me to bring good news to the poor.*

En aquel tiempo, Jesús fue a Nazaret, donde se había criado.
Entró en la sinagoga, como era su costumbre hacerlo los sábados,
y se levantó para hacer la lectura. Se le dio el volumen del profeta Isaías,
lo desenrolló y encontró el pasaje en que estaba
escrito: El Espíritu del Señor está sobre mí,
porque me ha ungido para llevar a los pobres la buena nueva,
para anunciar la liberación a los cautivos y la curación a los ciegos,
para dar libertad a los oprimidos y proclamar el año de gracia del Señor.

Enrolló el volumen, lo devolvió al encargado y se sentó.
Los ojos de todos los asistentes a la sinagoga estaban fijos en él.
Entonces comenzó a hablar, diciendo: “Hoy mismo se ha cumplido este pasaje de la
Escritura que ustedes acaban de oír.”

Lector: The Word of the Lord.
All: Thanks be to God.

Homily

Renewal of Priestly Promises

Archbishop Weisenburger: Beloved sons,
on the anniversary of that day
when Christ our Lord conferred his
priesthood on his Apostles and on us,
are you resolved to renew,
in the presence of your Bishop and God's holy people,
the promises you once made?

Priests: I am.

Archbishop Weisenburger: Are you resolved to be more united with the Lord Jesus
and more closely conformed to him,
denying yourselves and confirming those
promises about sacred duties towards
Christ's Church which prompted by love of him,
you willingly and joyfully pledged
on the day of your priestly ordination?

Priests: I am.

Archbishop Weisenburger: Are you resolved to be faithful stewards of the
mysteries of God in the Holy Eucharist and the other
liturgical rites and discharge faithfully
the sacred office of teaching,
following Christ the Head and Shepherd,
not seeking any gain,
but moved only by zeal for souls?

Priests: I am.

Archbishop Weisenburger: As for you, dearest sons and daughters,
pray for your priests, that the Lord may pour out
his gifts abundantly upon them, and keep them
faithful as ministers of Christ, the High Priest,
so that they may lead you to him,
who is the source of salvation.

All:



Lord, hear our prayer; De-us, ex - au - di
nos; Se - ñor, es - cú - cha - nos.

Archbishop Weisenburger: And pray also for me,
that I may be faithful to the apostolic
office entrusted to me in my lowliness
and that in your midst I may be
made day by day a living and more
perfect image of Christ, the Priest,
the Good Shepherd, the Teacher
and the Servant of all.

All:



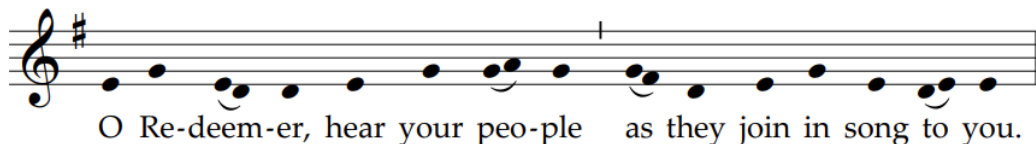
Lord, hear our prayer; De-us, ex - au - di
nos; Se - ñor, es - cú - cha - nos.

Archbishop Weisenburger: May the Lord keep us all in his charity
and lead all of us, shepherds and flock,
to eternal life.

All: Amen.

Blessing of Oils and Consecration of Chrism

The balsam fragrance used to prepare the Sacred Chrism, the oil for the Oil of the Sick, the oil for the Oil of Catechumens, and the oil for the Sacred Chrism are each presented to the Archbishop and blessed. As the balsam fragrance and each oil is brought in procession, this hymn is sung:



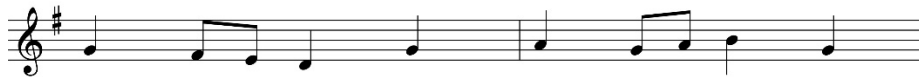
Offertory Hymn: Lord, Whose Love in Humble Service/Con Tu Fiel Servicio, Oh Cristo



1. Lord, whose love in hum - ble serv - ice
 2. Still the chil - dren wan - der home - less,
 3. As we wor - ship, grant us vi - sion,
 4. Called from wor - ship in - to serv - ice,
 1. *Con tu fiel ser - vi - cio, oh Cris - to,*
 2. *Aún los po - bres pa - san ham - bre,*
 3. *Hoy ve - ni - mos a a - do - rar - te*
 4. *Hoy sa - li - mos a ser - vir - te*



Bore the weight of hu - man need,
 Still the hun - gry cry for bread.
 Till your love's re - veal - ing light
 Forth in your great name we go
Nos mos - tras - te tu hu - mil - dad
Mu - chos hay por con - so - lar.
Y pe - dir - te tu vi - sión:
Y en tu nom - bre a ben - de - cir.



Who up - on the cross, for - sak - en,
 Still the cap - tives long for free - dom,
 In its height and depth and great - ness
 To the child, the youth, the a - ged,
Por tu Cruz, el sa - cri - fi - cio
Aún llo - ra - mos nues - tros muer - tos,
Que la luz de tu gran - de - za
Jó - ven, vie - jo, ni - ño— to - dos



Of - fered mer - cy's per - fect deed:
 Still in grief we mourn our dead.
 Dawns up - on our hu - man sight,
 Love in liv - ing deeds to show.
De per - fec - ta ca - ri - dad.
Aún hay gen - te sin ho - gar,
Cam - bie nues - tra con - di - ción;
Van tu a - mor a re - ci - bir.

We, your ser - vants, bring the wor - ship
 As you, Lord, in deep com - pas - sion,
 Mak - ing known the needs and bur - dens
 Hope and health, good - will and com - fort,
Hoy ve - ni - mos a_a - do - rar - te
Cris - to, tu mi - se - ri - cor - dia
Que_a - yu - de - mos a los o - tros
Fe, sa - lud, y di - cha da - mos;

Not of voice a - lone, but heart,
 Healed the sick and freed the soul,
 Your com - pas - sion bids us bear,
 Coun - sel, aid, and peace we give
No de la - bios, de ver - dad,
Tra - jo_a to - dos, re - den - ción;
Hoy sus pe - nas so - por - tar:
So - mos fuen - te de bon - dad,

Con - se - crat - ing to your pur - pose
 Use the love your Spir - it kin - dles
 Stir - ring us to faith - ful serv - ice,
 That your chil - dren, Lord, in free - dom,
Con - sa - gran - do_a - sí_a tu cau - sa
Ven, Es - pí - ri - tu di - vi - no,
Co - mo tú, ser com - pa - si - vos,
Que tu pue - blo, con tu gra - cia,

Ev - 'ry gift that you im - part.
 Still to save and make us whole.
 Your a - bun - dant life to share.
 May your mer - cy know, and live.
Ca - da don que tú nos das.
Da - nos hoy tu sa - na - ción.
Y tu vi - da i - mi - tar.
Vi - va siem - pre_en li - ber - tad.

Sanctus:

Mass of St. Francis

Buchholz

Ho - ly, Ho - ly, Ho - ly, Lord God of hosts.
Heav-en and earth are full of your glo - ry. Ho - san-na in the
high-est, 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, ho - san - na in the high - est.

The musical score is written on five staves in 4/4 time with a key signature of one flat (B-flat). The lyrics are: "Ho - ly, Ho - ly, Ho - ly, Lord God of hosts. Heav-en and earth are full of your glo - ry. Ho - san-na in the high-est, 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, ho - san - na in the high - est." The melody is simple and homophonic, with lyrics placed below the notes.

Memorial Acclamation:

Roman Missal

ICEL

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

The musical score is written on two staves in 4/4 time with a key signature of one flat (B-flat). The lyrics are: "We pro - claim your Death, O Lord, and pro - fess your Res - ur - rec - tion un - til you come a - gain." The melody is simple and homophonic, with lyrics placed below the notes.

Amen:

Community Mass

Proulx




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

The musical notation is on a single staff in 4/4 time, key of B-flat major. It begins with a treble clef and a key signature of two flats. The melody consists of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. A half note G4 is followed by a quarter note A4, then a quarter note Bb4. A dotted half note G4 is followed by a quarter note A4, then a quarter note Bb4. The piece ends with a quarter note G4, a quarter rest, and a final bar line.

Agnus Dei:

*The invocation "Lamb of God" is sung
8 times in different languages.*

The response always is:



mi - se - re - re no - bis.

The musical notation is on a single staff in common time, key of B-flat major. It begins with a treble clef and a key signature of two flats. The melody consists of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. A dotted half note G4 is followed by a quarter note A4, then a quarter note Bb4. The piece ends with a double bar line.

After the final "Agnus Dei":



do - na no - bis pa - - cem.

The musical notation is on a single staff in common time, key of B-flat major. It begins with a treble clef and a key signature of two flats. The melody consists of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. A dotted half note G4 is followed by a quarter note A4, then a quarter note Bb4. The piece ends with a double bar line.

Communion Antiphon

Psalm 89

Antiphon II*



Can - ta - ré, can - ta - ré e - ter - na - men - te
las mi - se - ri - cor - dias del Se - ñor.

The musical notation is on two staves in common time, key of D major. The first staff begins with a treble clef and a key signature of one sharp. The melody consists of quarter notes: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4. A dotted half note D4 is followed by a quarter note E4, then a quarter note F#4. A dotted half note D4 is followed by a quarter note E4, then a quarter note F#4. The piece ends with a quarter note D4, a quarter rest, and a final bar line. The second staff continues the melody with quarter notes: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4. A dotted half note D4 is followed by a quarter note E4, then a quarter note F#4. The piece ends with a quarter note D4, a quarter rest, and a final bar line.

Refrain



Like a flame my hope is__ bur-ning, may my song a - rise to__ you:



Source of life that has no__ en-ding, on life's path I trust in__ you.



1. Ev' - ry na - tion, tongue, and__ peo - ple
2. God, so ten - der and__ so__ pa - tient,
3. Raise your eyes, the wind__ is__ blo - wing,



find a light with - in__ your	Word.	Scat - tered fra - gile sons
dawn of hope, you care_ for_ all.		Heav'n and earth are re -
for our God is born in__ time.		Son made man_ for you



and_ daugh-ters	find a	home in your dear	Son.____
cre - at - ed	by the	Spi-rit of Life set__	free.____
and_ ma - ny	who will	find_ the way in__	him.____

Communion:

Ave Verum

by C. Dalitz

*Hail, true Body, born of the Virgin Mary; truly suffering, sacrificed on the cross for man;
from whose pierced side flowed water and blood.*

Be to us a foretaste [of the Heavenly Banquet] at the trial of death,

O sweet Jesus, O loving Jesus,

O Jesus, Son of Mary. Amen.

Episcopal Blessing:

The Lord be with you.

R. And with your spirit.

Blessed be the name of the Lord.

R. Now and forever.

Our help is in the name of the Lord.

R. Who made heaven and earth.

May almighty God bless you, ✠ the Father, ✠ and the Son, ✠ and the Holy Spirit.

R. Amen.

Dismissal:



1. Lord, you give the great com - mis - sion: "Heal the sick and
 2. Lord, you call us to your serv - ice: "In my name bap -
 3. Lord, you make the com - mon ho - ly: "This my bod - y,
 4. Lord, you show us love's true meas - ure: "Fa - ther, what they
 5. Lord, you bless with words as - sur - ing: "I am with you



preach the word." Lest the Church ne - glect its mis - sion
 tize and teach." That the world may trust your prom - ise,
 this my blood." Let us all, for earth's true glo - ry,
 do, for - give." Yet we hoard as pri - vate treas - ure
 to the end." Faith and hope and love re - stor - ing,



And the Gos - pel go un - heard, Help us wit - ness
 Life a - bun - dant meant for each, Give us all new
 Dai - ly lift life heav - en - ward, Ask - ing that the
 All that you so free - ly give. May your care and
 May we serve as you in - tend, And, a - mid the



to your pur - pose With re - newed in - teg - ri - ty;
 fer - vor, draw us Clos - er in com - mun - i - ty;
 world a - round us Share your chil - dren's lib - er - ty;
 mer - cy lead us To a just so - ci - e - ty;
 cares that claim us, Hold in mind e - ter - ni - ty;



With the Spir - it's gifts em - pow'r us For the work of min - is - try.

About Receiving the Holy Oils in the Parish Church

It is appropriate that the oil of the sick, the oil of catechumens, and the holy chrism, which are blessed by the bishop during the Chrism Mass, be presented to and received by the local parish community.

The reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord's Supper or at another time that seems more appropriate. (Chrism Mass #15)

The oils should be reserved in a suitable repository in the sanctuary or near the baptismal font. The oils are received by the priest and are then placed on a suitably prepared table in the sanctuary or in the repository where they will be reserved.

As each of the oils is presented, the following or other words may be used to explain the significance of the particular oil. The people's response may be sung.

Rite of Reception of the Holy Oils

Presenter of the Oil of the Sick: The Oil of the Sick

Priest: This Oil of the Sick has been blessed by our Archbishop for healing of body, mind and soul. May the sick who are anointed with this oil experience the compassion of Christ and His saving love.

The people may respond: Blessed be God for ever.

Presenter of the Oil of Catechumens: The Oil of Catechumens

Priest: This Oil of Catechumens has been blessed by our Archbishop for the anointing of those preparing for Baptism. Through this anointing they are strengthened by Christ to resist the power of Satan and reject evil in all its forms, as they prepare for the saving waters of Baptism.

The people may respond: Blessed be God for ever.

Presenter of the Holy Chrism: The Holy Chrism

Priest: This holy Chrism, a mixture of olive oil and perfume, has been consecrated by our Archbishop and the priests of our Archdiocese. It will be used to anoint infants after Baptism, those who are to be confirmed, Bishops and Priests at their Ordination, and altars and churches at the time of their dedication.

The people respond: Blessed be God for ever.

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