

**THE  
SACRED  
TRIDUUM**



# INDEX

## MAUNDY THURSDAY

|                           |    |
|---------------------------|----|
| The Agape                 | 5  |
| Mass of the Lord's Supper | 13 |

## GOOD FRIDAY

|                       |    |
|-----------------------|----|
| Solemn Liturgy        | 29 |
| Stations of the Cross | 49 |

## HOLY SATURDAY

|  |    |
|--|----|
| Tenebrae 57                            |    |
| Święconka, the Easter blessing of food | 73 |
| The Solemn Easter Vigil                | 75 |



# MAUNDY THURSDAY

## THE AGAPE

*THE MANDATUM OR WASHING OF FEET*

℣. The Lord be with you.

℞. **And with your spirit.**

℣. A reading from the holy Gospel according to John. 13:1-15

℞. **Glory to you, O Lord.**

**N**OW before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you.

℣. The Gospel of the Lord.

℞. **Praise to you, Lord Jesus Christ.**

*The priest then washes the feet of some of those present, and they then do the same. During the washing of the feet, the following psalms are said (without Glory be). We say the antiphons together at the beginning and end of each psalm.*

*Antiphon.* I give you a new commandment: love one another as I have loved you, says the Lord.

*Psalm 67*

O God, be gracious and bless us  
and let your face shed its light upon us.  
So will your ways be known upon earth  
and all nations learn your saving help.

Let the peoples praise you, O God;  
let all the peoples praise you.

Let the nations be glad and exult  
for you rule the world with justice.  
With fairness you rule the peoples,  
you guide the nations on earth.

Let the peoples praise you, O God;  
let all the peoples praise you.

The earth has yielded its fruit  
for God, our God, has blessed us.  
May God still give us his blessing  
till the ends of the earth revere him.

*Ant.* I give you a new commandment: love one another as I have loved you, says the Lord.

*Ant.* Let us love one another, for love is from God, and whoever loves brother and sister is a child of God and will see God.

*Psalm 133*

How good and how pleasant it is,  
when brothers live in unity!

It is like precious oil upon the head  
running down upon the beard,  
running down upon Aaron's beard,  
upon the collar of his robes.

It is like the dew of Hermon which falls  
on the heights of Zion.  
For there the Lord gives his blessing,  
life for ever.

*Ant.* Let us love one another, for love is from God, and whoever loves  
brother and sister is a child of God and will see God.

*Ant.* Mary washed the feet of Jesus, and dried them with her hair, and the  
whole house was full of the scent of the ointment.

*From Psalm 118*

They are happy whose life is blameless,  
who follow God's law!  
They are happy who do his will,  
seeking him with all their hearts,

who never do anything evil  
but walk in his ways.  
You have laid down your precepts  
to be obeyed with care.

May my footsteps be firm  
to obey your statutes.  
Then I shall not be put to shame  
as I heed your commands.

I will thank you with an upright heart  
as I learn your decrees.  
I will obey your statutes;  
do not forsake me.

How shall the young remain sinless?  
By obeying your word.  
I have sought you with all my heart;  
let me not stray from your commands.

I treasure your promise in my heart  
lest I sin against you.  
Blessed are you, O Lord;  
teach me your statutes.

With my tongue I have recounted  
the decrees of your lips.  
I rejoiced to do your will  
as they all riches were mine.

I will ponder all your precepts  
and consider your paths.  
I take delight in your statutes;  
I will not forget your word.

Ant. Mary washed the feet of Jesus, and dried them with her hair, and the whole house was full of the scent of the ointment.

*When all feet have been washed, the following prayers are said:*

℣. O God, we have received your mercy,  
**℟. In the midst of your temple.**

℣. All your commands, O Lord,  
**℟. You have directed that we should keep them.**

℣. Behold, how good and how joyful it is  
**℟. When brethren live in harmony**

℣. O Lord, hear my prayer,  
**℟. And let my cry come to you.**

℣. The Lord be with you.  
**℟. And with your spirit.**

Let us pray.

**C**OME to us, we pray O Lord, in our work; and as you washed the feet of your disciples, see that your servants have done the same thing and fulfilled your command. Grant that, as we have washed off the exterior dirt of our bodies, in the same way may be be washed interiorly of our sins. Through the one who gave this command, who lives and reigns with God the Father in the unity of the Holy Spirit, one God for ever and ever. **Amen.**

## THE AGAPE MEAL

*Bread is now broken and shared, and a loving cup is passed around.  
Meanwhile, the following Gospel is read:*

A reading from the Holy Gospel according to John. 13:16-38

**A**T that time, Jesus said to his disciples: Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them. I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' I am telling you this now, before it takes place, that when it does take place you may believe that I am he. Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me." The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night.

When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.' a new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another." Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you

lay down your life for me? Truly, truly, I say to you, the cock will not crow till you have denied me three times.

*When this has been done, the meal is shared and then cleared away.*

When all have finished, the Gospel is continued.

John 14:1-31

**L**ET not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him."

Philip said to him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

"I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

"These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, but I do as the Father has commanded me, so that the world may know that I love the Father.

"Rise, let us go from here."

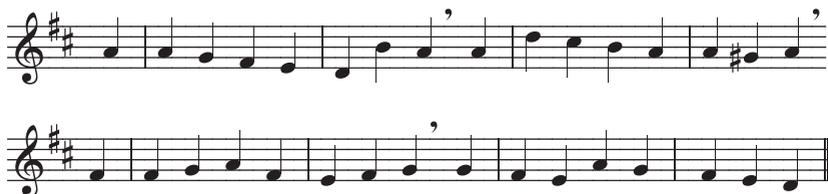
*All rise and depart to the church for the Mass of the Lord's Supper.*



# MASS OF THE LORD'S SUPPER

## THE RECEPTION OF THE HOLY OILS

*The Holy Oils, blessed yesterday by the bishop and priests of the Diocese during the Chrism Mass at the Cathedral are received into the parish tonight. The parish rejoices to have these means of sacramental grace once more renewed in our midst. We sing:*



**B**LEST was the sun and blest the tree  
That brought the olives forth to birth  
Whose ripeness humbly we present  
To thee, the Ransomer of earth.

Then bless it also, heavenly King,  
This olive's fullness offered here,  
That it may trace the sacred sign  
Which all the powers of darkness fear.

*The oil of Catechumens is used to protect from the power of the devil those about to be baptized. It is a powerful sacramental of the Church's meditation of Christ's grace to be able to resist temptation and grow strong in virtue. The one presenting the oil says clearly:*

*and all reply:* The Holy Oil of Catechumens.  
**Thanks be to God.**

So shall our wounded nature, Lord,  
By thy anointing hand be healed  
And in mankind and womankind  
God's glorious image stand revealed.

*The oil of the sick is used to anoint those who are seriously ill. We read in the Letter of St James: 'Is any among you sick? Let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.' The one presenting the oil says in a clear voice:*

The Holy Oil of the Sick.

*and all reply:*     **Thanks be to God.**

As, at the sacred water's touch,  
The soul in us is washed from sin,  
So, when this oil makes bright the brow,  
The Spirit pours his gifts within.

*The Holy Oil of Chrism is the greatest of the oils, and is used for the anointing of kings and queens, the ordination of priests, the consecration of churches, the consecration of newly-baptized people, and for administering the sacrament of Confirmation. The fathers of the Church see in the Holy Chrism a type of Real Presence of the Holy Spirit. The one presenting the oil of Chrism says clearly:*

The Most Holy Oil of Chrism

*and all reply:*     **Hail, holy Chrism! Thanks be to God.**

Thou, in high heaven the Father's Son,  
The Maiden's Child for human eyes,  
Illumine and defend from death  
Those whom this unction sanctifies.

Henceforth within us may the feast  
At which on earth such grace was given  
Live unforgotten and revered  
And guide us to the feast of heaven.

*The Holy Oils are carried to the aumbry by the font, and incensed. The priest returns to the sacristy with the servers to prepare for Mass.*

*The Mass of the Last Supper properly begins with the Processional Hymn.*

## THE MASS



*Rich-er than gold is the love of my Lord; bet-ter than splendour and wealth.*

**L**OVE is his word, love is his way,  
feasting with men, fasting alone,  
living and dying, rising again,  
love, only love, is his way.

*Richer than gold is the love of my Lord,  
better than splendour and wealth.*

2. Love is his way, love is his mark,  
sharing his last Passover feast,  
Christ at his table, host to the Twelve,  
love, only love, is his mark.
3. Love is his mark, love is his sign,  
bread for our strength, wine for our joy,  
“This is my body, this is my blood,”  
love, only love, is his sign.
4. Love is his sign, love is his news,  
“Do this,” he said, “lest you forget  
all my deep sorrow, all my dear blood,”  
love, only love, is his news.
5. Love is his news, love is his name,  
we are his own, chosen and called,  
family, brethren, cousins and kin.  
Love, only love, is his name.

6. Love is his name, love is his law,  
hear his command, all who are his:  
“Love one another, I have loved you”.  
Love, only love, is his law.
7. Love is his law, love is his word:  
love of the Lord, Father and Word,  
love of the Spirit, God ever one,  
love, only love, is his word.

Luke Connaughton (1919-79)

In the name of the Father, ✠ and of the Son, and of the Holy Spirit. **Amen.**

The Lord be with you.  
**And with your spirit.**

**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.

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

**Lord, have mercy.**  
**Christ, have mercy.**  
**Lord, have mercy.**

*The priest intones Gloria in excelsis Deo, the organ plays and the bells ring. From this point they fall silent until the Gloria at the Easter Vigil.*

**G** LORY to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you

**alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.**

Let us pray.

**O** God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

*All sit*

## **THE LITURGY OF THE WORD**

### *FIRST READING*

A reading from the Book of Exodus.

12:1-8,11-14

**T**HE Lord said to Moses and Aaron in the land of Egypt: ‘This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, “On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt, I am the Lord! The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a

feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever."

The word of the Lord.

**Thanks be to God.**

*PSALM*

*Psalm 115:12-13,15-18*

**R. The blessing-cup that we bless is a communion with the blood of Christ.**

How can I repay the Lord  
for his goodness to me?  
The cup of salvation I will raise;  
I will call on the Lord's name.

O precious in the eyes of the Lord  
is the death of his faithful.  
Your servant, Lord, your servant am I;  
you have loosened my bonds.

A thanksgiving sacrifice I make;  
I will call on the Lord's name.  
My vows to the Lord I will fulfil  
before all his people.

*SECOND READING*

*1 Corinthians 11:23-26*

A reading from the first letter of St Paul to the Corinthians.

**T**HIS is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, "This is my body, which is for you; do this as a memorial of me." In the same way he took the cup after supper, and said, "This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me." Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

The word of the Lord.

**Thanks be to God.**

*GOSPEL ACCLAMATION*

*Jn13:34*

**Praise and honour to you, Lord Jesus! I give you a new commandment: love one another just as I have loved you, says the Lord. Praise and honour to you, Lord Jesus!**

*GOSPEL*

The Lord be with you.

**And with your spirit.**

A reading from the Holy Gospel according to John.

13:1-5

**Glory to you, O Lord.**

**I**T was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'

The Gospel of the Lord

**Praise to you, Lord Jesus Christ.**

*Please sit for the homily.*

*The creed and bidding prayers are not said this evening.*

## OFFERTORY

**A** NEW commandment I give unto you,  
*that you love one another as I have loved you,  
that you love one another as I have loved you.*

1. By this shall all men know that you are my disciples,  
if you have love one for another; (*twice*)
2. My friends are those who do whatever I command them  
And I command you love each other. (*twice*)

*and/or*

*Ubi caritas et amor, Deus ibi est.*

Where charity and love are found, there is God.

*All stand.*

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

**May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.**

**G**RANT us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished. Through Christ our Lord. **Amen.**

The Lord be with you.

**And with your spirit.**

Lift up your hearts.

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

**It is right and just.**

**I**T is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim,

commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

**Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

*All kneel*

**T**O you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Remember, Lord, your servants (N. and N.) and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

Celebrating the most sacred day on which our Lord Jesus Christ was handed over for our sake, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family, which we make to you as we observe the day on which our Lord Jesus Christ handed on the mysteries of his Body and Blood for his disciples to celebrate; order our days in your peace, and com-

mand that we be delivered from eternal damnation and counted among the flock of those you have chosen.

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer, for our salvation and the salvation of all, that is today, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.  
DO THIS IN MEMORY OF ME.

*After the words of Consecration the priest says:*  
The mystery of faith.

**Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.**

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith,

and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing.

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

Through him, and with him, and in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honour is yours,  
for ever and ever.

**Amen.**

*All stand*

At the Saviour's command and formed by divine teaching, we dare to say:

**O**UR Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

**For the kingdom, the power and the glory are yours now and for ever.**

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever. **Amen.**

The peace of the Lord be with you always.

**And with your spirit.**

Let us offer each other the sign of peace.

*All offer one another the customary sign of peace, an expression of peace, communion, and charity.*

**Lamb of God, you take away the sins of the world, have mercy on us.**

**Lamb of God, you take away the sins of the world, have mercy on us.**

**Lamb of God, you take away the sins of the world, grant us peace.**

*After the Lamb of God, the people kneel.*

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

*COMMUNION HYMN:*

**T**HIS is my body, broken for you,  
Bringing you wholeness, making you free,  
Take it and eat it, and when you do, do it in love for me.

This is my blood, poured out for you,  
Bringing forgiveness, making you free,  
Take it and drink it, and when you do, do it in love for me.

Back to my Father, soon I shall go,  
Do not forget me, then you will see  
I am still with you, and you will know, You're very close to me.

Filled with my Spirit, how you will grow,  
you are my branches, I am the tree,  
If you are faithful, others will know, you are alive in me.

Love one another; I have loved you,  
and I have shown you how to be free,  
Serve one another and when you do, do it in love for me.

Let us pray.

**G**RANT, almighty God, that, just as we are renewed by the Supper of your Son in this present age, so we may enjoy his banquet for all eternity. Who lives and reigns for ever and ever. **Amen.**

#### PROCESSION TO THE ALTAR OF REPOSE.

*As the Blessed Sacrament passes them, people should kneel, and remain kneeling until the Lord is placed in the tabernacle.*

*We remember how our Blessed Lord went out from the last supper to the Garden of Gethsemane accompanied only by his disciples. This time, we make of it a triumphant procession: our Saviour goes to his Passion with all our love and with all the care that we can give. We pay him all the honour that our little parish is capable of as we remember how he went forth from the upper room to redeem us.*

1. Pange lingua gloriosi  
Corporis mysterium,  
Sanguisque pretiosi,  
Quem in mundi pretium  
Fructus ventris generosi,  
Rex effudit gentium.

Of the glorious Body telling  
O my tongue, its mysteries sing  
And the Blood, all price excelling,  
Which the world's eternal King,  
In a noble womb once dwelling  
Shed for people's ransoming.

2. Nobis datus, nobis natus  
Ex intacta Virgine  
Et in mundo conversatus,  
Sparso verbi semine,  
Sui moras incolatus  
Miro clausit ordine.

Giv'n for us, for us descending,  
From a Virgin to proceed,  
In this world his presence lending,  
Scattered he the Gospel seed,  
Till his sojourn drew to ending,  
Which he closed in wondrous deed.

|   |  |
|---|--|
| 3. In supremæ nocte coenæ<br>Recumbens cum fratribus,<br>Observata lege plene<br>Cibis in legalibus,<br>Cibum turbæ duodenæ<br>Se dat suis manibus                  | At the last great supper lying<br>Circled by his brethren's band,<br>Fully with the Law complying,<br>First he finished its command.<br>Then immortal Food supplying,<br>Gave himself with his own hand.           |
| 4. Verbum caro, panem verum<br>Verbo carnem efficit:<br>Fitque sanguis Christi merum,<br>Et si sensus deficit,<br>Ad firmandum cor sincerum<br>Sola fides sufficit. | Word made flesh, by word he maketh<br>Very bread his flesh to be;<br>Man in wine Christ's blood partaketh:<br>And if senses fail to see,<br>Faith alone the true heart waketh<br>To behold the mystery.            |
| 5. Tantum ergo Sacramentum<br>Veneremur cernui:<br>Et antiquum documentum<br>Novo cedat ritui:<br>Praestet fides supplementum<br>Sensuum defectui.                  | Therefore we before him bending,<br>This great Sacrament revere;<br>Types and shadows have their ending,<br>For the newer rite is here.<br>Faith, our outward sense befriending,<br>Makes the inward vision clear. |
| 6. Genitori, Genitoque<br>Laus et iubilatio,<br>Salus, honor, virtus quoque<br>Sit et benedictio:<br>Procedenti ab utroque<br>Compar sit laudatio.<br>Amen.         | Glory let us give, and blessing<br>To the Father and the Son;<br>Honour, might, and praise addressing,<br>While eternal ages run;<br>Ever too his love confessing,<br>Who, from both, with both is one.<br>Amen.   |

*The procession returns to the sanctuary and all remain in their places while the altars are stripped, Psalm 21 being read. A reader will read one verse; all join in the verses in bold type.*

**M**Y God, my God, why have you forsaken me?  
You are far from my plea and the cry of my distress.  
O my God, I call by day and you give no reply;  
I call by night and I find no peace.

**Yet you, O God, are holy,  
enthroned on the praises of Israel.**

**In you our fathers put their trust;  
they trusted and you set them free.  
When they cried to you, they escaped.  
In you they trusted and never in vain.**

But I am a worm and no man,  
scorned by men, despised by the people.  
All who see me deride me.  
They curl their lips, they toss their heads.  
“He trusted in the Lord, let him save him;  
let him release him if this is his friend.”

**Yes, it was you who took me from the womb,  
entrusted me to my mother’s breast.  
To you I was committed from my birth,  
from my mother’s womb you have been my God.  
Do not leave me alone in my distress;  
Come close, there is none else to help.**

Many bulls have surrounded me,  
fierce bulls of Bashan close me in.  
Against me they open wide their jaws,  
like lions, rending and roaring.

**Like water I am poured out,  
disjointed are all my bones.  
My heart has become like wax,  
it is melted within my breast.**

Parched as burnt clay is my throat,  
my tongue cleaves to my jaws.

Many dogs have surrounded me,  
a band of the wicked beset me.  
They tear holes in my hands and my feet  
and lay me in the dust of death.

**I can count every one of my bones.  
These people stare at me and gloat;  
they divide my clothing among them.  
They cast lots for my robe.**

O Lord, do not leave me alone,  
my strength, make haste to help me!  
Rescue my soul from the sword,  
my life from the grip of these dogs.  
Save my life from the jaws of these lions,  
my poor soul from the horns of these oxen.

**I will tell of your name to my brethren  
and praise you where they are assembled.  
“You who fear the Lord give him praise;  
all sons of Jacob, give him glory.  
Revere him, Israel’s sons.**

For he has never despised  
nor scorned the poverty of the poor.  
From him he has not hidden his face,  
but he heard the poor man when he cried.”

**You are my praise in the great assembly.  
My vows I will pay before those who fear him.  
The poor shall eat and shall have their fill.  
They shall praise the Lord, those who seek him.  
May their hearts live for ever and ever!**

All the earth shall remember and return to the Lord,  
all families of the nations worship before him;  
for the kingdom is the Lord’s, he is ruler of the nations.  
hey shall worship him, all the mighty of the earth;  
before him shall bow all who go down to the dust.

**And my soul shall live for him, my children serve him.  
They shall tell of the Lord to generations yet to come,  
declare his faithfulness to peoples yet unborn:  
“These things the Lord has done.”**

*This ends the Maundy Thursday liturgy. The church will remain open until 11pm for those who would like to watch for a while in silence at the altar of repose, remembering our Lord’s torment in the garden of Gethsemane, and his appeal: ‘could you not watch with me one brief hour?’ At 11, the Office of Compline will be prayed.*

# GOOD FRIDAY

## THE SOLEMN LITURGY

*The procession enters in silence at 3pm, the moment of the Lord's death. On reaching the altar the priest prostrates himself, and all kneel. The priest alone will rise and read the opening prayer.*

**O** God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of Heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

### LITURGY OF THE WORD

*All sit*

#### *FIRST READING*

A reading from the prophet Isaiah.

52:13-53:12

**S**EE, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: ‘Who could believe what we have heard, and to whom has the power of the Lord been revealed?’

Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty we saw him, no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults,

crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed.

We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth.

By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth.

The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

The word of the Lord.

**Thanks be to God.**

*PSALM*

Psalm 30

2,6,12-13,15-17,25

**R/. Father, into your hands I commend my spirit.**

In you, O Lord, I take refuge.  
Let me never be put to shame.  
In your justice, set me free,  
Into your hands I commend my spirit.  
It is you who will redeem me, Lord. R/.

In the face of all my foes  
I am a reproach,  
an object of scorn to my neighbours  
and of fear to my friends. R/.

Those who see me in the street  
run far away from me.  
I am like a dead man, forgotten,  
like a thing thrown away. *R*.

But as for me, I trust in you, Lord;  
I say: 'You are my God.  
My life is in your hands, deliver me  
from the hands of those who hate me. *R*.

Let your face shine on your servant.  
Save me in your love.  
Be strong, let your heart take courage,  
all who hope in the Lord. *R*.

*SECOND READING*

A reading from the letter to the Hebrews.

4:14-16,5:7-9

**S**INCE in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

The word of the Lord.

**Thanks be to God.**

*ACCLAMATION*

**Glory and praise to you, O Christ!**

**Christ was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all names.**

**Glory and praise to you, O Christ!**

*Please join in the crowd parts, printed in bold.*

The Passion of our Lord Jesus Christ according to John. 18:1-19:42

**J**ESUS left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said, 'Who are you looking for?' They answered, '**Jesus the Nazarene.**' He said, 'I am he.' Now Judas the traitor was standing among them. When Jesus said, 'I am he,' they moved back and fell to the ground. He asked them a second time, 'Who are you looking for?' They said, '**Jesus the Nazarene.**' 'I have told you that I am he,' replied Jesus. 'If I am the one you are looking for, let these others go.' This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?'

The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter, 'Aren't you another of that man's disciples?' He answered, 'I am not.' Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered, 'I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.' At these words, one of the guards standing by gave Jesus a slap in the face, saying, 'Is that the way to answer the high priest?' Jesus replied, 'If there is something wrong in what I said, point it

out; but if there is no offence in it, why do you strike me?' Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him, 'Aren't you another of his disciples?' He denied it saying, 'I am not.' One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, 'Didn't I see you in the garden with him?' Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, 'What charge do you bring against this man?' They replied, '**If he were not a criminal, we should not be handing him over to you.**' Pilate said, 'Take him yourselves, and try him by your own Law.' The Jews answered, '**We are not allowed to put a man to death.**' This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, 'Are you the king of the Jews?' he asked. Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.' 'So you are a king then?' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.' 'Truth?' said Pilate 'What is that?'; and with that he went out again to the Jews and said, 'I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?' At this they shouted: '**Not this man, but Barabbas.**' Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying, '**Hail, king of the Jews!**' and they slapped him in the face.

Pilate came outside again and said to them, 'Look, I am going to bring him out to you to let you see that I find no case.' Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, 'Here is the man.' When they saw him the chief priests and the guards shouted, '**Crucify him! Crucify him!**' Pilate said, 'Take him yourselves and crucify him: I can find no case against him.' The Jews replied '**We have a Law, and according**

**to that Law he ought to die, because he has claimed to be the Son of God.'**

When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus, 'Where do you come from?' But Jesus made no answer. Pilate then said to him, 'Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?' 'You would have no power over me' replied Jesus 'if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.'

From that moment Pilate was anxious to set him free, but the Jews shouted, '**If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.**' Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. 'Here is your king' said Pilate to the Jews. They said '**Take him away, take him away! Crucify him!**' 'Do you want me to crucify your king?' said Pilate. The chief priests answered, '**We have no king except Caesar.**' So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate, '**You should not write "King of the Jews," but "This man said: I am King of the Jews."**' Pilate answered, 'What I have written, I have written.'

When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another, '**Instead of tearing it, let's throw dice to decide who is to have it.**' In this way the words of scripture were fulfilled:

They shared out my clothing among them.

They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is

your son. Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

'I am thirsty.'

A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up his spirit.

*Here all kneel and pause for a short time.*

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken;

and again, in another place scripture says:

They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

*All sit for a period of reflection.*

## THE SOLEMN INTERCESSIONS

*All stand*

*FOR HOLY CHURCH*

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty.

Let us kneel. Let us stand.

**A**LMIGHTY ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord. **Amen.**

*FOR THE POPE*

Let us pray also for our most Holy Father Pope N., that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Let us kneel &c

**A**LMIGHTY ever-living God, by whose decree all things are founded, look with favour on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord. **Amen.**

*FOR ALL ORDERS AND DEGREES OF THE FAITHFUL*

Let us pray also for our Bishop N., for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

Let us kneel &c

**A**LMIGHTY ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord. **Amen.**

*FOR CATECHUMENS, THOSE PREPARING FOR BAPTISM*

Let us pray also for (our) catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

**A**LMIGHTY ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of (our) catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord. **Amen.**

*FOR THE UNITY OF CHRISTIANS*

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

**A**LMIGHTY ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord. **Amen.**

*FOR THE JEWISH PEOPLE*

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

**A**LMIGHTY ever-living God, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord. **Amen.**

*FOR THOSE WHO DO NOT BELIEVE IN CHRIST*

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that

we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord. Amen.

*FOR THOSE WHO DO NOT BELIEVE IN GOD*

Let us pray also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

**A**LMIGHTY ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord. Amen.

*FOR THE QUEEN AND GOVERNMENT*

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

**A**LMIGHTY ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord. Amen.

*FOR THOSE IN TRIBULATION*

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

**A**LMIGHTY ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord. **Amen.**

## THE ADORATION OF THE HOLY CROSS

*The veiled crucifix is now brought solemnly from the back of the church. It is unveiled in three stages on the way, the priest singing, all responding:*



Be- hold the wood of the Cross, on which hung the sal-va-tion



of the world. **R. Come let us a-dore.**

*And all then kneel to the Cross, each time.*

*The Cross is now presented for veneration. First the priest and servers remove their shoes and venerate, and then others follow. The custom is to genuflect before the Cross, and then kneel to kiss the feet of the crucified Christ.*

*During the veneration the choir will sing first the Adoremus Crucem and the Reproaches, then all may join with the Crux Fidelis and other hymns.*

### ADOREMUS CRUCEM TUAM

**W**e adore your Cross, O Lord; we praise and glorify your holy Resurrection, for behold, because of the wood of a tree, joy has come into the whole world.

∇. May God be gracious and bless us; may he let his face shed its light upon us and have mercy on us.

We adore your Cross...

### THE REPROACHES

*The Improperia or Reproaches contain the only example (other than Kyrie eleison) of the use of Greek in the Western Church's liturgy. These represent an imaginative voice of Christ reproaching his people with their ingratitude after all God's generosity, and the Church's great cry of penitence.*

R. My people, what have I done to you? Or how have I grieved you? Answer me!

∇. Because I led you out of the land of Egypt, you have prepared a Cross for your Saviour.

*Hagios o Theos!*                    Holy is God!  
*Hagios Ischyros!*                Holy and Mighty!  
*Hagios athanatos eleison himas!*  
Holy and Immortal One, have mercy on us!

℣. Because I led you out through the desert forty years and fed you with manna and brought you into a land of plenty, you have prepared a Cross for your Saviour.

*Hagios o Theos! ...*

℣. What more should I have done for you and have not done? Indeed I planted you as my most beautiful chosen vine and you have turned very bitter for me, for in my thirst you gave me vinegar to drink and with a lance you pierced your Saviour's side.

*Hagios o Theos! ...*

## *PART II*

℣. I scourged Egypt for your sake with its firstborn sons, and you scourged me and handed me over.

℞. My people, what have I done to you? Or how have I grieved you? Answer me!

℣. I led you out of Egypt as Pharaoh lay sunk in the Red Sea, and you handed me over to the chief priests.

℞. My people...

℣. I opened up the sea before you, and you opened my side with a lance.

℞. My people...

℣. I went before you in a pillar of cloud, and you led me into Pilate's palace.

℞. My people...

℣. I fed you with manna in the desert, and on me you rained blows and lashes.

℞. My people...

℣. I gave you saving water from the rock to drink, and for drink you gave me gall and vinegar.

℞. My people...

℣. I struck down for you the kings of the Canaanites, and you struck my head with a reed.

℞. My people...

V. I put in your hand a royal sceptre, and you put on my head a crown of thorns.

R. My people...

V. I exalted you with great power, and you hung me on the scaffold of the Cross.

R. My people...

*CRUX FIDELIS*



Faithful Cross the saints re-ly on; noble tree be-yond compare!



Ne-ver was there such a sci-on, ne-ver leaf or flower so rare.



Sweet the tim-ber, sweet the ir- on, sweet the burden that they bear.

Sing, my tongue, in exaltation of our banner and device!

Make a solemn proclamation of a triumph and its price:

How the Saviour of creation conquered by his sacrifice!

Faithful Cross the Saints rely on, noble tree beyond compare.

Never was there such a scion, never leaf or flower so rare.

For, when Adam first offended, eating that forbidden fruit,

Not all hopes of glory ended with the serpent at the root:

Broken nature would be mended by a second tree and shoot.

Sweet the timber, sweet the iron, sweet the burden that they bear!

Thus the tempter was outwitted by a wisdom deeper still:

Remedy and ailment fitted, means to cure and means to kill;

That the world might be acquitted, Christ would do his Father's will.

Faithful Cross the Saints rely on, noble tree beyond compare.

Never was there such a scion, never leaf of flower so rare.

So the Father, out of pity for our self-inflicted doom,

Sent him from the heavenly city when the holy time had come:

He the Son and the Almighty, took our flesh in Mary's womb.

Sweet the timber, sweet the iron, sweet the burden that they bear!

Hear a tiny baby crying, Founder of the seas and strands;  
See his virgin Mother tying cloth around his feet and hands;  
Find him in a manger lying, tightly wrapped in swaddling-bands.

Faithful Cross the Saints rely on, noble tree beyond compare.  
Never was there such a scion, never leaf of flower so rare.

So he came, the long-expected, not in glory, not to reign,  
Only born to be rejected, choosing hunger, toil and pain,  
Till the scaffold was erected and the Paschal Lamb was slain.

Sweet the timber, sweet the iron, sweet the burden that they bear!

No disgrace was too abhorrent: nailed and mocked and parched he died,  
Blood and water, double warrant, issue from his wounded side,  
Washing in a mighty torrent earth and stars and ocean tide.

Faithful Cross the Saints rely on, noble tree beyond compare.  
Never was there such a scion, never leaf of flower so rare.

Lofty timber, smooth your roughness, flex your boughs for blossoming;  
Let your fibres lose their toughness, gently let your tendrils cling;  
Lay aside your native gruffness, clasp the body of your King!

Sweet the timber, sweet the iron, sweet the burden that they bear!

Noblest tree of all created, richly jewelled and embossed:  
Post, by Lamb's blood consecrated; spar that saves the tempest-tossed;  
Scaffold-beam which, elevated, carries what the world has cost!

Faithful Cross the Saints rely on, noble tree beyond compare.  
Never was there such a scion, never leaf of flower so rare.

Wisdom, power and adoration to the blessed Trinity  
For redemption and salvation through the Paschal Mystery,  
Now in every generation, and for all eternity. Amen.

Sweet the timber, sweet the iron, sweet the burden that they bear!

OTHER HYMNS

O come and mourn with me a while, see Ma - ry calls us  
to her side; O come and let us mourn with her:  
Je- sus our love, Je- sus our love is cru- ci- fied.

Have we no tears to shed for Him,  
while soldiers scoff and Jews deride?  
Ah! look how patiently He hangs: Jesus, our Love, is crucified!

How fast His hands and feet are nailed;  
His blessèd tongue with thirst is tied;  
His failing eyes are blind with blood: Jesus, our Love, is crucified!

His Mother cannot reach His face;  
she stands in helplessness beside;  
Her heart is martyred with her Son's: Jesus, our Love, is crucified!

Seven times He spoke, seven words of love,  
and all three hours His silence cried  
For mercy on the souls of men: Jesus, our Love, is crucified!

What was Thy crime, my dearest Lord?  
By earth, by heaven, Thou hast been tried,  
And guilty found of too much love: Jesus, our Love, is crucified!

Found guilty of excess of love,  
It was Thine own sweet will that tied  
Thee tighter far than helpless nails: Jesus, our Love, is crucified!

Death came, and Jesus meekly bowed;  
His failing eyes He strove to guide  
With mindful love to Mary's face: Jesus, our Love, is crucified!

O break, O break, hard heart of mine!  
Thy weak self-love and guilty pride  
His Pilate and his Judas were: Jesus, our Love, is crucified!

Come, take thy stand beneath the cross,  
and let the blood from out that side  
Fall gently on thee drop by drop: Jesus, our Love, is crucified.

A broken heart, a fount of tears,  
ask, and they will not be denied;  
A broken heart love's cradle is: Jesus, our Love, is crucified!

O Love of God! O sin of Man!  
In this dread act your strength is tried:  
And victory remains with love, for He, our Love, is crucified!

**W**ERE you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh, sometimes it causes me to tremble, tremble, tremble,  
Were you there when they crucified my Lord?  
Were you there when they nailed him to a tree?  
Were you there when they pierced him in the side?  
Were you there when the sun refused to shine?  
Were you there when they laid him in the tomb?

*Today, from this point, we genuflect when passing the Cross.*

## **THE COMMUNION RITE**

*The Blessed Sacrament is brought from the Altar of Repose. As the tabernacle is opened, we all kneel. When the Blessed Sacrament is placed on the altar, we stand.*

### *THE LORD'S PRAYER*

At the Saviour's command and formed by divine teaching, we dare to say:

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,**

**and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.**

*The Priest alone continues, saying:*

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Saviour, Jesus Christ.

*The people conclude the prayer, acclaiming:*

**For the kingdom, the power and the glory are yours  
now and for ever.**

*All kneel. The priest turns and shows a Host, saying*

Behold the Lamb of God, behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.**

*Communion (under one kind) is distributed at the head of each aisle in a  
single line: please return by the same aisle by which you approached.*

*HYMNS*

**J**ESUS, remember me when you come into your Kingdom.  
**J**esus, remember me when you come into your Kingdom.

**S**OUL of my Saviour, sanctify my breast,  
**S**Body of Christ, be thou my saving guest,  
Blood of my Saviour, bathe me in thy tide,  
Wash me with water flowing from thy side.

Strength and protection may thy passion be,  
O blessed Jesu, hear and answer me;  
Deep in thy wounds, Lord, hide and shelter me,  
So shall I never, never part from thee.

Guard and defend me from the foe malign,  
In death's dread moments make me only thine;  
Call me and bid me come to thee on high  
Where I may praise thee with thy saints for aye.

**G**LORY be to Jesus, who, in bitter pains,  
Poured for me the life blood from his sacred veins.

Grace and life eternal in that blood I find;  
Blest be his compassion, infinitely kind.

Blest through endless ages be the precious stream,  
Which from endless torment doth the world redeem.

Abel's blood for vengeance pleaded to the skies;  
But the blood of Jesus for our pardon cries.

Oft as it is sprinkled on our guilty hearts,  
Satan in confusion terror struck departs.

Oft as earth exalting wafts its praise on high,  
Hell with terror trembles, Heaven is filled with joy.

Lift ye then your voices; swell the mighty flood;  
Louder still and louder praise the precious Blood.

**O**SACRED head, sore wounded, defiled and put to scorn;  
O kingly head surrounded with mocking crown of thorn:  
What sorrow mars thy grandeur? Can death thy bloom deflower?  
O countenance whose splendour the hosts of heaven adore!

Thy beauty, long-desirèd, hath vanished from our sight;  
thy power is all expirèd, and quenched the light of light.  
Ah me! for whom thou diest, hide not so far thy grace:  
show me, O Love most highest, the brightness of thy face.

I pray thee, Jesus, own me, me, Shepherd good, for thine;  
who to thy fold hast won me, and fed with truth divine.  
Me guilty, me refuse not, incline thy face to me,  
this comfort that I lose not, on earth to comfort thee.

In thy most bitter passion my heart to share doth cry,  
with thee for my salvation upon the cross to die.  
Ah, keep my heart thus moved to stand thy cross beneath,  
to mourn thee, well-beloved, yet thank thee for thy death.

My days are few, O fail not, with thine immortal power,  
to hold me that I quail not in death's most fearful hour;  
that I may fight befriended, and see in my last strife  
to me thine arms extended upon the cross of life.

*PRAYER AFTER COMMUNION*

Let us pray.

**A**Lmighty ever-living God, who have restored us to life  
by the blessed Death and Resurrection of your Christ,  
preserve in us the work of your mercy, that, by partaking of  
this mystery, we may have a life unceasingly devoted to you.  
Through Christ our Lord. **Amen.**

*DISMISSAL*

**M**AY abundant blessing, O Lord, we pray, descend upon  
your people, who have honoured the death of your Son  
in the hope of their resurrection: may pardon come, comfort be  
given, holy faith increase, and everlasting redemption be made  
secure. Through Christ our Lord. Amen.

*All, genuflecting to the Cross, depart in silence.*



# STATIONS OF THE CROSS

ST ALPHONSUS LIGOURI

## *PREPARATORY PRAYER*

**M**Y Lord, Jesus Christ, you have made this journey to die for me with unspeakable love; and I have so many times ungratefully abandoned you. But now I love you with all my heart; and, because I love you, I am sincerely sorry for ever having offended you. Pardon me, my God, and permit me to accompany you on this journey. You go to die for love of me; I want, my beloved Redeemer, to die for love of you. My Jesus, in your love I wish to live; in your love I wish to die.

At the cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last.

## *THE FIRST STATION: PILATE CONDEMNNS JESUS TO DIE*

℣. We adore you, O Christ, and we bless you.

℟. **Because by your holy Cross you have redeemed the world.**

Consider how Jesus Christ, after being scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned you to die. I beseech you, by the merits of this sorrowful journey, to assist my soul on its journey to eternity.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword has passed.

*THE SECOND STATION: JESUS ACCEPTS HIS CROSS*

∩. We adore you, O Christ, and we bless you.

**R. Because by your holy Cross you have redeemed the world.**

Consider Jesus as he walked this road with the cross on His shoulders, thinking of us, and offering to his Father in our behalf, the death he was about to suffer.

My most beloved Jesus, I embrace all the sufferings you have destined for me until death. I beg you, by all you suffered in carrying your cross, to help me carry mine with your perfect peace and resignation.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

O, how sad and sore oppressed  
Was that Mother highly blessed  
Of the sole Begotten One

*THE THIRD STATION: JESUS FALLS THE FIRST TIME*

∩. We adore you, O Christ, and we bless you.

**R. Because by your holy Cross you have redeemed the world.**

Consider the first fall of Jesus. Loss of blood from the scourging and crowing with thorns had so weakened him that he could hardly walk; and yet he had to carry that great load upon his shoulders. As the soldiers struck him cruelly, he fell several times under the heavy cross.

My beloved Jesus, it was not the weight of the cross but the weight of my sins which made you suffer so much. By the merits of this first fall, save me from falling into mortal sin.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Christ above in torment hangs  
She beneath beholds the pangs  
Of her dying, glorious Son

*THE FOURTH STATION: JESUS MEETS HIS AFFLICTED MOTHER*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how the Son met his Mother on His way to Calvary. Jesus and Mary gazed at each other and their looks became as so many arrows to wound those hearts which loved each other so tenderly (Kneel)

My most loving Jesus, by the pain you suffered in this meeting grant me the grace of being truly devoted to your most holy Mother. And you, my Queen, who was overwhelmed with sorrow, obtain for me by your prayers a tender and a lasting remembrance of the passion of your divine Son.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Is there one who would not weep,  
'whelmed in miseries so deep  
Christ's dear Mother to behold.

*THE FIFTH STATION: SIMON HELPS JESUS CARRY THE CROSS*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how weak and weary Jesus was. At each step he was at the point of expiring. Fearing that he would die on the way when they wished him to die the infamous death of the cross, they forced Simon of Cyrene to help carry the cross after Our Lord.

My beloved Jesus I will not refuse the cross as Simon did: I accept it and embrace it. I accept in particular the death that is destined for me with all the pains that may accompany it. I unite it to your death and I offer it to you. you have died for love of me; I will die for love of you and to please you. Help me by your grace.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Can the human heart refrain  
From partaking in her pain  
In that Mother's pain untold?

*THE SIXTH STATION: VERONICA CLEANSSES THE LORD'S FACE*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider the compassion of the holy woman, Veronica. Seeing Jesus in such distress, his face bathed in sweat and blood, she presented him with her veil. Jesus wiped his face, and left upon the cloth the image of his sacred countenance.

My beloved Jesus, your face was beautiful before you began this journey; but, now, it no longer appears beautiful and is disfigured with wounds and blood. Alas, my soul also was once beautiful when it received your grace in Baptism; but I have since disfigured it with my sins. you alone, my Redeemer, can restore it to its former beauty. Do this by the merits of your passion.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Bruised, derided, cursed, defiled  
She beheld her tender Child  
All with bloody scourges rent.

*THE SEVENTH STATION: JESUS FALLS THE SECOND TIME*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how the second fall of Jesus under his cross renews the pain in all the wounds of his head and members.

My most gentle Jesus, how many times you have forgiven me; and how many times I have fallen again and begun again to offend you! By the merits of this second fall, give me the grace to persevere in your love until death. Grant, that in all my temptations, I may always have recourse to you.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

For the sins of his own nation  
Saw him hang in desolation  
Till his spirit forth he sent.

*THE EIGHTH STATION: JESUS CONSOLES THE WOMEN OF JERUSALEM*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how the women wept with compassion seeing Jesus so distressed and dripping with blood as he walked along. Jesus said to them, 'Weep not so much for me, but rather for your children.'

My Jesus, laden with sorrows, I weep for the sins which I have committed against you because of the punishment I deserve for them; and, still more, because of the displeasure they have caused you who have loved me with an infinite love. It is your love, more than the fear of hell, which makes me weep for my sins.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

O sweet Mother! Fount of Love,  
Touch my spirit from above  
Make my heart with thine accord.

*THE NINTH STATION: JESUS FALLS THE THIRD TIME*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how Jesus Christ fell for the third time. He was extremely weak and the cruelty of his executioners was excessive; they tried to hasten his steps though he could hardly move.

My outraged Jesus, by the weakness you suffered in going to Calvary, give me enough strength to overcome all human respect and all my evil passions which have led me to despise your friendship.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Make me feel as you have felt  
Make my soul to glow and melt  
With the love of Christ, my Lord.

*THE TENTH STATION: JESUS IS STRIPPED OF HIS GARMENTS*

∇. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how Jesus was violently stripped of His clothes by His executioners. The inner garments adhered to his lacerated flesh and the soldiers tore them off so roughly that the skin came with them. Have pity for your Saviour so cruelly treated.

My innocent Jesus, by the torment you suffered in being stripped of your garments, help me to strip myself of all attachment for the things of earth that I may place all my love in you who are so worthy of my love.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Holy Mother, pierce me through  
In my heart each wound renew  
Of my Saviour crucified.

*THE ELEVENTH STATION: JESUS IS NAILED TO THE CROSS*

∇. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider Jesus, thrown down upon the cross. He stretched out his arms and offered to his eternal Father the sacrifice of his life for our salvation. They nailed his hands and feet, and then, raising the cross, left him to die in anguish.

My despised Jesus, nail my heart to the cross that it may always remain there to love you and never leave you again.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Let me share with you His pain,  
Who for all our sins was slain,  
Who for me in torments died.

*THE TWELFTH STATION: JESUS DIES UPON THE CROSS*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how your Jesus, after three hours of agony on the cross, is finally overwhelmed with suffering and, abandoning himself to the weight of his body, bows his head and dies.

My dying Jesus, I devoutly kiss the cross on which you would die for love of me. I deserve, because of my sins, to die a terrible death; but your death is my hope. By the merits of your death, give me the grace to die embracing your feet and burning with love of you. Into your hands I commend my spirit.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Let me mingle tears with thee  
Mourning him who mourned for me,  
All the days that I may live.

*THE THIRTEENTH STATION: JESUS IS TAKEN DOWN FROM THE CROSS*

℣. We adore you, O Christ, and we bless you.

**℟. Because by your holy Cross you have redeemed the world.**

Consider how, after Our Lord had died, he was taken down from the cross by two of his disciples, Joseph and Nicodemus, and placed in the arms of his afflicted Mother. She received him with unutterable tenderness and pressed him close to her bosom.

O Mother of Sorrows, for the love of your Son, accept me as your servant and pray to Him for me, And you, my Redeemer, since you have died for me, allow me to love you, for I desire only you and nothing more.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

By the cross with thee to stay  
There with thee to weep and pray:  
All I ask of thee to give.

*THE FOURTEENTH STATION: JESUS IS PLACED IN THE SEPULCHRE.*

∇. We adore you, O Christ, and we bless you.

**R. Because by your holy Cross you have redeemed the world.**

Consider how the disciples carried the body of Jesus to its burial, while his holy Mother went with them and arranged it in the sepulchre with her own hands. They then closed the tomb and all came sorrowfully away.

O my buried Jesus, I kiss the stone that closes you in. But you gloriously did rise again on the third day. I beg you by your resurrection that I may be raised gloriously on the last day, to be united with you in heaven, to praise you and love you forever.

**I love you, Jesus, my love above all things; I repent with all my heart of having offended you. Never let me separate myself from you again; grant that I may love you always, and then do with me what you will.**

Virgin of all virgins blest!  
Listen to my fond request:  
Let me share thy grief divine.

Christ, when thou shalt call me hence,  
be thy mother my defence,  
be thy cross my victory.

# HOLY SATURDAY

## TENEBRÆ

*Tenebrae ('darkness') is the Office of Readings together with Lauds celebrated in Holy Week. It is marked by the slow extinguishing of candles (hence darkness) after each psalm.*

### THE OFFICE OF READINGS

*All stand. The sign of the cross is made on the lips at this versicle:*

∩. O Lord, open ✠ our lips.

**R. And we shall praise your name.**

*INVITATORY PSALM*

*PSALM 94*

Christ the Lord suffered for us and was buried. Come, let us adore him.

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

*Reader:*

Come, ring out our joy to the Lord;

hail the God who saves us.

Let us come before him, giving thanks,

with songs let us hail the Lord.

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

A mighty God is the Lord,

a great king above all gods.

In his hand are the depths of the earth;

the heights of the mountains are his.

To him belongs the sea, for he made it

and the dry land shaped by his hands.

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

Come in; let us bow and bend low;  
let us kneel before the God who made us:  
for he is our God and we  
the people who belong to his pasture,  
the flock that is led by his hand.

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

O that today you would listen to his voice!  
'Harden not your hearts as at Meribah,  
as on that day at Massah in the desert  
when your fathers put me to the test;  
when they tried me, though they saw my work.

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

For forty years I was wearied of these people  
and I said: "Their hearts are astray,  
these people do not know my ways."  
Then I took an oath in my anger:  
"Never shall they enter my rest."

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

Glory be to the Father and to the Son and to the Holy Spirit,  
as it was in the beginning, is now, and ever shall be,  
world without end. Amen.

**Christ the Lord suffered for us and was buried. Come, let us adore him.**

*OFFICE HYMN*

**S**ING, my tongue, the glorious battle,  
Sing the last, the dread affray;  
o'er the cross, the victor's trophy,  
sound the high triumphal lay,  
how, the pains of death enduring,  
earth's Redeemer won the day.

Now the thirty years are ended  
which on earth he willed to see.  
Willingly he meets his passion,

born to set his people free:  
on the cross the Lamb is lifted,  
there the sacrifice to be.

There the nails and spear he suffers,  
vinegar and gall and reed.  
From his sacred body piercèd  
blood and water both proceed:  
precious flood, which all creation  
from the stain of sin hath freed.

Faithful Cross, above all other,  
one and only noble Tree.  
none in foliage, none in blossom,  
none in fruit thy peer may be.  
Sweet the wood and sweet the iron,  
and thy load, most sweet is he.

Praise and honour to the Father,  
praise and honour to the Son,  
praise and honour to the Spirit,  
ever Three and ever One:  
One in might and One in glory,  
while eternal ages run.

*PSALMODY*

*Psalm 4*

*Antiphon:* Now I will lie down in peace and sleep comes at once.

When I call, answer me, O God of justice;  
from anguish you released me, have mercy and hear me!

O men, how long will your hearts be closed,  
will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves;  
the Lord hears me whenever I call him.

Fear him; do not sin: ponder on your bed and be still  
Make justice your sacrifice, and trust in the Lord.

'What can bring us happiness?' many say.  
Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy  
than they have from abundance of corn and new wine.

I will lie down in peace and sleep comes at once  
for you alone, Lord, make me dwell in safety.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* Now I will lie down in peace and sleep comes at once.

*Pause: a candle is extinguished.*

*Psalm 15*

*Ant:* My body shall rest in hope.

Preserve me, God, I take refuge in you.  
I say to the Lord: 'You are my God.  
My happiness lies in you alone.'

He has put into my heart a marvellous love  
for the faithful ones who dwell in his land.  
Those who choose other gods increase their sorrows.  
Never will I offer their offerings of blood.  
Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup;  
it is you yourself who are my prize.  
The lot marked out for me is my delight:  
welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel,  
who even at night directs my heart.  
I keep the Lord ever in my sight:  
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;  
even my body shall rest in safety.  
For you will not leave my soul among the dead,  
nor let your beloved know decay.

You will show me the path of life,  
the fullness of joy in your presence,  
at your right hand happiness for ever.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* My body shall rest in hope.

*Pause: another candle is extinguished.*

*Psalm 23*

*Ant:* Grow higher, eternal doors: let the King of glory enter.

The Lord's is the earth and its fullness,  
the world and all its peoples.  
It is he who set it on the seas;  
on the waters he made it firm.

Who shall climb the mountain of the Lord?  
Who shall stand in his holy place?  
The man with clean hands and pure heart,  
who desires not worthless things,  
who has not sworn so as to deceive his neighbour.

He shall receive blessings from the Lord  
and reward from the God who saves him.  
Such are the men who seek him,  
seek the face of the God of Jacob.

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!

Who is the king of glory?  
The Lord, the mighty, the valiant,  
the Lord, the valiant in war.

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!

Who is he, the king of glory?  
He, the Lord of armies,  
he is the king of glory.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* Grow higher, eternal doors: let the King of glory enter.

*Pause: another candle is extinguished.*

∩. Uphold my cause and defend me.  
**R. By your promise, give me life.**

*FIRST READING*

A reading from the letter to the Hebrews.

4:1-13

*We must do everything we can to reach God's place of rest.*

**B**E careful: the promise of reaching the place of rest he had for them still holds good, and none of you must think that he has come too late for it. We received the Good News exactly as they did; but hearing the message did them no good because they did not share the faith of those who listened. We, however, who have faith, shall reach a place of rest, as in the text: And so, in anger, I swore that not one would reach the place of rest I had for them. God's work was undoubtedly all finished at the beginning of the world; as one text says, referring to the seventh day: After all his work God rested on the seventh day. The text we are considering says: They shall not reach the place of rest I had for them. It is established, then, that there would be some people who would reach it, and since those who first heard the Good News failed to reach it through their disobedience, God fixed another day when, much later, he said 'today' through David in the text

already quoted: If only you would listen to him today; do not harden your hearts. If Joshua had led them into this place of rest, God would not later on have spoken so much of another day. There must still be, therefore, a place of rest reserved for God's people, the seventh-day rest, since to reach the place of rest is to rest after your work, as God did after his. We must therefore do everything we can to reach this place of rest, or some of you might copy this example of disobedience and be lost.

The word of God is something alive and active: it cuts like any double-edged sword but more finely: it can slip through the place where the soul is divided from the spirit, or joints from the marrow; it can judge the secret emotions and thoughts. No created thing can hide from him; everything is uncovered and open to the eyes of the one to whom we must give account of ourselves.

#### *RESPONSORY*

They buried the Lord, made the tomb secure and rolled a stone across the entrance, **and they placed soldiers there to guard the body.**

The chief priests went to Pilate and asked for a guard, **and they placed soldiers there to guard the body.**

#### *SECOND READING*

From an ancient homily for Holy Saturday.

#### *The Lord's descent into hell.*

**S**OMETHING strange is happening – there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be

enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated. For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

#### *RESPONSORY*

Our shepherd, the source of living water, has departed. At his passing the sun was darkened, for he who held the first man captive is now taken captive himself. **Today the Saviour has shattered the bars and burst the gates of death.**

He has torn down the barricades of hell and overthrown the power of Satan. **Today the Saviour has shattered the bars and burst the gates of death.**

Let us pray.

**A**LMIGHTY, ever-living God, whose Only-Begotten Son descended to the realm of the dead, and rose from there to glory, grant that your faithful people, who were buried with him in baptism, may, by his resurrection, obtain eternal life. Who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

*The Office of Lauds follows immediately.*

## THE OFFICE OF LAUDS

∇. O God, come ✠ to our aid.

**R. O Lord, make haste to help us. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.**

### *HYMN*

**O** loving wisdom of our God!  
When all was sin and shame,  
a second Adam to the fight  
and to the rescue came.

O generous love! that he who smote  
in man for man the foe,  
the double agony in man  
for man should undergo.

And in the garden secretly,  
and on the cross on high,  
should teach his brethren, and inspire  
to suffer and to die.

Praise to the Holiest in the height,  
and in the depth be praise;  
in all his words most wonderful,  
most sure in all his ways!

*Psalm 63*

*Ant:* They will mourn for him as for an only son, since it is the innocent one of the Lord who has been slain.

Hear my voice, O God, as I complain,  
guard my life from dread of the foe.  
Hide me from the band of the wicked,  
from the throng of those who do evil.

They sharpen their tongues like swords;  
they aim bitter words like arrows  
to shoot at the innocent from ambush,  
shooting suddenly and recklessly.

They scheme their evil course;  
they conspire to lay secret snares.  
They say: 'Who will see us?  
Who can search out our crimes?'

He will search who searches the mind  
and knows the depths of the heart.  
God has shot them with his arrow  
and dealt them sudden wounds.

Their own tongue has brought them to ruin  
and all who see them mock.  
Then will all men fear;  
they will tell what God has done.

They will understand God's deeds.  
The just will rejoice in the Lord  
and fly to him for refuge.  
All the upright hearts will glory.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* They will mourn for him as for an only son, since it is the innocent one of the Lord who has been slain.

*Pause: another candle is extinguished.*

*Isaiah 38*

*Ant:* Save my soul from the gates of hell, Lord.

I said, In the noontide of my days I must depart;  
I am consigned to the gates of Sheol  
for the rest of my years.

I said, I shall not see the Lord  
in the land of the living;  
I shall look upon man no more  
among the inhabitants of the world.

My dwelling is plucked up and removed from me  
like a shepherd's tent;  
like a weaver I have rolled up my life;  
he cuts me off from the loom.

From day to night you bring me to an end;  
I cry for help until morning;  
like a lion he breaks all my bones;  
from day to night you bring me to an end.

Like a swallow or a crane I clamour,  
I moan like a dove.  
My eyes are weary with looking upward.  
O Lord, I am oppressed; be my security.

Lo, it was for my welfare  
that I had great bitterness;  
but you have held back my life  
from the pit of destruction,  
for you have cast all my sins  
behind your back.

For Sheol cannot thank you,  
death cannot praise you;  
those who go down to the pit  
cannot hope for your faithfulness.

The living, the living, he thanks you,  
as I do this day;  
the father makes known to the children your faithfulness.  
The Lord will save me,  
and we will sing to stringed instruments  
all the days of our life,  
at the house of the Lord.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* Save my soul from the gates of hell, Lord.

*Pause: another candle is extinguished.*

*Psalm 150*

*Ant:* I was dead and now I am to live for ever and ever, and I hold the keys  
of death and of hell.

Praise God in his holy place,  
praise him in his mighty heavens.  
Praise him for his powerful deeds,  
praise his surpassing greatness.

O praise him with sound of trumpet,  
praise him with lute and harp.  
Praise him with timbrel and dance,  
praise him with strings and pipes.

O praise him with resounding cymbals,  
praise him with clashing of cymbals.  
Let everything that lives and that breathes  
give praise to the Lord.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* I was dead and now I am to live for ever and ever, and I hold the keys  
of death and of hell.

*Pause: another candle is extinguished, leaving only one alight.*

SHORT READING

Hosea 5:15–6:2

THE Lord says this: They will search for me in their misery. ‘Come, let us return to the Lord. He has torn us to pieces, but he will heal us; he has struck us down, but he will bandage our wounds; after a day or two he will bring us back to life, on the third day he will raise us and we shall live in his presence.’

SHORT RESPONSORY

When I sing to you my lips shall rejoice.

– **When I sing to you my lips shall rejoice.**

My tongue shall tell the tale of your justice.

– **When I sing to you my lips shall rejoice.**

Glory be to the Father and to the Son and to the Holy Spirit.

– **When I sing to you my lips shall rejoice.**

*All stand. During this canticle the altar candles are extinguished and the remaining lit candle is removed and hidden behind the altar, symbolising the descent of the Light of the World into the tomb and the underworld.*

GOSPEL CANTICLE

*Ant:* Save us, Saviour of the world. By your cross and the shedding of your blood you have redeemed us. Come to help us, Lord, our God.

**B**LESSED ✠ be the Lord, the God of Israel!  
He has visited his people and redeemed them.

He has raised up for us a mighty saviour  
in the house of David his servant,  
as he promised by the lips of holy men,  
those who were his prophets from of old.

A saviour who would free us from our foes,  
from the hands of all who hate us.  
So his love for our fathers is fulfilled  
and his holy covenant remembered.

He swore to Abraham our father to grant us,  
that free from fear, and saved from the hands of our foes,  
we might serve him in holiness and justice  
all the days of our life in his presence.

As for you, little child,  
you shall be called a prophet of God, the Most High.  
You shall go ahead of the Lord  
to prepare his ways before him,

To make known to his people their salvation  
through forgiveness of all their sins,  
the loving-kindness of the heart of our God  
who visits us like the dawn from on high.

He will give light to those in darkness,  
those who dwell in the shadow of death,  
and guide us into the way of peace.

Glory be to the Father and to the Son and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant.* Save us, Saviour of the world. By your cross and the shedding of your blood you have redeemed us. Come to help us, Lord, our God.

*At this point, all should strike these books repeatedly against the bench in front. This is to indicate the chaos which results at the death of Christ. The hidden candle is now brought out and placed on the altar, the promise of the Resurrection. The noise ceases at this point.*

*INTERCESSIONS*

Let us pray to our Redeemer, who suffered for us, was buried, and rose from the dead. – **Lord, have mercy on us.**

Christ, our Lord, you saw your mother standing by the cross; may we share your saving passion in our time of suffering. – **Lord, have mercy on us.**

Christ, our Saviour, you died like a grain of wheat falling into the ground; gather us to yourself in the harvest of redemption. – **Lord, have mercy on us.**

Christ, our shepherd, lying in the tomb you were hidden from men; teach us to love our real life, which is hidden with you in God. – **Lord, have mercy on us.**

Christ, the new Adam, you went down into the world of the dead to free the just; may those who are dead in sin hear your voice and live. – **Lord, have mercy on us.**

Son of the living God, we were buried with you in baptism; let us rise with you, alive to God for ever. – **Lord, have mercy on us.**

**O**UR Father, who art in heaven,  
hallowed be thy name.

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us,  
and lead us not into temptation,  
but deliver us from evil.

**A**Lmighty, ever-living God, whose Only-Begotten Son descended to the realm of the dead, and rose from there to glory, grant that your faithful people, who were buried with him in baptism, may, by his resurrection, obtain eternal life. Who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

May the Lord bless ✠ us, protect us from all evil, and bring us to everlasting life. **Amen.**

℣. Let us bless the Lord.

℟. **Thanks be to God.**



# THE BLESSING OF EASTER FOOD

## ŚWIĘCONKA

*It is an ancient Slavic custom still practised among Poles and Slovaks to bring a basket of food to the church to be blessed on Holy Saturday. Baskets are prepared and brought to the church containing butter (often formed into a lamb or cross), bread (often baked with the symbol of a cross or a fish), horseradish for the passion of Christ, eggs, sausage, ham, smoked bacon, salt and cheese. Most of these foods were traditionally not eaten during Lent. In the basket should also be a candle, and everything covered over with a linen cloth. The basket can be decorated with ribbons and greenery.*

Let us ask Christ the Lord, who is always present among those who love him, to bless these foods for the Easter table.

*Prośmy Chrystusa Pana, zawsze obecnego wśród tych, którzy Go miłują, aby pobłogosławił te pokarmy na stół wielkanocny.*

*Everyone prays for a moment in silence.*

*Wszyscy modlą się przez chwilę w ciszy.*

**L**ORD Jesus Christ, who the day before your Passion and Death, commanded the disciples to prepare the Passover supper, and who on the day of the Resurrection accepted the invitation of two disciples and sat down with them at table; and who in the late evening came to the Apostles to eat with them; we pray, may we in faith experience your presence among us during our festive meal on the day of your victory, so that we may rejoice in your life and resurrection.

*Panie Jezu Chryste, Ty w dzień przed męką i śmiercią kazałeś uczniom przygotować paschalną wieczerzę, w dzień Zmartwychwstania przyjąłeś zaproszenie dwóch uczniów i zasiadłeś z nimi do stołu, a późnym wieczorem przyszedłeś do Apostołów, aby spożyć wraz z nimi posiłek; prosimy Cię, daj nam z wiarą przeżywać Twoją obecność między nami podczas świątecznego posiłku w dzień Twojego zwycięstwa, abyśmy mogli się radować z udziału w Twoim życiu i zmartwychwstaniu.*

**L**IVING Bread, who descended from heaven and who as Holy Communion give life to the world, bless ✠ this bread and all Easter bread for a remembrance of that bread with which you fed the people who followed you in the wilderness, and which after your resurrection you prepared by the lakeside for your disciples.

*Chlebie żywy, który zstąpiłeś z nieba i w Komunii świętej dajesz życie światu, pobłogosław ten chleb i wszelkie świąteczne pieczywo na pamiątkę chleba, którym nakarmiłeś lud słuchający Ciebie wytrwale na pustkowiu, i który po swym zmartwychwstaniu przygotowałeś nad jeziorem dla swoich uczniów.*

**L**AMB of God, who conquered evil and cleansed the world of sins, bless this ✠ meat, ham, and all the food which we will eat as a remembrance of the Paschal Lamb and of the festive dishes which you ate with the Apostles at the Last Supper.

*Baranku Boży, który zwyciężyłeś zło i obmyłeś świat z grzechów, pobłogosław to mięso, wędliny i wszelkie pokarmy, które będziemy jedli na pamiątkę Baranka paschalnego i świątecznych potraw, które Ty spożyłeś z Apostołami na Ostatniej Wieczerzy.*

Bless also ✠ our salt to protect us from corruption.

*Pobłogosław także naszą sól, aby chroniła nas od zepsucia.*

**C**HRI<sup>S</sup>T, our life and our resurrection, bless ✠ these eggs, a sign of new life, so that we may share together in our families, together with relatives and guests, the joy that you are with us. May we all come to your eternal banquet where you live and reign for ever and ever. **Amen.**

*Chryste, życie i zmartwychwstanie nasze, pobłogosław te jajka, znak nowego życia, abyśmy dzieląc się nimi w gronie rodziny, bliskich i gości, mogli się także dzielić wzajemnie radością z tego, że jesteś z nami. Daj nam wszystkim dojść do wiecznej uczy Twojej tam, gdzie Ty żyjesz i królujesz na wieki wieków. Amen.*

*The baskets are now sprinkled with holy water.  
Następuje poświęcenie pokarmów wodą święconą.*

# THE SOLEMN VIGIL OF EASTER

## AT THE FIRE

In the name of the Father, and of the ✠ Son, and of the Holy Spirit. Amen.

℣. The Lord be with you.

℟. **And with your spirit.**

**D**EAR brothers and sisters, on this most sacred night, in which our Lord Jesus Christ passed over from death to life, the Church calls upon her sons and daughters, scattered throughout the world, to come together to watch and pray. If we keep the memorial of the Lord's paschal solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God.

*Then the Priest blesses the fire:*

Let us pray.

**O** GOD, who through your Son bestowed upon the faithful the fire of your glory, sanctify ✠ this new fire, we pray, and grant that, by these paschal celebrations, we may be so inflamed with heavenly desires, that with minds made pure we may attain festivities of unending splendour. Through Christ our Lord. ℟. **Amen.**

*The Paschal Candle is now blessed.*

**C**HRIST yesterday and today; the Beginning and the End; the Alpha; and the Omega. All time belongs to him; and all the ages. To him be glory and power through every age and for ever. Amen.

*Now the Paschal Candle is lit, the priest saying as he does so:*

May the light of Christ rising in glory dispel the darkness of our hearts and minds.

*The Candle is now carried to the door of the church. The priest sings:*  
Lumen Christi! (The light of Christ)

*and all respond:*

**Deo gratias!** (Thanks be to God!)

*The servers' candles are lit, and the Paschal Candle is carried into the church. All follow. Lumen Christi is sung again, and the people's candles are lit. Finally, when all are in their places, Lumen Christi is sung a third time.*

*The Paschal Candle is enthroned on the sanctuary and incensed. Then the priest sings the great Easter proclamation known as the Exsultet:*

**E**XULT, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!  
Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice, arrayed with the lightning of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples.

Therefore, dearest friends, standing in the awesome glory of this holy light, invoke with me, I ask you, the mercy of God almighty, that he, who has been pleased to number me, though unworthy, among the Levites, may pour into me his light unshadowed, that I may sing this candle's perfect praises.

℣. The Lord be with you.

℟. **And with your spirit.**

℣. Lift up your hearts.

℟. **We lift them up to the Lord.**

℣. Let us give thanks to the Lord our God.

℟. **It is right and just.**

**I**T is truly right and just, with ardent love of mind and heart and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten. Who for our sake paid Adam's debt to the eternal Father, and, pouring out his own dear Blood, wiped clean the record of our ancient sinfulness.

These, then, are the feasts of Passover, in which is slain the Lamb, the one true Lamb, whose Blood anoints the doorposts of believers.

This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea.

This is the night that with a pillar of fire banished the darkness of sin.

This is the night that even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, leading them to grace and joining them to his holy ones.

This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld.

Our birth would have been no gain, had we not been redeemed. O wonder of your humble care for us! O love, O charity beyond all telling, to ransom a slave you gave away your Son!

O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer!

O truly blessed night, worthy alone to know the time and hour when Christ rose from the underworld!

This is the night of which it is written: The night shall be as bright as day, dazzling is the night for me, and full of gladness.

The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty.

On this, your night of grace, O holy Father, accept this candle, a solemn offering, the work of bees and of your servants' hands, an evening sacrifice of praise, this gift from your most holy Church.

But now we know the praises of this pillar, which glowing fire ignites for God's honour, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious.

O truly blessed night, when things of heaven are wed to those of earth, and divine to the human.

Therefore, O Lord, we pray you that this candle, hallowed to the honour of your name, may persevere undimmed, to overcome the darkness of this night. Receive it as a pleasing fragrance, and let it mingle with the lights of heaven. May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever.

**R. Amen.**

## LITURGY OF THE WORD

*Please sit, keeping candles alight.*

**D**EAR brethren (brothers and sisters), now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.

*We now listen to the Word of God from the Old Testament, reading it, literally, in the Light of the Risen Christ which we hold in our hands, and seeing its meaning afresh: changed and fulfilled in Him.*

### FIRST READING

A reading from the book of Genesis.

1:1—2:2

**I**N the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water.

God said, 'Let there be light,' and there was light. God saw that light was good, and God divided light from darkness. God called light 'day,' and darkness he called 'night.' Evening came and morning came: the first day.

God said, 'Let there be a vault in the waters to divide the waters in two.' And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven.' Evening came and morning came: the second day.

God said, 'Let the waters under heaven come together into a single mass, and let dry land appear.' And so it was. God called the dry land 'earth' and the mass of waters 'seas,' and God saw that it was good.

God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.' And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came: the third day.

God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.' And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the

earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.' And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying, 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.' Evening came and morning came: the fifth day.

God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.' And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.'

God created man in the image of himself, in the image of God he created him, male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.' God said, 'See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

∇. The Word of the Lord.

**R. Thanks be to God.**

**Responsory**

*Psalm 103:1-2,5-6,10,12-14,24,35*

**R. Send forth your spirit, O Lord, and renew the face of the earth.**

Bless the Lord, my soul!  
Lord God, how great you are,  
clothed in majesty and glory,  
wrapped in light as in a robe!

You founded the earth on its base,  
to stand firm from age to age.  
You wrapped it with the ocean like a cloak:  
the waters stood higher than the mountains.

You make springs gush forth in the valleys;  
they flow in between the hills.  
On their banks dwell the birds of heaven;  
from the branches they sing their song.

From your dwelling you water the hills;  
earth drinks its fill of your gift.  
You make the grass grow for the cattle  
and the plants to serve man's needs.

How many are your works, O Lord!  
In wisdom you have made them all.  
The earth is full of your riches.  
Bless the Lord, my soul!

*COLLECT*

*All stand*

Let us pray.

**A**Lmighty ever-living God, who are wonderful in the ordering of all your works, may those you have redeemed understand that there exists nothing more marvellous than the world's creation in the beginning except that, at the end of the ages, Christ our Passover has been sacrificed. Who lives and reigns for ever and ever. **Amen.**

*SECOND READING*

*All sit*

A reading from the book of Exodus.

14:15—15.1

**T**HE Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

Then the angel of God, who marched at the front of the army of Israel, changed station and moved to their rear. The pillar of cloud changed station from the front to the rear of them, and remained there. It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer the whole night long.

Moses stretched out his hand over the sea. The Lord drove back the sea with a strong easterly wind all night, and he made dry land of the sea. The waters parted and the sons of Israel went on dry ground right into the sea, walls of water to right and to left of them. The Egyptians gave chase: after them they went, right into the sea, all Pharaoh's horses, his chariots, and his horsemen.

In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and of cloud, and threw the army into confusion. He so clogged their chariot wheels that they could scarcely make headway. 'Let us flee from the Israelites,' the Egyptians cried. 'The Lord is fighting for them against the Egyptians!'

'Stretch out your hand over the sea,' the Lord said to Moses, 'that the waters may flow back on the Egyptians and their chariots and their horsemen.'

Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it, and the Lord overthrew the Egyptians in the very middle of the sea. The returning waters overwhelmed the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them.

That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant.

It was then that Moses and the sons of Israel sang this song in honour of the Lord:

*RESPONSORY*

*Exodus 15*

**R. I will sing to the Lord; glorious his triumph!**

I will sing to the Lord, glorious his triumph!  
Horse and rider he has thrown into the sea!  
The Lord is my strength, my song, my salvation.  
This is my God and I extol him,  
my father's God and I give him praise.

The Lord is a warrior! 'The Lord' is his name.  
The chariots of Pharaoh he hurled into the sea,  
the flower of his army is drowned in the sea.  
The deeps hide them; they sank like a stone.

Your right hand, Lord, glorious in its power,  
your right hand, Lord, has shattered the enemy.  
In the greatness of your glory you crushed the foe.

You will lead your people and plant them on your mountain,  
the place, O Lord, where you have made your home,  
the sanctuary, Lord, which your hands have made.  
The Lord will reign for ever and ever.

*COLLECT*

*All stand*

Let us pray.

**O** God, who by the light of the New Testament have unlocked the meaning of wonders worked in former times, so that the Red Sea prefigures the sacred font and the nation delivered from slavery foreshadows the Christian people, grant, we pray, that all nations, obtaining the privilege of Israel by merit of faith, may be reborn by partaking of your Spirit. Through Christ our Lord. **Amen.**

*THIRD READING*

*All sit*

A reading from the prophet Isaiah.

55:1-11

**T**HUS says the Lord: Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good things to eat and rich food to enjoy.

Pay attention, come to me; listen, and your soul will live. With you I will make an everlasting covenant out of the favours promised to David. See, I have made of you a witness to the peoples, a leader and a master of the nations. See, you will summon a nation you never knew, those unknown will come hurrying to you, for the sake of the Lord your God, of the Holy One of Israel who will glorify you.

Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him

turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways – it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts.

Yes, as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.

∇. The word of the Lord.

**R. Thanks be to God.**

*RESPONSORY*

*Isaiah 12*

**R. With joy you will draw water from the wells of salvation.**

Truly, God is my salvation,  
I trust, I shall not fear.  
For the Lord is my strength, my song,  
he became my saviour.  
With joy you will draw water  
from the wells of salvation.

Give thanks to the Lord, give praise to his name!  
Make his mighty deeds known to the peoples!  
Declare the greatness of his name.

Sing a psalm to the Lord  
for he has done glorious deeds;  
make them known to all the earth!  
People of Zion, sing and shout for joy,  
for great in your midst is the Holy One of Israel.

*COLLECT*

*All stand*

Let us pray.

**A**Lmighty ever-living God, sole hope of the world, who by the preaching of your Prophets unveiled the mysteries of this present age, graciously increase the longing of your people, for only at the prompting of your grace do the faithful progress in any kind of virtue. Through Christ our Lord. **Amen.**

A reading from the prophet Ezekiel.

36:16-17,18-28

**T**HE word of the Lord was addressed to me as follows: ‘Son of man, the members of the House of Israel used to live in their own land, but they defiled it by their conduct and actions. I then discharged my fury at them because of the blood they shed in their land and the idols with which they defiled it. I scattered them among the nations and dispersed them in foreign countries. I sentenced them as their conduct and actions deserved. And now they have profaned my holy name among the nations where they have gone, so that people say of them, “These are the people of the Lord; they have been exiled from his land.”

‘But I have been concerned about my holy name, which the House of Israel has profaned among the nations where they have gone.

‘And so, say to the House of Israel, “The Lord says this: I am not doing this for your sake, House of Israel, but for the sake of my holy name, which you have profaned among the nations where you have gone. I mean to display the holiness of my great name, which has been profaned among the nations, which you have profaned among them. And the nations will learn that I am the Lord – it is the Lord who speaks – when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land.

“I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God.”

℣. The word of the Lord.

**℟. Thanks be to God.**

RESPONSORY

*Psalm 41:2-3,5,42:3-4*

**℟. Like the deer that yearns for running streams, so my soul is yearning for you, my God.**

My soul is thirsting for God,  
the God of my life;  
when can I enter and see  
the face of God?

These things will I remember as I pour out my soul:  
how I would lead the rejoicing crowd  
into the house of God,  
amid cries of gladness and thanksgiving,  
the throng wild with joy.

O send forth your light and your truth;  
let these be my guide.  
Let them bring me to your holy mountain,  
to the place where you dwell.

And I will come to the altar of God,  
the God of my joy.  
My redeemer, I will thank you on the harp,  
O God, my God.

*COLLECT*

*All stand*

Let us pray.

**O** GOD of unchanging power and eternal light, look with favour on the wondrous mystery of the whole Church and serenely accomplish the work of human salvation, which you planned from all eternity; may the whole world know and see that what was cast down is raised up, what had become old is made new, and all things are restored to integrity through Christ, just as by him they came into being. Who lives and reigns for ever and ever. **R. Amen.**

*All remain standing. The priest sings*  
Gloria in excelsis Deo!

*We extinguish our candles; the lights in the church are switched on and bells are rung as we sing the Gloria. This marks the transition from the Old Testament to the New Testament.*

**G**LORY TO GOD in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

**For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.**

*COLLECT*

Let us pray.

**O** GOD, who make this most sacred night radiant with the glory of the Lord's Resurrection, stir up in your Church a spirit of adoption, so that, renewed in body and mind, we may render you undivided service. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

*EPISTLE*

*All sit*

A reading from the letter of St Paul to the Romans.

6:3-11

**W**HEN we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a Christian dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

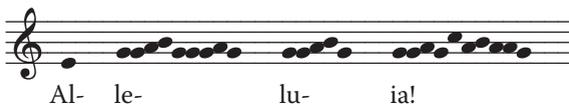
∩. The word of the Lord.

**R. Thanks be to God.**

*THE GREAT ALLELUIA*

*All stand*

*The priest intones Alleluia three times, and all repeat it back.*



*Psalm 117*

**Alleluia, alleluia, alleluia!**

Give thanks to the Lord for he is good,  
for his love has no end.  
Let the sons of Israel say:  
'His love has no end.'

The Lord's right hand has triumphed;  
his right hand raised me up.  
I shall not die, I shall live  
and recount his deeds.

The stone which the builders rejected  
has become the corner stone.  
This is the work of the Lord,  
a marvel in our eyes.

*THE GOSPEL*

℣. The Lord be with you.

℟. **And with your Spirit.**

℣. A reading from the holy Gospel according to N.

℟. **Glory to you, O Lord.**

*IN YEAR A*

*Matthew 28:1-10*

**A**FTER the sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, "There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, "He has risen from the dead and now he is going before you to Galilee; it is there you will see him". Now I have told you.' Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples. And there, coming to meet them, was Jesus. 'Greetings' he said. And the women came up to him and, falling down

before him, clasped his feet. Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; they will see me there.'

℣. The Gospel of the Lord

**℟. Praise to you, Lord Jesus Christ.**

*IN YEAR B*

*Mark 16:1-7*

**W**HEN the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone – which was very big – had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right-hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you."

℣. The Gospel of the Lord

**℟. Praise to you, Lord Jesus Christ.**

*IN YEAR C*

*Luke 24:1-12*

**O**N the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

## THE LITURGY OF BAPTISM

*The Paschal Candle is now carried in procession to the font along with servers, and if there is to be a baptism, all catechumens and godparents.*

*As the procession goes, the Litany of Saints is sung.  
All turn to face the font.*

### LITANY OF SAINTS

Lord, have mercy. – **Lord, have mercy.**  
Christ, have mercy. – **Christ, have mercy.**  
Lord, have mercy. – **Lord, have mercy.**  
Holy Mary, Mother of God, – **pray for us.**  
Saint Michael, – **pray for us.**  
Holy angels of God,  
Saint John the Baptist,  
Saint Joseph,  
Saint Peter and Saint Paul,  
Saint Andrew,  
Saint John,  
Saint Mary Magdalene,  
Saint Stephen,  
Saint Ignatius of Antioch,  
Saint Lawrence,  
Saint Perpetua and Saint Felicity,  
Saint Agnes,  
Saint Gregory,  
Saint Augustine,  
Saint Athanasius,  
Saint Basil,  
Saint Martin,  
Saint Benedict,  
Saint Francis and Saint Dominic,  
Saint Francis Xavier,  
Saint John Vianney,  
Saint Catherine of Siena,  
Saint Teresa of Jesus,  
*[Other saints may be added]*  
All holy men and women, Saints of God

Lord, be merciful: – **Lord, deliver us, we pray.**  
From all evil, – **Lord, deliver us, we pray.**  
From every sin,  
From everlasting death,  
By your Incarnation,  
By your Death and Resurrection,  
By the outpouring of the Holy Spirit,

Be merciful to us sinners: – **Lord we ask you, hear our prayer.**

*If there are to be baptisms:* Give new life to these chosen ones by the grace of baptism:  
– **Lord we ask you, hear our prayer.**

*If there are not to be baptisms:* Make this font holy by your grace for the new birth of  
your children: – **Lord we ask you, hear our prayer.**

Jesus, Son of the living God, – **Lord we ask you, hear our prayer.**

Christ, hear us. – **Christ, hear us.**

Christ, graciously hear us. – **Christ, graciously hear us.**

#### *THE BLESSING OF BAPTISMAL WATER*

**O** GOD, who by invisible power accomplish a wondrous effect through sacramental signs and who in many ways have prepared water, your creation, to show forth the grace of Baptism;

O God, whose Spirit in the first moments of the world's creation hovered over the waters, so that the very substance of water would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood foreshadowed regeneration, so that from the mystery of one and the same element of water would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham to pass dry-shod through the Red Sea, so that the chosen people, set free from slavery to Pharaoh, would prefigure the people of the baptized;

O God, whose Son, baptized by John in the waters of the Jordan, was anointed with the Holy Spirit, and, as he hung upon the Cross, gave forth water from his side along with blood, and after his Resurrection, commanded his disciples: "Go forth, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,"

Look now, we pray, upon the face of your Church and graciously unseal for her the fountain of Baptism. May this water receive by the Holy Spirit the grace of your Only Begotten Son, so that human nature, created in your image and washed clean through the Sacrament of Baptism from all the squalor of the life of old, may be found worthy to rise to the life of newborn children through water and the Holy Spirit.

*The priest lowers the paschal candle into the water three times as he continues:*

May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font,

*Holding the candle in the water, he continues:*

so that all who have been buried with Christ by Baptism into death may rise again to life with him. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **R. Amen.**

*If there are not to be baptisms, please turn now to p.93*

#### *PROFESSION OF FAITH*

*The Godparent leads the catechumen to the font.*

*Godparent:* Father, I present to you and to the holy Church of God N. who desires to receive the sacrament of holy baptism.

*Celebrant:* Do you reject Satan?

*Catechumen:* **I do.**

*Celebrant:* And all his works?

*Catechumen:* **I do.**

*Celebrant:* And all his empty promises?

*Catechumen:* **I do.**

#### *ANOINTING WITH THE OIL OF CATECHUMENS*

*The celebrant says:*

We anoint you with the oil of salvation in the name of Christ our Saviour. May he strengthen you with his power, who lives and reigns for ever and ever.

*Catechumen:* **Amen.**

*The celebrant anoints the catechumen on both hands and on the breast.*

BAPTISM

*Celebrant:* N, do you believe in God, the Father almighty, creator of heaven and earth?

*Catechumen:* **I do.**

*Celebrant:* Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

*Catechumen:* **I do.**

*Celebrant:* Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

*Catechumen:* **I do.**

*The catechumens go to the font with their godparents who lay the right hand on the catechumen's shoulder.*

*Celebrant:*

N., I BAPTISE YOU IN THE NAME OF THE FATHER,  
AND OF THE SON,  
AND OF THE HOLY SPIRIT.

CLOTHING WITH THE BAPTISMAL GARMENT

*The celebrant says the following formulary, and at the words 'Receive this baptismal garment' the godparent places the garment on the newly baptised.*

**N**. you have become a new creation and have clothed yourselves in Christ. Receive this baptismal garment and bring it unstained to the judgment seat of our Lord Jesus Christ, so that you may have everlasting life.

*Newly baptised:* **Amen.**

PRESENTATION WITH A LIGHTED CANDLE

*The celebrant takes the Easter candle in his hands saying:*

Godparents, please come forward to give to the newly baptised the light of Christ.

*The godparent goes to the celebrant, lights a candle from the Easter candle, then presents it to their godchild:*

*Then the celebrant says to the newly baptised:*

**Y**OU have been enlightened by Christ. Walk always as a child of the light and keep the flame of faith alive in your heart. When the Lord comes, may you go out to meet him with all the saints in the heavenly kingdom.  
*Newly baptised: Amen.*

*RENEWAL OF BAPTISMAL PROMISES FOR ALL PRESENT*

*The celebrant addresses the community, in order to invite those present to the renewal of their baptismal promises. All stand and hold lighted candles. The celebrant may use the following or similar words.*

**D**EAR brothers and sisters, through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Do you renounce Satan?

*All: I do.*

And all his works?

*All: I do.*

And all his empty show?

*All: I do.*

*Celebrant:* Do you believe in God, the Father almighty, creator of heaven and earth?

*All: I do.*

*Celebrant:* Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

*All: I do.*

*Celebrant:* Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

*All: I do.*

**A**ND may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life. *All: Amen.*

SPRINKLING WITH BAPTISMAL WATER

*The celebrant sprinkles all the people with the blessed baptismal water, while all sing the following antiphon, Vidi aquam. It is a reference to the prophecy of Ezekiel about water flowing from the right side of the temple, prefiguring the saving water flowing from the side of Christ's body, which he himself had likened to the Temple, on the cross.*

*Vidi aquam egredientem de templo, a latere dextro, alleluia; et omnes ad quos pervenit aqua ista, salvi facti sunt et dicent: alleluia, alleluia!*

I saw water flowing from the Temple, from its right hand side, alleluia. And all to whom this water came were saved and shall say alleluia alleluia!

or:

OUT from the temple's right hand side  
I saw the water flowing wide  
Alleluia! Alleluia!  
And those who to this water came  
Saved were, and freed from sin and shame,  
Alleluia! alleluia!  
Alleluia! alleluia! alleluia!

Praise to the Father and the Son,  
Who, raised to life, our Life began,  
Alleluia! Alleluia!  
Praise to the Spirit, heavn'ly Dove  
Raise us to heaven's joys above,  
Alleluia! alleluia!  
Alleluia! alleluia! alleluia!

## RECEPTION OF BAPTISED CHRISTIANS INTO FULL COMMUNION WITH THE CATHOLIC CHURCH

*If nobody is to be received, please go straight to p.97*

**N**. and N., of your own free will you have asked to be received into the full communion of the Catholic Church. You have made your decision after careful thought under the guidance of the Holy Spirit. I now invite you to come forward with your sponsor and in the presence of this community to profess the Catholic faith. In this faith you will be one with us for the first time at the eucharistic table of the Lord Jesus, the sign of the Church's unity.

*Each candidate now approaches to stand before the altar, and makes the following profession of faith:*

I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.

*The celebrant lays his hand on the candidate's shoulder and says:*

N. The Lord receives you into the Catholic Church. His loving kindness has led you here, so that in the unity of the Holy Spirit you may have full communion with us in the faith that you have professed in the presence of his family.

## THE SACRAMENT OF CONFIRMATION

*The newly baptised with the godparent come forward and stand before the altar at the step, each sponsor behind the candidates' left shoulder. The celebrant first speaks briefly to the newly baptised in these or similar words.*

**M**Y dear candidates for Confirmation, by your Baptism you have been born again in Christ and you have become members of Christ and of his priestly people. Now you are to share in the outpouring of the Holy Spirit among us, the Spirit sent by the Lord upon his apostles at Pentecost and given by them and the successors to the baptised.

The promised strength of the Holy Spirit, which you are to receive will make you more like Christ and help you to be witnesses to his suffering, death, and resurrection. It will strengthen you to be active members of the Church and to build up the Body of Christ in faith and love.

*The celebrant next addresses the people:*

**D**EARLY beloved, let us pray to God the almighty Father, for these, his adopted sons and daughters, already born again to eternal life in Baptism, that he will graciously pour out the Holy Spirit upon them to confirm them with his abundant gifts, and through his anointing conform them more fully to Christ, the Son of God.

*All pray briefly in silence.*

#### LAYING ON OF HANDS

*The candidates for confirmation kneel, and the celebrant lays his hands on each candidate's head and says the following prayer:*

**A**LMIGHTY God, Father of our Lord Jesus Christ, who brought these your servants to new birth by water and the Holy Spirit, freeing them from sin: send upon them, O Lord, the Holy Spirit, the Paraclete;

Give them the spirit of wisdom and understanding,  
the spirit of counsel and fortitude,  
the spirit of knowledge and piety;  
fill them with the spirit of the fear of the Lord.  
Through Christ our Lord. **Amen.**

#### CHRISMATION

*The sponsor lays the right hand on the shoulder of the candidate; and gives the candidate's Confirmation name to the priest.*

*The priest dips his right thumb in the Chrism and makes the sign of the cross on the forehead of the one to be confirmed using their new confirmation name as he says:*

N., BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.

*The newly confirmed replies:*

**Amen.**

*The priest adds:*

Peace be with you.

*Newly confirmed:*

**And with your spirit.**

*The newly confirmed and sponsors return to their places.*

## OFFERTORY

### *HYMN*

**J**ESUS Christ is ris'n today, alleluia.  
Our triumphant holy day, alleluia.  
Who did once upon the cross, alleluia.  
Suffer to redeem our loss, alleluia.

Hymns of praise then let us sing, alleluia.  
Unto Christ our heav'nly King, alleluia.  
Who endured the cross and grave, alleluia.  
Sinners to redeem and save, alleluia.

But the pains that he endured, alleluia.  
Our salvation have procured, alleluia.  
Now above the skies he's King, alleluia.  
Where the angels ever sing, alleluia.

*All stand to be incensed.*

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

**May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.**

### *PRAYER OVER THE GIFTS*

**A**CCEPT, we ask, O Lord, the prayers of your people with the sacrificial offerings, that what has begun in the paschal mysteries may, by the working of your power, bring us to the healing of eternity. Through Christ our Lord. **Amen.**

### *PREFACE OF EASTER*

**℣.** The Lord be with you.

**℟.** And with your spirit.

**℣.** Lift up your hearts.

**℟.** We lift them up to the Lord.

**℣.** Let us give thanks to the Lord our God.

**℟.** It is right and just.

**I**T is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but on this night above all to laud you yet more gloriously, when Christ our Passover has been sacrificed. For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life. Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

**H**OLY, holy holy, Lord God of hosts. Heaven and earth  
are full of your glory. Hosanna in the highest. Blessed  
is he who comes in the name of the Lord. Hosanna in the  
highest.

*THE ROMAN CANON*

**T**O you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Remember, Lord, your servants (N. and N.) and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

Celebrating the most sacred night of the Resurrection of our Lord Jesus Christ in the flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family, which we make to you also for those to whom you have been pleased to give the new birth of water and the Holy Spirit,

granting them forgiveness of all their sins; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.  
DO THIS IN MEMORY OF ME.

The mystery of faith.

**WE proclaim your death, O Lord, and profess your Resurrection until you come again.**

**T**HEREFORE, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing.

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

**T**HROUGH him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever. **Amen.**

## THE COMMUNION RITE

*All stand.*

At the Saviour's command and formed by divine teaching, we dare to say:

**O**UR Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not temptation, but deliver us from evil.

**D**ELIVER us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

**For the kingdom, the power and the glory are yours now and for ever.**

**L**ORD Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever. **Amen.**

℣. The peace of the Lord be with you always.  
℟. **And with your spirit.**

Let us offer each other the sign of peace.

**Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.**

**Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, have mercy on us.  
Lamb of God, you take away the sins of the world, grant us peace.**

*All kneel.*

**B**EHOLD the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

**L**ORD, I am not worthy that you should enter under my roof, but only **l**say the word and my soul shall be healed.

*COMMUNION HYMN*

**A**LLELUYA, sing to Jesus,  
His the sceptre, his the throne;  
Alleluya, his the triumph,  
His the victory alone:  
Hark the songs of peaceful Sion  
Thunder like a mighty flood;  
Jesus, out of every nation,  
Hath redeemed us by his blood.

Alleluya, not as orphans  
Are we left in sorrow now;  
Alleluya, he is near us,  
Faith believes, nor questions how;  
Though the cloud from sight received him  
When the forty days were o'er,  
Shall our hearts forget his promise,  
'I am with you evermore'?

Alleluya, bread of Angels,  
Thou on earth our food, our stay;  
Alleluya, here the sinful  
Flee to thee from day to day;  
Intercessor, Friend of sinners,  
Earth's Redeemer, plead for me,  
Where the songs of all the sinless  
Sweep across the crystal sea.

Alleluya, King eternal,  
Thee the Lord of lords we own;  
Alleluya, born of Mary,  
Earth thy footstool, heaven thy throne:  
Thou within the veil hast entered,  
Robed in flesh, our great High Priest;  
Thou on earth both priest and victim  
In the Eucharistic Feast.

*POSTCOMMUNION PRAYER.*

Let us pray.

**P**OUR out on us, O Lord, the Spirit of your love, and in your kindness make those you have nourished by this paschal Sacrament one in mind and heart. Through Christ our Lord.  
**Amen.**

## THE CONCLUDING RITES

*SOLEMN BLESSING*

℣. The Lord be with you.

**And with your spirit.**

May almighty God bless you through today's Easter Solemnity and, in his compassion, defend you from every assault of sin. **Amen.**

And may he, who restores you to eternal life in the Resurrection of his Only Begotten, endow you with the prize of immortality. **Amen.**

Now that the days of the Lord's Passion have drawn to a close, may you who celebrate the gladness of the Paschal Feast come with Christ's help, and exulting in spirit, to those feasts that are celebrated in eternal joy. **Amen.**

And may the blessing of almighty God, the Father, and the ✠ Son, and the Holy Spirit, come down on you and remain with you for ever. **Amen.**

*DISMISSAL*



**V.** Go forth, the Mass is ended, Al-le-lu-ia, Al-le- lu- ia!



**R.** Thanks be to God, Al-le-lu-ia, Al-le- lu- ia!

*HYMN*

**T**HINE be the glory, risen, conquering Son,  
Endless is the victory thou o'er death hast won;  
Angels in bright raiment rolled the stone away,  
Kept the folded grave clothes where thy body lay.

*Thine be the glory, risen, conquering Son,  
Endless is the vict'ry thou o'er death hast won.*

Lo, Jesus meets us, risen from the tomb;  
Lovingly he greets us, scatter fear and gloom;  
Let the Church with gladness hymns of triumph sing,  
For her Lord now liveth, death hath lost its sting.

No more we doubt thee, glorious Prince of Life;  
Life is nought without thee: aid us in our strife,  
Make us more than conquerors through thy deathless love;  
Bring us safe through Jordan to thy home above.

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