



HOLY THURSDAY DO THIS AS A MEMORIAL OF ME

We recall what Jesus said and did on the night before he died, at the Last Supper Passover Meal

The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole local community and with all the priests and clergy exercising their ministry. The tabernacle should be entirely empty; a sufficient amount of bread should be consecrated at this Mass for the communion of clergy and laity today and tomorrow.

ENTRANCE ANTIPHON

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.

ENTRANCE HYMN *Veritas Hymnal No. 20*

Love is his word, love is his way,
Feasting with men, fasting alone,
Living and dying, rising again,
Love, only love, is his way.

Refrain:

*Richer than gold is the love of my Lord:
Better than splendour and wealth.*

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.

Refrain

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.

Refrain

In the name of the Father and of the Son,
and of the Holy Spirit. **Amen**
The Lord be with you. **And with your spirit.**

INVITATION TO SORROW

The priest invites all to repent of their sins. A pause for silent reflection follows.

Have mercy on us, O Lord
For we have sinned against you.
Show us, O Lord, your mercy.
And grant us your salvation.

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

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

THE 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.****

OPENING PRAYER

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.

FIRST READING *Exodus 12:1-8.11-14*

A reading from the book of Exodus

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 his 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

Ps115

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.
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.

Refrain

Refrain

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.

Refrain

SECOND READING *1 Corinthians 11:23-26*

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

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

**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 *John 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.



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.

Washing Of Feet

If the ceremony of the Washing of Feet is conducted, it takes place now.

During the washing of feet the following antiphons or other appropriate chants are sung:

THE LORD JESUS (A.A.82)

Refrain: **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 So that you also should do.'**

- 1. You are my friends;**
A man can have no greater love, than to give his life for his friends.
Refrain
- 2. Peace I leave with you,**
my peace I give to all who live with boundless love, for all mankind.
Refrain
- 3. I am the vine and you the branch,**
remain in me and you will bear abundant fruit, for all mankind.
Refrain
- 4. He who comes to me will never thirst,**
nor want for food,
and I will raise him up on the last day.
Refrain

The Prayer of the Faithful follows the washing of feet, or, if this does not take place it follows the homily. The Profession of Faith is not said at this Mass.

Liturgy Of The Eucharist

OFFERTORY HYMN

AG CRÍOST AN SÍOL (*Veritas Hymnal No.6*)

Ag Críost an síol, ag Críost an fómhar,
in iothlann Dé go dtugtar sinn.

Ag Críost an mhuir, ag Críost an t-iasc,
i líonta Dé go gcastar sinn.

Ó fhás go haois, is ó aois go bás.

Do dhá láimh, a Chríost, anall tharainn.

Ó bhás go críoch, ní críoch ach athfhás,
i Parthas na nGrást go rabhaimid.

Offering the bread, the priest says:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.
Blessed be God for ever.

While pouring water into the chalice the priest says:

By the mystery of this water and wine may
we come to share in the divinity of Christ,
who humbled himself to share in our
humanity.

Offering the chalice the priest says:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.
Blessed be God for ever.

The priest bows and says:

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

*While washing his hands, the priest says
quietly:*

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

The priest says these or similar words:

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

The people rise and reply:

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

PRAYER OVER THE 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.**

EUCCHARISTIC PRAYER 1

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.

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, and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help.

Therefore, Lord, we pray:
graciously accept this oblation of our service, that of your whole family, which we make to you as we observe the day on which our Lord Jesus Christ handed on the mysteries of his Body and Blood for his disciples to celebrate; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.

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

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

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

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

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

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.

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

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, 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.**

COMMUNION RITE

*At the priest's invitation all sing
or say the Lord's Prayer.*

**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.**

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.

*The priest may invite the people to
exchange a sign of peace and Christian
friendship.*



*As the priest divides the consecrated Host
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 host 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

**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.**

I AM THE BREAD OF LIFE

Refrain: **And I will raise you up,
And I will raise you up,
And I will raise you up,
On the last day.**

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

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.

Transfer Of The Holy Eucharist

The Blessed Sacrament is carried through the church in procession to the altar of repose.
During the procession the hymn *Pange, lingua* (exclusive of the last two stanzas)
or some other eucharistic song is sung.

1. *Pange, lingua gloriosi
Corporis mysterium,
Sanguinisque 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 supremae nocte coenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus
Cibum turbae duodenae,
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*

Refrain:

Take and eat; take and eat:
This is my body given up for you.
Take and drink, take and drink:
This is my blood given up for you.

1. I am the Word that spoke and light was made;
I am the seed that died to be reborn;
I am the bread that comes from heaven above;
I am the vine that fills your cup with joy.
Refrain
2. I am the way that leads the exile home;
I am the truth that sets the captive free;
I am the life that raises up the dead;
I am your peace, true peace my gift to you.
Refrain
3. I am the Lamb that takes away your sin
I am the gate that guards you night and day;
You are my flock; you know the shepherd's voice;
You are my own; your ransom is my blood.
Refrain



When the procession reaches the altar of repose, the following is sung:

5. *Tantum ergo Sacramentum
Veneremur cernui
Et antiquum documentum
Novo cedit ritui:
Praestat fides supplementum
Sensuum defectui.*
6. *Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.*



GOOD FRIDAY

An invitation to see that the Lord Jesus is still suffering in the suffering of his people.

CELEBRATION OF THE PASSION OF THE LORD

The celebration consists of three parts: Liturgy of the Word, Adoration of the Cross, and Holy Communion.

The priest and deacon, wearing red Mass vestments, go to the altar. There they make a reverence and prostrate themselves, or they may kneel. All pray silently for a while. Then the priest goes to the chair with the ministers. He faces the people and 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.

FIRST PART: Liturgy Of The Word

FIRST READING *Isaiah 52 : 13 – 53: 12*
A reading from the prophet Isaiah.

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

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.

Refrain

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.

Refrain

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.

Refrain

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.

Refrain

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.

Refrain

SECOND READING *Hebrews 4 : 14 - 16; 5:7 - 9*

A reading from the letter to the Hebrews.

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 a 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

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!

The passion may be read by lay readers, with the part of Christ, if possible, reserved to the priest. † indicates the part of Christ. N that of the narrator, S other individual voices and C the 'crowd' - the latter part may be taken by the congregation or by a part of it, e.g. the choir, or may be entrusted to the S reader.

GOSPEL *John 18: 1 - 19 : 42* *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 the detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

† 'Who are you looking for?'

N They answered,

C 'Jesus the Nazarene.'

N He said,

† '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,

† 'Who are you looking for?'

N They said,

C 'Jesus the Nazarene.'

N Jesus replied,

† '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,

† '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,

S 'Aren't you another of that man's disciples?'

N He answered.

S '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,

† '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,

S 'Is that the way to answer the high priest?'

N Jesus replied,

† 'If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?'

N Then Annas sent him, still bound, to Caiaphas the high priest.

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

S 'Aren't you another of his disciples?'

N He denied it saying,

S 'I am not.'

N One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

S '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 Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

S '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,

S '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 Praetorium and called Jesus to him, and asked,

S 'Are you the King of the Jews?'

N Jesus replied,

† 'Do you ask this of your own accord, or have others spoken to you about me?'

N Pilate answered,

S '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,

† 'Mine is not a kingdom of this world: if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.'

N Pilate said,

S 'So you are a king then?'

N Jesus answered,



† '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,

S 'Truth? What is that?'

N And with that he went out again to the Jews and said,

S '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,

S '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,

S 'Here is the man.'

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

C '**Crucify him! Crucify him!**'

N Pilate said,

S '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 the 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 Praetorium, he said to Jesus,

S 'Where do you come from?'

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

S '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,

† '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,

S 'Here is your king.'

N They said,

C '**Take him away, take him away! Crucify him!**'

N Pilate said,

S '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, Golgatha, 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,

S '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.

† 'Woman, this is your son.'

N Then to the disciple he said,

† '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:

† '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,

† 'It is accomplished';

N and bowing his head he gave up the spirit.



All kneel and pause a moment.

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 at hand, they laid Jesus there.



The solemn intercessions conclude the liturgy of the word. The priest sings or says the introduction in which each intention is stated. All kneel and pray silently for some period of time, and then the priest, with hands extended, sings or says the prayer. The people may either kneel or stand throughout the entire period of the general intercessions.

THE SOLEMN INTERCESSIONS

1. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

2. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

3. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

4. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

5. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

6. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

7. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

8. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

9. 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.

Silent prayer. 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.

C Amen.

**Or: O Lord hear us we pray,
O Lord give us your love.**

10. 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.

Silent prayer. 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.

C Amen.

**Or:
O Lord hear us we pray,
O Lord give us your love.**



SECOND PART: The Adoration Of The Holy Cross

The showing of the Cross takes place in three stages. Three times the priest says:

Behold the wood of the Cross,
on which hung the salvation of the world.
All kneel and reply:

Come, let us adore.

During the adoration of the Cross, all or some of the following may be said or sung.

HYMNS

Veritas Hymnal No. 96

- 1. When I behold the wondrous cross,
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*
- 2. Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
The vain things that attract me most,
I sacrifice them to his blood.*
- 3. See, from his head, his hands, his feet,
What grief and love flow mingled down
Did ever such love and sorrow meet,
Or thorns compose so rich a crown?*

Refrain:

Unless a grain of wheat shall fall upon the ground and die; it remains but a single grain with no life.

- 1. If we have died with him, then we shall live with him; if we hold firm we shall reign with him.*
- 2. If anyone serves me, then they must follow me; wherever I am my servants will be.*
- 3. Make your home in me as I make mine in you, those who remain in me bear much fruit.*
- 4. If you remain in me and my word lives in you, then you will be my disciples.*
- 5. Those who love me are loved by my Father; we shall be with them and dwell in them.*
- 6. Peace I leave with you, my peace I give to you; peace which the world cannot give is my gift.*

ANTIPHON *Psalm 66 : 2*

**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.**

Repeat Antiphon

REPROACHES I

1 and 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 and 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 and 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.*



REPROACHES 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!**

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...*

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

1 and 2 repeat: *My people...*

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

1 and 2 repeat: *My people...*

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

1 and 2 repeat: *My people...*

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...*

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

1 and 2 repeat: *My people...*

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

1 and 2 repeat: *My people...*

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

1 and 2 repeat: *My people...*

THIRD PART: Holy Communion

The altar is covered with a cloth and the corporal and Missal are placed on it. Then the Deacon or, if there is no Deacon, the priest brings the Blessed Sacrament from the place of repose to the altar, while all stand in silence. At the altar the priest says:

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

All continue:

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

The priest continues alone:

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

The people conclude the prayer, acclaiming:
**For the kingdom, the power, and the glory
are yours, now and for ever.**

Taking the host, the priest says aloud:

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.**

TAKE AND EAT

Hosanna 216

Refrain: **Take and eat; take and eat;
this is my body given up for you.
Take and drink; take and drink;
this is my blood given up for you.**

1. I am the word that spoke and light was made;
I am the seed that died to be reborn;
I am the bread that comes from heav'n above;
I am the vine that fills your cup with joy.
Refrain
2. I am the way that leads the exile home;
I am the truth that sets the captive free;
I am the life that raises up the dead;
I am your peace, true peace my gift to you.
Refrain
3. I am the Lamb that takes away your sin;
I am the gate that guards you night and day;
You are my flock; you know the
shepherd's voice;
You are my own; your ransom is my blood.
Refrain

PRAYER AFTER COMMUNION

A period of silence may now be observed.

The priest then says:

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.

C Amen.

PRAYER OVER THE PEOPLE

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.

C Amen.

Reflection

It's hard to accept, Lord, that men and women did this to you,
that they condemned you to a brutal death.

The power of love in you conquered their injustice.

Help me to be sensitive to the injustice and the violence you suffer
in the injustices and violence of people today, one to another.

May your death be a sign of victory and of hope. Amen.

All depart in silence.





HOLY SATURDAY

An invitation to be always hopeful in Christ's suffering and victory

FIRST PART: The Solemn Beginning Of The Vigil Or Lucernarium

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

Dear 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 fire is blessed.

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.

C Amen.

After the blessing of the new fire, the paschal candle is brought to the Priest, who cuts a cross in the wax. Then he traces the Greek letters alpha and omega and numerals of the current year. Meanwhile he says:

1. Christ yesterday and today
2. the Beginning and the End
3. the Alpha
4. and the Omega
5. All time belongs to him
6. and all the ages
7. To him be glory and power
8. through every age and for ever. Amen.



Then he inserts five grains of incense into the candle in the form of a cross, saying

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

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, standing and raising up the candle, sings:

The Light of Christ. **C Thanks be to God.**

Then the deacon moves forward to the middle of the church lifts the candle high and sings a second time:

The Light of Christ. **C Thanks be to God.**

All light their candles from the paschal candle and continue the procession. When the deacon arrives before the altar, he faces the people and sings a third time:

The Light of Christ. **C Thanks be to God.**

The deacon or, if there is no deacon, the priest sings the Easter proclamation at the lectern or pulpit. All stand and hold lighted candles. If necessary, the Easter proclamation may be sung by one who is not a deacon. In this case the bracketed words 'Therefore, dearest friends' up to the end of the introduction are omitted as is the greeting. 'The Lord be with you.'

EASTER PROCLAMATION: EXSULTET

Shorter form of the Easter Proclamation

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.

[P The Lord be with you.

C And with your spirit.]

P Lift up your hearts.

C We lift them up to the Lord.

P Let us give thanks to the Lord our God.

C 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.

C Amen



SECOND PART: The Liturgy Of The Word

Dear 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.

The readings follow. A reader goes to the ambo and proclaims the reading. Then the cantor leads the psalm and the people respond. All rise and the priest sings or says 'Let us pray'. When all have prayed silently for a while, he sings or says the prayer. Instead of the responsorial psalm a period of silence may be observed.

FIRST READING (Shorter Form) A reading from the book of Genesis (1: 1.26-31).

In the beginning God created the heavens and the earth. 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 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.

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! *Refrain*
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. *Refrain*
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. *Refrain*
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. *Refrain*
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! *Refrain*

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 (Shorter Form)

A reading from the book of Genesis (22:1-2.9-13.15-18)
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.'

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.

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.

Refrain

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.

Refrain

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

Refrain

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.

THIRD READING *Exodus 14:15 – 15:1*

A reading from the book of Exodus.

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

Then the angel of 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 word of the Lord' and its response are omitted: the choir takes up the Responsorial Psalm immediately.

RESPONSORIAL PSALM

Exodus 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.

Refrain

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

Refrain

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.

Refrain

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.

Refrain

PRAYER

Let us pray.

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

Through Christ our Lord.

C Amen.

FOURTH READING *Isaiah 54:5-14*

A reading from the prophet Isaiah

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.

Refrain

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.

Refrain

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 forever.

Refrain

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.

C Amen.



FIFTH READING *Isaiah 55:1-11* *A reading from the prophet Isaiah.*

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 *Isaiah 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.

Refrain

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.

Refrain

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.

Refrain

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 Baruch 3: 9-15.32-4:4

(Optional)

(Not included)

SEVENTH READING *Ezekiel 36:16-28*

A reading from the prophet Ezekiel

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

First Alternative *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?

Refrain

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.

Refrain

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

Refrain

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.

Refrain

If a baptism takes place, the Second or Third Alternatives given below are used.

RESPONSORIAL PSALM

Second Alternative

See the Responsorial Psalm (Isaiah 12:2-6) printed after Reading 5.

RESPONSORIAL PSALM

Third Alternative 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.

Refrain

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.

Refrain

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.

Refrain

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.

After the last reading from the Old Testament with its responsory and prayer, the altar candles are lighted, and the priest intones the Gloria, which is taken up by all present. The church bells are rung, according to the local custom.

THE 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.

OPENING PRAYER

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.

C Amen.

EPISTLE *Romans 6:3-11*

A reading from letter of St. Paul to the Romans

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

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a 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 anymore. 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 rise, and the priest solemnly intones the 'alleluia', which is repeated by all present.

RESPONSORIAL PSALM

R. Alleluia, alleluia, alleluia!

1. Give thanks to the Lord for he is good,
for his love has no end.
Let the sons of Israel say:
'His love has no end.' *Refrain*
2. The Lord's right hand has triumphed;
his right hand raised me up.
I shall not die, I shall live
and recount his deeds. *Refrain*
3. The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. *Refrain*



Gospel: Year A

A reading from the Holy Gospel according to Matthew (28:1-10)

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.

Gospel: Year B

A reading from the holy Gospel according to Mark (16:1-7)

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

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

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Gospel: Year C

A reading from the Holy Gospel according to Luke (24:1-12)

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, "Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he

was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?" And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths, but nothing else; he then went back home, amazed at what had happened.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THIRD PART: Baptismal Liturgy

The priest goes with the ministers to the Baptismal font, if this can be seen by the congregation. Otherwise a vessel of water is placed in the sanctuary.

If there are candidates to be baptised, they are called forward and presented by their godparents. If they are children, the parents and godparents bring them forward in front of the congregation.

If there are candidates to be baptised then the priest speaks to the people in these or similar words

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 there is no one to be baptised:

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.

LITANY OF THE SAINTS

If there is no baptism the litanies may be omitted. If there is to be a procession of some length to the baptistry the litanies may be sung during the procession. Otherwise they

are sung standing. Names may be added to the litanies, especially the patrons of the church, local saints and the patrons of those to be baptised.

Lord have mercy	Lord have mercy
Christ have mercy	Christ have mercy
Lord, have mercy	Lord, have mercy
Holy Mary, Mother of God	pray for us
Saint Michael	pray for us
Holy angels of God	pray for us
Saint John the Baptist	pray for us
Saint Joseph	pray for us
Saint Peter and Saint Paul	pray for us
Saint Andrew	pray for us
Saint John	pray for us
Saint Mary Magdalene	pray for us
Saint Stephen	pray for us
Saint Ignatius of Antioch	pray for us
Saint Laurence	pray for us
Saint Perpetua and Saint Felicity	pray for us
Saint Agnes	pray for us
Saint Gregory	pray for us
Saint Augustine	pray for us
Saint Athanasius	pray for us
Saint Basil	pray for us
Saint Martin	pray for us
Saint Benedict	pray for us
Saint Francis and Saint Dominic	pray for us
Saint Francis Xavier	pray for us
Saint John Vianney	pray for us
Saint Catherine of Siena	pray for us
Saint Teresa of Jesus	pray for us
All holy men and women, Saints of God	pray for us
Lord, be merciful	Lord, deliver us, we pray
From all evil	Lord, deliver us, we pray
From every sin	Lord, deliver us, we pray
From everlasting death	Lord, deliver us, we pray
By your incarnation	Lord, deliver us, we pray
By your death and Resurrection	Lord, deliver us, we pray

By the outpouring
of the Holy Spirit

Lord, deliver us, we pray

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)

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 with hands
extended:*

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 baptised;

O God, whose Son, baptised 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, baptising them
in the name of the Father and of the Son
and of the Holy Spirit', look now, we pray,
upon the face of your Church and graciously
unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of
Baptism from all the squalor of the life of old,
may be found worthy to rise to the life of
newborn children through water and the
Holy Spirit.

*The priest may lower the paschal candle into
the water either once or three times, as he
continues:*

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

*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 taken out of the water as
the people sing this (or any other appropriate
acclamation):*

**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.

If no one is to be baptised and the font is not to be blessed, the priest blesses the water with the following prayer:

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.

All pray silently for a short while. The priest continues:

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.**

RENEWAL OF BAPTISMAL PROMISES

When the Rite of Baptism (and Confirmation) has been completed or, if there is no Baptism, immediately after the blessing of the water, all present stand with lighted candles and renew the promise of baptismal faith.

The priest speaks to the people in these or similar words:

Dear 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:

P Do you renounce Satan? **C I do.**

P And all his works? **C I do.**

P And all his empty show? **C I do.**

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

P 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? **C I do.**

P 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? **C I do.**

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 'Vidi aquam'; any other song which is baptismal in character may be sung.

**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.**

FOURTH PART: The Liturgy Of The Eucharist

The priest goes to the altar and begins the Liturgy of the Eucharist in the usual way.

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

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

PRAYER OVER THE 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.



EUCCHARISTIC PRAYER 1

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. 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.

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 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, and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; which we make to you also for those to whom you have been pleased to give the new birth of water and the Holy Spirit, granting them forgiveness of all their sins; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable,

so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

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

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

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

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

THE MYSTERY OF FAITH.

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

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

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

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

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

To us, also, your servants,
who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your
holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
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.**



COMMUNION RITE

At the priest's invitation all sing or say the Lord's Prayer.

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.

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.

**Lamb of God, you take away the sins of the world:
have mercy on us. X2**

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

Showing the host 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

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

Communion Hymn (V.H. No. 24)

*Refrain Stay with us Lord we pray you,
Alleluia.*

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

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.

SOLEMN 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 in peace, Alleluia, alleluia
Thanks be to God, Alleluia, alleluia.



Alleluia