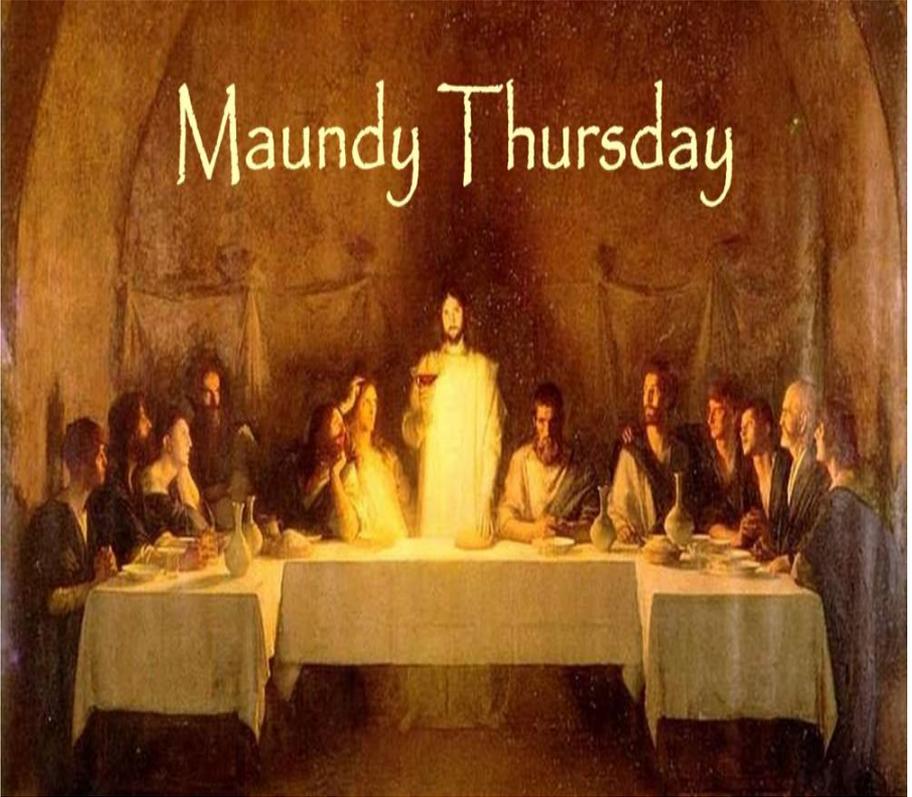


Maundy Thursday



The Triduum MMXXII

On this very night, the night He was betrayed, our Lord Jesus Christ, loving those who were His own in the world even to the end, offered His Body and Blood for the first time.

This service is, first of all, the memorial of the institution of the Holy Eucharist, that is of the memorial of the Last Supper.

On this night, when 'Christ our paschal lamb was sacrificed', what had long been promised in signs and figures was at last revealed and brought to fulfillment. The true Lamb replaced the symbolic lamb, and the many offerings of the past gave way to the single sacrifice of Christ.

The Liturgy begins in a spirit of joy and festivity, and then slowly changes to a more solemn tone which will continue until the Great Easter Vigil on Holy Saturday night.

*The three days of the Triduum (Holy Thursday, Good Friday, and Holy Saturday) are **one** long continuing service; Therefore, there is no ending, no final blessing, nor a dismissal for this service.*

To all Visitors to St Ambrose's,

A very warm welcome! We are delighted to have you with us. This booklet has been designed to help you worship with us.

Please note that wherever it says "stand, sit, kneel" – such are only suggestions based on the customs of the parish. You are, naturally, welcome to do whatever you find most comfortable.

We hope this booklet will be of help.

Please remember us in your prayers, and we hope you will return to worship with us again.

*Devotedly in Christ,
Fr. Shane Scott-Hamblen,
Interim Rector*

THE PRELUDE: *Air*, from Suite in F Major,
"Water Music", [HMV 348]

G. F. Handel

THE INTROIT HYMN *Unde et Memoria* Hymnal #337
(Please Stand)

1 And now, O Fa - ther, mind - ful of the love that
2 Look Fa - ther, look on his a - noint - ed face, and
*3 And then for those, our dear - est and our best, by
*4 And so we come; O draw us to thy feet, most

bought us, once for all, on Cal - vary's tree, and hav - ing with us
on - ly look on us as found in him; look not on our mis -
this pre - vail - ing pres - ence we ap - peal; O fold them clos - er
pa - tient Sa - vior, who canst love us still! And by this food, so

him that pleads a - bove, we here pre - sent, we here spread
 us - ings of thy grace, our prayer so lan - guid, and our
 to thy mer - cy's breast! O do thine ut - most for their
 awe - some and so sweet, de - liv - er us from ev - ery
 forth to thee, that on - ly of - fering per - fect in thine
 faith so dim: for lo! be - tween our sins and their re -
 soul's true weal! From taint - ing mis - chief keep them pure and
 touch of ill: in thine own ser - vice make us glad and
 eyes, the one true, pure, im - mor - tal sac - ri - fice.
 ward, we set the pas - sion of thy Son our Lord.
 clear, and crown thy gifts with strength to per - se - vere.
 free, and grant us nev - er - more to part from thee.

THE OPENING ACCLAMATION

(+) Bless the Lord who forgives all our sins;

All: His mercy endures for ever.

THE WELCOME & INTRODUCTION

The Lord be with you.

All: And also with you.

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

THE TRISAGION

Hymnal #S102

The image shows a musical score for the Trisagion hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are: "Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us." The piano accompaniment features a steady bass line and chords that support the vocal melody.

Setting: Ver. *Hymnal* 1982, after Alexander Archangelsky (1846-1924)

THE COLLECT OF THE DAY *(Please kneel)*

The Lord be with you.

All: And also with you.

Let us pray:

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

The Sermon

I will lift up the cup of salvation *

And call upon the Name of the Lord.

I will fulfill my vows to the Lord *

In the presence of all his people.

Precious in the sight of the Lord *

Is the death of his servants.

O Lord, I am your servant; *

I am your servant and the child of your handmaid;

you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving *

And call upon the Name of the Lord.

I will fulfill my vows to the Lord *

In the presence of all his people,

In the courts of the Lord's house, *

In the midst of you, O Jerusalem.

THE EPISTLE *(Please be seated)*

The 1st Epistle of St Paul to the Corinthians (11:23-26)

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Word of the Lord.

All: Thanks be to God.

THE HOLY GOSPEL *(Standing)*

The Lord be with you.

All: And also with you.

A Reading from the Holy (+) Gospel of our Lord (+) Jesus Christ according to (+) St John.

All: Glory to you, Lord Christ.

13:1-17, 31b-35

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own

who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the people so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord. *All:* **Praise to you, Lord Christ.**

THE MANDATUM (*The Mandate to serve and washing of feet*)

Choir: Jesus Took a Towel

THE INTERCESSIONS [KNEELING]

Let us pray for the Church, praying especially, this night, for Unity in the Universal Church, and for an end to the scandal of our divisions:

We commend to you, Almighty God, the whole Christian Church throughout the world. Bless all in every place who call on the name of your Son. May the grace and power of your Holy Spirit fill every member, so that we may together bear witness for you on the earth. If it be good in your sight, heal the outward divisions of your people, disposing the wills of all to a true union in the Truth.

*//Lord, in your mercy: **Hear our prayer.***

Let us pray for all rulers and leaders around the world:

May your Holy Spirit, O God, rest upon all who bear great responsibilities for government among the nations. Teach them to seek your will. When they turn to you for guidance, let your way be plain to them; and when they do not seek you, overrule their decisions for the good of all your children and the honour of your kingdom. *//Lord, in your mercy: **Hear our prayer.***

Let us pray for all those who are not with us this night – for our absent friends and relatives – and for those who feel they have been cut off from your Church:

O Lord Jesus Christ, who on this night washed your disciples' feet, leaving us an example of humble service: Grant that our souls may be washed from all defilement; grant us - and all your children – the courage to forgive; and grant that we fail not to serve you in the least of our brethren.

*//Lord, in your mercy: **Hear our prayer.***

Let us pray for all those who are sick or suffering in any way – those known to us, and those un-known to us, remembering especially all those who have asked us to pray for them:

O Saviour of the world, who in Gethsemane accepted the bitter cup in submission to your Father's will; Look mercifully upon our weak and wayward lives, and arm us with such strength and courage that we may tread without fear with the crosses we have to carry. *//Lord, in your mercy: **Hear our prayer.***

Let us remember all those who have died and gone before God's throne of Judgment, remembering especially all our loved ones who have died:

O Christ, the true vine and the source of life, ever giving yourself that the world may live; who taught us that those who would follow you must be ready to lose their lives for your sake: Grant us, and all those who have died, so to receive within our souls the power of your eternal sacrifice, that in sharing your cup we may share your glory, and at the last be made perfect in your love.

*//Lord, in your mercy: **Hear our prayer.***

For what else shall we pray?

All: Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

THE CONFESSION *(remain kneeling)*

My brothers and sisters, as we prepare to celebrate these most sacred mysteries of Christ's love, let us acknowledge our sins and ask the Lord for pardon and strength.

All: God eternal, giver of light and grace, we have sinned against you and against our neighbor, in what we have thought, in what we have said and done, through ignorance, through weakness, through our own deliberate fault. We have wounded your love, and marred your image in us. We are sorry and ashamed, and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past; and lead us out from darkness to walk as children of light. Amen.

THE ABSOLUTION

Almighty God have mercy upon you, (+) forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

O Lord Jesus Christ, who said to your Apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of your Church: and grant her peace and unity according to your will: who lives and reigns God throughout all ages, world without end. **Amen.**

[STANDING]

May the peace of the Lord be always with you.

All: **And also with you.**

Let us offer one another a non-tactile sign of that peace.

THE LITURGY OF THE EUCHARIST

[SEATED]

THE OFFERTORY SENTENCE: Christ became obedient for us unto death, even the death of the cross. Therefore God has highly exalted Him: and given Him a name which is above every other name.

OFFERTORY MOTET O Come and Mourn- Dykes *Choir*

THE SURSUM CORDA *[STANDING]*

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendour of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

THE SANCTUS

Hymnal #S122

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

Setting: Plainsong; Mass 18; adapt. Mason Martens (b. 1933)

THE GREAT THANKSGIVING

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Saviour. Incarnate by the Holy Spirit, born of the Virgin Mary, He lived as one of us, yet without sin. To the poor He proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose He gave Himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. **And**, that we might live no longer for ourselves, but for Him who died and rose for us, He sent the Holy Spirit, His own first gift for those who believe, to complete His work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Him to be glorified by you, His heavenly Father, having loved His own who were in the world, He loved them to the end; at supper with them He took bread in His holy and venerable hands, and when He had given thanks to you, He broke it, and gave it to His disciples, and said,

**“TAKE, EAT:
THIS IS MY BODY,
WHICH IS BROKEN FOR YOU.
Do this for the remembrance of me.”**

After supper He took the chalice of wine in His holy and venerable hands; and when He had given thanks, He gave it to them, and said,

**“DRINK THIS, ALL OF YOU:
THIS IS MY BLOOD OF THE NEW COVENANT,
WHICH IS Poured OUT FOR YOU AND FOR ALL,
FOR THE FORGIVENESS OF SINS.**

Whenever you drink it,
do this for the remembrance of me.”

Father, we now celebrate this memorial of our redemption. Recalling Christ’s death and His descent among the dead, proclaiming His resurrection and ascension to your right hand, awaiting His coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

All: **We praise you, we bless you,
We give thanks to you,**

And we pray to you, Lord our God.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honour and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

All: **AMEN.**

THE LORD'S PRAYER

And now, as Christ our Saviour, Himself, has taught us, we are bold to say,

All: **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.
For Thine is the kingdom, and the power, and the glory, for
ever and ever. Amen.**

THE FRACTION

We break this bread to share in the Body of Christ.

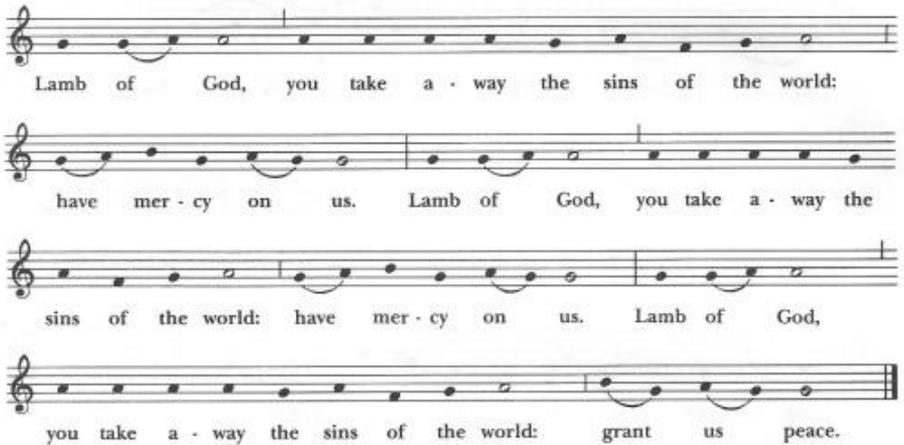
All: **Though we are many, we are one Body,
because we all share in one bread.**

THE PRAYER OF HUMBLE ACCESS

All: **Most merciful Lord, your love compels us to come in. Our hands were unclean, our hearts were unprepared; we were not fit even to eat the crumbs from under your table. But you, O Lord, are the God of our salvation, and share your Bread with sinners. So cleanse and feed us with the precious Body and Blood of your Son, that He may live in us and we in Him; and that we, with the whole company of Christ, may sit and eat in your kingdom. Amen.**

THE AGNUS DEI

Hymnal #S160



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Setting: Anaphora chant; Mass 18; adapt. Mason Martens (b. 1933)

THE INVITATION TO COMMUNION

(+) **Behold the Lamb of God who takes away the sins of the world.**

All: **Lord, I am not worthy that you should come under my roof, but speak the word and my soul shall be healed.**

THE STRIPPING OF THE ALTARS

[KNEELING].

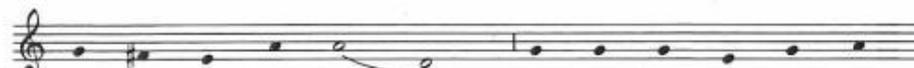
Hymnal #166



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the



1 sing; tell the tri - umph of the vic - tim, to his
 2 filled; born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er



1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in



1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540?-600?); ver. Hymnal 1982, after John Mason Neale (1818-1866)

Music: *Pange lingua*, plainsong, Mode 3, Sarum Melody

87. 87

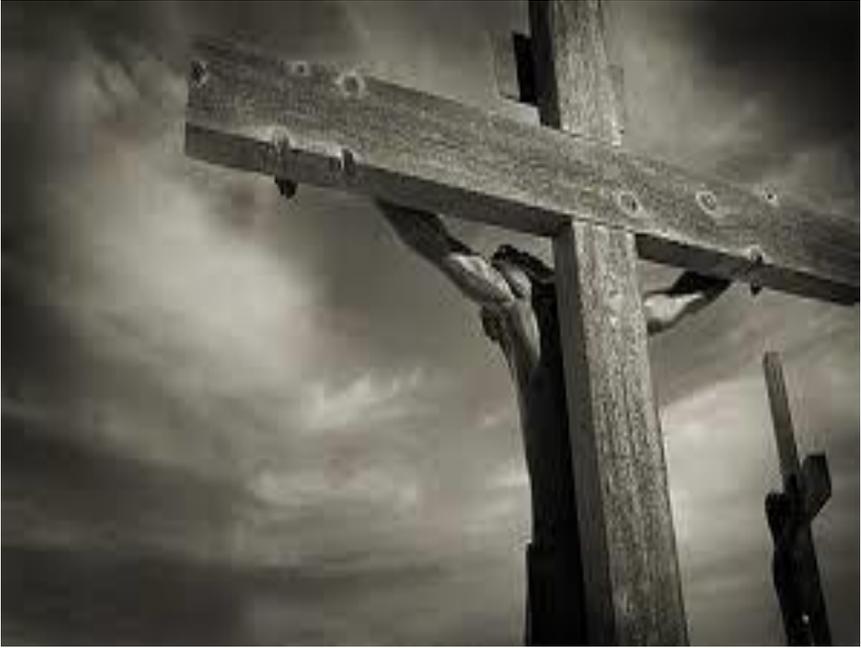
NO POSTLUDE

PLEASE OBSERVE A SOLEMN SILENCE IN THE CHURCH

The Service will continue to-morrow at 7.00 pm

Please do not remove booklet from Church until Saturday

Good Friday



A warm welcome to all of you. As you will read further on, this is the one service of the year which has no proper beginning – therefore, we do not have the opportunity to welcome you out loud. Despite such liturgical restrictions, we hope you know that we are delighted to have you join us for the Good Friday Liturgy.

This service is a continuation from last night (Maundy Thursday) and it will conclude to-morrow night at the Great Easter Vigil. Therefore, there is neither a beginning nor an end to the service.

According to the Church's ancient tradition, in a spirit of dereliction and desolation, the sacraments are not celebrated today or to-morrow.

Solemn Silence is a significant and time-honored observance of this service, whereby we commemorate the death of our Saviour.

The priest takes up the Cross and process through the church.

After each response, all kneel briefly or bow and venerate the cross in silence.

(All please STAND)

Priest: Behold the wood of the cross, whereon was hung the Savior of the world.

*All: **O, come, let us worship!** (Reverence, kneel, or bow)*

***Please Kneel** as the clergy prostrate themselves on behalf of
Everyone out of grief and reverence.*

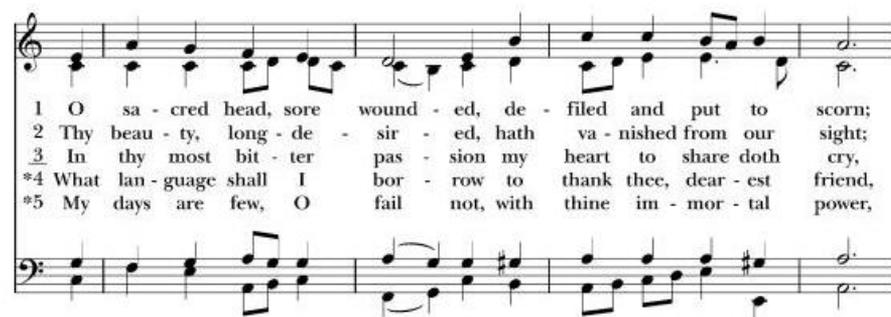
THE COLLECT

(Please remain kneeling)

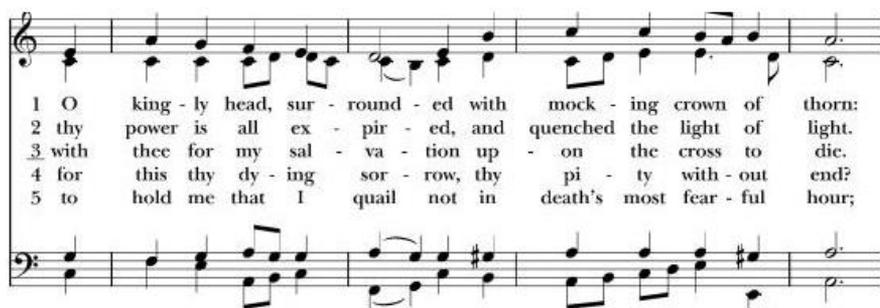
Let us pray.

Christ our God, your love is poured out in death for our sakes. Comfort us with the promise that no power on earth, not even death itself, can separate us from your love; and strengthen us to wait until you are revealed to us in all your risen glory. Through the same, Christ our Lord. **Amen.**

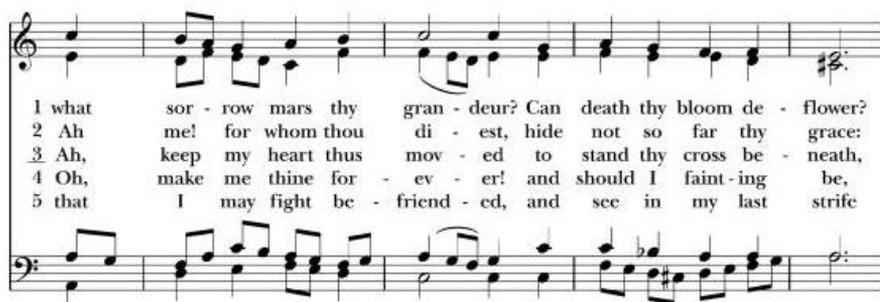
THE HYMN: *Passion Chorale* Hymnal #168 [STANDING]



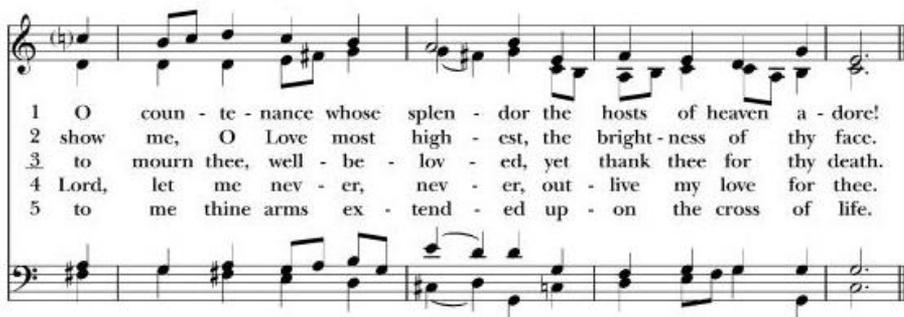
1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and sec in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

THE LESSON

(Isaiah 52:13-53:12)

The Lesson is taken from the Book of the Prophet Isaiah:

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him -- so marred was his appearance, beyond human semblance, and his form beyond that of mortals -- so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The word of the Lord.

All: **Thanks be to God.**



THE PSALM (Please Stand) Psalm 22:1-11, 14-18, 27-30 [TP]

My God, my God, why have you forsaken me? *

And are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; *

By night as well, but I find no rest.

Yet you are the Holy One,* Enthroned upon the praises of Israel.

Our forefathers put their trust in you; *

They trusted, and you delivered them.

They cried out to you and were delivered; *

They trusted in you and were not put to shame.

But as for me, I am a worm and no man, *

Scorned by all and despised by the people.

All who see me laugh me to scorn; *

They curl their lips and wag their heads saying,

"He trusted in the Lord, let him deliver him; *

Let him rescue him, if he delights in him."

Yet you are he who took me out of the womb, *

And kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born; *

You were my God when I was still in my mother's womb.

Be not far from me for trouble is near, * And there is none to help.

I am poured out like water, all my bones are out of joint; *

My heart within my breast is melting wax.

My mouth is dried out like a pot-sherd, my tongue sticks to the roof of my mouth; * And you have laid me in the dust of the grave.

Packs of dogs close me in, and gangs of evildoers circle around me; *

They pierce my hands and my feet, I can count all my bones.

They stare and gloat over me; *

They divide my garments among them, they cast lots for my clothing.

Be not far away O Lord; *

You are my strength, hasten to help me.

For kingship belongs to the Lord; * He rules over the nations.

To him alone all who sleep in the earth bow down in worship; *

All who go down to the dust fall before him.

My soul shall live for him; my descendants shall serve him; *

They shall be known as the Lord's for ever.

They shall come and make known to a people yet unborn *

The saving deeds that he has done.

THE EPISTLE

(Hebrews 10:16-25)

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

THE PASSION ACCORDING TO ST. JOHN *(Please be seated)*

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing

all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those

who heard what I said to them; they know what I said.’ When he had said this, one of the police standing nearby struck Jesus on the face, saying, ‘Is that how you answer the high priest?’ Jesus answered, ‘If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?’ Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, ‘You are not also one of his disciples, are you?’ He denied it and said, ‘I am not.’ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, ‘What accusation do you bring against this man?’ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’ Pilate asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I

came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’ Pilate asked him, ‘What is truth?’

After he had said this, he went out to the Jews again and told them, ‘I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’ They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’ From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

[Please Stand]

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The 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 crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to

the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

[Please Kneel]

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing 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, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden

there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

.....

THE ANTHEM: *Meditation for Lent- arr. Bedford*

THE SOLEMN INTERCESSIONS *(Please kneel)*

Dear People of God: Our heavenly Father sent His Son into the world, not to condemn the world, but that the world through Him might be saved; that all who believe in Him might be delivered from the power of sin and death, and become heirs with Him of everlasting life. We pray, therefore, for people everywhere according to their needs.

- I. *Let us pray for the holy catholic Church of Christ throughout the world; For its unity in witness and service; For all bishops, priests, and other ministers, and the people whom they serve; For Marc, our bishop, and all the people of this diocese; For all Christians in this community; For those about to be baptized; That God will confirm His Church in faith, increase it in love, and preserve it in peace:*

Almighty and everlasting God, by whose Spirit the whole Body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Saviour Jesus Christ.

- II. *Let us pray for all nations and peoples of the earth, and for those in authority among them; For Joseph, the President of the United States; For the Congress and the Supreme Court; For the Members and Representatives of the United Nations; For all who serve the common good; That by God's help they may see justice and truth, and live in peace and concord:*

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the

earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

III. Let us pray for all who suffer and are afflicted in body or in mind; For the hungry and the homeless, the destitute and the oppressed; For the sick, the wounded, and the crippled; For those in loneliness, fear, and anguish; For those who face temptation, doubt, and despair; For the sorrowful and bereaved; For prisoners and captives, and those in mortal danger; That God in His mercy will comfort and relieve them, and grant them the knowledge of His love, and stir up in us the will patience to minister to their needs:

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of Him who suffered for us, your Son Jesus Christ our Lord.

IV. Let us pray for all who have not received the Gospel of Christ; For those who have never heard the Word of salvation; For those who have lost their faith; For those hardened by sin or indifference; For the contemptuous and the scornful; For those who are enemies of the Cross of Christ and persecutors of His disciples; For those who in the name of Christ have persecuted others; That God will open their hearts to the truth, and lead them to faith and obedience:

Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord.

V. Finally, let us commit ourselves to our God and Maker, and pray for the grace of an holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to Him alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection:

O Lord, support us all the day long of this troublous life, 'til the shades lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord.

THE VENERATION OF THE CROSS

Everyone is invited to come forward and reverence the Cross - you may kiss it, touch it, genuflect to it, or bow your head - i.e. whatever sign you prefer.

THE REPROACHES

Unison
mp

O my_ peo - ple what have I done to thee?

or where - in have I

wear - ied thee? Ans - wer_ me. *p*

The image shows a musical score for a vocal piece. It consists of three systems of music, each with a vocal line and a bass line. The key signature is one flat (B-flat), and the time signature is common time (C). The first system is marked 'Unison' and 'mp'. The lyrics are 'O my_ peo - ple what have I done to thee?'. The second system has lyrics 'or where - in have I'. The third system has lyrics 'wear - ied thee? Ans - wer_ me.' and is marked 'p'. The music features various note values, rests, and phrasing slurs.

Cantor:

1. I led you out of Egypt from slavery to freedom,
but you led your Savior to the cross.
For Forty years I led you safely through the desert.
I fed you with manna from heaven and brought you to a land of
plenty, but you led your Savior to the cross. (*Refrain*)

2. What more could I have done for you?
I planted you as my fairest vine, but you yielded only bitterness:
When I was thirsty, you gave me vinegar to drink,
and you pierced your Savior's side with a lance. (*Refrain*)

3. I gave you a royal scepter,
but you gave me a crown of thorns.
I raised you to the height of majesty,
but you have raised me high on a cross. (*Refrain*)

THE LORD'S PRAYER (*Kneeling*)

And now, as Christ our Saviour, Himself, has taught us, we are bold
to pray,

**All: 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.
For Thine is the kingdom, and the power,
and the glory, For ever and ever. Amen.**

THE COLLECT:

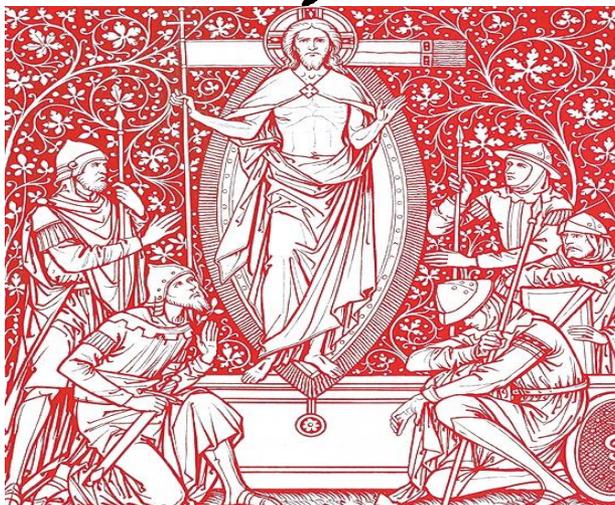
Let us pray:

O Holy and Immortal one, we veil our faces before your glory, and bow before the mystery of your Christ. With angels and archangels, we praise you, our Mercy, and we bless you, our Compassion, for in our brokenness you have not abandoned us. Hear us as we pray through Jesus, our high priest: heal all our divisions, reconcile the estranged, console the suffering, and raise up to new life all that is bound by death. **Amen.**

Once again, there is no ending to this service.
**PLEASE OBSERVE A SOLEMN SILENCE
IN THE CHURCH**

*The Triduum Service will conclude at
the Great Easter Vigil tomorrow night at 7:00 pm.*

The Great Easter Vigil



In accord with ancient tradition, this holy night is one of vigil for the Lord. The Great Vigil of the Resurrection is the first service of Easter day. At the same time, this service is the conclusion of the Triduum (Maundy Thursday, Good Friday, and Holy Saturday) therefore, the service has no proper beginning – it is a continuation. The three days of the Triduum together make up one on-going service. In this vigil, we wait in longing for Christ to rise from His Grave. The Service begins in the darkness and gradually builds up in light – symbolizing the passage from the darkness of the Old Testament to the revelation of Christ as the Light of the World in the New Testament and for all eternity.

Holy Baptism also belongs to this night more than any other. The practice of the Early Church was that those to be baptized would lie down under the water – just as Christ in His grave – and then, echoing the Resurrection, rise up a new and glorified person in Christ; Thus, the connotation of being re-born with Christ.

PART I: THE SERVICE OF LIGHT

All assemble outside for the blessing of the new fire

Brothers and sisters in Christ, on this most holy night, in which our Lord Jesus Christ passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. As we await the risen Christ, let us meditate on God's power to save and deliver, and rejoice in his promise of eternal life, praying that through this Easter celebration God may bring to perfection in each of us the saving work he has begun.

The Blessing of the New Fire:

Let us pray.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. **Amen.**

The Blessing of the Paschal Candle:

1. Christ yesterday and today
2. The beginning and the end
3. Alpha
4. and Omega
5. All time belongs to Him
6. And all the ages
7. To Him be glory and power
8. through every age for ever. **Amen.**

Inserting the grains in the cross:

1. By His holy
2. and glorious wounds
3. may Christ our Lord
4. guard us
5. and keep us. **Amen.**

The Paschal Candle is lit:

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

All then enter the Church.

When the priest enters the Church, he lifts the Paschal Candle (three times) and declares:

Priest: The Light of Christ!

All: **Thanks be to God!**

THE EXULTET (*Please be seated*)

Priest:

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King.

Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King.

Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people.

All you who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ his Son our Lord, who lives and reigns with him, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Lord be with you.

All: **And also with you.**

Lift up your hearts.

All: **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All: **It is right to give God thanks and praise.**

It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

This is the night, when you brought our fathers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land.

This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life.

This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave.

How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and man is reconciled to God.

Holy Father, accept our evening sacrifice, the offering of this candle in your honor. May it shine continually to drive away all darkness. May Christ, the Morning Star who knows no setting, find it ever burning - he who give his light to all creation, and who lives and reigns for ever and ever.

All: Amen.

PART II: THE LITURGY OF THE WORD

The Lessons are read in semi-darkness

Dear friends in Christ, we have begun our solemn vigil. Let us now listen attentively to the Word of God, recalling how He saved His people in ages past; and, in the fullness of time, sent His own Son to be our Redeemer. Through this Easter celebration, may God bring to perfection the saving work He has begun in us.

THE FIRST LESSON:

Matthew 27:57-66

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

The Word of the Lord.

All: Thanks be to God.

Psalm 29 (*Seated*) (*Recited*)

I will praise you, Lord, you have rescued me and have not let my enemies rejoice over me.

All: O Lord, you have raised my soul from the dead, restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him, give thanks to his holy name.

All: His anger lasts a moment; his favor all through life.

At night there are tears, but joy comes with dawn.

All: The Lord listened and had pity.

The Lord came to my help.

All: For me you have changed my mourning into dancing.

O Lord my God, I will thank you forever.

Priest: Let us pray:

God and Father of all believers, for the glory of your Name multiply, by the grace of the Paschal sacrament, the number of your children; that your Church may rejoice to see fulfilled your promise to our father Abraham; through Jesus Christ our Lord. **Amen.**

THE SECOND LESSON:

St Paul to the Romans (6:3-11)

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord. *All:* **Thanks be to God.**

CANTICLE *Philippians 1:6-11*



Priest: JESUS CHRIST IS LORD

All: Jesus Christ is Lord (repeat after each verse)

1. Though he was in the form of God, Jesus did not deem equality with God something to be grasped at.
2. Rather, he emptied himself and took the form of a slave, being born in the likeness of men.
3. He was known to be of human estate, and it was thus that he humbled himself, obediently accepting even death, death on a cross!
4. Because of this, God highly exalted him and bestowed on him the name above every other name.

5. So that at Jesus' name every knee must bend in the heavens, on the earth, and under the earth, and every tongue proclaim to the glory of God the Father:
6. Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

Priest: Let us pray: Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who are reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord. **Amen.**

THE THIRD LESSON

Acts of the Apostles 2:14a, 22-32

Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.

'You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, "I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover, my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence."

'Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, "He was not abandoned to Hades, nor did his flesh experience corruption." This Jesus God raised up, and of that all of us are witnesses.

The Word of the Lord. *All:* **Thanks be to God.**

*ALL STAND, BELLS ARE RUNG,
AND THE ORGAN SOUNDS*

THE GLORIA IN EXCELSIS

[Hymnal S 280]

Please Ring Your Bells - Loudly!

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

Setting: Robert Powell (b. 1932)

Priest: Let us pray: O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by Him through whom all things were made, your Son Jesus Christ our Lord. **Amen.**

THE HOLY GOSPEL (Please Stand [Luke 24:1-12])

Alleluia, alleluia! Alleluia!

O sons and daughters, let us sing! The King of heaven, the glorious King, O'er death and hell rose triumphing. Alleluia!

The Lord be with you.

All: And also with you.

A reading from the Holy (+) Gospel of our Lord (+) Jesus Christ according to (+) St. Luke.

All: Glory to you, Lord Christ.

On the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. 2They found the stone rolled away from the tomb, 3but when they went in, they did not find the body. 4While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. 5The women were terrified and bowed their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here, but has risen. 6Remember how he told you, while he was still in Galilee, 7that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” 8Then they remembered his words, 9and returning from the tomb, they told all this to the eleven and to all the rest. 10Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. 11But these words seemed to them an idle tale, and they did not believe them. 12But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

The Gospel of the Lord.

All: **Praise to you, Lord Christ.**

All: *Alleluia, alleluia! Alleluia!*

THE SERMON (*You may extinguish your candles.*)

**PART III: THE BLESSING OF THE FONT &
THE VOWS OF HOLY BAPTISM**

Through the Paschal mystery, dear friends, we are all buried with Christ by Baptism into His death, and raised with Him to newness of life. I call upon you, therefore, now that our Lenten observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in His holy catholic Church.

To All:

Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

All: **I renounce them.**

Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

All: **I renounce them.**

Do you renounce all sinful desires that draw you from the love of God?

All: **I renounce them.**

Do you turn to Jesus Christ and accept Him as your Saviour?

All: **I do.**

Do you put your whole trust in His grace and love?

All: **I do.**

Do you promise to follow and obey Him as your Lord?

All: **I do.**

Will all you who witness these vows do all in your power to support *this child/each other* in our life in Christ?

All: **We will!**

Let us renew our own baptismal covenant.

THE BAPTISMAL COVENANT

Do you believe in God the Father?

All: **I believe in God, the Father almighty, creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

All: **I believe in Jesus Christ His only Son our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day He rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?

All: **I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, (+) and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

All: **I will, with God's help.**

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

All: **I will, with God's help.**

Will you proclaim by word and example the Good News of God in Christ?

All: **I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

All: **I will, with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of human being?

All: **I will, by God's help.**

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of His resurrection and look for Him to come again in glory; who lives and reigns now and forever. **Amen.**

THE BLESSING OF THE WATER

The Lord be with you. *All:* **And also with you.**

Let us give thanks to the Lord our God.

All: **It is right to give Him thanks and praise.**

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through His death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in His death. By it we share in His resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into His fellowship those who come to Him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The priest inserts the Paschal Candle into the water.

Now sanctify this water, we beseech you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Saviour. **Amen.**

THE BAPTISM:

N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Let us pray:

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your *servants* the forgiveness of sin, and have raised *them* to the new life of grace. Sustain *them*, O Lord, in you Holy Spirit. Give *them* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

The Chrismation:

N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

Let us welcome the newly baptized:

All: We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

THE PEACE

The Peace of the Lord be always with you.

All: And also with you.

Let us offer one another a non-tactile sign of that Peace.

THE OFFERTORY ANTHEM Alleluia! Jesus Is Risen- Johnson

(Please be seated)

In the Spirit, let us all pray together that prayer which Our Lord Himself taught us:

**All: 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.
For Thine is the kingdom, and the power, and the glory, For ever
and ever. Amen.**

THE COLLECTS *(Please Kneel)*

The Lord be with you.

And also with you.

O God, who made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given

to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Let us pray together:

All: **All praise and thanks to you, most merciful Father, for adopting us as your own children, for incorporating us into your holy Church, and for making us worthy to share in the inheritance of the saints in light; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

THE BLESSING

The Lord be with you.

And also with you.

God the Father, by whose glory Christ was raised from the dead, strengthen you to walk with Him in His risen life; and the blessing of God almighty, the Father (+), the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

THE DISMISSAL (*Please Stand*). Hymnal #S175

The musical score is written in G major (one sharp) and 4/4 time. It consists of three staves. The first staff is for the Deacon, the second for the People, and the third for the People. The lyrics are: "Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia. Thanks be to God, al - le - lu - ia, al - le - lu - ia."

Deacon

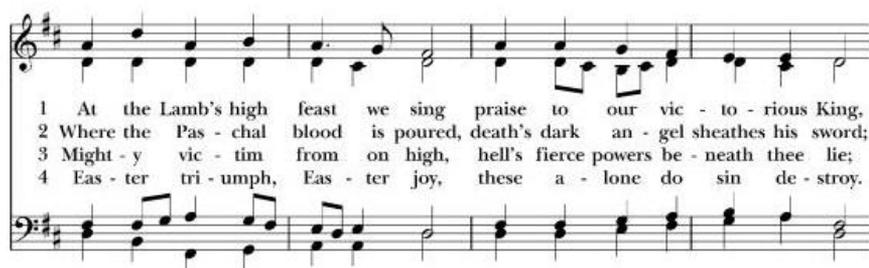
Go in peace to love and serve the Lord, al - le - lu - ia,

al - le - lu - ia.

People

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

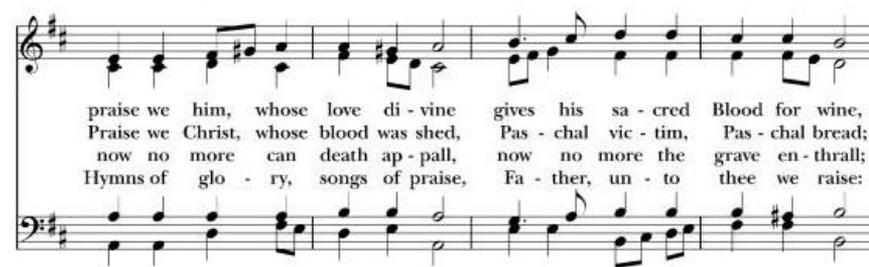
The Congregation is sprinkled with the Holy Water of Baptism.



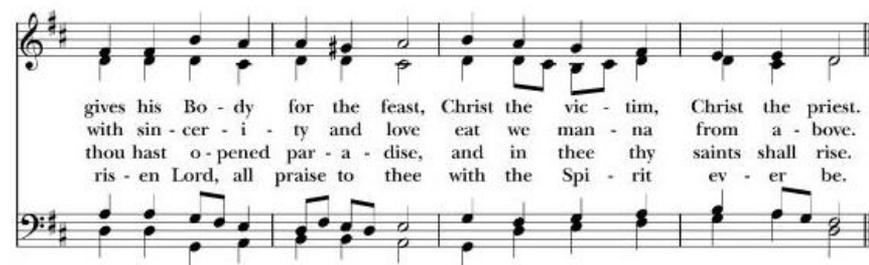
1 At the Lamb's high feast we sing praise to our vic - to - rious King,
 2 Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
 3 Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;
 4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.



who hath washed us in the tide flow - ing from his pier - ed side;
 Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
 thou hast con - quered in the fight, thou hast brought us life and light:
 From sin's power do thou set free souls new - born, O Lord, in thee.



praise we him, whose love di - vine gives his sa - cred Blood for wine,
 Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;
 now no more can death ap - pall, now no more the grave en - thrall;
 Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:



gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.
 with sin - cer - i - ty and love eat we man - na from a - bove.
 thou hast o - pened par - a - dise, and in thee thy saints shall rise.
 ris - en Lord, all praise to thee with the Spi - rit ev - er be.

*We wish you and your family
A very Happy Easter!*