



The Triduum Sacrum

The Three Holy Days

Maundy Thursday

Good Friday

Holy Saturday — Pascha

2020

Maundy Thursday

At Vespers, the Opening Versicles and Responses are omitted. Psalms 142 and 143 are sung. The Gloria Patri is not sung at the conclusion of the Psalms or Canticles. The Office Hymn is not sung, nor the Versicle and Response.

The Hymn at the Prayers of Preparation:

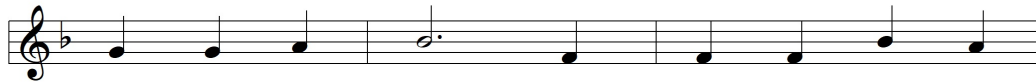
167 Thou, Who At Thy First Eucharist Didst Pray Communion



1. Thou, who at thy first Eu - cha - rist didst pray
 2. For all thy Church, O Lord, we in - ter - cede;
 3. We pray thee, too, for wan - derers from thy fold;
 4. So, Lord, at length when sa - cra - ments shall cease,



that make all thy Church might be for ev - er one,
 O thou our sad di - vi - sions soon to cease;
 may we be one good with all thy Church a - bove,



grant us at ev - ery Eu - cha - rist to
 draw us the near - er each to each, we
 back to the faith which saints be - lieved of
 one with thy saints in one un - bro - ken



say with long - ing heart and soul, "Thy will be
 plead, by draw - ing all to thee, O Prince of
 old, back to the Church which still that faith doth
 peace, one with thy saints in one un - bound - ed



done." O may we all one bread, one bo - dy be, through
 Peace; thus may we all one bread, one bo - dy be, through
 keep; soon may we all one bread, one bo - dy be, through
 love; more bless - ed still, in peace and love to be one



this blest Sa - cra - ment of u - ni - ty.
 this blest Sa - cra - ment of u - ni - ty.
 this blest Sa - cra - ment of u - ni - ty.
 with the Trin - i - ty in U - ni - ty. A - men.

Introit. Gal. 6:14. Nos autem.

But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved, and set free. *Ps. 67:1.* God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. But as for us...

The Gloria in excelsis is sung on this day. The organ plays and bells are rung, after which they are silent until the Gloria at the Easter Vigil.

Collect. Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

Epistle. I Cor. 11:20-32. The Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians. Brethren: When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Gradual. Phil. 2:8-9. Christ for us became obedient unto death, even the death of the cross. *V.* Wherefore God also hath highly exalted him: and given him a name which is above every name.

The Gospel is sung in the customary manner.

✠ The Continuation of the Holy Gospel accôrding to John.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them ûnto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, tô betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, ânð went to God; He riseth from supper, and laid aside his garments; and took a towel, and gîrded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith hê was girded. Then cometh he to Simon Peter: and Peter saith unto him, ‡ Lord, dost thou wâsh my feet? Jesus answered and sâid unto him, What I do thou knôwest not now; but thou shalt knôw hereafter. Peter saith unto him, Thou shalt nevêr wash my feet. Jesûs answered him, If I wash thee not, thou hast nô part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hânds and my head. Jesûs saith to him, He that is washed needeth not save to wash his feet, but is clêan every whit: and ye are clêan, but not all. For he knew who shôuld betray him; therefore said he, Ye âre not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he sâid unto them, ‡ Know ye what I have dône to you? Ye call me Mâster and Lord: and ye say well; fôr so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one ânother's feet. For I have given you an example, that ye should do as I have dône to you. *John 13:1-15.*

The foot washing, customarily done at this time, will be omitted this year. The Creed is sung. The celebration of Mass continues with the Offertory.

Offertory. Ps. 118:16-17. The right hand of the Lord bringeth mighty things to pass, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

Secret. We beseech thee, O Lord holy, Father almighty, everlasting God: that he may render our sacrifice acceptable unto thee, who on this day commanded and taught his disciples to do this in remembrance of him, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee...

After the Eucharistic Prayer the Mass continues with the Lord's Prayer. Note that the Peace is not given on this day. The Agnus Dei is sung as follows

**O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.**

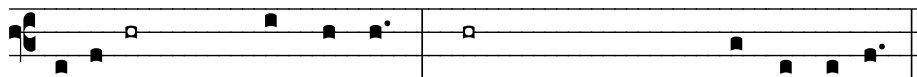
Communion. John 13:12, 13, 15. The Lord Jesus after he had supped with his disciples, washed their feet, and said to them: Know ye what I, your Lord and Master, have done to you? I have given you an example, that ye also should so do.

Postcommunion. O Lord our God, who hast refreshed us with life- giving sustenance, we beseech thee: that we who observe this institution in the time of our mortal life, may obtain the benefit thereof in thy gift of immortality. Through...

As, by direction from the archdiocese, the Pre-Sanctified Liturgy will not take place this year on Good Friday, the Sacrament will not be taken to an altar of repose. The dismissal "Let us bless the Lord" is said, but the blessing and Last Gospel are omitted.

The celebrant and other ministers remove their vestments, go to the High Altar, reverence it, and begin stripping it, the celebrant (or cantor) first saying in a clear voice the following antiphon: They part my garments among them, and upon my vesture they cast lots.

Psalm 22 is then said or sung during the stripping of the Altar.



- MY GOD, my God, look upon me; † why hast thou for/saken me? * and art so far from my health, and from the words / of my complaint?
2. O my God, I cry in the day-time, but thou hearest / not; * and in the night season also / I take no rest.
 3. And thou continest / holy, * O thou Worship / of Israel.
 4. Our fathers hoped in / thee; * they trusted in thee, and thou didst / deliver them.
 5. They called upon thee, and were / holpen; * they put their trust in thee, and were not / confounded.
 6. But as for me, I am a worm, and no / man; * a very scorn of men, and the outcast of / the people.
 7. All they that see me laugh me to / scorn; * they shoot out their lips, and shake their / heads, saying,
 8. He trusted in the Lord, that he would de/liver him; * let him deliver him, if he / will have him.
 9. But thou art he that took me out of my mother's / womb; * thou wast my hope, when I hanged yet upon / my mother's breasts.
 10. I have been left unto thee ever since I was / born; * thou art my God even from / my mother's womb.
 11. O go not from me; † for trouble is hard at / hand, * and there is none / to help me.
 12. Many oxen are come a/bout me; * fat bulls of Bashan close me in / on every side.
 13. They gape upon me with their / mouths, * as it were a ramping and a roar/ing lion.

14. I am poured out like water, † and all my bones are out of / joint; * my heart also in the midst of my body is even / like melting wax.
15. My strength is dried up like a potsherd, † and my tongue cleaveth to my / gums, * and thou bringest me into / the dust of death.
16. For many dogs are come a/bout me, * and the council of the wicked layeth siege / against me.
17. They pierced my hands and my feet: I may tell all my / bones: * they stand staring and looking / upon me.
18. They part my garments a/mong them, * and cast lots upon / my vesture.
19. But be not thou far from me, O / Lord; * thou art my succor, haste thee / to help me.
20. Deliver my soul from the / sword, * my darling from the pow/er of the dog.
21. Save me from the lion's / mouth; * thou hast heard me also from among the horns of / the unicorns.
22. I will declare thy Name unto my / brethren; * in the midst of the congregation will / I praise thee.
23. O praise the Lord, ye that / fear him: * magnify him, all ye of the seed of Jacob; and fear him, all ye seed / of Israel.
24. For he hath not despised nor abhorred the low estate of the / poor; * he hath not hid his face from him; but when he called unto him / he heard him.
25. My praise is of thee in the great congre/gation; * my vows will I perform in the sight of them / that fear him.
26. The poor shall eat, and be satisfied; † they that seek after the Lord shall / praise him: * your heart shall live / for ever.
27. All the ends of the world shall remember themselves, and be turned unto the / Lord; * and all the kindreds of the nations shall worship / before him.
28. For the kingdom is the / Lord's, * and he is the Governor among / the nations.
29. All such as be fat upon / earth * have eaten, / and worshiped.
30. All they that go down into the dust shall kneel be/fore him; * and no man hath quickened / his own soul.
31. My seed shall / serve him: * they shall be counted unto the Lord for a ge/neration.
32. They shall come, and shall declare his / righteousness * unto a people that shall be born, whom / the Lord hath made.
- Glory be to the Father and to the / Son, * and to / the Holy Ghost;
As it was in the beginning, † is now and ever / shall be, * world with/out end.
Amen.

The antiphon is repeated.

Good Friday

The celebrant and acolytes process in silence to the Altar, which is completely bare. The celebrant and acolytes reverence the Altar; the celebrant then lies prostrate, praying in silence. He then rises for the following Collect:

Collect. O God, who hast destroyed the death of our old sin, whereto all flesh fell heir, by the Passion of thy Christ, our Lord: grant that, being conformed unto the same; we, who by nature have borne the image of the earthy, may by thy sanctifying grace bear also the image of the heavenly. Through the same Christ our Lord. Amen.

The Lessons are then read without title, ending, or response.

The first Lesson. Thus saith the Lord: In their affliction they will seek me early: Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
(Hosea 6:1-6)

The responsory is sung by the choir.

Responsory. Habak. 3. O Lord, I have heard thy speech, and was afraid: I have considered thy works, and was confounded. *V.* O Lord, revive thy work in the midst of the years: in the midst of the years make it known. *V.* In the time of confusion of my soul: in wrath, remember mercy. *V.* God came from Teman, and his Holy One from the thick woods of the mountains. *V.* His glory covered the heavens; and the earth was full of his praise.

The Responsory ended, all rise. The celebrant says, Let us pray. Let us bow the knee. *All kneel and pray in silence until the subdeacon says,* Arise, *and the celebrant sings the Collect in the ferial tone.*

Collect. O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession; grant unto us the effectual fruits of thy redemption; that, like as in his passion Jesus Christ, our Lord, gave unto each the due recompense of his deeds; so he may deliver us from the transgressions of our old nature, and bestow on us the grace of his resurrection: Who liveth and reigneth with thee...

The second Lesson. In those days: The LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. (*Exodus 12:1-11*)

Responsory. Ps. 140:1-9, 14. Deliver me, O Lord, from the evil man: and preserve me from the wicked man. *V.* Who imagine mischief in their hearts: and stir up strife all the day long. *V.* They have sharpened their tongues like a serpent: adders' poison is under their lips. *V.* Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked men. *V.* Who are purposed to overthrow my goings: the proud have laid a snare for me. *V.* And spread a net abroad with cords: yea, and set traps in my way. *V.* I said unto the Lord: Thou art my God: hear the voice of my prayers, O Lord. *V.* O Lord God, thou strength of my health: thou hast covered my head in the day of battle. *V.* Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud. *V.* Let the mischief of their own lips fall upon the head of them: that compass me about. *V.* The righteous also shall give thanks unto thy name: and the just shall continue in thy sight.

The Passion of our Lord Jesus Christ according to John

AT that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of

Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every

one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,

Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *(Here genuflect and pause awhile.)* The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be oken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. *(18:1-40; 19:1-42).*

The Solemn Collects

For the Holy Church. Let us pray, dearly beloved, for the holy Church of God: that our God and Lord would vouchsafe to give her peace and unity, and preserve her throughout all the world: making subject unto her principalities and powers: and grant that, leading a quiet and peaceful life, we may glorify God the Father Almighty. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, who in Christ hast revealed thy glory to all nations: preserve the works of thy mercy; that thy Church, spread abroad over the whole world, may with steadfast faith persevere in the confession of thy name. Through the same... **Amen.**

For the Chief Bishop. Let us pray also for our most blessed Father *N.*: that our God and Lord, who hath chosen him unto the order of Bishops, may preserve him in health and safety to his holy Church, for the governance of the holy people of God. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, by whose judgment all things are established: mercifully regard our prayers, and in thy goodness preserve him whom thou hast chosen to be our bishop; that the Christian people who are governed by thine authority may under so great a shepherd increase in the strength of their faith. Through... **Amen.**

For all Orders and Estates of the Faithful. Let us pray also for all Bishops, Priests, and Deacons, for all Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, and widows: and for all the holy people of God. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications, which we offer before thee for all orders of the same; that by the bounty of thy grace they may faithfully serve thee in their several estates. Through... **Amen.**

For Rulers and Governors. Let us pray also for all governors of countries; and for all who bear rule and authority under them: that our God and Lord may guide their hearts and minds according to his will, for our perpetual peace. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, in whose hand are the dominion and government of all peoples: look graciously on those who bear rule and authority over us; that all nations, by the protection of thy right hand, may continue in true religion, and abide in continual safety. Through... **Amen.**

For Catechumens. Let us pray also for our catechumens: that our God and Lord would open the ears of their hearts, and the gate of mercy; that, receiving in the waters of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, who dost continually enrich thy Church with a new offspring: increase the faith and understanding of our catechumens: that they, being born again in the water of baptism, may be numbered among the sons of thine adoption. Through... **Amen.**

For the needs of the Faithful. Let us pray, dearly beloved, unto God the Father Almighty, that he would purge the world from all errors: would take away diseases: drive away

famine: open the prisons: loosen the chains: grant unto pilgrims a safe return: to the sick healing: and to them that travel by sea a haven of safety. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, the comfort of them that mourn, the strength of them that travail: let the prayers of them that cry out of any tribulation ascend unto thee; that in their necessities all may rejoice in the succour of thy loving kindness. Through... **Amen.**

For the Unity of the Church. Let us pray also for heretics and schismatics: that our God and Lord would deliver them from all their errors; and vouchsafe to call them back to their holy mother, the Catholic and Apostolic Church. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, who savest all men, and wouldest not that any should perish: look upon the souls that are deceived by the craft of the devil: that the hearts of them that are gone astray, being delivered from all perversity of heresy, may turn to wisdom and come again to the unity of thy truth. Through... **Amen.**

For the conversion of the Jews. Let us pray also for the faithless Jews: that our God and Lord would take away the veil from their hearts; that they also may acknowledge Jesus Christ, our Lord. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, who deniest not thy mercy even to the faithless Jews: graciously hear our prayers, which we offer for the blindness of this people: that they, acknowledging the light of thy truth, which is Christ, may be delivered from their darkness. Through the same... **Amen.**

For the Conversion of the Heathen. Let us pray also for the heathen: that God almighty would take away the iniquity from their hearts; that, forsaking their idols, they may be turned unto the living and true God, and to his only Son, Jesus Christ, our God and Lord. Let us pray.

V. Let us bow the knee. *(Silence is kept.) V.* Arise.

Collect. Almighty and everlasting God, who desirest not the death of sinners but rather that they should live: mercifully receive our prayer, and deliver them from the worship of idols; and gather them unto thy holy Church, to the praise and glory of thy name. Through... **Amen.**

The Solemn Adoration of the Holy Cross

A large veiled crucifix is carried through the church. As it is gradually unveiled, the following antiphon and response are sung:

V. Behold the wood of the Cross, whereon was hung the world's salvation.

R. **O come, let us wor/ship.**

After each time that this antiphon and response are sung, all kneel and worship for a the celebrant comes forward to genuflect and kiss the foot of the cross. During this adoration, the following is sung by the choir:

The Reproaches

O my people, what have I done unto thee? or wherein have I wearied thee? Answer me!

V. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour.

Hágios o Theós. Holy God. *Hágios Ischyros.* Holy, mighty. *Hágios Athánatos, eléison hýmás.* Holy and Immortal, have mercy upon us.

Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour. *Hágios o Theós...*

What more could I have done for thee that I have not done? I indeed did plant thee, my vineyard, exceeding fair: and thou art become very bitter unto me: for vinegar thou gavest to quench my thirst: and hast pierced with a spear the side of thy Saviour. *Hágios o Theós...*

I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.

O my people, what have I done unto thee? or wherein have I wearied thee? Answer me!

I led thee out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me unto the chief priests. O my people...

I opened the sea before thee: and thou hast opened my side with a spear. O my people...

I went before thee in a pillar of cloud: and thou hast led me unto the judgment hall of Pilate. O my people...

I fed thee with manna in the desert: and thou hast stricken me with blows and scourges. O my people...

I gave thee to drink of the water of salvation from the rock: and thou hast given me gall and vinegar to drink. O my people...

For thee I smote the kings of the Canaanites: and thou hast smitten my head with a reed. O my people...

I gave thee a royal sceptre: and thou hast given unto my head a crown of thorns. O my people...

I exalted thee with great power: and thou hast hanged me upon the gibbet of the Cross. O my people...

Antiphons to be sung after each stanza of the hymn

Faith - ful Cross, a - bove all oth - er, one and
on - ly no - ble tree: none in fo - liage, none in
blos - som, none in fruit thy peer may be.

Sweet - est wood and sweet - est i - ron,
sweet - est weight is hung on thee.

The Amen is sung after the final verse, before the antiphon

A - men.



1. Sing, my tongue, the glo - rious bat - tle, sing the end - ing
 2. God in pit - y saw man fal - len, shamed and sunk in
 3. Thus the scheme of our sal - va - tion, was of old in
 4. There - fore when th'ap - point - ed ful - ness of the ho - ly
 5. Lo! he lies, an In - fant weep - ing, where the nar - row
 6. Thir - ty years a - mong us dwell - ing, his ap - point - ed
 7. He en - dured the nails, the spitt - ing, vin - e - gar, and
 8. Bend thy boughs, O Tree of glo - ry! Thy re - lax - ing
 9. Thou a - lone wast count - ed wor - thy this world's ran - som
 10. To the Trin - i - ty be glo - ry ev - er - last - ing



- (1.) of the fray, now a - bove the Cross the tro - phy, sound the
 (2.) mis - er - y, when he fell on death by tast - ing fruit of
 (3.) or - der laid: that the man - i - fold de - ciev - er's art by
 (4.) time was come, he was sent who mak - eth all things forth from
 (5.) mang - er stands, while the Moth - er - Maid his mem - bers wraps in
 (6.) time ful - filled, born for this, he meets his Pas - sion, for that
 (7.) spear, and reed; from that ho - ly Bod - y bro - ken Blood and
 (8.) sin - ews bend; for a - while the an - cient rig - our that thy
 (9.) to up - hold; for a ship - wreck'd race pre - par - ing har - bour,
 (10.) as is meet; e - qual to the Fa - ther, e - qual to the



- (1.) loud tri - um - phant lay: tell how Christ, the world's
 (2.) the for - bid - den tree: then an - oth - er Tree
 (3.) art might be out - weighed: and the lure the foe
 (4.) God's e - ter - nal home; thus he came to earth,
 (5.) mean and low - ly bands, and the swad - dling clothes
 (6.) this he free - ly willed, on the Cross the Lamb
 (7.) wat - er forth pro - ceed: earth, and stars, and sky,
 (8.) birth be - stowed, sus - pend; and the King of heaven -
 (9.) like the ark of old: with the sa - cred Blood
 (10.) Son and Par - a - clete; Tri - nal U - ni - ty,



- (1.) Re - deem - er, as a vic - tim won the day. (Faithful...)
 (2.) was chos - en which the world from death should free. (Sweetest...)
 (3.) put for - ward in - to means of heal - ing made. (Faithful...)
 (4.) in - car - nate, off - spring of a Vir - gin's womb. (Sweetest...)
 (5.) is wind - ing round God's help - less feet and hands. (Faithful...)
 (6.) is lift - ed where his life - blood shall be spilled. (Sweetest...)
 (7.) and o - cean by that flood from stain are freed. (Faithful...)
 (8.) ly beau - ty on thy bos - om gent - ly tend! (Sweetest...)
 (9.) a - noint - ed from the smit - ten Lamb that rolled. (Faithful...)
 (10.) whose prais - es all cre - a - ted things re - peat. (Amen. Sweetest...)

The Pre-Sanctified Liturgy is omitted this year. When all has been completed, these collects are said:

Let us pray. We beseech thee, O Lord, that as thy people have now with devout heart and mind recalled the passion and death of thy son: so likewise thy plenteous benediction may descend upon them, thy pardon and consolation be granted unto them, their holy faith increased, their eternal redemption made sure. Through the same Christ our Lord. *R.*
Amen.

Let us pray. Almighty and merciful God, who hast redeemed us by the blessed passion and death of thine Anointed: preserve in us this work of thy mercy; that through our partaking of this mystery, we may evermore continue steadfast in thy service. Through the same Christ our Lord. *R.* **Amen.**

Let us pray. Call to remembrance, O Lord, thy tender mercies, and sanctify thy servants by thine eternal protection: for whose sake Christ thy Son through his blood did institute this paschal mystery. Through the same Christ our Lord. *R.* **Amen.**

No blessing or dismissal is given on this day. The clergy and people depart in silence.

Holy Saturday: The Paschal Vigil

The service begins in darkness. Fire is struck from flint and from it coals are kindled. The ministers stand with the cross, blessed water and incense before the door, in the entry of the church, or within it. The celebrant blesses the new fire, saying:

V. The Lord be with you.

R. **And with thy spirit.**

Let us pray. O God, who through thy Son, the true cornerstone, hast bestowed upon the faithful the fire of thy brightness: sanctify this new fire, now struck from the flint-stone, to be profitable to our service: and grant unto us that by this paschal feast we may be so inflamed with heavenly desires; that we may with pure hearts attain unto the feast of thy eternal brightness. Through the same Christ our Lord. *R.* Amen.

He sprinkles the fire thrice, an acolyte places blessed coals in the thurible, and the celebrant puts incense into the thurible, blessing it in the usual manner. He then censens the fire thrice. The paschal candle is carried into the midst before the priest who cuts it in the following manner, saying:

Christ yesterday and today *(he cuts a vertical line)*

The Beginning and the End *(he cuts a transverse line, forming a cross)*

Alpha *(he cuts above the vertical line the Greek letter alpha)*

and Omega *(he cuts beneath the vertical line the letter omega)*

His are the times *(he cuts the first number of the current year in the left upper angle of the cross)*

and ages *(he cuts the second number of the current year in the right upper angle of the cross)*

To him be glory and dominion *(he cuts the third number of the current year in the left lower angle of the cross)*

through all the ages of eternity. Amen. *(he cuts the fourth number of the current year in the right lower angle of the cross).*

Five grains of incense are then placed into the candle, the priest saying:

- (1) Through his holy and glorious
- (2) wounds
- (3) may Christ the Lord
- (4) guard
- (5) and preserve us. Amen.

Then the priest lights the paschal candle saying:

May the light of Christ gloriously rising scatter the darkness of heart and mind.

The celebrant then blesses the lighted candle saying:

V. The Lord be with you.

R. **And with thy spirit.**

Let us pray. We beseech thee, almighty God, that the abundance of thy blessing may come down upon this lighted candle: and as thou, thyself unseen, art the regenerator of all things, so kindle a light to lighten our darkness; that not only may our sacrifice, which is offered on this night, be illumined by the inward presence of thy light; but that in all places wheresoever the same shall be carried from this mystery here sanctified, the wickedness of the crafts of the devil may be driven forth, and the power of thy majesty ever be present. Through Christ our Lord. *R.* **Amen.**

Then the ministers begin the procession; the Priest, carrying the paschal candle, sings three times, each time on a higher tone:

V. The light of Christ.

R. **Thanks be to God.**

All the candles, except those at the altar are lit and the Priest sings the Exultet.

Now let the Angelic host of heaven rejoice: let the divine mysteries rejoice: and for the victory of the mighty King let the trumpet of salvation sound forth. Let the earth also be glad, illumined by the rays of this great brightness, and enlightened by the splendour of the eternal king let her know that she hath put away the darkness of the whole world. Let our mother the Church also rejoice, adorned with the brightness of so great a light: and let this temple resound with the triumphant voices of the peoples: Wherefore, dearly beloved brethren, who are here present in the wondrous clearness of this holy light, join with me, I beseech you, in calling upon the mercy of almighty God. That he who hath been pleased, for no merit of mine, to admit me into the number of his Levites: may pour on me the brightness of his light, and make me meet to proclaim the praises of this Candle. Through Jesus Christ his Son our Lord: Who liveth and reigneth with him in the unity of the Holy Ghost, God. Throughout all ages, world without end. *R.* **Amen.**

V. The Lord be with you.

R. **And with thy spirit.**

V. Lift up your hearts.

R. **We lift them up unto the Lord.**

V. Let us give thanks unto our Lord God.

R. **It is meet and right so to do.**

It is very meet and right that we should, with the whole affection of our heart and mind, and with the service of our lips, give praise unto the invisible God, the Father almighty. And unto his only-begotten Son, Jesus Christ our Lord, who paid for us to the eternal Father the debt of Adam's transgression: and with his dear blood wiped away the reproach of our former offences. For this is the paschal feast wherein the very Lamb is slain, by whose blood the door-posts of the faithful are made holy. This is the night, wherein of old thou didst lead forth our fathers, the children of Israel out of Egypt, and didst make them to pass as on dry land through the Red Sea. Yea, this is the night, that with the brightness of the pillar hath purged away the darkness of iniquity. This is the night, which throughout the whole world today doth separate them that believe in Christ from the wickedness of the age, and from the darkness of transgressions, reneweth them unto grace, restoreth them to holiness. This is the night wherein, breaking the chains of death, Christ ascendeth from hell in triumph. For nought indeed had it profited us to be born, if it had not profited us to be redeemed. O how wonderful the condescension of thy loving kindness! O how inestimable the goodness of thy love: who to redeem a slave didst deliver up thy Son! O truly necessary sin of Adam which by the death of Christ was done away! O happy fault, which was counted worthy to have such and so great a Redeemer! O night truly blessed, which alone was worthy to know the time and the hour wherein Christ rose again from hell! This is the night whereof it is written: And the night is as clear as the day: and, Then shall my night be turned into day. The sanctifying power therefore of this night putteth to flight the deeds of wickedness, washeth away sins: restoreth innocence to the fallen, and joy to them that mourn: casteth out enmities, prepareth concord, and boweth down principalities. Therefore in this night of grace accept, O holy Father, the evening sacrifice of this incense: which, by the hands of thy ministers, holy Church doth lay before thee, in the solemn offering of this Candle, made from the work of bees. But we already know the excellency of this pillar, which for the honour of God the sparkling fire doth kindle. Which, though it be divided into parts, suffereth not loss by the borrowing of its light. For it is fed by melting wax, which the bee the mother hath wrought into the substance of this precious Candle. O night truly blessed, which did spoil the Egyptians, and made rich the Hebrews! O night wherein heavenly things are joined unto earthly, things human unto things divine. We therefore pray thee, O Lord: that this Candle, consecrated to the honour of thy name, may continue without ceasing to vanquish the darkness of this night. That, being accepted for a savour of sweetness, it may be mingled with the lights of heaven. May the morning star find it burning: that morning star, I say, which knoweth not his going down. That star, which, rising again from hell, steadfastly giveth light to all mankind. We therefore pray thee, O Lord: that thou wouldest

vouchsafe to rule, govern and preserve with thy continual protection us thy servants, the whole clergy and thy most faithful people: together with our most blessed Metropolitan *N.* and our Bishop *N.*, granting us peaceful times in this our paschal joy. Look also on those who rule us in power, and by the ineffable gift of thy goodness and mercy, direct their thoughts to justice and peace, that from the busy toil of earth they may attain unto the heavenly country with all thy people. Through the same Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost God: throughout all ages, world without end. *R. Amen.*

The clergy, servers and people are seated. The following lessons are then read without title or response.

The first Lesson. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his

kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (*Genesis 1:1-31, 2:1-2*)

Then the celebrant says, Let us pray. Let us bow the knee. *All kneel and pray in silence until the subdeacon says,* Arise, *and the celebrant says the Collect.*

Collect. O God, who didst wonderfully create man, and hast more wonderfully redeemed him: grant us, we beseech thee, such strength of mind to withstand the enticements of sin; that we may be found worthy to attain to everlasting joys. Through...

The second Lesson. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. Then sang Moses and the children of Israel this song unto

the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. (*Exodus 14:24-31; 15:1*)

Canticle. Exodus 15:1-2. We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation. *V.* He is my God, and I will praise him: my father's God, and I will exalt him. *V.* The Lord is a man of war: the Lord is his name.

V. Let us pray. *V.* Let us bow the knee. *V.* Arise.

Collect. O God, whose miracles of old we perceive to shine forth even in our times: who didst deliver one people from the pursuit of the Egyptians by the power of thy right hand, and dost now through the water of regeneration bestow thy saving health upon all nations: vouchsafe; that the fulness of the whole world may be numbered among the sons of Abraham and made partakers of the dignity of Israel. Through...

The third Lesson. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. (*Isaiah 4:2-6*)

Canticle. Isaiah 5:1-2. My well-beloved hath a vineyard in a very fruitful hill. *V.* And he fenced it, and gathered out the stones thereof; and planted it with the choicest vine, and built a tower in the midst of it. *V.* And also made a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

V. Let us pray. *V.* Let us bow the knee. *V.* Arise.

Collect. O God, who by the mouth of thy holy prophets hast manifested thyself in all the children of thy Church, to be in all places of thy dominion the sower of good seed and the husbandman of thine elect branches: grant unto thy peoples, who are named thy vineyard and thy harvest field; that being purged from all thorns and briars, they may be made to bring forth worthy fruit in abundance. Through...

The fourth Lesson. Moses therefore wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of

a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. *(Deuteronomy 31:22-30)*

Canticle. Deut. 32:1-4. Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. *V.* My doctrine shall drop as the rain: my speech shall distil as the dew. *V.* As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord. *V.* Ascribe ye greatness unto our God: he is the rock, his work is perfect, for all his ways are judgment. *V.* A God of truth and without iniquity: just and right is the Lord.

V. Let us pray. *V.* Let us bow the knee. *V.* Arise.

Collect. O God, the exaltation of the humble and the strength of them that do stand, who by thy holy servant Moses didst vouchsafe so to instruct thy people in the chanting of thy sacred song, that the repeating of the law by them might be profitable for our learning: stir up thy power among all the fulness of the nations whom thou hast justified, and grant us gladness, assuaging fear; that the sins of all may be blotted out by thy forgive-ness, and that which was denounced of old in vengeance may turn to our salvation. Through...

Then the first part of the litanies of the saints is sung or said, all kneeling.

Kyrie, eleison. **Kyrie, eleison.**

Christe, eleison. **Christe, eleison.**

Kyrie, eleison. **Kyrie, eleison.**

O Christ, hear us. **O Christ, graciously hear us.**

O God, the Father of heaven, **have mercy upon us.**

O God, the Son, Redeemer of the world, **have mercy upon us.**

O God, the Holy Ghost, **have mercy upon us.**

Holy Trinity, one God, **have mercy upon us.**

Holy Mary, **pray for us.**

Holy Mother of God, **pray...**

Holy Virgin of virgins, **pray...**
St. Michael, **pray...**
St. Gabriel, **pray...**
St. Raphael, **pray...**
All ye holy Angels and Archangels, **pray...**
All ye holy orders of blessed spirits, **pray...**
St. John the Baptist, **pray...**
St. Joseph, **pray...**
All ye holy Patriarchs and Prophets, **pray...**
St. Peter, **pray...**
St. Paul, **pray...**
St. Andrew, **pray...**
St. John, **pray...**
All ye holy Apostles and Evangelists, **pray...**
All ye holy Disciples of the Lord, **pray...**
St. Stephen, **pray...**
St. Laurence, **pray...**
St. Vincent, **pray...**
All ye holy Martyrs, **pray...**
St. Silvester, **pray...**
St. Gregory, pray... St. Augustine, **pray...**
All ye holy Bishops and confessors, **pray...**
All ye holy Doctors, **pray...**
St. Anthony, **pray...**
St. Benedict, **pray...**
All ye holy Priests and Levites, **pray...**
All ye holy Monks and Hermits, **pray...**
St. Mary Magdalen, **pray...**
St. Agnes, **pray...**
St. Cecilia, **pray...**
St. Anastasia, **pray...**
All ye holy Virgins and Widows, **pray...**
All ye holy men and women, Saints of God, **intercede for us.**

During the singing of the litanies, a vessel of baptismal water to be blessed is prepared in the midst of the choir before the blessed candle, or the sacred ministers process to the font where water is to be blessed. The celebrant says,

V. The Lord be with you. **R.** **And with thy spirit.**

Let us pray. Almighty and everlasting God, be present at the mysteries, be present at the sacraments of thy great goodness: and send forth the spirit of adoption for the regeneration of the new peoples, whom the font of baptism doth bring forth unto thee;

that what is to be done by our humble ministry, may be effectually fulfilled by thy power. Through Jesus Christ, thy Son, our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, God, throughout all ages, world without end. *R.* **Amen.**

V. The Lord be with you.

R. **And with thy spirit.**

V. Lift up your hearts.

R. **We lift them up unto the Lord.**

V. Let us give thanks unto our Lord God.

R. **It is meet and right so to do.**

It is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee: O Lord holy Father Almighty everlasting God: Who by thy invisible power dost wondrously give effect to the work of thy sacraments: And though we be unworthy to perform mysteries so great: yet thou dost not leave us destitute of the gifts of thy grace, but mercifully inclinest thine ears even unto these our supplications. O God, whose Spirit in the first beginnings of the world moved over the waters: that even then the nature of water might conceive the virtue of sanctification. O God, who didst wash away in the waters the iniquities of a sinful world, and didst, even in the outpouring of the flood, shew forth in a figure our regeneration: that by the mystery of this same element there should be an end to sin and likewise a beginning of virtue. Look, O Lord, upon the face of thy Church, and multiply in her the power of thy regeneration, for thou dost by the streams of thine abundant grace make glad thy city: and openest the fount of baptism throughout the whole world for the renewing of the nations: that by the command of thy majesty she may receive from the Holy Ghost the grace of thine only-begotten Son.

Here he divides the water in the form of a cross with his extended hand, saying:

May he, by the secret mingling of his divine power, make fruitful this water prepared for the regeneration of mankind: that, having received sanctification, and being born again a new creature, there may come forth an offspring of heaven from the spotless womb of this divine fountain: that all, whether sex divide them in body, or age in time, may alike be brought forth into one childhood by grace, their mother. Far hence, O Lord, at thy command let every unclean spirit depart: Far hence be all the wickedness of the craft of the devil: let no power of the enemy here have place or portion: let it not ensnare and compass us around: let it not waylay us in secret: let it not taint us with corruption.

He touches the water with his hands.

May this holy and undefiled creature be free from every assault of the enemy, and purified by the departure of all iniquity. May it be a living fountain, water that doth regenerate, a purifying stream: that all who shall be washed in this laver of salvation may, by the operation of the Holy Ghost within them, obtain the grace of perfect purification.

He makes three crosses over the water, saying:

I exorcise thee, O creature of water, by the living ✠ God, by the true ✠ God, by the holy ✠ God: by God who in the beginning through his word divided thee from the dry land: whose spirit moved upon thee, who commanded thee to flow from paradise.

Here he divides the water with his hand, and scatters it towards the four quarters of the world, saying:

And commanded thee to water the whole earth with thy four rivers. Who in the desert by wood bestowed upon thee sweetness when thou wast bitter, that men might drink. Who brought thee forth from the rock, that he might refresh the people, wearied with thirst, whom he had delivered out of Egypt. I exorcise thee through Jesus Christ, his only Son, our Lord: who in Cana of Galilee by a wondrous miracle did change thee through his power into wine. Who walked upon thee with his feet, and was baptised in thee by John in Jordan. Who brought thee forth together with blood from his side: and commanded his disciples, that they should baptise in thee them that believe, saying: Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; that thou mayest be made holy water, blessed water, water that washeth away stains and cleanseth sins. I command thee therefore, every unclean spirit, every phantom, every lie, be rooted out, and flee away from this creature of water; that to them who shall be baptized therein, it may become a font of water springing up unto life eternal, regenerating them unto God the Father, and the Son, and the Holy Ghost, in the name of the same our Lord Jesus Christ, who shall come to judge the living and the dead, and the world by fire. **R. Amen.**

Let us pray. O Lord Holy, Father almighty, everlasting God, who dost sanctify spiritual waters, we humbly entreat thee: that thou wouldest vouchsafe to look upon this ministry of our humble service, and to send forth upon these waters, made ready for the washing and purifying of men, the Angel of holiness; to the end that, the sins of their former life being washed, and their guilt cleansed, they being regerate may be worthy to be made a spotless habitation for the Holy Spirit. Through...in the unity of the same Holy Spirit. **R. Amen.**

Then, he breathes thrice into the water, in three directions according to this figure Ψ; then he puts incense in the thurible, and, having blessed it, censes the Font, with three simple swings. Then the celebrant lowers the candle into the water three times, each time saying:

May the power of the Holy Ghost descend upon the fulness of this font.

Again breathing on the water three times, he says,

And make the whole substance of this water to be fruitful unto regeneration.

He takes the candle out of the water and proceeds:

Here may the stains of every sin be blotted out: here may nature, created in thine image, be restored to the honour of its first estate, and cleansed from all the defilement of its old condition: that every man who cometh to this sacrament of regeneration may be born again unto the new childhood of true innocence. Through Jesus Christ thy Son, our Lord: Who shall come to judge the quick and the dead, and the world by fire. **R. Amen.**

Some of the water is then taken for sprinkling and the celebrant then pours some of the oil of catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the Oil of salvation, for such as shall be born again therefrom, unto life everlasting. **R. Amen.**

In the same manner, he pours in some of the Chrism, saying:

May this inpouring of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Paraclete, be wrought in the name of the holy Trinity. **R. Amen.**

Then, pouring in some of the holy Oil and the Chrism together in the form of a cross, he says:

May this commingling of the Chrism of sanctification, and of the Oil of unction, and of the Water of baptism, likewise be wrought in the name of the Fa \times ther, and of the S \times on, and of the Holy \times Ghost. **R. Amen.**

Then he mingles the Oil itself with the water.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Almighty and everlasting God, mercifully look upon the devout prayers of this people now called to a new birth, who, like the hart, seek the fountain of thy waters: and mercifully grant; that the thirst of their faith may, by the mystery of Baptism, sanctify them in body and soul. Through... **R. Amen.**

All stand, holding their candles. The celebrant says,

On this most holy night, dearly beloved brethren, holy Mother Church keeps vigil. Calling to mind the death and burial of our Lord Jesus Christ, she renders him love for love; and celebrating his glorious resurrection she rejoices with great gladness.

Now since, as the Apostle teaches, we have by baptism been buried with Christ into death, so, just as Christ rose from the dead, we too must walk in newness of life; knowing that our former nature has been crucified with Christ, so that we are the slaves of guilt no longer. Let us, therefore, reckon ourselves dead to sin, but alive unto God through Christ Jesus our Lord.

Wherefore, dearly beloved brethren, now that our lenten exercises are done, let us renew the promises of our holy baptism, by which we once renounced Satan and his works, together with the world which is at enmity with God, and promised to serve God faithfully in the holy Catholic Church.

Now, therefore:

Celebrant: Do you renounce Satan?

All: **We do renounce him.**

Celebrant: And all his works?

All: **We do renounce them.**

Celebrant: And all his pomps?

All: **We do renounce them.**

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

All: **We do believe.**

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered for us?

All: **We do believe.**

Celebrant: Do you also believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: **We do believe.**

Celebrant: Now let us pray to God all together, as our Lord Jesus Christ himself taught us to pray:

All: **Our Father...**

Celebrant: And may almighty God, the Father of our Lord Jesus Christ, who made us to be born again of water and the Holy Ghost, and granted us forgiveness of sins, keep us by his grace in the same Jesus Christ our Lord unto everlasting life.

All: **Amen.**

He sprinkles the people with the blessed water. The altar is made ready for solemn Mass, with kindled lights and flowers as the litany of the saints continues.

Be thou merciful, **spare us, O Lord.**

Be thou merciful, **graciously hear us, O Lord.**

From all evil, **deliver us, O Lord.**

From all sin, **deliver...**
From everlasting death, **deliver...**
Through the mystery of thy holy Incarnation, **deliver...**
Through thine Advent, **deliver...**
Through thy Nativity, **deliver...**
Through thy Baptism and holy Fasting, **deliver...**
Through thy Cross and Passion, **deliver...**
Through thy Death and Burial, **deliver...**
Through thy holy Resurrection, **deliver...**
Through thy wonderful Ascension, **deliver...**
Through the coming of the Holy Ghost the Paraclete, **deliver...**
In the day of judgment, **deliver...**

We sinners, **beseech thee to hear us.**

That thou wouldest spare us, **we beseech thee to hear us.**

That it may please thee to govern and preserve thy holy Church, **we beseech thee...**

That it may please thee to preserve our apostolic lord and all orders of the Church in thy true religion, **we beseech thee...**

That it may please thee to humble the enemies of holy Church, **we beseech thee...**

That it may please thee to give unto Christian kings and rulers peace and true concord, **we beseech thee...**

That it may please thee to strengthen, and preserve us in thy holy service, **we beseech thee...**

That thou wouldest reward all our benefactors with everlasting blessings, **we beseech thee...**

That it may please thee to give and preserve the fruits of the earth, **we beseech thee...**

That it may please thee to grant unto all the faithful departed rest eternal, **we beseech thee...**

That it may please thee graciously to hear us, **we beseech thee...**

Son of God, **we beseech thee, hear us.**

O Lamb of God, who takest away the sins of the world, **spare us, O Lord.**

O Lamb of God, who takest away the sins of the world, **graciously hear us, O Lord.**

O Lamb of God, who takest away the sins of the world, **have mercy upon us.**

O Christ hear us. **O Christ hear us.**

O Christ, graciously hear us. **O Christ, graciously hear us.**

During the singing of the Kyrie, the altar is censed, and during the singing of the Gloria in excelsis, the organ plays, bells are rung and the remaining veils are removed. Hand candles are extinguished.

Collect. O God, who dost illumine this most holy night with the glory of the Resurrection of the Lord: preserve in these persons, now made incorporate in thy family, the spirit of adoption, which thou hast given them; that they, being regenerate both in body and soul, may continually serve thee in purity of heart. Through the same...

The Lesson from the Epistle of Blessed Paul the Apostle to the Colossians

BRETHREN: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *(3:1-4)*

The Alleluia is sung by the celebrant thrice, each time at a higher tone, and is repeated by all each time.

Alleluia. Alleluia, alleluia, alleluia. *V. Ps. 117.* O praise the Lord, all ye heathen: praise him, all ye nations. *V.* For his merciful kindness is ever more and more towards us; and the truth of the Lord endureth for ever.

✠The Continuation of the Holy Gospel according to Matthew

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. *(28:1-7)*

The Creed is not said, nor the antiphon at the Offertory.



1. At the Lamb's high feast we sing praise to our vic -
 2. Where the Pas - chal blood is poured, death's dark an - gel
 3. Might - y Vic - tim from on high, powers of hell be -
 4. Pas - chal tri - umph, Pas - chal joy, on - ly sin can



to - rious King: who hath washed us in the tide
 sheathes his sword; Is - rael's hosts tri - um - phant go
 neath thee lie; death is bro - ken in the fight,
 this de - stroy; from sin's death do thou set free,



flow - ing from his pierc - ed side; praise we him whose
 through the wave that drowns the foe. Christ, the Lamb whose
 thou hast brought us life and light. Now thy ban - ner
 souls re - born, dear Lord, in thee. Hymns of glo - ry,



love Di - vine gives the guests his Blood for wine,
 Blood was shed, Pas - chal vic - tim, Pas - chal bread!
 thou dost wave, con - quering Sa - tan and the grave.
 songs of praise, Fa - ther un - to thee we raise.



gives his Bod - y for the feast,
 With sin - cer - i - ty and love
 See the prince of dark - ness quelled;
 Ris - en Lord, all praise to thee,



Christ the vic - tim, Christ the priest.
 eat we Man - na from a - bove.
 heaven's bright gates are o - pen held.
 ev - er with the Spir - it be. A - men.

Secret. Accept, we beseech thee, O Lord, the prayers and oblations of thy people; that this beginning of thy paschal mysteries may by the operation of thy grace be unto us a wholesome medicine unto everlasting life. Through...

The Agnus Dei is not sung. After the ablutions, Lauds for the Sunday of the Resurrection is sung beginning with this antiphon:

Alleluia, alleluia, alleluia.

Psalm 150 is sung and the antiphon is repeated. All else being omitted, the Benedictus is then sung with this antiphon:

And very early the first day of the week, they came unto the sepulchre, at the rising of the sun, alleluia.

V. The Lord be with you.

R. **And with thy spirit.**

Let us pray. Pour forth upon us, O Lord, the Spirit of thy charity: that as thou hast now fulfilled us with this paschal Sacrament, so we may by thy mercy be enabled to dwell together in unity and concord. Through Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the same Holy Spirit...

V. The Lord be with you.

R. **And with thy spirit.**

V. Ite missa est, alleluia, alleluia.

R. **Deo Gratias, alleluia, alleluia.**

The celebrant then gives the blessing in the usual manner. The last Gospel is not read.

Come, Ye Faithful, Raise the Strain

1. Come, ye faith - ful, raise the strain of tri - um - phant glad - ness;
 2. 'Tis the spring of souls to - day; Christ hath burst his pris - on,
 3. Now the queen of sea - sons, bright with the day of splen - dor,
 4. Nei - ther might the gates of death, nor the tomb's dark por - tal,

God hath brought his Is - ra - el in - to joy from sad - ness;
 and from three days' sleep in death as a sun hath ris - en;
 with the roy - al feast of feasts, comes its joy to rend - er;
 nor the watch - ers, nor the seal hold thee as a mor - tal:

loosed from Phar - aoh's bit - ter yoke Ja - cob's sons and daugh - ters;
 all the win - ter of our sins, long and dark, is fly - ing
 comes to glad Je - ru - sa - lem, who with true af - fec - tion
 but to - day a - midst thine own thou didst stand, be - stow - ing

led them with un - moist - ened foot through the Red Sea wa - ters.
 from his light, to whom we give laud and praise un - dy - ing.
 wel - comes in un - wea - ried strains Je - sus' res - ur - rec - tion.
 that thy peace which ev - er - more pass - eth hu - man know - ing. A - men.

*Text: St. John of Damascus, 8th c., tr. John Mason Neale, 1853
 Tune: St. Kevin, Arthur Sullivan, 1872, 76.76 D*