



Sacred Triduum 2020

The days and events of the Sacred Triduum are central to our faith : it is good to celebrate this holy time together.

The first day recalls Jesus' death. We begin in the upper room, with the Mass of Maundy Thursday night, when Jesus gave his body and blood for us in the Eucharist, and showed us how to love each other through the ministry of serving, the washing of feet. This continues through the arrest of Jesus and into his trial, condemnation, and finally his crucifixion, where his blood was shed for us and his body given for us. The drama of Jesus' final hours come to a climax on Good Friday afternoon.

The second day of the Triduum is one of stillness, emptiness, of waiting at the tomb. Jesus is laid in the sepulchre, and we wait with him. The church is empty – we have no holy water, no Blessed Sacrament. Candles burn around the cross, but the other statues are veiled. We pray the Divine Office on Holy Saturday, waiting, as did those disciples, for Preparation Day to come to an end, so that they could go back to the tomb.

The third day of the Triduum is the first day of the week, the day on which the women, very early in the morning, approached the tomb to anoint the body of Jesus and perform the burial rites. We come together early on that morning, we come to church to find – Jesus! Our Saviour is Risen, and as we pray through the Vigil, as we see the new fire burning, as we hear our salvation history proclaimed to us from the pages of scripture, as we prepare to receive once more the Sacred Body and Blood of Jesus in the Mass, we understand all that Jesus did for us, and we believe.

Let us journey with Jesus in this unbroken act of worship over these three days, let us come to church and be with him in this journey, let us prepare ourselves to celebrate this Easter with joy in our hearts. Jesus is risen, alleluia! He is risen indeed, alleluia!

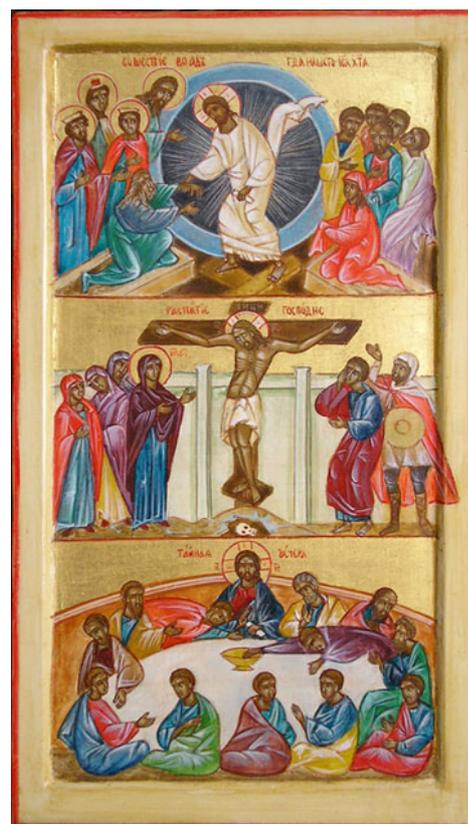
A reflection about the Sacred Triduum

from Saint Melito of Sardis:

He is the Passover that is our salvation. It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonoured in the prophets.

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay.

He is the One who rose from the dead, and who raised man from the depths of the tomb.



Mandatum Mass of the Lord's Supper

As Father Simon enters the church.

Praise to the Lord, the Almighty, the King of creation!
O my soul, praise him, for he is your health and salvation.
All you who hear, now to his altar draw near,
join in profound adoration.

Praise to the Lord, let us offer our gifts at his altar;
let not our sins and transgressions now cause us to falter.
Christ, the High Priest, bids us all join in his feast,
gathered with him at the altar.

Praise to the Lord, who will prosper our work and defend us;
surely his goodness and mercy here daily attend us;
ponder anew all the Almighty can do,
he who with love will befriend us.

Praise to the Lord, oh, let all that is in us adore him!
All that has life and breath, come now in praises before him.
Let the Amen sound from his people again,
now as we worship before him.

Joachim Neander (1650-80), translated C Winkworth (1827-78), and others

Entrance Rites

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

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

And with your spirit.

Brothers and sisters, let us acknowledge our sins, and so prepare
ourselves to celebrate the sacred mysteries.

I confess to almighty God, and to you, my brothers and sisters, that I
have greatly sinned, in my thoughts and in my words, in what I have
done and in what I have failed to do, through my fault, through my
fault, through my most grievous fault; therefore I ask blessed Mary
ever-Virgin, all the Angels and Saints, and you, my brothers and sisters,
to pray for me to the Lord our God.

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

Amen.

The common of the Mass is taken from the missa De Angelis

Ky-ri - e e - le-i-son: Ky-ri - e e - le-i-son.

Chri-ste e - le-i-son: Chri-ste e - le-i-son.

Ky-ri-e e - le-i-son: Ky-ri-e e - le-i-son.

Father Simon intones the Gloria:

At the end of the Collect:

... who lives and reigns for ever and ever.
Amen.

Liturgy of the Word

*The first reading is taken from the book of Exodus (12:1-8.11-14);
Instructions concerning the Passover meal.*

The word of the Lord.
Amen.

The responsorial is taken from Psalm 115 (verses 12-13.15-18):

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

*The second reading is taken from Saint Paul's first letter to the
Corinthians (11:23-26); Every time you eat this bread and drink this
cup, you are proclaiming the death of the Lord.*

The word of the Lord.
Amen.

The Gospel is taken from Saint John (13:1-15); Now he showed how perfect his love was.



Praise to you, O Christ, king of e - ter - nal glo - ry!

I give you a new commandment:
love one another just as I have loved you, says he Lord.



The Lord be with you. And with your spir-it.



A reading from the holy Gospel according to John. Glory to you, O Lord.

At the end of the Gospel all respond:



The Gospel of the Lord. Praise to you, Lord Je-sus Christ.

The response to the Prayer of the Faithful is:

Lord, in your mercy.
Hear our prayer.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

Liturgy of the Eucharist

The altar is prepared.

Love divine, all loves excelling,
joy of heav'n, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown.

Jesus, thou art all compassion,
pure unbounded love thou art;
visit us with thy salvation,
enter every trembling heart.

Come, almighty to deliver,
let us all thy life receive;
suddenly return, and never,
never more thy temples leave.

Thee we would be always blessing,
serve thee as thy hosts above;
pray, and praise thee without ceasing,
glory in thy perfect love.

Finish then thy new creation,
pure and sinless let us be;
let us see thy great salvation
perfectly restored in thee.

Changed from glory into glory,
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.

Charles Wesley (1707-88)

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

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

After the Prayer over the Offerings the Preface begins:



The Lord be with you. And with your spir-it.



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.

At the end of the Preface:



Sanc - tus, Sanctus, Sanc - tus, Do-minus Deus Sa - baoth.



Pleni sunt caeli et ter-ra glori-a tu - a. Hosanna in excel - sis.



Benedic - tus qui ve - nit in nomine Domini. Hosan - na in



excel - sis.

During the Eucharistic Prayer:

The mystery of the Faith:



We pro-claim your Death, O Lord, and pro-fess your



Res-ur-rec-tion un-til you come a-gain.

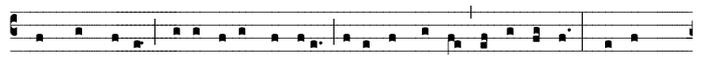
At the end of the Prayer:

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.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:



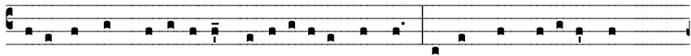
Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat



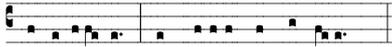
regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem



nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra,



sicut et nos dimittimus debitoribus nostris; et ne nos inducas in



tentationem; sed libera nos a malo.

... and the coming of our Saviour, Jesus Christ.

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

... Who live and reign for ever and ever.

Amen.

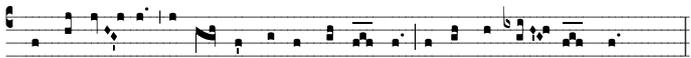
The peace of the Lord be with you always.

And with your spirit.

After the Peace:



A-gnus De-i qui tollis peccá-ta mundi: mi-se-ré-re no-bis.



Agnus De - i, qui tol-lis peccá-ta mundi: mi-se-ré-re no- bis.



A-gnus De-i qui tollis peccá-ta mundi: dona no-bis pa-cem.

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

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

After Holy Communion:

This is my body, broken for you,
bringing forgiveness, making you free.
Take it and eat it, and when you do,
do it in love for me.

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

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

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

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

Verses 1 and 2 Jimmy Owens; verses 3-5 Damian Lundy

At the end of the Prayer after Communion:

... for ever and ever.

Amen.

Before the Most Blessed Sacrament, truly present in the Tabernacle

Father Simon sings:

Pange, lingua, gloriosi corporis mysterium,
sanguinisque pretio-si, quem in mundi pretium.
fructus ventris generosi Rex effudit gentium.

Nobis datus, nobis natus ex intacta Virgine;
et in mundo conversatus, sparso verbi semine,
sui moras incolatus miro clausit ordine.

In supremæ nocte coenæ recumbens cum fratribus,
observata lege plene cibis in legalibus:
cibum turbae duodenæ se dat suis manibus.

Verbum caro, panem verum verbo carnem efficit:
fitque sanguis Christi merum; et si sensus deficit,
ad firmandum cor sincerum sola fides sufficit.

Tantum ergo Sacramentum veneremur cernui:
et antiquum documentum novo cedat ritui:
praestet fides supplementum sensuum defectui.

Genitori, genitoque laus, et jubilatio,
salus, honor, virtus quoque sit et benedictio:
procedenti ab utroque compar sit laudatio. Amen.

Saint Thomas Aquinas (1227-74)

Personal Renewal of Priestly Commitment

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

Lord Jesus Christ, as the Church approaches the anniversary of that day when you conferred your priesthood on the Apostles and on us, I renew now, in the strength of the Holy Spirit, the promises I made on the day of my priestly ordination.

With humility and faith, I Simon Paul Gillespie, resolve to be more united with you and more closely conformed to you, denying myself and confirming those promises about sacred duties towards your Church which, prompted by love of you, I willingly and joyfully pledged on the day I was ordained a priest.

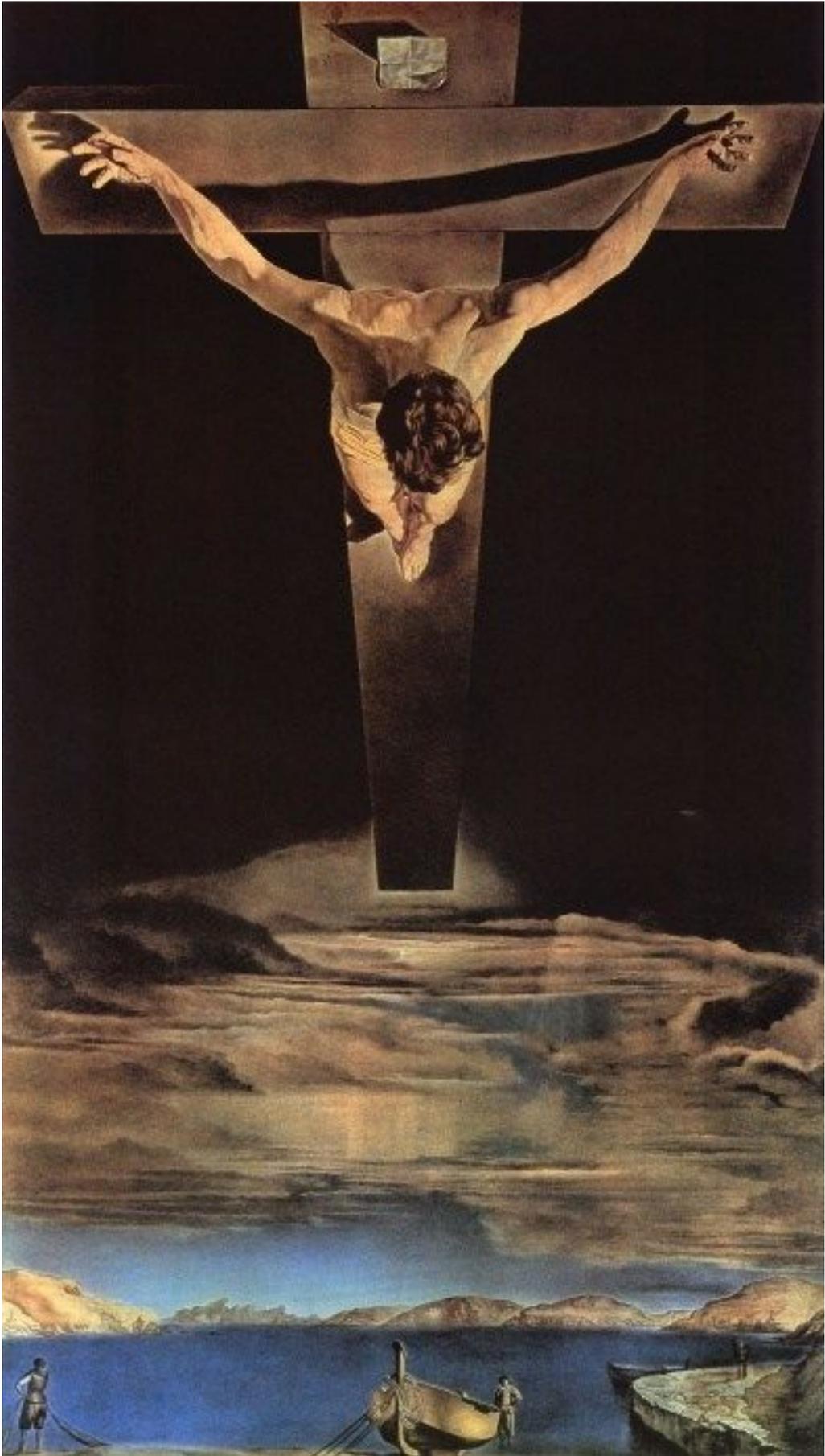
I resolve to be a faithful steward of the divine mysteries in the Holy Eucharist and the other liturgical rites, and to discharge faithfully the sacred office of teaching, following you the Head and Shepherd, not seeking any gain, but moved only by zeal for souls.

Humbly, I ask for an outpouring of the gifts and graces I need for my priestly service, so that, supported by the prayers of the people entrusted to my care, and working with my brother priests, I might remain faithful in my ministry to you, the High Priest, and lead your people in the way of salvation.

I pray for my bishop, Patrick, that he may be faithful to the apostolic office entrusted to him, so that, in our midst, he may be made, day by day, a living and more perfect image of you, the Priest, the Good Shepherd, the Teacher and Servant of all.

Lord Jesus, graciously keep us all in your love and lead all of us, shepherds and flock, to eternal life. Amen.

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



Solemn Liturgy of the Passion of the Lord

Father Simon enters the church in silence. He prostrates before the altar in silent prayer.

At the end of the Prayer:

... who lives and reigns for ever and ever.

Amen.

Liturgy of the Word

The first reading is taken from the prophet Isaiah (52:13-53:12); He was pierced through for our faults.

The word of the Lord.

Amen.

The responsorial is taken from Psalm 30 (verses 2.6.12-13.15-17.25):



Fa-ther, in-to your hands I com-mend my spi-rit.

The second reading is taken from the letter to the Hebrews (4:14-16; 5:7-9); He learnt to obey through suffering and became for all who obey him the source of eternal salvation.

The word of the Lord.

Amen.

The Passion is taken from the gospel of Saint John (18:1-19:42).



Praise to you, O Christ, king of e - ter - nal glo - ry!

The Passion of our Lord Jesus Christ according to John.

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?' They answered, 'Jesus the Nazarene.'

He said, 'I am he.' Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time, 'Who are you looking for?' They said,

'Jesus the Nazarene.'

'I have told you that I am he,' replied Jesus. 'If I am the one you are looking for, let these others go.' This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.' Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?' The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to

the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter, 'Aren't you another of that man's disciples?' He answered, 'I am not.' Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned Jesus about his disciples and his teaching. Jesus answered, 'I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.' At these words, one of the guards standing by gave Jesus a slap in the face, saying, 'Is that the way to answer the high priest?' Jesus replied, 'If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?' Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood there warming himself, someone said to him, 'Aren't you another of his disciples?' He denied it saying, 'I am not.' One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, 'Didn't I see you in the garden with him?' Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said, 'What charge do you bring against this man?' They replied,

'If he were not a criminal, we should not be handing him over to you.'

Pilate said, 'Take him yourselves, and try him by your own Law.' The Jews answered,

'We are not allowed to put a man to death.'

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

'Not this man, but Barabbas.'

Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

'Hail, king of the Jews!';

and they slapped him in the face. Pilate came outside again and said to them, 'Look, I am going to bring him out to you to let you see that I find no case.' Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, 'Here is the man.' When they saw him the chief priests and the guards shouted,

'Crucify him! Crucify him!'

Pilate said, 'Take him yourselves and crucify him: I can find no case against him.' The Jews replied,

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

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

has the greater guilt.' From that moment Pilate was anxious to set him free, but the Jews shouted,

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

Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews, 'Here is your king'. They said,

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

Pilate said, 'Do you want me to crucify your king?' The chief priests answered,

'We have no king except Caesar.'

So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

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

Pilate answered, 'What I have written, I have written.' When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

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

In this way the words of scripture were fulfilled: *They shared out my clothing among them. They cast lots for my clothes.* This is exactly what the soldiers did. Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son. Then to the disciple he said, 'This is your mother.' And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said: 'I am thirsty.' A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said, 'It is accomplished'; and bowing his head he gave up his spirit.

Here Father Simon kneels and pauses for a short time.

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: *Not one bone of his will be broken;* and again, in another place scripture says: *They will look on the one whom they have pierced.* After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

During the Solemn Intercessions, after each intention:

Let us kneel.

Let us stand.

The Adoration of the Holy Cross

The unveiled Cross, is brought through the church by Father Simon. At each of the three stopping points the Cross is elevated and Father Simon sings:

Ecce lignum Crucis, in quo salus mundi pependit.
Venite adoremus.

After the Cross is placed on the altar:

There is a green hill far away, without a city wall,
where the dear Lord was crucified who died to save us all.

We may not know, we cannot tell, what pains he had to bear,
but we believe it was for us he hung and suffered there.

He died that we might be forgiven, he died to make us good;
that we might go at last to heaven, saved by his precious blood.

There was no other good enough to pay the price of sin;
he only could unlock the gate of heaven, and let us in.

O, dearly, dearly has he loved, and we must love him too,
and trust in his redeeming blood, and try his works to do.

Cecil Frances Alexander (1818-95)

Holy Communion

Once the altar has been covered with a cloth the Communion Rite begins with the Blessed Sacrament brought to the altar.

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

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

... and the coming of our Saviour, Jesus Christ.

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

... who live and reign for ever and ever.

Amen.

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

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

After Holy Communion has been received:

My song is love unknown, my Saviour's love to me,
love to the loveless shown, that they might lovely be.

O who am I, that for my sake,
my Lord should take frail flesh and die?

He came from his blest throne, salvation to bestow;
but men made strange, and none the longed-for Christ would know,
but O my friend, my friend indeed,
who at my need his life did spend!

Sometimes they strew his way, and his sweet praises sing;
resounding all the day hosannas to their King;
then 'Crucify!' is all their breath,
and for his death they thirst and cry.

Why, what hath my Lord done? What makes this rage and spite?
He made the lame to run, he gave the blind their sight.
Sweet injuries! Yet they at these
themselves displease, and 'gainst him rise.

They rise, and needs will have my dear Lord made away;
a murderer they save, the Prince of Life they slay.
Yet cheerful he to suffering goes,
that he his foes from thence might free.

In life, no house, no home my Lord on earth might have:
in death no friendly tomb but what a stranger gave.
What may I say? Heaven was his home;
but mine the tomb wherein he lay.

Here might I stay and sing, no story so divine,
never was love, dear King, never was grief like thine.
This is my Friend, in whose sweet praise
I all my days could gladly spend.

Samuel Crossman (c 1624-83)

At the end of the Prayer after Communion:

... for ever and ever.

Amen.

At the end of the Prayer over the People:

... Through Christ our Lord.

Amen.



The Easter Vigil in the Holy Night, and The First Mass of Easter



Lucernarium

After Father Simon reaches the sanctuary:

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

Amen.

The Lord be with you.

And with your spirit.

Father Simon then speaks the Greeting.

Father Simon then inscribes the new candle with the Sign of the Cross, the Greek letters alpha and omega, and the numerals of this year; he then places five incense grains into the candle. Finally Father Simon lights the candle and places it in its stand.

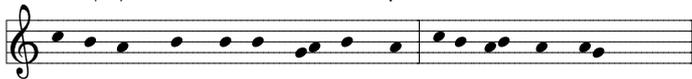
Father Simon sings the Exsultet, the Easter Proclamation.



The Lord be with you. **And with your spir-it.**



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.**

The Liturgy of the Word

Father Simon introduces the Liturgy of the Word.

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The first reading is taken from the book of Genesis (1:1-2:2); God saw all he had made, and indeed it was very good.

The word of the Lord.

Amen.

The responsorial is taken from Psalm 103 (verses 1-2.5-6.10.12-14.24.35):



Send forth your Spi-rit, O. Lord, and re - new the face



of the earth.

At the end of the Psalm prayer:

... for ever and ever.

Amen.

The second reading is taken from the book of Genesis (22:1-18); The sacrifice of Abraham, our father in faith.

The word of the Lord.

Thanks be to God.

The responsorial is taken from Psalm 15 (verses 5.8-11):



Pre - ser-ve. me, God, I take re-fuge in you.

At the end of the Psalm prayer:

... through Christ our Lord.

Amen.

The third reading is taken from the book of Exodus (14:15-15:1); The sons of Israel went on dry ground into the sea.

At the end of the reading the responsorial is begun immediately, taken from the book of Exodus (chapter 15, verses 1-6.17-18):



I will sing to the Lord, glo-ri-ous his tri-umph..

At the end of the responsorial prayer:

... through Christ our Lord.

Amen.

The fourth reading is taken from the prophet Isaiah (54:5-14); With everlasting love the Lord your redeemer has taken pity on you.

The word of the Lord.

Amen.

The responsorial is taken from Psalm 29 (verses 2.4-6.11-13):



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

At the end of the Psalm prayer:

... through Christ our Lord.

Amen.

The fifth reading is taken from the prophet Isaiah (55:1-11); Come to me and your soul will live, and I will make an everlasting covenant with you.

The word of the Lord.

Amen.

The responsorial is taken from the prophet Isaiah (chapter 12, verses 2-6):



With joy you will draw wa-ter from the wells of sal-va-tion.

At the end of the responsorial prayer:

... through Christ our Lord.
Amen.

The sixth reading is taken from the prophet Baruch (3:9-15.32-4:4);
In the radiance of the Lord make your way to light.

The word of the Lord.
Amen.

The responsorial is taken from Psalm 18 (verses 8-11):



You have the mess-age of e - ter-nal life, O Lord.

At the end of the responsorial prayer:

... through Christ our Lord.
Amen.

The seventh reading is taken from the prophet Ezekiel (36:16-28); I shall pour clean water over you and I shall give you a new heart.

The word of the Lord.
Amen.

The responsorial is taken from Psalms 41 (verses 3.5) and 42 (verses 3-4):



Like the deer that years for run-ning streams, so my



soul is yearn-ing for you, my God.

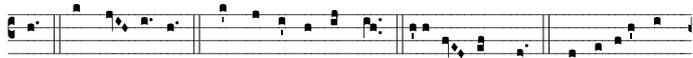
At the end of the Psalm prayer:

... for ever and ever.
Amen.

Father Simon intones the Gloria and during this hymn of praise all the candles in the church are lighted, and the lights are illuminated.



Gloria in excelsis Deo. Et in terra pax hominibus bonae volunta-



tis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus



te. Gratias agimus ti-bi propter magnam gloriam tuam. Do-



mine Deus, Rex caelestis, Deus Pater omni-po-tens. Domine Fi-li



u-ni-ge-ni-te le-su Christe. Domine Deus, Agnus Dei, Fi-li-us Pa-



tris. Qui tollis peccata mundi, misere - re nobis. Qui tollis pecca-



ta mundi, suscipe deprecati-onem nostram. Qui sedes ad dexter-



am Patris, miserere nobis. Quoniam tu solus sanctus. Tu



solus Dominus. Tu solus Altissimus, Iesu Christe. Cum Sancto



Spiritu, in glori-a Dei Pa - tris. A - men.

At the end of the Collect:

... one God, for ever and ever.
Amen.

The Epistle is taken from the letter of Saint Paul to the Romans (6:3-11); Christ, having been raised from the dead, will never die again.

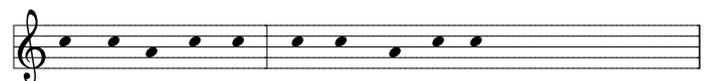
The word of the Lord.
Amen.

Father Simon then intones the Easter alleluia:

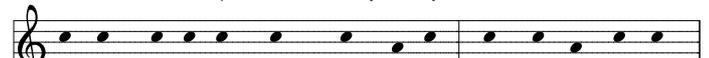


Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

The Psalm is sung (Psalm 117, verses 1-2.16-17.22-23), after which the Gospel is sung, taken from Saint Luke (24:1-12); Why look among the dead for someone who is alive?



The Lord be with you. And with your spir-it.



A reading from the holy Gospel according to Luke. Glory to you, O Lord.

At the end of the Gospel:



The Gospel of the Lord. Praise to you, Lord Je-sus Christ.

Baptismal Liturgy

Father Simon renews his baptismal promises:

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

And so I ask you:

Do you renounce Satan?

I do.

And all his works?

I do.

And all his empty show?

I do.

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

I do.

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

I do.

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

I do.

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

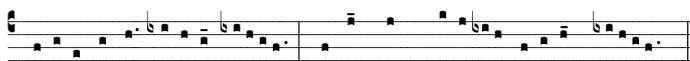
Amen.

The Prayer of the Faithful response is:

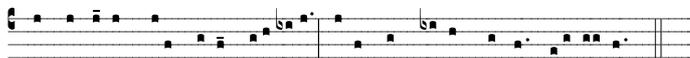
Lord, in your mercy:

hear our prayer.

We pray to Our Lady:



Regina caeli, laetare, alleluia: Quia quem meruisti potare, alleluia.



Resurrexit, sicut dixit, alleluia: Ora pro nobis Deum, alle-lu-ia.



Liturgy of the Eucharist

The altar is prepared.

Alleluia, sing to Jesus,
his the sceptre, his the throne,
alleluia, his the triumph,
his the victory alone:
hark! the songs of peaceful Sion
thunder like a mighty flood;
Jesus, out of every nation,
hath redeemed us by his blood.

Alleluia, not as orphans
are we left in sorrow now;
alleluia, he is near us,
faith believes, nor questions how;
though the cloud from sight received him
when the forty days were o'er,
shall our hearts forget his promise,
'I am with you evermore?'

Alleluia, Bread of Angels,
thou on earth our food, our stay;
alleluia, here the sinful
flee to thee from day to day;
intercessor, friend of sinners,
earth's Redeemer, plead for me,
where the songs of all the sinless
sweep across the crystal sea.

Alleluia, King eternal,
thee the Lord of lords we own;
alleluia, born of Mary,
earth thy footstool, heaven thy throne;
thou within the veil hast entered,
robed in flesh, our great High Priest;
thou on earth both priest and victim
in the Eucharistic Feast.

W Chatterton Dix (1837-98)

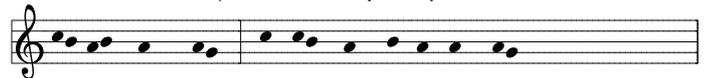
Pray brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

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

After the Prayer over the Offerings the Preface begins:



The Lord be with you. And with your spir-it.



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.

At the end of the Preface:



Sanc - tus, Sanctus, Sanc - tus, Do-minus Deus Sa - baoth.

Pleni sunt caeli et ter-ra glori-a tu - a. Hosanna in excel - sis.

Benedic - tus qui ve - nit in nomine Domine. Hosan - na in
 excel - sis.

During the Eucharistic Prayer:

The mystery of the Faith:

We pro-claim your Death, O Lord, and pro-fess your

Res-ur-rec-tion un-til you come a-gain.

At the end of the Prayer:

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.

A - men. A - men. A -

men. A - men!

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat

regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem

nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra,

sicut et nos dimittimus debitoribus nostris; et ne nos inducas in

tentationem; sed libera nos a malo.

... and the coming of our Saviour, Jesus Christ.
 For the kingdom, the power and the glory are yours now and for ever.

... who live and reign for ever and ever.
 Amen.

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

After the Peace:

A-gnus De-i qui tollis peccá-ta mundi: mi-se-ré-re no-bis.

Agnus De - i, qui tol-lis peccá-ta mundi: mi-se-ré-re no- bis.

A-gnus De-i qui tollis peccá-ta mundi: dona no-bis pa-cem.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
 Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

After the reception of Holy Communion:

Now the green blade riseth from the buried grain,
 wheat that in the dark earth many days has lain;
 love lives again, that with the dead has been:
 love is come again like wheat that springeth green.

In the grave they laid him, Love whom men had slain,
 thinking that never he would wake again,
 laid in the earth like grain that sleeps unseen:
 love is come again like wheat that springeth green.

Forth he came at Easter, like the risen grain,
 he that for three days in the grave had lain,
 quick from the dead my risen Lord is seen:
 love is come again like wheat that springeth green.

When our hearts are wintry, grieving or in pain,
 thy touch can call us back to life again,
 fields of our hearts that dead and bare have been:
 love is come again like wheat that springeth green.

J M C Crum

At the conclusion of the Prayer after Communion:

... for ever and ever.
 Amen.

Concluding Rites

Father Simon gives the Solemn Blessing for Easter:

The Lord be with you.

And with your spirit.

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,

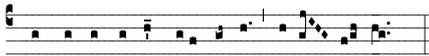
and the Son, ✠

and the Holy Spirit,

come down on you and remain with you for ever.

Amen.

Ita, missa est, alleluia, alleluia.



De-o gra-ti-as, alle-lu-ia, alle - lu- ia.

The Mass concludes joyfully with the singing of:

Battle is o'er, hell's armies flee:
raise we the cry of victory
with abounding joy resounding,
alleluia, alleluia.

Christ who endured the shameful tree,
o'er death triumphant welcome we,
our adoring praise outpouring,
alleluia, alleluia.

On the third morn from death rose he,
clothed with what light in heaven shall be,
our unswerving faith deserving,
alleluia, alleluia.

Hell's gloomy gates yield up their key,
paradise door thrown wide we see;
never-tiring be our choiring,
alleluia, alleluia.

Lord, by the stripes they laid on thee,
grant us to live from death set free,
this our greeting still repeating,
alleluia, alleluia.

Simphonia Sirenium (1695) translated Ronald Arbuthnott Knox (1888-1957)



Christ is risen!
Alleluia!



He is truly risen!
Alleluia!