

The Canadian
Holy Week Book

compiled from
The Canadian Prayer Book 1959
The Canadian Hymn Book 1938
The Canadian Book of Occasional Offices
and other sources

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THE GREAT WEEK

FOR some time, a number of clergy, organists and choirs, as well as some very devout members of the Church, have urged me to produce a *HOLY WEEK BOOK*. Those who have written to me come from all types of Anglican parishes and Missions, and from the usual varieties of tradition. I have tried to produce a book that can be used by the majority in the Anglican Church of Canada.

Being the most dramatic week of the whole Christian Year, each service has a special character. For content, I have used the Prayer Book 1959, the Canadian Book of Occasional Offices, and the 1938 Anglican Hymn Book. I am most grateful to the General Secretary, Archdeacon Light, whose office is to grant permission to use Prayer Book and 1938 Hymn Book material. The late Archbishop Sexton, who compiled the 'Occasional Offices' Book' was pleased to give the Canadian S.S.J.E. full permission to use the material in that book. The '*Exultet*' and Preface for the blessing of the Paschal Candle are a private translation and adaptation of the original Latin of the Sarum Rite.

The Services, printed in full, are (1) Palm Sunday Liturgy; (2) Tenebrae or Morning Offices of Maundy Thursday; (3) Evening Eucharist, Maundy Thursday; (4) The Good Friday Liturgy; (5) the Vigil of Easter Liturgy. I have listed items for the other services which can be followed easily in the Prayer Book.

When I was ordained, the Anglican Church was not ready for the revival of the traditional services of Holy Week. The few parishes which did something with them were considered very extreme. It is common now to have Palms, an evening Eucharist on Maundy Thursday, and indeed the Anglican Book Centre sells Paschal Candles. The fact is that most of the material for these very evangelical services is found in the Prayer Book. When *intelligently* carried out, they simply proclaim the redemption of the world through our Lord and Saviour Jesus Christ.

Some may think that each service is too long, but each day has such a special character that it needs each item. In a mission district or multi-point parish, the priest can divide the service, e.g. Good Friday Liturgy, into two or three parts. But surely there are devout people, however few in number, who would be glad of this opportunity for concentrated worship in Holy Week. Religious Communities and *Divinity Students* should be glad to be the Voice of prayer and thanksgiving for the redemption wrought through Jesus Christ.

In the past, small parishes, or congregations with few singers, have been discouraged, when looking at the traditional music of Holy Week. In these places, I have suggested a **shout**, or a hymn tune that is known, or simply saying the item. The liturgical movement has taught us the value of participation. I believe that the services in this book are arranged for full congregational participation.

It will be noted that I have used the Prayer Book Eucharist, and the Prayer Book version of the Epistles and Gospels. I am fully aware of the demand, in certain quarters, for other translations of the Bible and for contemporary language and experimental Rite in the Eucharist. I feel that, aside from copyright problems, it would have been impossible to present all the variations now allowed or suggested. If the parish priest wishes to use an experimental Rite or another version of the Bible, he can simply substitute the contemporary text.

I would suggest that explanations of the Service be given *before the Service begins*. I have put in some notes that will help to explain the purpose of the particular Liturgy. I should like to remind those who have THE ORDER OF DIVINE SERVICE, which I produce for each liturgical year, that the listed items for Holy Week are in some cases in a different order from that described in this Book. This book presents the Holy Week liturgy in its latest amended form.

John G. McCausland, S.S.J.E.

Ash Wednesday, 1973.

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Palm Sunday

MATTINS or Morning Prayer. Invitatory to the *Venite*, No. 5 on page 25, Book of Common Prayer. Proper Psalms 23, 24. First Lesson Exod. 11. Canticle *Salvator Mundi* (below), OR *Benedicite*, Pr Bk page 26, OR *Cantate Domino*, P.B. page 28. Second Lesson, first part of the Passion according to St Matthew, Chapter 26.

SALVATOR MUNDI

Canadian Hymn Book 1938, Chant Appendix Nos. 131-133.

- O** SAVIOUR of the world, who by thy Cross and precious blood hast redeemed us; / save us and help us we humbly beseech thee, O LORD.
- 2 Thou didst save thy disciples when ready to perish: / hear us and save us we humbly beseech thee.
 - 3 Let the pitifulness of thy great mercy / loose us from our sins we humbly beseech thee.
 - 4 Make it appear that thou art our Saviour and mighty Deliverer: / O save us that we may praise thee, we humbly beseech thee.
 - 5 Draw near according to thy promise from the throne of thy glory: / look down and hear our crying we humbly beseech thee.
 - 6 Come again and dwell with us, O Lord Christ Jesus / abide with us for ever we humbly beseech thee.
 - 7 And when thou shalt appear with power and great glory / may we be made like unto thee in thy glorious Kingdom.

THE SOLEMN LITURGY

Before the principal Eucharist, palms, or other branches, are blessed in the form following. Then procession is made: it may go outdoors, if weather permits.

The opening anthem, 'Blessed is he' etc., Pr Bk p. 81, should be sung to triumphant music, if all the people can join in. In small missions and parishes, or where there are few singers, it is much better to shout the anthem.

Whether sung or shouted, when the Ministers of the Liturgy have arrived at the table containing the palms, the whole congregation should rise, have a moment of silence, and then sing or shout the anthem.

It is recommended that, when a liturgical action takes place before the ordinary part of the Eucharist, the Introit, Our Father, Collect of Purity, and *Kyrie*, be omitted (Prayer Book, page 35).

The Blessing of the Palms

Blessed is he that cometh in the Name of the Lord:
Hosanna in the highest.

O GOD, whose Son for the salvation of mankind came down from heaven, and when the hour of his Passion was at hand willed to enter into Jerusalem riding upon an ass, and to be hailed as King by the multitude: Increase the faith of them that trust in thee, and mercifully hear the prayers of thy suppliants. Let thy manifold mercies come upon us; and vouchsafe to bless these branches of palms, that all who carry them may

be fulfilled with thy benediction. And grant that as the Hebrew children met the same thy Son our Lord Jesus Christ with branches of palms in their hands, crying Hosanna in the highest, so we also, carrying these emblems, may with good works go forth to meet Christ, and attain to everlasting felicity; through the same Jesus Christ our Lord. *Amen.*

WE bless, and sanctify these branches of palm, O Lord, that we who bear them in thy Name may ever hail Jesus as our King, through the same thy Son, Jesus Christ our Saviour to Whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

℣ O Saviour of the world, Who by thy Cross and precious Blood hast redeemed us:

℟ Save us and help us, we humbly beseech thee, O Lord.

Distribution of Palms: Psalm 118. 19-29.

OPEN to me the gates of righteousness, / that I may go into them and give thanks unto the LORD.

20 This is the gate of the LORD: / the righteous shall enter into it.

21 I will thank thee, for thou hast heard me, / and art become my salvation.

22 The same stone which the builders refused / is become the head-stone in the corner.

23 This is the Lord's doing, / and it is marvellous in our eyes.

24 This is the day which the LORD hath made; / we will rejoice and be glad in it.

25 Help us now, O LORD: / O LORD, send us now prosperity.

26 Blessed is he that cometh in the Name of the LORD: / we bless you from the house of the LORD.

27 The LORD is God, and he hath given us light: / set in order the procession with branches, yea, even up to the horns of the altar.

28 Thou art my God, and I will thank thee: / thou art my God and I will praise thee.

29 O give thanks unto the LORD, for he is gracious: / for his mercy endureth for ever.

THE GOSPEL. St Matthew 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

Tell ye the daughter of Sion,

Behold, thy King cometh unto thee,

Meek, and sitting upon an ass,
And a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

All glory, laud, and honour
To thee, Redeemer, King.
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.
All glory, laud, and honour...

The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply.
All glory, laud, and honour...

The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
All glory, laud, and honour...

To thee before thy Passion
They sang their hymns of praise;
To thee now high exalted
Our melody we raise.
All glory, laud, and honour...

Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, laud, and honour...

VISIT, we beseech thee, O Lord, this place, and drive far from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace, and may thy blessing be upon us evermore; through Jesus Christ our Lord. *Amen.*

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 them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

OUR Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write both these thy laws in our hearts, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Lord be with you;
People. And with thy spirit.
Let us pray.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philippians 2. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be equal to God, but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him the name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess JESUS CHRIST IS LORD, to the glory of God the Father.

Psalm 22. 12-21.

MANY oxen are come about me; / strong bulls of Bashan close me in on every side.

13 They gape upon me with their mouths, / as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; / my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums, / and thou bringest me into the dust of death.

16 For many dogs are come about me, / and the council of the wicked layeth siege aganist me.

17 They pierced my hands and my feet; I may count all my bones: / they stand staring and looking upon me.

18 They part my garments among them, / and cast lots upon my vesture.

19 But be not thou far from me, O LORD, / thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, / and my life from the power of the dog.

21 Save me from the lion's mouth; / thou hast heard me also from among the horns of the wild oxen.

The Passion of our Lord Jesus Christ according to St Matthew
(The Gospel for Palm Sunday, Matt. 27:1.)

Note: The parts read by the Narrator (N) are in ordinary type: the words of our Lord, read by another voice (✕) are in italics: the words of others, read by the whole congregation (C) are in bold face type.

N. When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed

him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,

C. I have sinned, in that I have betrayed the innocent blood.

N. And they said,

C. What is that to us? see thou to that.

N. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said,

C. It is not lawful for to put them into the treasury, because it is the price of blood.

N. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.)

N. And Jesus stood before the governor; and the governor asked him, saying,

C. Art thou the King of the Jews?

N. And Jesus said unto him,

✠ *Thou sayest.*

N. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him,

C. Hearest thou not how many things they witness against thee?

N. And he gave him no answer, not even to a single charge, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them,

C. Whom will ye that I release unto you? Barabbas or Jesus which is called the Christ?

N. For he knew that for envy they had delivered him. And while he was sitting on the judgement-seat, his wife sent unto him, saying,

C. Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.

N. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them,

C. Which of the two will ye that I release unto you?

N. They said,

C. Barabbas.

N. Pilate saith unto them,

C. What shall I do then with Jesus which is called the Christ?

N. They all say unto him,

C. Let him be crucified.

N. And the governor said,

C. Why, what evil hath he done?

N. But they cried out the more, saying,

C. Let him be crucified.

N. When Pilate saw that he could prevail nothing, but that the tumult increased, he took water, and washed his hands before the multitude, saying,

C. I am innocent of the blood of this just person: see ye to it.

N. Then answered all the people, and said,

C. His blood be on us, and on our children,

N. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

N. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying,

C. Hail, King of the Jews.

N. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

N. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying,

C. Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.

N. Likewise also the chief priests mocking him, with the scribes and

elders, said,

C. He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

N. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying,

✠ *Eli, Eli, lama sabachthani?*

N. that is to say,

✠ *My God, my God, why hast thou forsaken me?*

N. Some of them that stood there, when they heard that, said,

C. This man calleth for Elijah.

N. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said,

C. Let be, let us see whether Elijah will come to save him.

N. Jesus, when he had cried again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying,

C. Truly this was the Son of God.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds; God, of God; Light, of Light; Very God, of very God; Begotten, not made; Being of one substance with the Father; Through whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son

together is worshipped and glorified, Who spake by the Prophets. And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Passiontide.

Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.

Maundy Thursday.

Our Lord Jesus Christ saith: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

According to modern custom, the Intercession may be in the form of a litany, or a series of intentions, or similar. Or as follows:

THE INTERCESSION

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers that thy people may enjoy the blessings of freedom and peace: And grant unto thy servant *ELIZABETH* our Queen, and to all that are put in authority under her, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, *and specially to thy servant N. our Bishop*, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations: And to all thy people give thy heavenly grace, and specially to this congregation here present, that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, *especially those for whom our prayers are desired.*

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear: and we bless thy holy Name for all who in life and

death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall the Priest or one of the Ministers say:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, our Heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that labour and are heavy laden, and I will refresh you.

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

The Priest shall then proceed with the holy Eucharist in
THANKSGIVING AND CONSECRATION

as follows:

Priest. The Lord be with you;

People. And with thy spirit.

Priest. Lift up your hearts;

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

People. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

On Palm Sunday and Maundy Thursday.

FOR the redemption of the world by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the Cross for us sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

For the Easter Vigil.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High.

BLESSED is he that cometh in the Name of the Lord: Hosanna in the highest.

BLESSING and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, took Bread, and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks he gave it to them, saying, Drink ye all, of this; for this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseech thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.

And all the people shall answer:

Amen.

After a short perod of silence the Priest shall say:

THE peace of the Lord be always with you;
People. And with thy spirit.

WE do not presume to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

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

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

O Lamb of God, that takest away the sin of the world,
grant us thy peace.

Then shalt follow the Communion of the Faithful:

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 them that trespass against us; And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

ALmighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end.

Amen.

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

Evensong on Palm Sunday: Psalm 118; Isaiah 52:13-53: end; Luke 19:29-end; Collect 150 only.

Tenebrae

i.e. Mattins of Maundy Thursday

For many centuries, the Mattins (Morning Prayer) of Thursday, Friday and Saturday of Holy Week, were sung solemnly on the evenings before. The ceremonies were very dramatic, involving the solemn singing of the FIRST LESSON (Lamentations) to a wonderful melody, introducing each line or verse by its Hebrew consonant. After the New Testament Lesson (John 17), and other psalms and versicles, the church was plunged into darkness, while the candles were extinguished and the *Benedictus* was chanted. Tenebrae is not so common to-day, and where used, is usually celebrated on Wednesday Evening (Thursday Mattins).

The Lamentations Lesson is representing OUR BLESSED LORD speaking to us from His Cross, and challenging us to give a reason why we rejected God's revelation and promises.

Traditionally, on Maundy Thursday, the Oil of the Sick was blessed by the Diocesan Bishop during the great Solemn Eucharist which combined all the events of Maundy Thursday. In the revised customs the Morning Eucharist could be of the Passion, or, if it is thought improper to receive Holy Communion twice in one day, the Service of Ante-Communion could be observed. Mattins would precede it, unless Tenebrae had been celebrated on Wednesday Evening.

When it is desired to have TENEBRAE, Parts A and B will be used together on Wednesday evening. In this case Mattins will not be said on Maundy Thursday.

If Tenebrae does not occur, Part A and Part C will be said together. If Holy Communion is not to be given at this Service, the alternative directions of Part E will follow the Offertory.

Part A.

Ant. Christ our Lord be came obedient unto death: / O come, let us worship.

Psalm 95. *Venite, exultemus.*

O COME, let us sing unto the LORD: / let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanks-giving / and show ourselves glad in him with psalms.

For the LORD is a great God, / and a great King above all gods.

In his hand are all the corners of the earth: / and the strength of the hills is his also.

The sea is his, and he made it: / and his hands prepared the dry land.

O come, let us worship, and fall down, / and kneel before the LORD our maker.

For he is the Lord our God; / and we are the people of his pasture, and the sheep of his hand.

Today, O that ye would hear his voice: / 'Harden not your hearts as in the Provocation, and as in the day of Temptation in the wilderness;

When your fathers tempted me, / proved me, and saw my works.
Forty years long was I grieved with that generation and said, / “It is
a people that do err in their hearts, for they have not known my ways”;
Unto whom I sware in my wrath, / that they should not enter into
my rest.’

(Repeat Antiphon ‘Christ our Lord’)

Psalm 40. *Expectans expectavi.*

I WAITED patiently for the LORD, / and he inclined unto me, and heard
my calling.

- 2 He brought me also out of the horrible pit, out of the mire and
clay, / and set my feet upon the rock, and ordered my goings.
- 3 And he hath put a new song in my mouth, / even a thanksgiving
unto our God.
- 4 Many shall see it and fear, / and shall put their trust in the LORD.
- 5 Blessed is the man that set his hope in the LORD, / and turned not
unto the proud, and to such as go about with lies.
- 6 O LORD my God, many are the wondrous works which thou hast
done, like as be also thy thoughts which are to us-ward; / and
there is none to be compared unto thee.
- 7 If I should declare them and speak of them, / they should be more
than I am able to express.
- 8 Sacrifice and offering thou wouldest not, / but mine ears hast thou
opened.
- 9 Burnt offering and sacrifice for sin hast thou not required; / then
said I, ‘Lo, I come;
- 10 In the volume of the book it is written of me; I delight to fulfil thy
will, O my God; / yea, thy law is within my heart.’
- 11 I have declared thy righteousness in the great congregation; / lo,
I will not refrain my lips, O LORD, and that thou knowest.
- 12 I have not hid thy righteousness within my heart; / my talk hath
been of thy truth and of thy salvation.
- 13 I have not kept back thy loving mercy and truth / from the great
congregation.
- 14 Withdraw not thou thy mercies from me, O LORD; / let thy
loving-kindness and thy truth always preserve me.
- 15 For innumerable troubles are come about me; / my sins have
taken such hold upon me that I am not able to look up;
- 16 Yea, they are more in number than the hairs of my head, / and
my heart hath failed me.

Psalm 40:17. *Complaceat tibi, Domine, ut eruas me.*

OLORD, let it be thy pleasure to deliver me; / make haste, O LORD, to help me.

- 18 Let them be ashamed and confounded together, that seek after my soul to destroy it: / let them be driven backward and put to rebuke, that wish me evil.
- 19 Let them be desolate, and rewarded with shame, / that say unto me, 'Fie upon thee, fie upon thee.'
- 20 Let all those that seek thee be joyful and glad in thee; / and let such as love thy salvation say always, 'The LORD be praised.'
- 21 As for me, I am poor and needy; / but the LORD careth for me.
- 22 Thou art my helper and redeemer; / make no long tarrying, O my God.

Psalm 41: *Beatus qui intellegit.*

BLESSED is he that considereth the poor and needy; / the LORD shall deliver him in the time of trouble.

- 2 The LORD preserve him, and keep him alive, that he may be blessed in the land; / and deliver not thou him into the will of his enemies.
- 3 The LORD comfort him when he lieth sick upon his bed; / thou makest all his bed in his sickness.
- 4 I said, 'LORD, be merciful unto me; / heal my soul, for I have sinned against thee.'
- 5 Mine enemies speak evil of me, / saying, 'When shall he die, and his name perish?'
- 6 And if he come to see me, he speaketh vanity, / and his heart conceiveth falsehood within himself, and when he goeth forth he telleth it.
- 7 All mine enemies whisper together against me; / even against me do they imagine this evil.
- 8 'Some deadly thing', say they, 'hath laid hold upon him; / and now that he lieth, he shall rise up no more.'
- 9 Yea, even mine own familiar friend, whom I trusted, / who did also eat of my bread, hath lift up his heel against me.
- 10 But be thou merciful unto me, O LORD; / raise thou me up, and I shall reward them.
- 11 By this I know thou favourest me, / that mine enemy doth not triumph against me.
- 12 And as for me, because of mine innocency thou hast upheld me, / and hast set me before thy face for ever.
- 13 Blessed be the LORD, the God of Israel, / world without end. Amen and Amen.

THE FIRST LESSON. Lamentations 1. 1-14.

SALVATOR MUNDI

- O** SAVIOUR of the world, who by thy Cross and precious blood hast redeemed us; / save us and help us we humbly beseech thee, O LORD.
- 2 Thou didst save thy disciples when ready to perish: / hear us and save us we humbly beseech thee.
 - 3 Let the pitfulness of thy great mercy / loose us from our sins we humbly beseech thee.
 - 4 Make it appear that thou art our Saviour and mighty Deliverer: O save us that we may praise thee, we humbly beseech thee.
 - 5 Draw near according to thy promise from the throne of thy glory: / look down and hear our crying we humbly beseech thee.
 - 6 Come again and dwell with us. O Lord Christ Jesus / abide with us for ever we humbly beseech thee.
 - 7 And when thou shalt appear with power and great glory / may we be made like unto thee in thy glorious Kingdom.

THE SECOND LESSON. John 17.

Part B.

When Tenebrae is sung, the following Antiphons, Psalms, and Canticle are used. The Office begins with the first Antiphon. Glory be, etc., is omitted after the Psalms, and throughout the Office.

Ant. Mayest thou be justified, O LORD, in thy saying, and clear when thou art judged.

Psalm 51. *Miserere mei, Deus.*

- H**AVE mercy upon me, O God, after thy great goodness; / according to the multitude of thy mercies do away mine offences.
- 2 Wash me thoroughly from my wickedness, / and cleanse me from my sin.
 - 3 For I acknowledge my faults, / and my sin is ever before me.
 - 4 Against thee only have I sinned, and done that which is evil in thy sight; / that thou mightest be justified when thou speakest, and clear when thou dost judge.
 - 5 Behold I was brought forth in wickedness, / and in sin hath my mother conceived me.
 - 6 But lo, thou requirest truth in the inward parts, / and shalt make me to understand wisdom secretly.
 - 7 Thou shalt purge me with hyssop, and I shall be clean; / thou shalt wash me, and I shall be whiter than snow.
 - 8 Thou shalt make me hear of joy and gladness, / that the bones which thou hast broken may rejoice.
 - 9 Turn thy face from my sins, / and put out all my misdeeds.
 - 10 Make me a clean heart, O God, / and renew a right spirit within me.
 - 11 Cast me not away from thy presence, / and take not thy holy spirit

- from me.
- 12 O give me the comfort of thy help again, / and stablish me with
a free spirit.
- 13 Then shall I teach thy ways unto the wicked, / and sinners shall
be converted unto thee.
- 14 Deliver me from blood-guiltiness, O God, thou that art the God
of my salvation; / and my tongue shall sing of thy righteousness.
- 15 O LORD, open thou my lips, / and my mouth shall show forth
thy praise.
- 16 For thou desirest no sacrifice, else would I give it; / but thou
delightest not in burnt offerings,
- 17 The sacrifice of God is a troubled spirit: / a broken and contrite
heart, O God, shalt thou not despise.
- 18 O be favourable and gracious unto Sion; / build thou the walls
of Jerusalem.
- 19 Then shalt thou be pleased with the sacrifices of righteousness,
with the burnt offerings and oblations; / then shall they offer
young bullocks upon thine altar.

Repeat Antiphon.

Ant. The Lord, as a lamb, is led to the slaughter, and he opened not his
mouth.

Psalm 90. *Domine, refugium.*

- L** ORD, thou hast been our refuge, / from one generation to another.
- 2 Before the mountains were brought forth, or ever the earth
and the world were made, / thou art God from everlasting,
and world without end.
- 3 Thou turnest man back to the dust, / and thou sayest, 'Return,
ye children of men.'
- 4 For a thousand years in thy sight are but as yesterday when it is
past, / and as a watch in the night.
- 5 Thou carriest them away as with a flood, and they are even as a
sleep; / in the morning they are like grass that groweth up.
- 6 In the morning it is green and groweth up, / but in the evening it
is cut down and withered.
- 7 For we consume away in thy displeasure, / and are afraid at thy
wrathful indignation.
- 8 Thou hast set our misdeeds before thee, / and our secret sins in
the light of thy countenance.
- 9 For when thou art angry all our days are gone: / we bring our
years to an end, as it were a tale that is told.
- 10 The days of our age are threescore years and ten, / or if men be
so strong, they may come to fourscore years;

- 11 Yet is their pride but labour and sorrow: / so soon passeth it away,
and we are gone.
- 12 But who regardeth the power of thy wrath, or feareth aright thine
indignation?
- 13 So teach us to number our days, / that we may apply our hearts
unto wisdom.
- 14 Turn thee again, O Lord, at the last, / and be gracious unto thy
servants.
- 15 O satisfy us with thy mercy and that soon: / so shall we rejoice
and be glad all the days of our life.
- 16 Comfort us again according to the time that thou hast afflicted
us, / and for the years wherein we have suffered adversity.
- 17 Show thy servants thy work, / and their children thy glory.
- 18 And let the glorious majesty of the Lord our God be upon us: /
prosper thou the work of our hands upon us, O prosper thou
our handy-work.

Repeat Antiphon.

Ant. My heart within me is broken, and trembling maketh all my bones
to shake.

Psalm 63. *Deus, Deus meus.*

- O** GOD, thou art my God; / early will I seek thee.
- 2 My soul thirsteth for thee, my flesh also longeth after thee; /
in a barren and dry land, where no water is.
- 3 Thus have I looked upon thee in the sanctuary, / that I might
behold thy power and glory.
- 4 For thy loving-kindness is better than the life itself: / my lips shall
praise thee.
- 5 As long as I live will I magnify thee in this manner, / and lift up
my hands in thy Name.
- 6 My soul shall be satisfied, even as it were with marrow and
fatness; / and my mouth shall praise thee with joyful lips.
- 7 When I remember thee upon my bed, / I meditate upon thee
in the night-watches;
- 8 Because thou hast been my helper; / and under the shadow of thy
wings will I rejoice.
- 9 My soul cleaveth unto thee; / thy right hand upholdeth me.
- 10 These also that seek the hurt of my soul, / they shall go into the
depths of the earth.
- 11 They shall be given over to the power of the sword, / that they
may be a portion for foxes.
- 12 But the king shall rejoice in God; all they that swear by him shall
be glad; / for the mouth of them that speak lies shall be stopped.

Psalm 67. *Deus misereatur.*

GOD be merciful unto us, and bless us, / and show us the light of
His countenance, and be merciful unto us.

2 That thy way may be known upon earth, / thy saving health among
all nations.

3 Let the people praise thee, O God; / yea, let all the people praise
thee.

4 O let the nations rejoice and be glad; / for thou shalt judge the folk
righteously, and govern the nations upon earth.

5 Let the people praise thee, O God; / yea, let all the people praise
thee.

6 The earth hath brought forth her increase; / and God, even our own
God, shall give us his blessing.

7 God shall bless us: / and all the ends of the world shall fear him.

Repeat Antiphon.

Ant. Thou hast strengthened him, with thy might, O LORD, and with thy
holy consolation.

A SONG OF MOSES. *Cantemus Domino.* EXODUS 15.

I WILL sing unto the LORD, for he hath triumphed gloriously: / the
horse and his rider hath he thrown into the sea.

The LORD is my strength and song, / and he is become my
salvation.

He is my God, and I will prepare him an habitation; / my father's
God, and I will exalt him.

The LORD is a man of war: / the LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea: / his chosen
captains also are drowned in the Red sea.

The depths have covered them: / they sank into the bottom as a
stone.

Thy right hand, O LORD, is become glorious in power: / thy right
hand, O LORD, hath dashed in pieces the enemy.

And in the greatness of thine excellency / thou hast overthrown
them that rose up against thee.

Thou sentest forth thy wrath, / which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together,
/ the floods stood upright as an heap, and the depths were congealed in
the heart of the sea.

The enemy said, 'I will pursue, I will overtake, I will divide the spoil;
/ my lust shall be satisfied upon them.

I will draw my sword, / my hand shall destroy them.'

Thou didst blow with thy wind, the sea did cover them: / they sank
as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods? / who is like thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretchedst out thy right hand, / the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: / thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be affrayed: / sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; / the mighty men of Moab, trembling shall take hold of them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; / by the greatness of thine arm they shall be as still as a stone.

Till thy people pass over, O LORD, / till the people pass over, which thou hast purchased.

Thou shalt bring them in, / and plant them in the mountain of thine inheritance,

In the place, O LORD, which thou hast made for thee to dwell in, / in the Sanctuary, O LORD, which thy hands have established.

The Lord shall reign / for ever and ever.

Repeat Antiphon.

Ant. He was offered, because he willed it: and himself hath borne our iniquities.

PSALM 148. *Laudate Dominum.*

O PRAISE the LORD from the heavens: / praise him in the heights.

2 Praise him, all ye angels of his: / praise him, all his host.

3 Praise him, sun and moon: / praise him, all ye stars of light.

4 Praise him, all ye heavens, / and ye waters that are above the heavens.

5 Let them praise the Name of the LORD; / for he commanded and they were created.

6 He hath made them fast for ever and ever: / he hath given them a law which shall not be broken.

7 Praise the LORD from the earth, / ye dragons and all deeps;

8 Fire and hail, snow and vapour, / wind and storm, fulfilling his word;

9 Mountains and all hills; / fruitful trees and all cedars;

10 Beasts and all cattle; / creeping things and feathered fowls;

11 Kings of the earth, and all peoples; / princes and all judges of the world;

12 Young men and maidens together; / old men and children;

- 13 Let them praise the Name of the LORD; / for his Name only is excellent and his glory above heaven and earth.
- 14 He shall exalt the horn of his people; all his saints shall praise him: / even the children of Israel, even the people that serveth him.

PSALM 149. *Cantate Domino.*

- O**SING unto the LORD a new song: / let the congregation of saints praise him.
- 2 Let Israel rejoice in him that made him: / and let the children of Sion be joyful in their King.
 - 3 Let them praise his Name in the dance: / let them sing praises unto him with timbrel and harp.
 - 4 For the LORD hath pleasure in his people. / and adorneth the humble with salvation.
 - 5 Let the saints be joyful with glory: / let them sing for joy upon their couches.
 - 6 Let the praises of God be in their mouth, / and a two-edged sword in their hands;
 - 7 To be avenged of the nations, / and to rebuke the peoples;
 - 8 To bind their kings in chains, / and their nobles with links of iron;
 - 9 To execute upon them the judgement that is written. / Such honour have all his saints.

PSALM 150. *Laudate Dominum.*

- O**PRAISE God in his sanctuary: / praise him in the firmament of his power.
- 2 Praise him in his mighty acts: / praise him according to his excellent greatness.
 - 3 Praise him in the sound of the trumpet: / praise him upon the lute and harp.
 - 4 Praise him with the timbrel and dance: / praise him upon the strings and pipe.
 - 5 Praise him upon the well-tuned cymbals: / praise him upon the loud cymbals.
 - 6 Let every thing that hath breath / praise the LORD.

Repeat Antiphon.

Ant. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that same is he; hold him fast,

BLESSED be the Lord God of Israel; / for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us, / in the house of his servant David;

As he spake by the mouth of his holy Prophets, / which have been since the world began;

That we should be saved from our enemies, / and from the hands of all that hate us;

To perform the mercy promised to our forefathers, / and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, / that he would grant us

That we being delivered out of the hands of our enemies / might serve him without fear, In holiness and righteousness before him, / all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: / for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people / for the remission of their sins;

Through the tender mercy of our God; / whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death, / and to guide our feet into the way of peace.

Repeat Antiphon.

℣ Kyrie eleyson. (*thrice.*)

℟ Lord, have mercy upon us.

℣ Christ the Lord became obedient unto death.

℟ Christe eleyson.

℣ Thou who camest down to suffer for our sakes.

℟ Christe eleyson.

℣ Who with outstretched arms upon the Cross, didst draw all nations unto thee.

℟ Christe eleyson.

℣ Who in prophecy didst foreshadow: I will be thy death, O Death.

℟ Lord, have mercy upon us.

℣ Christ the Lord became obedient unto death.

℣ Kyrie eleyson. (*thrice.*)

℟ Lord, have mercy upon us.

℣ Christ the Lord became obedient unto death.

℟ Even the death of the Cross.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

Part C.

The Eucharist of the Passion on Maundy Thursday

As on pages 4 to 13 of this book, except the Epistle, 1 Cor. 11. 23-29, and the Continuation of the Passion of Lord Jesus Christ according to St Luke, Chapter 23, verses 1 to 49.

Part D.

Before beginning the Offertory, page 9 of this book, the Blessing of the Oil for the Anointing of the Sick.

In Cathedrals and Collegiate Churches, the Bishop may bless the Oil of the Sick, at the Offertory, after the elements are placed on the Holy Table. In that case, after the Reading of the Passion (Part C), the Bishop will bless the oil according to the form in Part D. Only a bishop can perform this blessing, except in an emergency use of the Anointing (Prayer Book page 585.)

St James 5. 14-16.

IS any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

St Mark 6. 7, 12, 13.

AND he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

The Blessing of the Oil

OALMIGHTY God, who hast taught us in thy holy Word to pray for the sick and anoint them with oil, that they may recover their bodily health: Sanctify, we beseech thee, this thy creature of oil; and grant that those who shall be anointed therewith may receive healing of body and mind, and strengthening of spirit; through Jesus Christ our Lord. *Amen.*

Part E.

Continue to the end of the Eucharist:

OR After the Prayer for the Church, The Intercession, page 10;

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Evening Eucharist on Maundy Thursday

THE SOLEMNITY OF THE LORD'S SUPPER

All of the ordinary part of the Eucharist, as on Palm Sunday, except:

Entrance Hymn. Psalm 34. 1-10|8.

Antiphon. O taste and see how gracious the LORD is; / blessed is the man that trusteth in him.

IWILL always give thanks unto the LORD; / his praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD; / the humble shall hear thereof and be glad.

3 O praise the LORD with me, / and let us magnify his Name together.

4 I sought the LORD, and he heard me; / yea, he delivered me out of all my fears.

5 O look unto him and be lightened; / and your faces shall not be ashamed.

6 This poor man cried, and the LORD heard him; / yea, and saved him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear him, / and delivereth them.

Ant. O taste and see how gracious the LORD is; / blessed is the man that trusteth in him.

9 O fear the LORD, ye that are his saints; / for they that fear him lack nothing.

10 The lions do lack, and suffer hunger; / but they who seek the LORD shall want no manner of thing that is good.

Repeat Antiphon.

THE COLLECT.

O GOD, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 Corinthians 11. 23.

BRETHREN, I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh condemnation to himself, not discerning the Lord's body.

Between Lections. Psalm 92. 1-4.

IT is a good thing to give thanks unto the LORD, / and to sing praises unto thy Name, O thou Most High;
2 To tell of thy loving-kindness in the morning, / and of thy faithfulness in the night-season;
3 Upon an instrument of ten strings, and upon the lute, / with a melody upon the harp.
4 For thou, LORD, hast made me glad through thy works; / and I will rejoice in giving praise for the operations of thy hands.

THE GOSPEL. St John 6. 27.

JESUS said, Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from

heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

NOTE: This evening Eucharist represents the Supper in the Upper Room, i.e. the banquet and the fellowship which must be completed by the Cross on Good Friday, Since the fulness of the revelation was not yet complete, it was an ancient custom to omit the Nicene Creed at this Service.

For a similar reason, if Holy Communion is to be given on Good Friday, the Holy Gifts not used this evening are put in a suitable place until the end of the Good Friday Liturgy; see the rubrics below for Good Friday on page 40.

The following hymn may be sung:

NOW, my tongue, the mystery telling
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' LORD and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till he closed with wondrous ending
His most patient life of woe.

That last night, at supper lying,
'Mid the twelve, his chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives himself with his own hand.

Word-made-flesh true bread he maketh
By his word his Flesh to be;
Wine his Blood: which whoso taketh
Must from carnal thoughts be free;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.

Therefore we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give, and blessing
To the Father and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever too his love confessing,
Who from Both with Both is One.

Certain liturgical experts suggest that, if something is to follow the end of the Eucharist, the blessing would be omitted.

It is also customary in many places to have solemn prayer until midnight, praying with our Lord in the Garden of Gethsemane.

If Holy Communion is to be given on Good Friday, it is customary to consecrate sufficient for this evening's communicants, and for those communicating tomorrow. The Gifts will be carried reverently to a suitable place.

Good Friday

The Solemn Liturgy

The Liturgy of Good Friday has four parts.

Part One is the Ministry of the Word. In confession, psalm, canticle, first and second lesson, collects, epistle and solemn Passion, we meditate upon the triumph of Christ in overcoming death and evil. The homily or sermon gathers together the points of our meditation.

Part Two is our Solemn Intercession before our crucified Lord. He bears the burden of our sins, and takes the needs of the world to the Father in Heaven, even in the midst of the agony and the sacrifice.

Part Three is our Lord's answer and challenge from the Cross. We cannot escape our responsibility. We must unite with him for the salvation of the world. We cannot do it ourselves but only through the merits and mediation of Jesus Christ.

Part Four is our Lord's pardon and promise to us in his dying moments. If we make our Communion, we are receiving His strength at the moment in which He commends Himself and us into the hands of the merciful Creator.

PART ONE

The Ministry of the Word.

When the congregation have assembled, and the ministers are in their places, ALL SHALL RISE, and say the following:

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Then shall be said the general confession of sin:

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep; We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we

have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

These Anthems shall be sung or said instead of Venite

BEHOLD the Lamb of God, / which taketh away the sin of the world. He was wounded for our transgressions, / he was bruised for our iniquities:

The chastisement of our peace was upon him; / and with his stripes we are healed.

Herein is love, not that we loved God, but that he loved us, / and sent his Son to be the propitiation for our sins.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, / and honour, and glory, and blessing.

PSALM 22. *Deus, Deus meus.*

MY God, my God, why hast thou forsaken me, / and art so far from my help, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; / and in the night-season also I take no rest.

3 And thou continuest holy, / O thou worship of Israel.

4 Our fathers trusted in thee; / they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were saved; / they put their trust in thee, and were not confounded.

6 But as for me, I am a worm and no man; / a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; / they shoot out their lips, and shake their heads,

8 Saying, 'He trusted in God, that he would deliver him / let him deliver him, if he delighteth in him.'

9 But thou art he that took me from the womb; / thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; / thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand, / and there is none to help me.

12 **M**ANY oxen are come about me; / strong bulls of Bashan close me in on every side.

- 13 They gape upon me with their mouths, / as it were a ramping and
a roaring lion.
- 14 I am poured out like water, and all my bones are out of joint; / my
heart also in the midst of my body is even like melting wax.
- 15 My strength is dried up like a potsherd, and my tongue cleaveth to
my gums, / and thou bringest me into the dust of death.
- 16 For many dogs are come about me, / and the council of the wicked
layeth siege against me.
- 17 They pierced my hands and my feet; I may count all my bones: /
they stand staring and looking upon me.
- 18 They part my garments among them, / and cast lots upon my
vesture.
- 19 But be thou not far from me O Lord; / thou art my succour, haste
thee to help me.
- 20 Deliver my soul from the sword, / and my life from the power of
the dog.
- 21 Save me from the lion's mouth; / thou hast heard me also from
among the horns of the wild oxen.
- 22 I WILL declare thy Name unto my brethren; / in the midst of the
congregation will I praise thee.
- 23 O praise the LORD, ye that fear him: / magnify him, all ye of the
seed of Jacob, and stand in awe of him, all ye seed of Israel.
- 24 For he hath not despised nor abhorred the low estate of the
poor; / he hath not hid his face from him; but when he called
unto him he heard him.
- 25 Of thee cometh my praise in the great congregation; / my vows
will I perform in the sight of them that fear him.
- 26 The poor shall eat and be satisfied; they that seek after the LORD
shall praise him; / may your heart live for ever.
- 27 ALL the ends of the world shall remember, and be turned unto
the LORD; / and all the kindreds of the nations shall worship
before him.
- 28 For the kingdom is the LORD's, / and he is the Governor among
the nations.
- 29 Surely to him shall all the proud of the earth bow down; / and
before him shall kneel all that go down into the dust, and he that
cannot keep his soul alive.
- 30 Their posterity shall serve him; / it shall be told of the Lord unto
a generation yet to come.
- 31 And men shall declare his righteousness / unto a people that shall
be born, that he hath done it.

THE FIRST LESSON. Genesis 22. 1-18.

SALVATOR MUNDI.

Canadian Hymn Book 1938, Chant Appendix Nos 131-133.

- O** SAVIOUR of the world, who by thy Cross and precious blood hast redeemed us; / save us and help us we humbly beseech thee, O LORD.
- 2 Thou didst save thy disciples when ready to perish: / hear us and save us we humbly beseech thee.
 - 3 Let the pitifulness of thy great mercy / loose us from our sins we humbly beseech thee.
 - 4 Make it appear that thou art our Saviour and mighty Deliverer: / O save us that we may praise thee, we humbly beseech thee.
 - 5 Draw near according to thy promise from the throne of thy glory: / look down and hear our crying we humbly beseech thee.
 - 6 Come again and dwell with us, O Lord Christ Jesus / abide with us for ever we humbly beseech thee.
 - 7 And when thou shalt appear with power and great glory / may we be made like unto thee, in thy glorious Kingdom.

THE SECOND LESSON. John 18. 1-32.

If desired, the Benedictus can be said or sung here. See page 23.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Hebrews 10. 1.

THE law of Moses, having as it were a shadow of good things which were to come, but not the very image of those things, can never with those sacrifices which they offered continually, year by year, make the comers thereunto perfect; for then would they not have ceased to be offered? since the worshippers, once they had been purified, should have had no more consciousness of sins. But in those sacrifices a remembrance of sins is made over again every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
 But a body hast thou prepared me:
 In burnt-offerings and sacrifices for sin thou hast had
 no pleasure:
 Then said I, Lo, I come.
 (In the volume of the book it is written of me)
 To do thy will, O God.

Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein, (which are offered according to the law;) then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily in his ministry offering many times those same sacrifices which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God, waiting from henceforth till his enemies be made his footstool. For by one single offering he hath perfected for ever those who are sanctified; whereof the Holy Spirit also is a witness to us. For after saying,

This is the covenant that I will make with them
 After those days, saith the Lord,
 I will put my laws into their hearts,
 And in their minds will I write them;

then saith he,

And their sins and iniquities
 will I remember no more.

Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Between Lections. PSALM 54.

SAVE me, O God, for thy Name's sake, / and avenge me in thy strength.

- 2 Hear my prayer, O God, / and hearken unto the words of my mouth.
- 3 For strangers are risen up against me; / and tyrants, who have not God before their eyes, seek after my soul.
- 4 **BEHOLD**, God is my helper: / the Lord is he that upholdeth my soul.

- 5 He shall reward evil unto mine enemies: / destroy thou them in thy truth.
- 6 A FREE-WILL offering will I give to thee, / and praise thy Name, O LORD, because it is so comfortable.
- 7 For he hath delivered me out of all my trouble; / and mine eye hath seen its desire upon mine enemies.

The Passion of our Lord Jesus Christ according to St John

(The Gospel for Good Friday, John 18:33.)

Note: The parts read by the Narrator (N) are in ordinary type: the words of our Lord, read by another voice (✠) are in italics: the words of others, read by the whole congregation (C) are in bold face type.

- N. Then Pilate entered into the judgement-hall again, and called Jesus, and said unto him,
- C. **Art thou the King of the Jews?**
- N. Jesus answered him,
- ✠ *Sayest thou this thing of thyself; or did others tell it thee of me?*
- N. Pilate answered,
- C. **Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?**
- N. Jesus answered,
- ✠ *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence.*
- N. Pilate therefore said unto him,
- C. **Art thou a king then?**
- N. Jesus answered,
- ✠ *Thou sayest that I am a king: to this end was I born and came into the world, that I should witness to the truth; everyone that is of the truth heareth my voice.*
- N. Pilate saith unto him,
- C. **What is truth?**
- N. And when he had said this, he went out again unto the Jews, and saith unto them,
- C. *I find in him no fault at all; but ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?*
- N. Then cried they all again, saying,
- C. **Not this man, but Barabbas.**
- N. Now Barabbas was a robber.

- N. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and came unto him, and said,
- C. **Hail, King of the Jews:**
- N. and they smote him with their hands. Pilate therefore went forth again, and saith unto them,
- C. **Behold I bring him forth to you, that ye may know that I find no fault in him.**
- N. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them,
- C. **Behold the man!**
- N. When the chief priests therefore and officers saw him, they cried out, saying,
- C. **Crucify him, crucify him.**
- N. Pilate saith unto them.
- C. **Take ye him, and crucify him: for I find no fault in him.**
- N. The Jews answered him.
- C. **We have a law, and by our law he ought to die, because he made himself the Son of God.**
- N. When Pilate therefore heard that saying, he was the more afraid: and went in again into the judgement-hall, and saith unto Jesus,
- C. **Whence art thou?**
- N. But Jesus gave him no answer. Then saith Pilate unto him,
- C. **Speakest thou not unto me? knowest not that I have power to crucify thee, and have power to release thee?**
- N. Jesus answered,
- ✠ *Thou couldest have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin.*
- N. And from thenceforth Pilate sought to release him: but the Jews cried out, saying,
- C. **If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.**
- N. When Pilate therefore heard that saying, he brough Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: he saith unto the Jews,
- C. **Behold your King!**
- N. But they cried out,
- C. **Away with him, away with him, crucify him.**
- N. Pilate saith unto them,
- C. **Shall I crucify your king?**

- N. The chief priests answered,
 C. **We have no king but Caesar.**
- N. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.
- N. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate.
- C. **Write not, The King of the Jews; but that he said, I am the King of the Jews.**
- N. Pilate answered,
 C. **What I have written, I have written.**
- N. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves,
 C. **Let us not rend it, but cast lots for it, whose it shall be:**
- N. that the Scripture might be fulfilled, which saith,
 They parted my raiment among them,
 And for my vesture did they cast lots.
 These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,
 ✠ *Woman, behold thy son.*
- N. Then saith he to the disciple,
 ✠ *Behold thy mother.*
- N. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith,
 ✠ *I thirst.*
- N. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said,
 ✠ *It is finished;*
- N. And he bowed his head, and gave up his spirit.

N. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore came and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bore witness, and his witness is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

*Then shall follow a homily or sermon,
and an appropriate hymn may be sung here.*

PART TWO

THE SOLEMN INTERCESSION

According to modern custom, the INTERCESSION may be in the form of a litany, or a series of intentions, or similar, or as follows:

The first and last of the following prayers are normally used. The others may be varied as required.

1. For the Church.

O GOD of unchangeable power and eternal light: Look favourably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of men's salvation; that things which were cast down may be raised up, and that all things may return into unity through him by whom all things were made, even thy Son Jesus Christ our Lord. *Amen.*

2. For the Clergy of the Church.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift: Send down upon our Bishops and Clergy, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

3. For those preparing for Baptism and Confirmation.

WE humbly commend unto thee those who are preparing for Baptism and are seeking thy heavenly grace in the laying on of hands. Guard them from the temptations of the world, the flesh, and the devil, and give them grace to devote themselves wholly unto thee, body, soul, and spirit; through Jesus Christ our Lord. *Amen.*

4. For Christian Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all enmity and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

5. For Peace in the world.

AL MIGHTY God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

6. For Canada.

O GOD, who didst lead the fathers of our nation into this land of Canada, and hast increased us by thy favour: Grant, we beseech thee, that we who now enter into their inheritance, may prove ourselves a people mindful of thy mercies and ready to do thy will; through Jesus Christ our Lord. *Amen.*

7. For those in any kind of trouble and anxiety.

AL MIGHTY God, who art afflicted in the afflictions of thy people: Regard with thy tender compassion those in anxiety and distress; bear their sorrows and their cares; supply all their manifold needs; and help both them and us to put our whole trust and confidence in thee; through Jesus Christ our Lord. *Amen.*

8. Then shall the Celebrant say

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

PART THREE

Meditation Upon The Cross Of Jesus Christ

Immediately after the SOLEMN INTERCESSION, the Celebrant, with two candle-bearers, if desired, shall bring in the veiled Altar Cross. While slowly unveiling it in the sight of the People, he or the choir and people; sing ONE of the following:

This is the wood of the cross, on which hung the Saviour of the world:
O come let us worship.

OR

Christ our Lord became obedient unto death: O come let us worship.

Note: the above anthems may be said by the congregation if there are too few singers, or music is not available.

After the unveiling of the cross, it may be placed on a table with two candles, or it may be held by the Celebrant while the following anthems, called THE REPROACHES are sung or said. Our Blessed Lord is speaking to us and challenging us to join HIM. A Cantor may sing the verses and the chorus may be sung by the congregation. The music (traditional) is exceedingly beautiful, but too difficult for most places in Canada. A Reader might say the verses, and the congregation shout out the chorus, as an act of adoration to Jesus our King and Saviour.

THE REPROACHES

O MY people, what have I done to you, or how have I wearied you? Witness against me. Because I brought you out of the land of Egypt, you have prepared a Cross for your Saviour.

Chorus. Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Because I led you through the desert forty years, fed you with manna, and brought you into a very good land, you have prepared a Cross for your Saviour.

Chorus. Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

What more could I have done for you? I planted you, my vineyard, with the best of fruit, and you taste bitter to me. You gave me vinegar when I was thirsty, and put a spear into the side of your Saviour.

Chorus. Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

See the Cross, on which the Saviour of the world was nailed. Come, let us worship.

Chorus. We reverence thy Cross and Resurrection, which have given joy to the whole world.

Then is sung the following hymn:

SING, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay,
How, the pains of death enduring,
Earth's Redeemer won the day.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, he meets his Passion,
For that this he freely willed,
On the Cross the Lamb is lifted
Where his life-blood shall be spilled.

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

Faithful Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

Bend thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For awhile the ancient rigour
That thy birth bestowed, suspend,
And the King of heavenly beauty
On thy bosom gently tend!

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwreck'd race preparing
Harbour, like the Ark of old;
With the sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, whose praises
All created things repeat.

PART FOUR

Our Thanksgiving For Our Saviour's Sacrifice

Then shall be said or sung OUR FATHER.

ALMIGHTY and everlasting God, who, of thy tender love towards
mankind, hast sent thy Son our Saviour Jesus Christ, to take upon

him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

By ancient tradition of the Church, the Holy Eucharist is not celebrated to-day or tomorrow. Holy Communion, on Good Friday, represents our unity with our dying Lord. If Holy Communion is given on this day, a sufficient quantity of the Holy Gifts would be retained from the Maundy Thursday Evening Eucharist.

Suggested Form:

1. *Omitting the prayer and the blessing above, the Celebrant, or assistant, will bring the vessel(s) containing the Gifts consecrated yesterday to the holy Table.*
2. *When the communicants are placed, as usual, the priest communicates each. In some places it is customary to say 'The Body of Christ,' and for the people to answer 'Amen.'*
3. *In many places it is customary for people to leave immediately after communion (or the blessing above) in any kind of order. This represents the disorder at Calvary at the moment of our Saviour's death.*

EVENSONG

Office begins at once with Psalm 88, without Gloria.

The First Lesson is Isaiah 50:4-10.

Magnificat without Gloria.

The Second Lesson is John 19:38-end.

Nunc Dimittis without Gloria.

Usual Creed and responses.

First Collect of Good Friday only.

If Evensong is a separate service, then a homily or sermon is appropriate after the Third Collect.

The Church's Litany with Hymns and Sermon is also appropriate. Compline page 722 in the Prayer Book, using the Passiontide Short Chapter is useful. It might be followed by homilies and preaching, with good objective hymns.

Holy Saturday

The Holy Eucharist is not celebrated to-day.

Very few places will be able to have the Offices of this Day. The Offices from Mattins through Evensong are a meditation on 'Jesus Christ in the Church Expectant.' They breathe a quietness and a confidence that God reigns, so everything will be perfected in His time and according to His purpose.

It is a pity that colleges, divinity students, and groups of devout persons do not gather on this morning to meditate upon those who rest in the Lord.

Where these offices can be celebrated, the following are the Liturgical details:

The Liturgy of Jesus Christ in the Church Expectant. (3 parts)

Venite without Invitatory or Gloria. Psalms 16, 30. Zechariah 9. 9-12. Salvator Mundi (see page 31 of this book) without Gloria. 1 Peter 2. 11-end. Benedictus. Creed, etc., to Third Collect. Remaining at Prayer Desk, Introit Ps. 42:1-7|2. Tract 42.8-14. Collect, Epistle, & Gospel, P.B. page 180. No Offertory. Proceeding to the Altar, Biddings 1 & 4. A Supplication, P.B. p. 35-37. One of the Collects pp. 87-88, and The Grace. (If desired, the funeral blessing ‘The God of Peace,’ page 601, could be used after The Grace.) Evensong begins immediately with Psalm 27 without Gloria. Job 19.21-27. No Office Hymn. Magnificat without Gloria. John 2.13-22. Nunc Dimittis, etc. Collect of Holy Saturday only.

The Vigil Service and Vigil Eucharist described below for a pre-Dawn or Sunrise Easter Liturgy may be observed on Saturday Night beginning (ideally) about 10.30 p.m. As neither the Saturday night Vigil nor the pre-Dawn times are very convenient for infant baptisms, the *Affirmation of Faith* (pages 544-546) will normally be substituted. Adult baptisms would be very convenient, and could be followed, after the example of the Apostles, by Confirmation, if the Bishop were present (see Pr Bk page 538). The Baptismal Water could be ceremonially blessed at this Vigil. It is traditional for the Celebrant to sprinkle some drops of this newly-blessed baptismal water to the four corners of the compass. This is the fountain of crystal clear water flowing from the Throne of God for the healing of the nations.

The Easter Vigil

Notes.

Without doubt this is the most solemn Service in the whole Christian Year.

Upon the death of Jesus Christ, worship, prayer, sacraments, scripture, and other matters connected with the Christian Faith are in demise. Liturgically this is represented by Good Friday's bare church; no celebration of the Eucharist; no baptisms or other sacraments. Even Mattins and Evensong suggest something lacking or someone absent.

The Vigil of Easter Service restores the Word and the Sacraments, gives life to the Church, as the first fruits of the Resurrection.

With the Liturgical Revival in the Church, the Vigil has been restored to its ancient importance. The Service is in Five PARTS: (1) Blessing of the Fire and Paschal Candle; (2) *Exultet* (praising the light of the candle, as depicting Christ's Resurrection); (3) Mattins OR Reading of the Prophecies; (4) Blessing, Baptism and/or Affirmation of Faith; (5) the Solemn Eucharist.

This or similar words:

Dear friends in Christ,
on this most holy night
when our Lord Jesus Christ passed from death to life,

the Church invites her children throughout the world
to come together in vigil and prayer.
This is the passover of the Lord:
if we honour the memory of his death and resurrection
by hearing his word and celebrating his mysteries,
then we may be confident
that we shall share his victory over death
and live with him for ever in God.

LOOK down, O Lord, from thy heavenly throne, illuminate the darkness of this night with thy celestial brightness, and from the sons of light banish the deeds of darkness; through Jesus Christ our Lord. *Amen.*

Then follows the blessing of the Paschal Candle, if it be the custom of the place.

The Blessing of the Candle

(Cutting the mark of the cross in the candle).

Jesus Christ, the same yesterday, today and for ever.

(The Year of the Incarnation and Redemption.)

His are the times and the seasons and the years, to him be glory and dominion for ever and ever. Amen.

(inserting the five nails).

By thy Cross and Passion; Good Lord, deliver us.

The candle is then lit from the new fire:

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

Procession to the Sanctuary

Procession is then made with the Deacon or Priest carrying the Paschal candle to its place in the sanctuary.

It is customary to make three stations. At the first station, the celebrant sings: \mathfrak{V} . 'The Light of Christ,' and the people respond, 'Thanks be to God.' This is done on a low note. At the next two stations the same \mathfrak{V} . and \mathfrak{R} are used but each time at a higher pitch. People may carry tapers lit from the Paschal Candle. They will be used again at the Affirmation of Faith and/or the moment of Baptism.

On arrival in the sanctuary, the candle is placed on a temporary stand in front of the Holy Table, if Mattins is to follow. If, instead of Mattins, the prophecies are read, the candle will be placed in a conspicuous place in the sanctuary.

The Anthem 'Rejoice ye' etc. has a most beautiful plainsong melody, but it is difficult to sing. The whole congregation could shout this anthem, if singing is out of the question. Hymn 284, 1938 Hymn Book, 'Thou whose Almighty Word', is a suggested substitute for 'Rejoice Ye' or 'Exultet.'

The Deacon or Priest now sings (or says):

Rejoice now, all ye heavenly legions of angels: all high things that pass understanding: for the King that cometh with victory, let the trumpet proclaim salvation.

Sing with joy O earth, illumined with this celestial radiancy: and enlightened by the eternal God, thy glory, believe and know thou hast put away the darkness of all mankind.

So likewise let our Mother, his holy Church, welcome the bright beams of light shed upon her; and let his holy courts be filled with the praises of his people.

Through Jesus Christ our Mediator and Redeemer: who liveth and reigneth with him and the Holy Ghost: ever one God, world without end. *Amen.*

Then follows, in the tone of the Preface:

- ∇ The Lord be with you;
- ⦿ And with thy spirit.
- ∇ Lift up your hearts.
- ⦿ We lift them up unto the Lord.
- ∇ Let us give thanks unto our Lord God;
- ⦿ It is meet and right so to do.

It is very meet and right, that with the service of our lips we should glorify and should praise with heart and soul God the Invisible and the Almighty, and likewise his only begotten Son, Jesus Christ, our Lord and Saviour.

He paid for us to the eternal Father the debt of Adam's transgression: and with his dear Blood wiped away the reproach of our former offences.

The night is come, wherein thou dividedest the sea and madest the children of Israel to pass over as on dry land. Yea, the night is come, that with the fiery pillar hath purged away the darkness of our condemnation.

The night is come, whereby all that believe in Christ upon the face of the earth, delivered from the shadow of death, are renewed and made partakers of eternal life.

The night is come, wherein the bonds of death were loosed and Christ rose again in triumph. For wherefore should man be born into this world, save that being born he might be redeemed? How wonderful then, O God, is thy loving kindness unto us thy children! Behold what manner of love he hath bestowed upon us: who to redeem a servant, delivered up his only Son!

** These verses may be omitted, if it is desired to shorten the preface.*

* O night verily blessed, to thee alone that time and that hour were made manifest, when our Saviour Christ rose again from death unto life!

* The night is come whereof David said: "Behold the night is as clear as the day: then shall my night be turned into day." The mystery, therefore, of this holy night putteth to flight the deeds of darkness, purgeth away sin: restoreth innocence to the fallen, and gladness unto them that mourn: casteth out hatred, bringeth peace to all mankind and boweth down mighty princes.

* O night, wherein heaven and earth are joined, and mankind partaketh with the Godhead. We pray thee, therefore, O most Merciful, that this candle which we have lighted may continue to shine forth without ceasing, and may vanquish all the shades of darkness.

May the day-star find it (this candle) burning when he dawneth into day. The day-star that riseth and knoweth not his going down But cometh forth from the places of darkness gladly gaveth forth light unto all creation.

Then changing to the tone of a Collect:

We beseech thee, therefore, O most Merciful: that thou wouldest direct and guide us thy servants, and the hearts of all thy faithful family: and all those also that minister in thy service: especially *N.* our Primate, and thy servant *N.* our Bishop, so helping us with continual grace, that we may pass our time in rest and quietness, in the glad solemnity of our redemption.

Through the same Jesus Christ our Mediator and Redeemer: who liveth and reigneth with thee and the Holy Ghost: ever one God, world without end. *R.* Amen.

From ancient times, there were two ways of continuing the Vigil up to the beginning of the Eucharist. One way was to have the lessons of the "Twelve Prophecies," repeating the whole story of the creation, redemption, and sanctification of the baptized. These lessons were the final preparation. Recently they have been considerably shortened.

The lessons were: Genesis 1:1-32 and Gen. 2:1-2. Genesis 5-8. Genesis 22:1-19. Exodus 14. Isaiah 54-17-55:11. Baruch 3:9-38. Ezekiel 37:10-14. Isaiah 1-6. Exodus 12:1-11. Jonah 3:1-10. Deut 31:22-30. Dan 3:1-24.

The other way was to prepare the catechumens for baptism, having instructed them privately over a period of time, i.e. during Lent, using the above passages. *Immediately after the blessing of the candle, MATTINS or MORNING PRAYER of EASTER DAY was begun, and continued until the end of the second Lesson.*

Mattins of Easter Day

V. The Lord is risen indeed.

R. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

V. O God, make speed to save us;

R. O Lord, make haste to help us.

- ∞ Glory be...
- ℞ As it was...
- ∞ Praise ye the Lord;
- ℞ The Lord's Name be praised.

These Easter Anthems instead of Venite:

CHRISt our passover is sacrificed for us: / therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness; / but with the unleavened bread of sincerity and truth. Christ being raised from the dead dieth no more; / death hath no more dominion over him.

For in that he died, he died unto sin once: / but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, / but alive unto God, through Jesus Christ our Lord.

Christ is risen from the dead, / and become the first-fruits of them that slept.

For since by man came death, / by man came also the resurrection of the dead.

For as in Adam all die, / even so in Christ shall all be made alive.

Glory be to the Father, and to the Son, / and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, / world without end. Amen.

Psalm 2. Quare fremuerunt gentes?

WHY do the nations so furiously rage together, / and why do the peoples imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together, / against the LORD, and against his anointed:

3 'Let us break their bonds asunder, / and cast away their cords from us.'

4 He that dwelleth in heaven shall laugh them to scorn; / the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, / and vex them in his sore displeasure:

6 'Yet have I set my king / upon my holy hill of Sion.'

7 I will tell of the decree of the LORD, wherein he hath said unto me, / 'Thou art my son, this day have I begotten thee.

8 Desire of me, and I shall give thee the nations for thine inheritance, / and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, / and break them in pieces like a potter's vessel.'

10 Be wise now therefore, O ye kings; / be warned, ye that are judges of the earth.

- 11 Serve the LORD with fear, / and bow down unto him with reverence;
- 12 Lest he be angry, and ye perish in the way; for his wrath is quickly kindled. / Blessed are all they that put their trust in him.
Glory be, *etc.*

Psalm 3. *Domine, quid multiplicati?*

- L**ORD, how are they increased that trouble me! / many are they that rise against me.
- 2 Many there be that say of my soul, / 'There is no help for him in his God.'
 - 3 But thou, O LORD, art my defender; / thou art my glory, and the lifter up of my head.
 - 4 I did call upon the LORD with my voice, / and he heard me out of his holy hill.
 - 5 I laid me down and slept; / I rose up again, for the LORD sustained me.
 - 6 I will not be afraid for ten thousands of the people, / that have set themselves against me round about.
 - 7 Up, LORD, and help me, O my God, / for thou smitest all mine enemies upon the cheek: thou hast broken the teeth of the ungodly.
 - 8 Salvation belongeth unto the LORD; / let thy blessing be upon thy people. Glory be, *etc.*

THE FIRST LESSON. Exodus 12. 1-14.

Surge, Illuminare. *Isaiah 60. 1.*

- A**RISE, shine, for thy light is come, / and the glory of the LORD is risen upon thee.
- For, behold, the darkness shall cover the earth, / and gross darkness the people.
- But the LORD shall arise upon thee, / and his glory shall be seen upon thee.
- And the Gentiles shall come to thy light, / and kings to the brightness of thy rising.
- Thy gates shall be open continually; / they shall not be shut day or night.
- The sons also of them that afflicted thee / shall come bending unto thee;
- And all they that despised thee / shall bow themselves down at the soles of thy feet.
- And they shall call thee the City of the LORD, the Zion of the Holy One of Israel.

Violence shall no more be heard in thy land, / wasting nor
destruction within thy borders.

But thou shalt call thy walls Salvation, / and thy gates Praise.

The sun shall be no more thy light by day, / neither for brightness
shall the moon give light unto thee,

But the LORD shall be unto thee an everlasting light, / and thy God
thy glory. Glory be, *etc.*

THE SECOND LESSON. Revelation 1. 4-18.

Procession to the Font:

Remember not, Lord, our offences, nor the offences of our forefathers;
spare us, good Lord, spare thy people, whom thou hast redeemed with
thy most precious blood.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the
devil; from thy wrath, and from everlasting condemnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from
envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all uncleanness in thought, word, and deed; and from all the deceits
of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague,
pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, conspiracy, and rebellion; from all false doctrine, her-
esy, and schism; from hardness of heart, and contempt of thy Word and
Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity; by thy Bap-
tism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy pre-
cious Death and Burial,

Good Lord, deliver us.

By thy glorious Resurrection and Ascension; by thy sending of the Holy
Spirit; by thy heavenly Intercession; and by thy Coming again in glory,

Good Lord, deliver us.

In all times of tribulation; in all times of prosperity; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

The Blessing of Water

- ℣. The Lord be with you;
- ℞. And with thy spirit.
- ℣. Lift up your hearts.
- ℞. We lift them up unto the Lord.
- ℣. Let us give thanks unto our Lord God;
- ℞. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ upon the Cross, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and after his glorious Resurrection gave commandment to his disciples, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

The Celebrant may dip the bottom of the Paschal Candle into the Font, and then sprinkle the water north, south, east, and west.

Spreading his hands over the water.

REGARD, we beseech thee, the prayers of thy Church. Sanctify this Water to the mystical washing away of sin; and grant that (* 'this child,' 'these children,' 'all persons,' or 'those' as occasion calls for *) to be baptized therein, may receive the fulness of thy grace and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory, throughout all ages, world without end. *Amen.*

Here shall follow the Baptism and/or Affirmation of Faith

- ℣. What did your Godfathers and Godmothers then do for you?
- ℞. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the vain pomp and glory of the world, and all the sinful desires of the flesh. Secondly, that I should believe and confess the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments and walk in the same all the days of my life.
- ℣. Do you not think you are bound to believe and do as they promised for you?
- ℞. Yes, I do; and by God's help so I will. And I heartily thank our heavenly Father, that he has called me into this state of salvation,

through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Amen.

℣ Recite the Apostles' Creed, the Articles of your Belief.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

℣ What do you chiefly learn in these Articles of your Belief?

℞ I learn to have faith in the one true God: in God the Father, who made me and all the world; in God the Son, who redeemed me and all mankind; and in God the Holy Spirit, who sanctifies me and all the people of God.

℣ What do you mean by 'the people of God'?

℞ I mean Christ's holy Catholic Church into which I have been baptized.

The Procession returns to the Sanctuary

We sinners do beseech thee to hear us, O Lord God: and that it may please thee to rule and govern thy holy Church universal in the right way,
We beseech thee, good Lord.

To keep and strengthen in the true worshipping of thee, in holiness of life, and in devotion to her people, thy servant ELIZABETH, our most gracious Queen and Governor,
We beseech thee, good Lord.

To be her defender and keeper, giving her the victory over all her enemies,
We beseech thee, good Lord.

To bless and preserve [*.....] and all the Royal Family,
We beseech thee, good Lord.

To give all Bishops, Priests, and Deacons, true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth and show it accordingly.
We beseech thee, good Lord.

[To bless thy servants at this time to be admitted to the Order of Deacons or of Priests, and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy Name,

We beseech thee, good Lord.]

To send forth labourers into thy harvest; to prosper their work by thy Holy Spirit; to make thy saving health known unto all nations; and to hasten thy kingdom,

We beseech thee, good Lord.

To bless the people of our Country and the Commonwealth, and to endure those set in authority with grace, wisdom, and understanding,

We beseech thee, good Lord.

To bless and guide the Judges and Magistrates, giving them grace to execute justice, and to maintain truth,

We beseech thee, good Lord.

To bless and keep the Queen's forces by sea, and land, and air, and to shield them in all dangers and adversities,

We beseech thee, good Lord.

To give to all nations unity, peace, and concord, that they may serve thee without fear,

We beseech thee, good Lord.

To bless and protect all who serve mankind by their labour and learning,

We beseech thee, good Lord.

To preserve all that travel, all women labouring of child, all sick persons and young children; and to show thy pity upon all prisoners and captives,

We beseech thee, good Lord.

To defend, and provide for, all widows and orphans, and all who are desolate and oppressed,

We beseech thee, good Lord.

To bless and keep all thy people,

We beseech thee, good Lord.

To give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruit of the Spirit,

We beseech thee, good Lord.

To bring into the way of truth all who have erred and are deceived.

We beseech thee, good Lord.

To strengthen such as do stand; to encourage the faint-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

We beseech thee, good Lord.

To succour, help, and comfort all that are in danger, necessity, and tribulation,

We beseech thee, good Lord.

To have mercy upon all men,

We beseech thee, good Lord.

To give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them,

We beseech thee, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech thee, good Lord.

To give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word,

We beseech thee, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sin of the world;

Have mercy upon us.

O Lamb of God, that takest away the sin of the world;

Grant us thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

The Solemn Eucharist

Immediately after the *Kyrie* in the Litany, the Easter Eucharist begins. The organ may play a fanfare and the bells may be rung. Anciently the *Gloria in Excelsis* was sung at this point.

The ordinary parts of the Eucharist will be found, under Palm Sunday, on pages 4 to 13 of this book. Note special parts below.

Immediately after the fanfare or the *Gloria* shall be said or sung:

∞: The Lord be with you,

℞: And with thy Spirit.

THE COLLECT

ALmighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace thou dost put into

our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Colossians 3:1

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your minds on things above, not on earthly things; for you have died, and your life hid with Christ in God. When Christ, who is your life, shall be made manifest, then shall you also be made manifest with him in glory. Mortify, therefore, your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness which is idolatry; because of which cometh the wrath of God; in which you once walked yourselves when you lived in such things. But now you must put it all off: wrath, anger, malice, slander, and filthy talk out of your mouth; lie not to one another, cast off the old self with its evil deeds, and put on the new, which is being refashioned unto knowledge according to the image of its creator; in whom there is neither Greek nor Jew, neither circumcision nor uncircumcision, barbarian or Scythian, bond or free, but Christ is all in all.

OR

THE EPISTLE. 2 Timothy 2. 8.

REMEMBER Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory. This is a faithful saying: For if we be dead with him, we shall also live with him. If we endure, we shall also reign with him. If we deny him, he also will deny us. If we believe not, yet he abideth faithful; he cannot deny himself. Of these things put them in remembrance.

Alleluia, Alleluia, Alleluia.

THE GOSPEL. St John 20.1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen cloths lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the

linen cloths lie, and the napkin that was about his head, not lying with the linen cloths, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

OR

THE GOSPEL. St Mark 16.1.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who will roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there will ye see him, as he said unto you.

And note: If the Apostles' Creed was used at the Baptism and/or the Affirmation of Faith, it would be an ancient custom to omit the Nicene Creed at this point.

After the Gospel (or Creed), a suitable hymn could be sung; the elements prepared, and the Celebrant or one of the Ministers will read the Intercession. Other forms of the Intercession may be used with permission. See pages 5, 9, and 36.

It would be appropriate for the newly baptized to bring the bread and wine for the Eucharist at this point.

Lauds

Where desired, the ancient office of Lauds for Easter Day may be said or sung. Liturgists suggest that the blessing of the Eucharist would then be omitted.

Antiphon. The angel of the Lord descended from heaven, / and came and rolled back the stone, and sat upon it, alleluia, alleluia.

Psalm 150. *Laudate Dominum.*

OPRAISE God in his sanctuary: / praise him in the firmament of his power.

- 2 Praise him in his mighty acts: / praise him according to his excellent greatness.
- 3 Praise him in the sound of the trumpet: / praise him upon the lute and harp.
- 4 Praise him with the timbrel and dance: / praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: / praise him upon the loud cymbals.

6 Let every thing that hath breath / praise the LORD. Glory be...

Repeat Antiphon.

Then follows,

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

BLESSED be the Lord God of Israel; / for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us, / in the house of his servant David;

As he spake by the mouth of his holy Prophets, / which have been since the world began;

That we should be saved from our enemies, / and from the hands of all that hate us;

To perform the mercy promised to our forefathers, / and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, / that he would grant us

That we being delivered out of the hands of our enemies / might serve him without fear,

In holiness and righteousness before him, / all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: / for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people / for the remission of their sins;

Through the tender mercy of our God; / whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death, / and to guide our feet into the way of peace.

Glory be...

Repeat Antiphon.

✠ The Lord be with you;

✠ And with thy spirit.

Let us pray.

THE COLLECT

O GOD, who makest us glad with the yearly remembrance of the resurrection from the dead of thy only Son Jesus Christ: Grant that we who celebrate this Paschal feast may die daily unto sin, and live with him

evermore in the glory of his endless life; through the same Jesus Christ our Lord. Amen.

- ∞. The Lord be with you;
- ℞. And with thy spirit.
- ∞. Let us bless the Lord, Alleluia.
- ℞. Thanks be to God, Alleluia.

