



THE EASTER TRIDUUM 2020

Holy Thursday April 9th P2 | Good Friday April 10th P10 | The Easter Vigil April 11th P18

INTRODUCTORY RITES

ENTRANCE ANTIPHON

Gal 6:14

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

ENTRANCE HYMN: Sing my Tongue (Tune: *Tantum Ergo*)

Sing, my tongue, the song of triumph,
Tell the story far and wide;
Tell of dread and final battle,
Sing of Saviour crucified;
How upon the cross a victim
Vanquishing in death he died.

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy body broken
Blood and water forth proceed:
Earth and stars and sky and ocean
By that flood from stain are freed.

Faithful Cross, above all other,
One and only noble tree,
None in foliage, none in blossom
None in fruit your peer may be;
Sweet the wood and sweet the iron
And your load, most sweet is he.

Bend your boughs, O Tree of Glory!
All your rigid branches, bend!
For a while the ancient temper
That your birth bestowed, suspend;
And the King of earth and heaven
Gently on your bosom tend.

Repeat verse - Faithful Cross . . .

Priest: In the name of the Father and of the Son,
and of the Holy Spirit,

People: **Amen.**

The Lord be with you.

And with your spirit.

PENITENTIAL ACT

The priest addresses the people in these or similar words.

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

A brief pause for silence follows.

Lord Jesus, you raise us to new life:

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

Lord, Jesus, you forgive us our sins:

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

Lord, Jesus, you feed us with your body and blood:

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

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

GLORIA

During the singing of the Gloria the Church bells are rung and then remain silent until the Easter Vigil.

**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.**

COLLECT

O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

THE LITURGY OF THE WORD

FIRST READING

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 the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must

keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two door posts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt, I am the Lord. The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever."

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Ps 115,12-13,15-18,R.1.Cor.10:16

The cantor sings or says the response which the people repeat.

(Tone C.)



The blessing cup that we bless is



a communion with the blood of Christ.

1. How can I repay the Lord for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name. **(R)**
2. O precious in the eyes of the Lord is the death of his faithful.
Your servant, Lord, your servant am I;
you have loosened my bonds. **(R)**
3. A thanksgiving sacrifice I make;
I will call on the Lord's name.
My vows to the Lord I will fulfil
before all his people. **(R)**

SECOND READING

11.23-26

A reading from St Paul's first letter 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

Jn 13.34

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

GOSPEL

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 THE FEET



If there follows, the ceremony of the washing of the feet, some of the following antiphons or other appropriate chants are sung.

Antiphon 1 **Cf. Jn 13:4.5.15**

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

Antiphon 2 **Cf. Jn 13:12.13.15**

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

Antiphon 3 **Jn 13:6.7.8**

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

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

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

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

Antiphon 4 **Cf. Jn 13:14**

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's
feet?

Antiphon 5 **Jn 13:35**

This is how all will know that you are my disciples:
if you have love for one another.

V. Jesus said to his disciples:
—This is how...

Antiphon 6 **Jn 13:34**

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

Antiphon 7 **1 Cor 13:13**

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

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

LITURGY OF THE EUCHARIST

There may be a procession of the faithful with gifts for the poor. During the procession the hymn "Where charity and love are found" or some other appropriate song may be sung.

**Antiphon: Where true charity is dwelling,
God is present there.**

By the love of Christ we have been brought together:
let us find in him our gladness and our pleasure;
may we love him and revere him, God the living,
and in love respect each other with sincere hearts.

Antiphon

So when we as one are gathered all together,
let us strive to keep our minds free of division;
may there be an end to malice, strife and quarrels,
and let Christ our God be dwelling here among us.

Antiphon

May your face thus be our vision, bright in glory,
Christ our God, with all the blessed Saints in heaven:
such delight is pure and faultless, joy unbounded,
which endures through countless ages world without
end. **Amen.**

Raising the host, 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.

Raising 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.

Facing the people the priest says:

Pray, brethren (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

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

Amen.

**PREFACE I OF THE MOST HOLY EUCHARIST
EUCHARISTIC PRAYER I**

(For Eucharistic Prayers II and III, see page 6)

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.

The Priest, with hands extended, says:

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 Francis our Pope and N. our Bishop, (his assistant Bishop(s)) and all those who, holding to the truth, hand on the catholic and apostolic faith.

Commemoration of the Living:

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

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

Therefore, Lord, we pray:

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

(Through Christ our Lord. Amen.)

Holding his hands extended over the offerings, he says:

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:

He bows slightly.

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.**

Then the Priest, with hands extended, says:

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.

Bowing, with hands joined, he continues:

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,
*He stands upright again and signs himself with the Sign
of the Cross, saying:*
may be filled with every grace and heavenly blessing.
He joins his hands.
(Through Christ our Lord. Amen.)

Commemoration of the Dead

With hands extended, the Priest says:

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.

*He joins his hands and prays briefly for those who have
died and for whom he intends to pray.*

Then, with hands extended, he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,

Matthias, Barnabas,
(Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.

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

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

The people sing or say: Amen.

EUCCHARISTIC PRAYER II

The Priest, with hands extended, says:

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

*The Priest joins his hands and, holding them extended over
the offerings, says:*

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

At the time he was betrayed and entered willingly
into his Passion, he took bread and, giving thanks,
broke it, and gave it to his disciples, saying:

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

In a similar way, when supper was ended, he took
the chalice, and, 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.**

Then the Priest, with hands extended, says:

Therefore, as we celebrate the memorial of his
Death and Resurrection, we offer you, Lord,
the Bread of life and the Chalice of salvation,

giving thanks that you have held us worthy to be in your presence and minister to you. Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit. Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with Francis, our Pope, N. our Bishop, his assistant Bishop(s), and all the clergy. Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with the blessed Apostles and with all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.

The Priest takes the chalice and the paten with the host and, elevating both, he says:

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.

EUCHARISTIC PRAYER III

The Priest, with hands extended, says:

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

The Priest joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and ✠ Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, 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 the chalice, and, 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.**

Then the Priest, with hands extended, says:

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognising the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with the blessed Apostles and glorious Martyrs (with Saint N., the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant Francis, our Pope and N. our Bishop, his assistant Bishop(s) the Order of Bishops, all the clergy, and the entire people you have gained for your own. Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world. To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory.

The Priest joins his hands.

through Christ our Lord, through whom you bestow on the world all that is good.

The Priest takes the chalice and the paten with the host and, elevating both, he says:

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

The priest may use other introductions.

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

Our Father, who art in heaven . . .

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

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

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.

The Priest joins his hands.

Who live and reign for ever and ever. **Amen.**

The priest may add these or similar words:

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

*The priest places a small piece of the host in the chalice
saying quietly:*

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

Meanwhile the people sing or say:

**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.**

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

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.

The Priest together with the people he adds once:

**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.**

COMMUNION HYMNS

- R. Jesus took bread and blessed and broke it and
said, "Take, eat, this is my body**
1. Taste and see how good he is; how happy the
man who puts his trust in the Lord. **(R)**
 2. Fear the Lord, you his holy ones
for those who fear him will want for nothing. **(R)**
 3. When the just cry out the Lord hears
he rescues them from all their distress. **(R)**
 4. Their hearts may be broken, but he is close by;
their spirits may be crushed but he will save
them all. **(R)**

The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green he leadeth me
The quiet waters by.

My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Even for his own Name's sake.

Yea, though I walk in death's dark vale,
Yet will I fear no ill;
For thou art with me; and thy rod
And staff me comfort still.

My table thou hast furnished
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling-place shall be.

PRIVATE PRAYER AFTER COMMUNION

Jesus, Lord and Master,
we have received new life from the supper you
have given us.
It is at Mass above all that we celebrate
the presence of your kingdom already in our world
and look forward to its final establishment in glory.
It is at Mass that we become conscious of
ourselves

as a community who belong together in your body,
the Church. The Mass gives us our commitment to
serve one another, to give to one another.
Lord and Master, on this holy evening when you
gave us the priesthood,
we pray for all your priests throughout the world:
give them wisdom and courage and a share in your
spirit of self-sacrifice,
fill their hearts with zeal for souls and a strong
personal love for yourself.
Call others to their aid
so that your Church may have sufficient priests.
Lord Jesus, one fruit of the passion I ask,
faith in your presence in the blessed Sacrament.

PRAYER AFTER COMMUNION

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

PROCESSION TO THE ALTAR OF REPOSE

*The Blessed Sacrament is carried through the church in
procession, to the place of reposition. 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 supremæ nocte cenæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibium turbæ duodenæ,
Se dat suis manibus.**
- 4. Verbum caro panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum.
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.**

**Praised be Christ's immortal body, and his
precious blood be praised.
Born of royal virgin mother, he shall reign for
for endless days.
Dying once to save all nations, ever more he
wins our praise.**

**Coming from the spotless virgin, he for us
was born a man.
Sowing seeds of truth among us, he fulfilled
the Father's plan.
Then his final night upon him, wondrously
that night began.**

**By a word, the Word among us changes
common bread and wine.
Bread becomes his holy body, wine is made
his blood divine.
Though this truth evades the senses, faith
unveils the sacred sign.**

*When the procession reaches the place of reposition,
the Tantum ergo sacramentum is sung.*

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

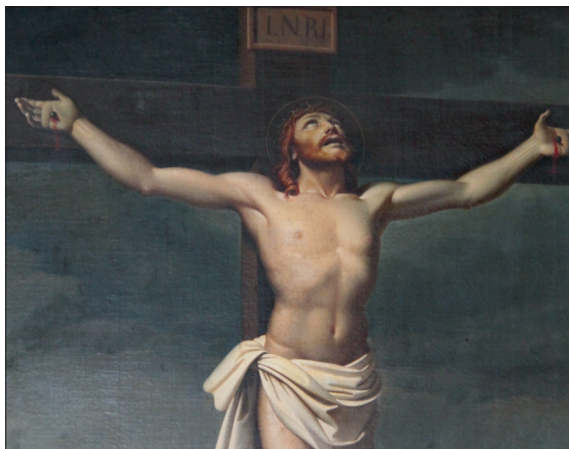
**Humbly let us sing our homage
for so great a sacrament.
Let all former rites surrender
to the Lord's new testament.
What our senses fail to fathom
let us grasp through faith's consent.**

**Glory, honour, adoration,
let us sing with one accord.
Praised be God almighty Father,
praised be Christ his Son, our Lord.
Praised be God the Holy Spirit,
blessed Trinity adored.**

There is a period of silent adoration.

The altar is stripped.

*The faithful should continue adoration before the Blessed
Sacrament for a suitable period during the night, according
to local circumstances, but there should be no solemn
adoration after midnight.*



The celebrant wearing red vestments, goes to the altar. He makes a reverence and prostrates himself, or he may kneel. All pray silently for a while.

After a short time for silent prayer, the celebrant 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.

THE LITURGY OF THE WORD

FIRST READING

Is 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 suffering he bore,
ours the sorrows he carried.
But we, we thought of him as someone punished,
struck by God, and brought low.
Yet he was pierced through for our faults,
crushed for our sins.
On him lies a punishment that brings us peace,
and through his wounds we are healed.
We had all gone astray like sheep
each taking his own way,
and the Lord burdened him with the sins of all of us.
Harshly dealt with, he bore it humbly,
he never opened his mouth,
like a lamb that is led to the slaughter-house,
like a sheep that is dumb before its shearers
never opening its mouth.
By force and by law he was taken;
would anyone plead his cause?
Yes, he was torn away from the land of the living;
for our faults struck down in death.
They gave him a grave with the wicked,
a tomb with the rich,
though he had done no wrong
and there had been no perjury in his mouth.
The Lord has been pleased to crush him with suffering.
If he offers his life in atonement,
he shall see his heirs, he shall have a long life
and through him what the Lord wishes will be done.
His soul's anguish over
he shall see the light and be content.
By his sufferings shall my servant justify many,
taking their faults on himself.
Hence I will grant whole hordes for his tribute,
he shall divide the spoil with the mighty,
for surrendering himself to death
and letting himself be taken for a sinner,
while he was bearing the faults of many
and praying all the time for sinners.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Ps 30,2,6,12-13,15-17,25; R.Lk.23,46

The cantor sings the response which the people repeat.

(Tone A.)



In - to your hands O



Lord I com - mend my spi - rit.

1. In you, O Lord, I take refuge.
Let me never be put to shame.
In your justice, set me free,
Into your hands I commend my spirit.
It is you who will redeem me, Lord. (R)
2. In the face of all my foes
I am a reproach
an object of scorn to my neighbours
and of fear to my friends. (R)
3. Those who see me in the street
run far away from me.
I am like a dead man, forgotten in men's
hearts,
like a thing thrown away. (R)
4. But as for me, I trust in you, Lord
I say: 'You are my God.'
My life is in your hands, deliver me
from the hands of those who hate me. (R)
5. Let your face shine on your servant.
Save me in your love.
Be strong, let your heart take courage,
all who hope in the Lord. (R)

SECOND READING

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

Ph.2,8-9

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

THE PASSION

The Passion of our Lord Jesus Christ
according to John.



✘ Jesus S. Other Speakers
N. Narrator P. **People/Crowd**

N. Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

✘ "Who are you looking for?"

N. They answered,

P. "**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,

P. "**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.
- N. 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.
- N. 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.
- N. 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,
- P. **"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,
- P. **"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.
- N. 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."
- S. "So you are a king then?"
- N. said Pilate. 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 release one prisoner at the Passover; would you like me, then, to release the king of the Jews?"
- N. At this they shouted:
- P. **"Not this man, but Barabbas."**
- N. Barabbas was a brigand.
- N. 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,
- P. **"Hail, king of the Jews!"**
- N. and they slapped him in the face.
- N. 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,
- P. **"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,
- P. **"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,
- P. **“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,
- P. **“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,
- P. **“We have no king except Caesar.”**
- N. So in the end Pilate handed him over to them to be crucified.
- N. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: “Jesus the Nazarene, King of the Jews.” This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,
- P. **“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,
- P. **“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.
- N. 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 the 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.

N. It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then 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 they 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 Arimathea, 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 spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

THE SOLEMN PRAYERS

The people may either kneel or stand.

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 celebrant says:

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

Amen.

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 Francis, 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 sings or says:

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

Amen.

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 sings or says:

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

Amen.

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 sings or says:

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

Through Christ our Lord.

Amen.

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 sings or says:

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

Amen.

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 sings or says:

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

Amen.

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 sings or says:

Almighty ever-living God,
grant to those who do not confess Christ
that, by walking before you with a sincere heart,
they may find the truth and that we ourselves, being
constant in mutual love and striving to understand
more fully the mystery of your life,
may be made more perfect witnesses to your love in
the world.

Through Christ our Lord.

Amen.

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 sings or 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 recognise the signs of your fatherly love
and the witness of the good works
done by those who believe in you,
and so in gladness confess you,
the one true God and Father of our human race.
Through Christ our Lord. **Amen.**

or: **O Lord hear us we pray,
O Lord give us your Love.**

9. For all 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 sings or says:

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

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 sings or says:

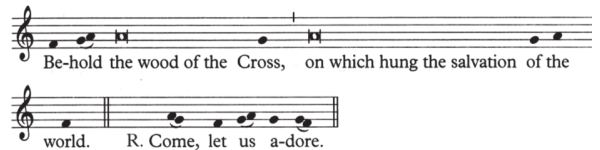
Almighty ever-living God,
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any
tribulation come before you,
that all may rejoice,
because in their hour of need
your mercy was at hand.
Through Christ our Lord.

Amen.

or: **O Lord hear us we pray,
O Lord give us your Love.**

THE ADORATION OF THE HOLY CROSS

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



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

*At the end of the singing, all kneel and for a brief moment adore in
silence, while the Priest stands and holds the Cross raised.*

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

- 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 e'er such love and sorrow meet,
Or thorns compose so rich a crown?**
- 4. Were the whole realm of nature mine,
that were an off'ring far too small;
love so amazing, so divine,
demands my soul, my life, my all.**

(Tune: *Tantum Ergo*)

**Sing, my tongue, the song of triumph,
Tell the story far and wide;
Tell of dread and final battle,
Sing of Saviour crucified;
How upon the cross a victim
Vanquishing in death he died.**

**He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy body broken
Blood and water forth proceed:
Earth and stars and sky and ocean
By that flood from stain are freed.**

**Faithful Cross, above all other,
One and only noble tree,
None in foliage, none in blossom
None in fruit your peer may be;
Sweet the wood and sweet the iron
And your load, most sweet is he.**

**Praise and honour to the Father,
praise and honour to the Son,
praise and honour to the Spirit,
ever three and ever one,
one in might and one in glory,
while eternal ages run.**

Chants to be sung during the Adoration of the Holy Cross

Ant. 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.

Ps 66:2

And the antiphon is repeated: We adore . . .

THE REPROACHES I

Parts assigned to one of the two choirs separately are indicated by the numbers 1 (first choir) and 2 (second choir); parts sung by both choirs together are marked: 1 and 2. Some of the verses may also be sung by two cantors.

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.

II

Cantors:

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

1 and 2 repeat:

My people, what have I done to you?

Or how have I grieved you? Answer me!

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

Cantors:

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

1 and 2 repeat:

My people . . .

COMMUNION RITE

*After the chalice and paten have been set down,
the Priest, with hands joined, says:*

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

Our Father, who art in heaven . . .

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

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

The priest says quietly:

May the receiving of your Body and Blood,
Lord Jesus Christ, not bring me to judgement and
condemnation, but through your loving mercy
be for me protection in mind and body
and a healing remedy.

Raising the host 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.

And together with the people he says once:

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

COMMUNION HYMN

Nearer my God to thee, nearer to thee.
E'en though it be a cross that raiseth me:
Still all my song shall be, nearer my God to thee,
Nearer my God to thee, nearer to thee.

Though like the wanderer, the sun gone down,
Darkness be over me, my rest a stone:
Yet in my dreams I'd be nearer my God to thee,
Nearer my God to thee, nearer to thee.

There let the way appear steps unto heav'n';
All that thou sendest me in mercy giv'n:
Angels to beckon me nearer my God to thee,
Nearer my God to thee, nearer to thee.

Deep in thy sacred heart let me abide
Thou who has come for me, suffered and died.
Sweet shall my weeping be, grief surely
leading me,
Nearer my God to thee, nearer to thee.

PRIVATE PRAYER AFTER COMMUNION

Lord Jesus, my crucified Saviour, present in my soul,
you were led to the cross to suffer
the penalty of death for the forgiveness of sins;
in your mercy grant pardon for my past offences
and by your strength preserve me from future falls.

The Eucharist, my Redeemer,
is the sacrament of love and light,
but it is also the memorial of your death.
It reminds me of the terrible fact
that you died a most painful death,
in the presence of your Mother,
for my sins.

Drill that mystery deep into my soul.
Let me never forget it,
especially when I am tempted to sin.
Help me to console you,
and to make amends for my sins.

Every day I will take all the cares and strains,
all the difficulties of work and home and family,
and offer them up in union
with your offering on Calvary.

Saviour of the world,
you have redeemed us by your cross
and precious blood; grant that
in your sacred wounds I may find my pardon,
in your torn flesh, my cure,
in your sore pain, my peace,
in your holy cross, my strength,
in your glorious resurrection, my triumph.

Lord Jesus, on the cross
you called the thief to paradise;
in your mercy, at my death,
lead me into your kingdom.

PRAYER AFTER COMMUNION

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

Amen.

*For the dismissal the priest faces the people, extends his hands
towards them, and says the following prayer:*

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.

Amen.

All depart in silence.

THE EASTER VIGIL



This is when the Church keeps a vigil and waits for the resurrection of the Lord. This feast means waiting for the coming of the Lord.

All the lights in the church are put out.

A large fire is prepared in a suitable place outside the church. When the people have assembled, the celebrant goes there with the ministers, one of whom carries the Easter candle.

Where it may be difficult to have a large fire the blessing of the fire is adapted to the circumstances, if possible, in the presence of the people.

The Priest and faithful sign themselves while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit, and then he greets the assembled people in the usual way and briefly instructs them about the night vigil in these or similar words:

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

Then the fire is blessed.
 Let us pray.

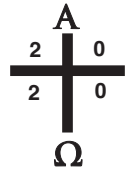
Pause for silent prayer.

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

After the blessing of the new fire, an acolyte or one of the ministers brings the Easter candle to the celebrant, who cuts a cross in wax with a stylus. Then he traces the Greek letter alpha above the cross, the letter omega below, and the numbers of the current year between the arms of the cross.

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

When the cross and other marks have been made, the priest may insert five grains of incense in the candle. He does this in the form of a cross, saying:

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

The priest lights the candle from the new fire, saying:

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

PROCESSION

Then the Deacon or Priest takes the Easter candle, lifts it high, and sings alone:

 <p>The Light of Christ.</p>	or	 <p>Lu-men Chris-ti.</p>
 <p>Thanks be to God.</p>	or	 <p>De-o grá-ti-as.</p>

Then the lights in the church are put on.



THE EASTER PROCLAMATION

When he comes to the altar, the priest goes to his chair. The deacon places the Easter candle on a stand in the middle of the sanctuary or near the lectern.

The book and candle may be incensed. Then 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.

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

(The Lord be with you.

And with your spirit.)

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

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.

Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!
O truly necessary sin of Adam,
destroyed completely by the Death of Christ!
O happy fault that earned so great, so glorious a Redeemer!

O truly blessed night, worthy alone to know the time and hour when Christ rose from the underworld!
This is the night of which it is written:
The night shall be as bright as day,
dazzling is the night for me, and full of gladness.
The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty.

On this, your night of grace, O holy Father, accept this candle, a solemn offering, the work of bees and of your servants' hands, an evening sacrifice of praise, this gift from your most holy Church.
But now we know the praises of this pillar, which glowing fire ignites for God's honour, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious.
O truly blessed night, when things of heaven are wed to those of earth, and divine to the human.
Therefore, O Lord, we pray you that this candle, hallowed to the honour of your name, may persevere undimmed, to overcome the darkness of this night.

Receive it as a pleasing fragrance, and let it mingle with the lights of heaven.
May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever.

Amen.

THE LITURGY OF THE WORD

After the Easter proclamation, the candles are put aside and all sit down. Before the readings begin, the priest speaks to the people in these of similar words:

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

FIRST READING

1:1,26-31

A reading from the book of Genesis

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 the earth I give all the foliage of plants for food." And so it was. God saw all he had made, and indeed it was very good.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Ps 103

The cantor sings the response which the people repeat.

(Tone B.)



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

2. You founded the earth **on** its base,
to stand firm from **age** to age.
You wrapped it with the ocean **like** a cloak;
the waters stood higher **than** the mountains. (R)
3. You make springs gush forth
in the valleys:
they flow in **between** the hills.
On their banks swell the **birds** of heaven:
from the branches they **sing** their song. (R)
4. From your dwelling you **water** the hills;
earth drinks its fill **of** your gift.
You make the grass grow **for** the cattle
and the plants to **serve** man's needs. (R)
5. How many are your **works**, O Lord!
In wisdom you have **made** them all.
The earth is full **of** your riches.
Bless the **Lord**, my soul! (R)

PRAYER AFTER THE FIRST READING

Let us pray.

Pause for silent 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

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.

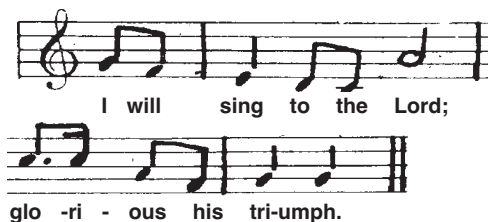
It was then that Moses and the sons of Israel sang this song in honour of the Lord:

The cantor takes up the Responsorial Psalm immediately.

RESPONSORIAL PSALM *Exodus 15,1-6.17-18.*

The cantor sings the response which the people repeat.

(Tone B.)



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

2. The Lord is a warrior! The Lord **is** his name.
The chariots of Pharaoh he hurled **into** the sea.
the flower of his army is drowned **in** the sea.
The deeps hide them, they sank **like** a stone. (R)
3. Your right hand, Lord, glorious **in** its power.
your right hand, Lord, has shattered the enemy.
In the greatness **of** your glory
you **crushed** the foe. (R)
4. You will lead them and plant them **on** your
mountain,
the place, O Lord, where you have **made** your
home,
the sanctuary, Lord, which your **hands** have
made.
The Lord will reign for **ever** and ever. (R)

PRAYER AFTER THE SECOND READING

Let us pray. O God, whose ancient wonders remain undimmed in splendour even in our day, for what you once bestowed on a single people, freeing them from Pharaoh's persecution by the power of your right hand now you bring about as the salvation of the nations through the waters of rebirth, grant, we pray, that the whole world may become children of Abraham and inherit the dignity of Israel's birthright. Through Christ our Lord.

Amen.

THIRD READING

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 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.v.2*
The cantor sings the response which the people repeat.

(Tone B.)

I will praise you Lord,
 you have res - cued me.

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

PRAYER AFTER THE THIRD READING

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

FOURTH READING

3:9-15.32-4:4

A reading from the prophet Baruch

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

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

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

It is he who is our God,
 no other can compare with him.
 He has grasped the whole way of knowledge,
 and confided it to his servant Jacob,
 to Israel his well-beloved;
 so causing her to appear on earth
 and move among men.
 This is the book of the commandments of God,
 the Law that stands for ever;
 those who keep her live,
 those who desert her die.

Turn back, Jacob, seize her,
 in her radiance make your way to light:
 do not yield your glory to another,
 your privilege to a people not your own.
 Israel, blessed are we:
 what pleases God has been revealed to us.

The word of the Lord.

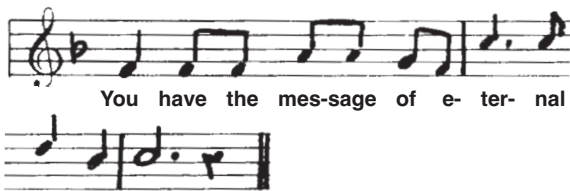
Thanks be to God.





RESPONSORIAL PSALM Ps 18:8-11.R.Jn 6:69
The cantor sings the response which the people repeat.

(Tone C.)



life O Lord.

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

PRAYER AFTER THE FOURTH READING

Let us pray.

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

*After the last reading from the Old testament with its
 responsorial psalm and prayer, the altar candles are
 lighted, and the celebrant intones the Gloria which is taken
 up by all present. The Church bells are rung according to
 local custom.*

GLORIA

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

GLORIA

Gloria in excelsis Deo,
 Et in terra pax hominibus bonae voluntatis.
 Laudamus te.
 Benedicimus te.
 Adoramus te.
 Glorificamus te.
 Gratias agimus tibi propter magnam gloriam
 tuam.
 Domine Deus, Rex caelestis,
 Deus Pater omnipotens.
 Domine Fili unigenite Jesu Christe
 Domine Deus, Agnus Dei, Filius Patris.
 Qui tollis peccata mundi, miserere nobis.
 Qui tollis peccata mundi, suscipe
 deprecationem nostram.
 Qui sedes ad dexteram Patris, miserere nobis.
 Quoniam tu solus Sanctus,
 tu solus Dominus.
 tu solus Altissimus, Jesu Christe,
 cum Sancto Spiritu in gloria Dei Patris.
Amen.





COLLECT

Let us pray.

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

A reading from the letter of St Paul to the Romans

6:3-11

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

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 any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

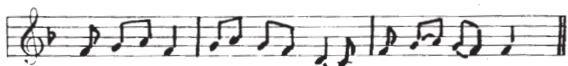
The word of the Lord.

Thanks be to God

RESPONSORIAL PSALM

Ps 117:1-2,16-17,22-23

The cantor sings or says the response which the people repeat.
(Tone C.)



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

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

GOSPEL

28:1-10

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Matthew
Glorify to you, O Lord.



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 lightening, 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

LITURGY OF THE BAPTISM

If there is no one to be baptised and the font is not to be blessed the litany is omitted and the blessing of water takes place at once.

The priest speaks to the people in these of similar words if there are candidates to be baptised.

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

If the font is to be blessed, but 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.

All present stand and answer.

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
(Name of local and patron saints)	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 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 this font holy by your grace for the new
birth of your children,
Lord, we ask you, hear our prayer.

Jesus, Son of the living God,
Lord, we ask you, hear our prayer.
Christ, hear us.
Christ, hear us.
Christ, graciously hear us.
Christ, graciously hear us.

If there are candidates to be baptised, the Priest, with hands extended, says the following prayer:

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

BLESSING OF BAPTISMAL WATER

The celebrant 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.

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

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



and, holding the candle in the water, he continues:
so that all who have been buried with Christ
by Baptism into death may rise again to life with
him.

Who lives and reigns with you in the unity of the
Holy Spirit, one God, for ever and ever.

Amen.

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

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

RITE OF BAPTISM

*If there are Baptisms the newly blessed Oils may be carried in
procession. The parents and godparents of the children stand
before the altar as do adults for Baptism*

- 1. Come O Creator Spirit blest,
And in our hearts take up thy rest,
Come with thy grace and heav'nly aid,
To fill the hearts which thou has made.**
- 2. Great Paraclete to thee we cry,
O highest gift of God most high,
O fount of life, O fire of love,
And sweet anointing from above.**
- 3. Drive far from us the foe we dread,
And grant us thy true peace instead.
So shall we not, with thee for guide,
Turn from the path of life aside.**
- 4. All glory while the ages run,
Be to the Father and the Son,
Who rose from death; the same to thee,
O Holy Ghost, eternally.**

Then the Priest questions the adults individually about the faith and, if there are children to be baptised, he requests the triple profession of faith from all the parents and godparents together, as is indicated in the respective Rites.

Dear parents and godparents:

You have come here to present these children for baptism. By water and the Holy Spirit they are to receive the gift of new life from God, who is love.

On your part, you must make it your constant care to bring them up in the practice of the faith. See that the divine life which God gives them is kept safe from the poison of sin, to grow always stronger in their hearts.

If your faith makes you ready to accept this responsibility renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which these children are about to be baptised.

The celebrant questions the parents (P), Godparents (Gp), and adults (A).

C: Do you renounce Satan? **A/P/Gp. I do.**

C: And all his works? **A/P/Gp. I do.**

C: And all his empty show? **A/P/Gp. I do.**

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

C: 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?
A/P/Gp. I do.

C: 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? **A/P/Gp. I do.**

C: This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

All. Amen.

The celebrant invites the first of the families to the font. Using the name of the individual child, he questions the parents and godparents.

C: Is it your will that N. should be baptised in the faith of the Church, which we all professed with you?
P/Gp. It is.

He baptises the child or adult, saying:

N., I baptise you in the name of the Father, and of the Son, and of the Holy Spirit.

ACCLAMATION

After Baptism of each child or adult.

Gal. 3:27 + 2 Cor. 15:5

You have put on Christ your Saviour.

In Him you have been baptised.

He lives in each one of us. Alleluia, alleluia.

(Air: Christus Vincit sung twice)

C: God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as members of his body sharing everlasting life.

Amen.

In silence, the Celebrant anoints the baptised with chrism.

A white garment is placed on the baptised.

The celebrant says:

(N., N.,) you have become a new creation, and have clothed yourselves in Christ.

See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

Amen.

THE BLESSING OF WATER

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

Dear brothers and sisters,

let us humbly beseech the Lord our God to bless this water he has created,

which will be sprinkled upon us

as a memorial of our Baptism.

May he graciously renew us, that we may remain faithful to the Spirit whom we have received.

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

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,

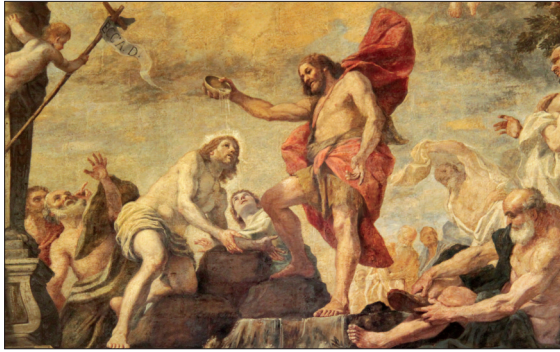
through water, which Christ made holy in the Jordan, you have renewed our corrupted nature in the bath of regeneration.

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.



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 their baptismal profession of faith.

THE RENEWAL OF BAPTISMAL PROMISES

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

And so I ask you:

- C:** Do you renounce Satan? **All: I do.**
C: And all his works? **All: I do.**
C: And all his empty show? **All: I do.**
C: Do you believe in God, the Father almighty
 Creator of heaven and earth? **All: I do.**
 Do you believe in Jesus Christ, his only Son,
 our Lord,
 who was born of the Virgin Mary,
 suffered death and was buried,
 rose again from the dead
 and is seated at the right hand
 of the Father? **All: I do.**
- Do you believe in the Holy Spirit,
 the holy Catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and life everlasting? **All: I do.**

And the Priest concludes:

And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit

and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life.

Amen.

I saw water flowing from the Temple, (Ez 47:1-2,9) from its right-hand side, alleluia: and all to whom this water came were saved and shall say: Alleluia, alleluia.

- 1. Sing praise to our Creator, O sons of Adam's race, God's children by adoption, baptised into his grace. Praise the holy Trinity, undivided unity, Holy God, mighty God, God immortal, be adored.**
- 2. To Jesus Christ give glory, God's co-eternal Son, As members of his body we live in him as one. Praise the holy Trinity, undivided unity, Holy God, mighty God, God immortal, be adored.**
- 3. Now praise the Holy Spirit poured forth upon the earth. Who sanctifies and guides us, confirmed in our rebirth. Praise the holy Trinity, undivided unity, Holy God, mighty God, God immortal, be adored.**

Meanwhile, the newly baptised are led to their place among the faithful. After the people have been sprinkled, the priest returns to the chair. The profession of faith is omitted, and the priest directs the Prayer of the Faithful.

LITURGY OF THE EUCHARIST

The celebrant goes to the altar and begins the Liturgy of the Eucharist in the usual way. It is fitting that the bread and wine be brought forward by the newly baptised or by their parents or sponsors.

OFFERTORY MUSIC

Raising the host, 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.

The priest pours wine and a little water into the chalice, saying quietly:

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.

Raising 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 says quietly:

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.

Then the priest washes his hands, saying quietly:

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

Facing the people the priest says:

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

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

PRAYER OVER THE GIFTS

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

Amen.

EUCCHARISTIC PRAYER I *(Roman Canon)*

*(Eucharistic Prayers II or III may be used as an alternative,
see page 7 for these)*

PREFACE I of Easter

The Lord be with you.
And with your spirit.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

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

SANCTUS

Ho - ly, Ho - ly, Ho - ly Lord God of
hosts. Hea - ven and earth are full of your
glo - ry. Ho - san - na in the high - est. Bless - ed is
he who comes in the name of the Lord. Ho -
san - na in the high - est.

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says

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 Francis our Pope,
and N. our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Commemoration of the Living.

Remember, Lord, your servants N. and N.

*The Priest joins his hands and prays briefly for those for whom he
intends to pray.*

Then, with hands extended, he continues:

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.

Within the Action.

Celebrating the most sacred night
of the Resurrection of our Lord Jesus Christ in the
flesh,
and in communion with those whose memory we
venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,

Peter and Paul, Andrew,
 (James, John,
 Thomas, James, Philip,
 Bartholomew, Matthew,
 Simon and Jude;
 Linus, Cletus, Clement, Sixtus,
 Cornelius, Cyprian,
 Lawrence, Chrysogonus,
 John and Paul,
 Cosmas and Damian)
 and all your Saints;
 we ask that through their merits and prayers,
 in all things we may be defended
 by your protecting help.

(Through Christ our Lord. **Amen.**)

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

(Through Christ our Lord. **Amen.**)

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

He joins his hands.

On the day before he was to suffer,
He takes the bread and, holding it slightly raised above the altar, continues:

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:

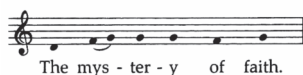
TAKE THIS, ALL OF YOU, AND EAT OF IT:
 THIS IS MY BODY WHICH WILL BE GIVEN UP
 FOR YOU.

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:



Andante



Then the Priest, with hands extended, says:

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.

Bowing, with hands joined, he continues:

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,
He stands upright again and signs himself with the Sign of the Cross, saying:
 may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. **Amen.**)

Commemoration of the dead

With hands extended, the Priest says:

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.

*He joins his hands and prays briefly for those who have died and
for whom he intends to pray.*

Then, with hands extended, he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

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

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

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

The people sing or say: Amen.

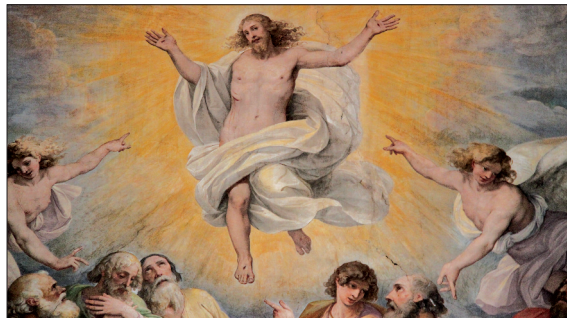
COMMUNION RITE

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

Our Father, who art in heaven . . .

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

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 add these or similar words.

Let us offer each other the sign of peace.

The priest places a small piece of the host in the chalice saying:

May this mingling of the Body and Blood of
our Lord Jesus Christ
bring eternal life to us who receive it.

Meanwhile the people sing or say:

**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.**

The priest says quietly:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world.
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
Keep me always faithful to your commandments,
and never let me be parted from you.

Raising the host the priest says:

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

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

COMMUNION ANTIPHON

1 Cor 5:7-8

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

COMMUNION HYMNS

(R) 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).**

**Be thou my Vision, O Lord of my heart,
Naught be all else, to me save that thou art;
Thou my best thought in the day and the night,
Waking or sleeping, thy presence my light.**

**Be thou my Wisdom, be thou my true Word,
I ever with thee, and thou with me, Lord;
Thou my great Father, and I thy true heir,
Thou in me dwelling, and I with thee one.**

**High King of heaven, when victory is won,
Grant heaven's joy to me bright heaven's Son,
Christ of my own heart, whatever befall,
Still be my Vision, O Ruler of all.**

PRIVATE PRAYER AFTER COMMUNION

Use these thoughts prayerfully and then continue with your own.

Risen Saviour, this Communion is your pledge of
my eternal reward.
It is a foretaste of heaven, though my poor human
senses cannot perceive it.
You have told us you will raise us up on the Last Day.
Make my faith strong and unshakeable.

Praise to you, Lord for the empty tomb.
Praise to you, Lord for your return from the dead.
Praise to you, Lord, for men and women redeemed.
Praise to you, Lord, for a new world.

Tonight, especially, I thank you for my Baptism,
in which you made me a child of God and an heir
to heaven.
In those sacred waters, I died with you,
I was buried with you,
and I rose with you to walk in newness of life.
Help me to live up to the promises of my Baptism,
to live a truly Christian life,
dead to sin and alive to God, my Father.

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PRAYER AFTER COMMUNION

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

CONCLUDING RITES

The Lord be with you.
And with your spirit.

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

or Bow down for the blessing
May almighty God bless you through today's Easter
Solemnity and, in his compassion,
defend you from every assault of sin.
Amen.

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

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

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

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

RECESSIONAL HYMN

1. **Jesus Christ is ris'n today, alleluia!
Our triumphant holy day, alleluia!
Who did once, upon the cross, alleluia!
Suffer to redeem our loss, alleluia!**
2. **Hymns of praise then let us sing, alleluia!
Unto Christ, our heavenly king, alleluia!
Who endured the cross and grave, alleluia!
Sinners to redeem and save, alleluia!**
3. **But the pains that he endured, alleluia!
Our salvation have procured; alleluia!
Now above the sky he's king, alleluia!
Where the angels ever sing, alleluia!**