

EASTER TRIDUUM



The People's Mass
2020 – *Cycle A*





Thursday of the Lord's Supper

EVENING MASS

This evening we celebrate the institution of the Eucharist and of the priesthood. At the end of the account of institution there is the phrase: 'Do this as a memorial of me.' Literally, 'Do this for my memorial.' While it is usually translated in the way it is here, it has been suggested that it could mean: *Do this so that the Father may remember me.*

THE INTRODUCTORY RITES

Entrance Antiphon

Cf. Gal 6:14

We should glory in the Cross of our Lord
Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

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

Amen.

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

And with your spirit.

Penitential Act

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves
to celebrate the sacred mysteries.

A brief pause for silence follows.

Then all recite together:

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,

And, striking their breast, they say:

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.

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

Gloria

Glory 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.

Gloria

Glória in excelsis Deo
et in terra pax homínibus bonæ voluntátis.
Laudámus te, benedícimus te,
adorámus te, glorificámus te,
grátias ágimus tibi propter magnam
glóriam tuam,
Dómine Deus, Rex cæléstis,
Deus Pater omnípotens.

Dómine Fili unigénite, Iesu Christe,
Dómine Deus, Agnus Dei, Filius Patris,
qui tollis peccáta mundi, miserére nobis;
qui tollis peccáta mundi,
súscipe deprecationem nostram.
Qui sedes ad dexteram Patris, miserére nobis.
Quóniam tu solus Sanctus, tu solus Dóminus,
tu solus Altíssimus,
Iesu Christe, cum Sancto Spírítu:
in glória Dei Patris. Amen.

Collect

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.

Amen.

THE LITURGY OF THE WORD

FIRST READING

Ex 12:1-8.11-14

A reading from the book of Exodus.

Instructions concerning the Passover meal.

The 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 like this: with a girdle round your waist, sandals on your feet, a staff in your hand. 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.

RESPONSORIAL PSALM

Ps 115:12-13.15-18

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

1. 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. **R**
2. 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. **R**
3. 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. **R**

SECOND READING

1 Cor 11:23-26

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

Every time you eat this bread and drink this cup, you are proclaiming the death of the Lord.

This 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

Jn 13:34

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

Jn 13:1-15

The Lord be with you.
And with your spirit.
A reading from the holy Gospel
according to John.
Glory to you, O Lord.

Now he showed how perfect his love was.

It 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.

Homily

The Washing of Feet

After the Homily, where a pastoral reason suggests it, the Washing of Feet follows. Meanwhile some of the following Antiphons or other appropriate chants are sung.

Antiphon 1

Cf. Jn 13:4.5.15

After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example.

Antiphon 2

Cf. Jn 13:12.13.15

The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise.

Antiphon 3

Jn 13:6-8

Lord, are you to wash my feet? Jesus said to him in answer:

If I do not wash your feet, you will have no share with me.

V. So he came to Simon Peter and Peter said to him:

– Lord, are you to wash my feet ...

V. What I am doing, you do not know for now, but later you will come to know.

– Lord, are you to wash my feet ...

Antiphon 4

Cf. Jn 13:14

If I, your Lord and Master, have washed your feet,

how much more should you wash each other's feet?

Antiphon 5

Jn 13:35

This is how all will know that you are my disciples:

if you have love for one another.

V. Jesus said to his disciples:

– This is how all will know ...

Antiphon 6

Jn 13:34

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

Antiphon 7

1 Cor 13:13

Let faith, hope and charity, these three, remain
among you,
but the greatest of these is charity.

V. Now faith, hope and charity, these three,
remain;
but the greatest of these is charity.
– Let faith, hope and charity ...

The Profession of Faith is not said.

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

Prayer over the Offerings

Grant 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.**

Preface I of the Most Holy Eucharist

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.

It 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.

(Eucharistic Prayer II on page 7).

Eucharistic Prayer I (The Roman Canon)

To 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.

(Through Christ our Lord. Amen.)

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

(Through Christ our Lord. Amen.)

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:

Easter Vigil

† 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.

(Through Christ our Lord. Amen.)

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.

(Through Christ our Lord. Amen.)

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.

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

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.

(Through Christ our Lord. Amen.)

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.

(Through Christ our Lord. Amen.)

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.

(Turn to page 8).

Eucharistic Prayer II

You are indeed Holy, O Lord,
the fount of all holiness.

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like
the dewfall,
so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
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 the chalice
and, once more giving thanks,
he gave it 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.

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope of the
resurrection,

and all who have died in your mercy:
welcome them into the light of your face.

Have mercy on us all, we pray,
that with the Blessed Virgin Mary,

Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,

we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

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.

THE COMMUNION RITE

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.**

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.

Then, if appropriate, the Deacon or the Priest adds:

Let us offer each other the sign of peace.

**And all offer one another a sign, in keeping with
local customs, that expresses peace, communion,
and charity.**

Meanwhile the following is sung or said:

**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.**

Showing the Eucharist to the people, the priest says:

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 Antiphon **1 Cor 11:24-25**

**This is the Body that will be given up for you;
this is the Chalice of the new covenant in my
Blood, says the Lord;
do this, whenever you receive it, in memory
of me.**

Prayer after Communion

Grant, 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.

THE TRANSFER OF THE MOST
BLESSED SACRAMENT

After the Prayer after Communion, takes place the solemn transfer of the Blessed Sacrament. During the procession the hymn Pange, lingua or some other eucharistic chant is sung.

- 1. Praised be Christ’s immortal body,
and his precious blood be praised.
Born of royal virgin mother,
he shall reign for endless days.
Dying once to save all nations,
ever more he wins our praise.
- 2. Coming from the spotless virgin,
he for us was born a man.
Sowing seeds of truth among us,
he fulfilled the Father’s plan.
Then his final night upon him,
wondrously that night began.
- 3. By a word, the Word among us
changes common bread and wine.
Bread becomes his holy body,
wine is made his blood divine.
Though this truth evades the senses,
faith unveils the sacred sign.

When the procession reaches the place of
repose, the following is sung.
- 4. Humbly let us sing our homage
for so great a sacrament.
Let all former rites surrender
to the Lord’s new testament.
What our senses fail to fathom
let us grasp through faith’s consent.
- 5. Glory, honour, adoration,
let us sing with one accord.
Praised be God almighty Father,

praised be Christ his Son, our Lord.
Praised be God the Holy Spirit,
blessed Trinity adored.

- 1. Pange, lingua gloriosi
Corporis mysterium,
Sanguisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.
- 2. Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.
- 3. In supremæ nocte coenæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenæ
Se dat suis manibus.
- 4. Verbum caro, panem verum,
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

When the procession reaches the place of
repose, the following is sung.
- 5. Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.
- 6. Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

Personal Prayer

Eternal Father, we thank you for the gift of your Son Jesus Christ to us. He has shown us your love and your ever-abiding presence with us.

Your love for us is beyond words. Your Son Jesus loved you, and loved us, to the very end. Give us the grace to always have the Eucharist as the centre of our life.

May every Mass, every visit to the Blessed Sacrament, be a

reminder of your Son’s incarnation. He came to dwell with a humanity broken and without hope.

On the night he instituted the Eucharist he was betrayed by one of his own. Eternal Father, we ask you to remember all that your Son’s death means.

By your power and grace, show your presence with us, and make your Son’s Holy Catholic Church the sacrament of this presence. Amen.



Friday of the Passion of the Lord

The theme of Good Friday's liturgy is liberation. We are free because of Christ's love for us. On the evening before he died, Jesus said: 'A person can have no greater love than to lay down one's life for their friends.' Jesus proved his love. On the cross he freely laid down his life for our salvation – our liberation.

All pray silently for a while. Then the priest says:

Remember your mercies, O Lord,
and with your eternal protection sanctify
your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever. **Amen.**

Or:

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 Christ our Lord. **Amen.**

I. THE LITURGY OF THE WORD

FIRST READING

Is 52:13–53:12

A reading from the prophet Isaiah.

He was pierced through for our faults.

See, 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.**

RESPONSORIAL PSALM

Ps 30:2-6. 12-13.15-17.25

R Father, into your hands
I commend my spirit.

1. 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**
2. 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**.
3. Those who see me in the street
run far away from me.
I am like a dead man, forgotten in
men's hearts,
like a thing thrown away. **R**
4. 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**
5. 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

Heb 4:14-16; 5:7-9

A reading from the letter to the Hebrews.

*He learnt to obey through suffering and became for all
who obey him the source of eternal salvation.*

Since 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.**

GOSPEL ACCLAMATION

Phil 2:8-9

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 that is above all names.
Glory and praise to you, O Christ!

GOSPEL

Jn 18:1-19:42

N. Narrator; **J.** Jesus; **O.** other individual voices; **C.**
the 'crowd' – **bold types.**

The passion of our Lord Jesus Christ
according to John.

N. Jesus 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,

J. Who are you looking for?

N. They answered,

C. Jesus the Nazarene.

N. He said,

J. I am he.

N. 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,

J. Who are you looking for?

N. They said,

C. Jesus the Nazarene.

N. Jesus replied,

J. I have told you that I am he. If I am the one
you are looking for, let these others go.

N. 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,

- J.** Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?
- N.** 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,

- O.** Aren't you another of that man's disciples?
- N.** He answered,
- O.** I am not.
- N.** 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,

- J.** 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.
- N.** At these words, one of the guards standing by gave Jesus a slap in the face, saying,
- O.** Is that the way to answer the high priest?
- N.** Jesus replied,
- J.** 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?
- N.** Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him,

- O.** Aren't you another of his disciples?
- N.** He denied it saying,
- O.** I am not.
- N.** One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,
- O.** Didn't I see you in the garden with him?
- N.** Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Prætorium. It was now morning. They did not go into the Prætorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

- O.** What charge do you bring against this man?
- N.** They replied,
- C.** **If he were not a criminal, we should not be handing him over to you.**
- N.** Pilate said,
- O.** Take him yourselves, and try him by your own Law.
- N.** The Jews answered,
- C.** **We are not allowed to put a man to death.**
- N.** This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Prætorium and called Jesus to him, and asked,

- O.** Are you the king of the Jews?
- N.** Jesus replied,
- J.** Do you ask this of your own accord, or have others spoken to you about me?
- N.** Pilate answered,
- O.** Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?
- N.** Jesus replied,
- J.** 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.
- N.** Pilate said,
- O.** So you are a king then?
- N.** Jesus answered,
- J.** It is you who say it. 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.
- N.** Pilate said,
- O.** Truth? What is that?
- N.** And with that he went out again to the Jews and said,
- O.** 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?
- N.** At this they shouted:
- C.** **Not this man, but Barabbas.**

N. 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,

C. Hail, king of the Jews!

N. and they slapped him in the face.

Pilate came outside again and said to them,

O. Look, I am going to bring him out to you to let you see that I find no case.

N. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

O. Here is the man.

N. When they saw him the chief priests and the guards shouted,

C. Crucify him! Crucify him!

N. Pilate said,

O. Take him yourselves and crucify him: I can find no case against him.

N. The Jews replied,

C. We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.

N. When Pilate heard them say this his fears increased. Re-entering the Prætorium, he said to Jesus,

O. Where do you come from?

N. But Jesus made no answer. Pilate then said to him,

O. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

N. Jesus replied,

J. You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

N. From that moment Pilate was anxious to set him free, but the Jews shouted,

C. If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

N. 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. Pilate said to the Jews,

O. Here is your king.

N. They said,

C. Take him away, take him away! Crucify him!

N. Pilate said,

O. Do you want me to crucify your king?

N. The chief priests answered,

C. We have no king except Caesar.

N. 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,

C. You should not write "King of the Jews", but "This man said: I am King of the Jews".

N. Pilate answered,

O. What I have written, I have written.

N. 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,

C. Instead of tearing it, let's throw dice to decide who is to have it.

N. 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,

J. Woman, this is your son.

N. Then to the disciple he said,

J. This is your mother.

N. 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:

J. I am thirsty.

N. A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

J. It is accomplished;

N. and bowing his head he gave up the spirit.

All kneel and pause for a moment.

N. 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.

THE SOLEMN INTERCESSIONS

I. 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.

Prayer in silence. Then the Priest says:

Almighty 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.**

II. 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.

Prayer in silence. Then the Priest says:

Almighty 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.**

III. 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.

Prayer in silence. Then the Priest says:

Almighty 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.

IV. For catechumens

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.

Prayer in silence. Then the Priest says:

Almighty 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.

V. 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.

Prayer in silence. Then the Priest says:

Almighty 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.

VI. 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.

Prayer in silence. Then the Priest says:

Almighty 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.

VII. 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.

Prayer in silence. Then the Priest says:

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.

VIII. 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.

Prayer in silence. Then the Priest says:

Almighty 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.

IX. For those in public office

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.

Prayer in silence. Then the Priest says:

Almighty 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.

X. 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.

Prayer in silence. Then the Priest says:

Almighty 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.

II. THE ADORATION OF THE HOLY CROSS

The solemn Adoration of the Holy Cross takes place
in three stages.

The Showing of the Holy Cross

Behold the wood of the Cross,
on which hung the salvation of the world.
Come, let us adore.

While the adoration of the Holy Cross is taking
place, the antiphon *Crucem tuam adoramus*
(We adore your Cross, O Lord), the *Reproaches*,
or other suitable chants are sung, during which all
who have already adored the Cross remain seated.

Antiphon

We adore your Cross, O Lord,
we praise and glorify your holy Resurrection,
for behold, because of the wood of a tree
joy has come to the whole world.

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

And the Antiphon is repeated: We adore ...

The Reproaches

Numbers 1 and 2 indicate first and second choir.

I

- 1 & 2 My people, what have I done to you?
Or how have I grieved you? Answer me!
1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Saviour.

- 1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.
1 & 2 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.
1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.
1 & 2 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.
1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

II

Cantors:

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

1 and 2 repeat:

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

Cantors:

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

1 and 2 repeat:

My people ...

Cantors:

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

1 and 2 repeat:
My people ...

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

1 and 2 repeat:
My people ...

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

1 and 2 repeat:
My people ...

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

1 and 2 repeat:
My people ...

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

1 and 2 repeat:
My people ...

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

1 and 2 repeat:
My people ...

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

1 and 2 repeat:
My people ...

Hymn (V.H. No. 95)

1. O sacred head, surrounded
By crown of piercing thorn.
O bleeding head so wounded
Reviled and put to scorn.
Our sins have marred the glory
Of thy most holy face.
Yet angel hosts adore thee,
And tremble as they gaze.
2. The Lord of every nation
Was hung upon a tree;
His death was our salvation,
Our sins, his agony.
O Jesus, by thy Passion,
Thy life in us increase;
Thy death for us did fashion
Our pardon and our peace.

III. HOLY COMMUNION

The Priest brings the Blessed Sacrament back from
the place of repose to the altar, while all stand in
silence.

Then the Priest says:

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

Our Father, who art in heaven ...

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.**

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.**

After the Communion a brief silence may be
observed. Then the Priest says:

Let us pray.

Almighty 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.**

Prayer over the People

The Priest invites people to bow down for the
blessing.

May 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 depart in silence.



On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.

I. THE SERVICE OF LIGHT

All the lights in the church are extinguished. Fire is prepared in a suitable place outside the church. When the people have assembled the priest and the ministers go there, one of whom carries the paschal candle. The priest greets the people in these or similar words:

Dear brethren (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.**

After the blessing of the new fire, one of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below and the four numerals of the current year, saying meanwhile:

1. Christ yesterday and today;
2. the Beginning and the End;
3. the Alpha;
4. and the Omega
5. All time belongs to him;

	A	
2		0
2		0
	Ω	

6. and all the ages.
7. To him be glory and power;
8. through every age and for ever.
Amen.

The Priest may insert five grains of incense into the candle in the form of a cross, meanwhile saying:

- | | | | |
|--------------------------|---|---|---|
| 1. By his holy | | 1 | |
| 2. and glorious wounds, | | | |
| 3. may Christ the Lord | 4 | 2 | 5 |
| 4. guard us | | | |
| 5. and protect us. Amen. | | 3 | |

The Priest lights the paschal candle from the new fire, saying:

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

Procession

At the door of the church the Deacon, raising up the candle, sings:

The Light of Christ.

And all reply:

Thanks be to God.

The Priest lights his candle from the flame of the paschal candle.

Then the Deacon moves forward to the middle of the church and raising up the candle, sings a second time:

The Light of Christ.

And all reply:

Thanks be to God.

All light their candles from the flame of the paschal candle and continue in procession.

When the Deacon arrives before the altar, he stands facing the people, raises up the candle and sings a third time:

The Light of Christ.

And all reply:

Thanks be to God.

And lights are lit throughout the church, except for the altar candles.

The Easter Proclamation (Exsultet – Shorter Form)

Exult, 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.

(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.

It 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.

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!
The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy
to mourners.

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

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.

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. **Amen.**

II. THE LITURGY OF THE WORD

After setting aside their candles, all sit. Before the readings begin, the Priest instructs the people in these or similar words:

Dear 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.

Then the readings follow. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says the Psalm with the people making the response. Then all rise, the Priest says, Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

FIRST READING

Gen 1:1–2:2

(For Shorter Form, read between ♦ ♦).

A reading from the book of Genesis.

God saw all he had made, and indeed it was very good.

♦ In 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.

Thanks be to God.

RESPONSORIAL PSALM

Ps 103:1-2. 5-6. 10. 12-14. 24. 35

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

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

3. 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. **R**
4. 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. **R**
5. 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! **R**

All stand for the prayer.

Let us pray.

Almighty 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

Gen 22:1-18

(For Shorter Form, read between ♦ ♦).

A reading from the book of Genesis.

The sacrifice of Abraham, our father in faith.

♦ God put Abraham to the test. 'Abraham, Abraham,' he called. 'Here I am' he replied. 'Take your son,' God said, 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.' ♦

Rising early next morning Abraham saddled his ass and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. On the third day Abraham looked up and saw the place in the distance. Then Abraham said to his servants, 'Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.'

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together. Isaac spoke to his father Abraham,

'Father', he said. 'Yes, my son', he replied. 'Look,' he said 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham answered, 'My son, God himself will provide the lamb for the burnt offering.' Then the two of them went on together.

♦ When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven, 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son. ♦

Abraham called this place 'The Lord provides', and hence the saying today: On the mountain the Lord provides.

♦ The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self – it is the Lord who speaks – because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.' ♦

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Ps 15:5. 8-11

R Preserve me, God, I take refuge in you.

1. O Lord, it is you who are my portion
and cup;
it is you yourself who are my prize.
I keep the Lord ever in my sight:
since he is at my right hand, I shall
stand firm. **R**
2. 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. **R**

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

All stand for the prayer.

Let us pray.

O God, supreme Father of the faithful,
who increase the children of your promise
by pouring out the grace of adoption
throughout the whole world
and who through the Paschal Mystery
make your servant Abraham father of nations,
as once you swore,
grant, we pray,
that your peoples may enter worthily
into the grace to which you call them.
Through Christ our Lord.
Amen.

The following reading is obligatory.

THIRD READING

Ex 14:15-15:1

A reading from the book of Exodus.

The sons of Israel went on dry ground right into the sea.

The Lord said to Moses, 'Why do you cry to me so? Tell 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 the Lord, 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:

The Responsorial Psalm follows immediately.

RESPONSORIAL PSALM

Ex 15:1-6. 17-18

R I will sing to the Lord, glorious his triumph!

1. 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. **R**
2. 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.
3. 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. **R**
4. 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. **R**

All stand for the prayer.

Let us pray.

O God, whose ancient wonders remain undimmed in splendour even in our day, for what you once bestowed on a single people, freeing them from Pharaoh's persecution by the power of your right hand, now you bring about as the salvation of the nations

through the waters of rebirth, grant, we pray, that the whole world may become children of Abraham and inherit the dignity of Israel's birthright. Through Christ our Lord.

Amen.

FOURTH READING

Is 54:5-14

A reading from the prophet Isaiah.

With everlasting love the Lord your redeemer has taken pity on you.

Thus says the Lord:

Now your creator will be your husband,
his name, the Lord of hosts;
your redeemer will be the Holy One of Israel,
he is called the God of the whole earth.

Yes, like a forsaken wife, distressed in spirit,
the Lord calls you back.

Does a man cast off the wife of his youth?
says your God.

I did forsake you for a brief moment,
but with great love will I take you back.

In excess of anger, for a moment
I hid my face from you.

But with everlasting love I have taken pity
on you,
says the Lord, your redeemer.

I am now as I was in the days of Noah
when I swore that Noah's waters
should never flood the world again.
So now I swear concerning my anger with you
and the threats I made against you;
for the mountains may depart,
the hills be shaken,
but my love for you will never leave you
and my covenant of peace with you will never
be shaken,
says the Lord who takes pity on you.

Unhappy creature, storm-tossed, disconsolate,
see, I will set your stones on carbuncles
and your foundations on sapphires.
I will make rubies your battlements,
your gates crystal,
and your entire wall precious stones.

Your sons will all be taught by the Lord.
The prosperity of your sons will be great.
You will be founded on integrity;
remote from oppression, you will have
nothing to fear;
remote from terror, it will not approach you.
The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Ps 29:2. 4-6. 11-13

**R I will praise you, Lord,
you have rescued me.**

1. I will praise you, Lord, you have rescued me
and have not let my enemies rejoice over me.
O Lord, you have raised my soul from
the dead,
restored me to life from those who sink into
the grave. **R**
2. Sing psalms to the Lord, you who love him,
give thanks to his holy name.
His anger lasts but a moment; his favour
through life.
At night there are tears, but joy comes
with dawn. **R**
3. The Lord listened and had pity.
The Lord came to my help.
For me you have changed my mourning
into dancing,
O Lord my God, I will thank you for ever. **R**

All stand for the prayer.

Let us pray.

Almighty ever-living God,
surpass, for the honour of your name,
what you pledged to the Patriarchs by reason of
their faith,
and through sacred adoption
increase the children of your promise,
so that what the Saints of old never doubted
would come to pass
your Church may now see in great part fulfilled.
Through Christ our Lord.
Amen.

FIFTH READING

Is 55:1-11

A reading from the prophet Isaiah.

Come to me and your soul will live, and I will make an everlasting covenant with you.

Thus 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.
Thanks be to God.

RESPONSORIAL PSALM

Is 12:2-6

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

1. 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. **R**

2. Give thanks to the Lord, give praise to
his name!
Make his mighty deeds known to the peoples,
declare the greatness of his name. **R**
3. 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. **R**

All stand for the prayer.

Let us pray.

Almighty 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.

SIXTH READING

Bar 3:9-15. 32-4:4

A reading from the prophet Baruch.

In the radiance of the Lord make your way to light.

Listen, Israel, to commands that bring life;
hear, and learn what knowledge means.
Why, Israel, why are you in the country of
your enemies,
growing older and older in an alien land,
sharing defilement with the dead,
reckoned with those who go to Sheol?
Because you have forsaken the fountain
of wisdom.

Had you walked in the way of God,
you would have lived in peace for ever.
Learn where knowledge is, where strength,
where understanding, and so learn
where length of days is, where life,
where the light of the eyes and where peace.
But who has found out where she lives,
who has entered her treasure house?

But the One who knows all knows her,
he has grasped her with his own intellect,
he has set the earth firm for ever
and filled it with four-footed beasts,
he sends the light – and it goes,
he recalls it – and trembling it obeys;
the stars shine joyfully at their set times:
when he calls them, they answer, 'Here we are';
they gladly shine for their creator.
It is he who is our God,

no other can compare with him.
He has grasped the whole way of knowledge,
and confided it to his servant Jacob,
to Israel his well-beloved;
so causing her to appear on earth
and move among men.

This is the book of the commandments of God,
the Law that stands for ever;
those who keep her live,
those who desert her die.
Turn back, Jacob, seize her,
in her radiance make your way to light:
do not yield your glory to another,
your privilege to a people not your own.
Israel, blessed are we:
what pleases God has been revealed to us.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Ps 18:8-11

R You have the message of eternal life,
O Lord.

1. The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple. **R**
2. The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes. **R**
3. The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just. **R**
4. They are more to be desired than gold,
than the purest of gold
and sweeter are they than honey,
than honey from the comb. **R**

All stand for the prayer.

Let us pray.

O God, who constantly increase your Church
by your call to the nations,
graciously grant
to those you wash clean in the waters of Baptism
the assurance of your unfailing protection.
Through Christ our Lord.
Amen.

SEVENTH READING

Ezk 36:16-28

A reading from the prophet Ezekiel.

I shall pour clean water over you, and I shall give you a new heart.

The 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.

RESPONSORIAL PSALM

Ps 41:3. 5; 42:3. 4

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

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

3. 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. **R**
4. 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. **R**

If a Baptism takes place, the Responsorial Psalm which follows the Fifth Reading above (page 23) is used, or Ps 50 as follows.

RESPONSORIAL PSALM Ps 50:12-15. 18-19

R A pure heart create for me, O God.

1. A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit. **R**
2. Give me again the joy of your help;
with a spirit of fervour sustain me,
that I may teach transgressors your ways
and sinners may return to you. **R**
3. For in sacrifice you take no delight,
burnt offering from me you would refuse,
my sacrifice, a contrite spirit.
A humbled, contrite heart you will
not spurn. **R**

All stand for the prayer.

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. Amen.

Or:

O God, who by the pages of both Testaments
instruct and prepare us to celebrate the
Paschal Mystery,
grant that we may comprehend your mercy,

so that the gifts we receive from you this night
may confirm our hope of the gifts to come.

Through Christ our Lord.

Amen.

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn Gloria in excelsis Deo (Glory to God in the highest), which is taken up by all, while bells are rung, according to local custom.

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

Rm 6:3-11

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

Christ, having been raised from the dead, will never die again.

When we were baptised in Christ Jesus we were
baptized in his death; in other words, when we
were baptized 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 resur-
rection. 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 man 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. **Thanks be to God.**

*After the Epistle all stand. The priest solemnly
intones the Alleluia which is repeated by all.*

The Priest makes an introductory statement in these or similar words.

- If there are candidates to be baptised:

Dearly beloved,
with one heart and one soul, let us by our prayers
come to the aid of these our brothers and sisters
in their blessed hope,
so that, as they approach the font of rebirth,
the almighty Father may bestow on them
all his merciful help.

If the font is to be blessed, but no one is to be baptised:

(Mt 28:1-10)

A reading from the holy Gospel
according to Matthew.

He has risen from the dead and now he is going before you into Galilee.

After 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.

Dearly beloved,
let us humbly invoke upon this font
the grace of God the almighty Father,
that those who from it are born anew
may be numbered among the children of
adoption in Christ.

All present stand and answer. If there is no one to be baptised and the font is not to be blessed the litany is omitted, and the Blessing of Water takes place at once. (See page 27).

Lord, have mercy,
 Christ, have mercy,
 Lord, have mercy,
 Holy Mary, Mother of God,
 Saint Michael,
 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,

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
pray for us.

Illegible text in the right margin, likely bleed-through from the reverse side of the page.

Homily

All holy men and women, Saints of God, "
Lord, be merciful, **Lord, deliver us, we pray.**
From all evil, "
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 candidates to be baptised:

Bring these chosen ones to new birth through the
grace of Baptism,

Lord, we ask you, hear our prayer.

If there is no one to be baptised:

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.

**If there are candidates to be baptised, the Priest
says the following prayer:**

Almighty ever-living God,
be present by the mysteries of your great love
and send forth the spirit of adoption
to create the new peoples
brought to birth for you in the font of Baptism,
so that what is to be carried out by our
humble service
may be brought to fulfilment by your
mighty power.

Through Christ our Lord.

Amen.

Blessing of Baptismal Water

**The Priest then blesses the baptismal water, saying
the following prayer:**

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.

**And, if appropriate, lowering the paschal candle
into the water either once or three times, he
continues:**

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

**and, 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. **Amen.**

**Then the candle is lifted out of the water, as the
people acclaim:**

**Springs of water, bless the Lord;
praise and exalt him above all for ever.**

Those who are to be baptised renounce the devil individually. Then they are questioned about their faith and are baptised. Adults are confirmed immediately after baptism if a bishop, or a priest with the faculty to confirm, is present.

The Blessing of Water

If no one present is to be baptised and the font is not to be blessed, the Priest introduces the faithful to the blessing of water, saying:

Dear brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled upon us
as a memorial of our Baptism.
May he graciously renew us,
that we may remain faithful to the Spirit
whom we have received.

And after a brief pause in silence,
he proclaims the following prayer:

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and, for us who recall the wondrous work of
our creation
and the still greater work of our redemption,
graciously bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of
your mercy:
for through water you freed your people
from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the
new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in
the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters,
who at Easter have received their Baptism.
Through Christ our Lord.

Amen.

The Renewal of Baptismal Promises

When the Rite of Baptism (and Confirmation) has been completed or, if this has not taken place, after

the blessing of water, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith, unless this has already been done together with those to be baptised.

The Priest addresses the faithful in these or similar words:

Dear brethren (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? I do.
And all his works? I do.
And all his empty show? I do.

Or:

Do you renounce sin,
so as to live in the freedom of the children of God? I do.

Do you renounce the lure of evil,
so that sin may have no mastery over you? I do.
Do you renounce Satan,
the author and prince of sin? I do.

Then the Priest continues:

Do you believe in God,
the Father almighty,
Creator of heaven and earth? I do.

Do you believe in Jesus Christ,
his only Son, our Lord,
who was born of the Virgin Mary,
suffered death and was buried,
rose again from the dead
and is seated at the right hand of the Father? I do.

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 life everlasting? I do.

And the Priest concludes:

And 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.

Amen.

The Priest sprinkles the people with the blessed water, while all sing:

Antiphon

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.

Another chant that is baptismal in character may also be sung.

IV. THE LITURGY OF THE EUCHARIST

Prayer over the Offerings

Accept, 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 I 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.
It 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:
Holy, Holy, Holy Lord God of hosts ...

Eucharistic Prayer I – page 5.

Eucharistic Prayer II – page 7.

After the Consecration

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Communion Antiphon

1 Cor 5:7-8

**Christ our Passover has been sacrificed;
therefore let us keep the feast
with the unleavened bread of purity
and truth, alleluia.**

Prayer after Communion

Pour 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 Priest invites people to bow down for the blessing.

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.

Go forth, the Mass is ended, alleluia, alleluia.
Thanks be to God, alleluia, alleluia.



Hymns

1. I am the Bread of Life (Hosanna! 65)

1. I am the Bread of Life.
You who come to me shall not hunger,
and who believe in me shall not thirst.
No one can come to me
unless the Father beckon.

*And I will raise you up,
and I will raise you up,
and I will raise you up on the last day.*

2. The bread that I will give is my flesh
for the life of the world,
and if you eat of this bread,
you shall live forever,
you shall live forever.
3. Unless you eat
of the flesh of the Son of Man
and drink of his blood,
and drink of his blood,
you shall not have life within you.

2. The Lord Jesus (A.A. p. 82)

*The Lord Jesus, after eating with his friends,
washed their feet and said to them,
'Do you know what I, your Lord, have done
to you?
I have given you example, that so you also
should do'.*

1. You are my friends; a man can have no greater
love
than to give his life for his friends.
2. Peace I leave with you, my peace I give to all
who live
with boundless love for all mankind.
3. I am the vine and you the branch,
remain in me
and you will bear abundant fruit.

3. Where there is charity (A.A. p. 93)

*Where there is charity and love,
there the God of love abides.*

1. The love of Christ has gathered us as one;
Rejoice in him with joy which he imparts.
Let us revere and love the living God,
And love each other with unfeigning hearts.

2. And so when we are gathered here as one,
Let quarrels die and envious rancour cease.
Be our resolve all bitterness to shun
And in our midst be Christ, his love
and peace.
3. O lead us, Master by your saving grace
To where the blessed glory in your sight.
There let us see and love you face to face,
Gathered once more in everlasting light.

4. Love is his word (V.H. No. 20)

1. Love 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. Come and let us drink (V.H. No. 100)

1. Come and let us drink of that new river,
Not from barren rock divinely poured,
But the fount of life that springs forever
From the sacred body of our Lord.
2. Now the world has bright illumination,
Heaven and all things upon the earth:
Risen is the God of all creation,
Christ the Lord who gave creation birth.
3. Yesterday with you in burial lying,
Now with you in triumph I arise,
Yesterday the partner of your dying,
Raise me with you far beyond the skies.

6. Stay with us Lord (V.H. No. 24)

Stay with us Lord we pray you, alleluia.

1. You are the bread come down from heaven;
You are the food of life eternal.
2. You are the light which illumines the world.
Brightening our way, dispelling our darkness.
3. You are the Christ the divine Son of God.
You are the pledge of life eternal.

7. Keep in mind (A.A. p. 65)

*Keep in mind that Jesus Christ has died for us
and is risen from the dead.*

He is our saving Lord; he is joy for all ages.

1. If we die with the Lord, we shall live with
the Lord.
2. If we endure with the Lord, we shall reign with
the Lord.
3. In him all our sorrow, in him all our joy.
4. In him hope of glory, in him all our love.
5. In him our redemption, in him all our grace.
6. In him our salvation, in him all our peace.

8. This is my will (V.H. No. 25)

1. This is my will, my one command,
That love should dwell among you all.
This is my will, that you should love
As I have shown that I love you.
2. No greater love a man can have
Than that he die to save his friends.
You are my friends if you obey
What I command that you should do.
3. I call you now no longer slaves;
No slave knows all his master does.
I call you friends, for all I hear
My Father say, you hear from me.

4. You chose not me, but I chose you,
That you should go and bear much fruit.
I chose you out that you in me
Should bear much fruit that will abide.
5. All that you ask my Father dear
For my name's sake you shall receive.
This is my will, my one command,
That love should dwell in each, in all.

9. Come Christians all rejoice (V.H. No. 101)

1. Alleluia, alleluia, alleluia.
Come Christians all, rejoice and sing,
With thankful hearts your praises bring.
Risen is now our Lord and King. Alleluia.
2. On Sunday morn, at break of day,
the sad disciples made their way,
Seeking the place where Jesus lay.
3. Now let us thank the Lord most high,
And with our praises fill the sky,
For Christ is risen, no more to die.

10. Christ is our Lord (A.A. p. 73)

Christ is our Lord, he gives us life abundant.

Christ is our joy we are one in him.

1. When the time had come to return to
his Father
and knowing that his hour was drawing near.
He longed to share the Pasch with his friends.
2. That he might celebrate the new cov'nant with
all men.
The Lord gives his body and his blood.
To reconcile all men to God once more.
3. The cross of Christ brings joy and salvation
to all.
Our sins he has borne upon the tree.
His death brought life, and set his people free.

Happy
Easter

