

# The Easter Vigil

In the Holy Night

Saturday, 19 April, 2025

9:00 p.m.



*The Resurrection of Christ,*  
Carl Heinrich Bloch (1834-1890)



S. Bartholomew's Anglican Church, Regent Park

*The Ancient Faith for the Contemporary World*

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DIOCESE OF TORONTO · ANGLICAN CHURCH OF CANADA

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# *Welcome to S. Bart's, Regent Park!*

*Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.*

*O Death, where thy sting? O Hell, where is thy victory? Christ is risen, and thou art overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigneth. Christ is risen, and not one dead remaineth in the grave. For Christ, being risen from the dead, is become the first fruits of them that have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.*

*- S. John Chrysostom*

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CELEBRANT

The Rev'd Dr Walter Hannam, Vicar, S. Bartholomew's

PREACHER

The Rev'd Martha Riddell

CANTORS

Katherine Hill, BMus, MA  
Jesse Billett, AB, MPhil, PhD.

SUNG BY

The Choir of S. Bartholomew's

PARISH ORGANIST

Fr David Smith

# The Easter Vigil

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*PLEASE REMAIN SEATED AS THE ALTAR PARTY ENTERS IN SILENCE.*

Sermon — The Rev'd Martha Riddell

*PLEASE STAND AND FACE THE WEST PORCH FOR THE BLESSING OF THE NEW FIRE.*

## BLESSING OF THE NEW FIRE

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∞ The Lord be with you.  
℞ And with thy spirit.

Let us pray.

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

℞ Amen.

Let us pray.

**O** LORD God, Father Almighty, who art light unfailing and father of all lights: we beseech thee so to bless this light which hath here been sanctified and blessed in thy Name, who hast enlightened the whole world: that we may be enkindled by thy light and enlightened with the fire of thy brightness: and like as thou didst enlighten Moses going forth from the land of Egypt, so do thou at this time

enlighten our hearts and understandings, that we may be found worthy to attain unto the light of everlasting life. Through Christ our Lord.

℟ Amen.

**O**LORD holy, Father Almighty, everlasting God: we pray thee that thou wouldest vouchsafe to assist us who here do bless this fire in the Name of thy only-begotten Son, Jesus Christ, our Lord and our God, and of the Holy Ghost; and we beseech thee likewise to assist us against all the fiery darts of the enemy, and to enlighten us with thy heavenly grace. Who livest and reignest with the same thy only-begotten Son, and the Holy Ghost, ever one God, world without end.

℟ Amen.

*THEN SHALL HE BLESS THE FIVE GRAINS OF INCENSE THAT SHALL BE PUT IN THE CANDLE, SAYING, WITHOUT ANY PREFACE, THIS PRAYER FOLLOWING.*

**W**E beseech thee, Almighty God, to pour down on this incense the abundance of thy blessing: and as thou, thyself unseen, art the regenerator of all mankind, so now we pray thee kindle a light to lighten our darkness; that both our sacrifice to be offered on this night may be made bright by the inward presence of thy holy light, and that all places wheresoever light shall be brought from this mystery here sanctified by us, may by the same be relieved from the crafts and assaults of the devil, and filled with the mighty power of thy heavenly majesty. Through Christ our Lord.

℟ Amen.

*AND WHILE HE IS BLESSING THE GRAINS OF INCENSE, AN ACOLYTE TAKES SOME OF THE BLESSED COALS AND PLACES THEM IN THE CENSER: AND THE ABOVE PRAYER ENDED, THE PRIEST SETS INCENSE IN THE CENSER FROM THE BOAT, AND BLESSES IT IN THE CUSTOMARY MANNER. THEN HE THRICE SPRINKLES WITH HOLY WATER THE AFOREMENTIONED GRAINS OF INCENSE AND THE FIRE, SAYING: THOU SHALT PURGE ME WITH HYSSOP, WITHOUT INTONING IT, NOR ADDING THE PSALM, AND HE CENSES THEM THRICE.*

MEANWHILE ALL THE LIGHTS IN THE CHURCH ARE EXTINGUISHED, SO THAT THEY MAY BE PRESENTLY LIGHTED AFRESH FROM THE NEW FIRE.

## THE PROCESSION

THEN THE DEACON [OR CELEBRANT], VESTING IN A WHITE DALMATIC, TAKES THE REED UPON THE TOP OF WHICH ARE SET THREE CANDLES IN THE SHAPE OF A TRIANGLE. AND THE THURIFER GOES FIRST WITH AN ACOLYTE, BEARING IN A BASIN THE FIVE GRAINS OF INCENSE: THE SUBDEACON [OR ANOTHER ACOLYTE] FOLLOWS WITH THE CROSS, AFTERWARD THE CLERGY IN DUE ORDER: NEXT THE DEACON [OR CELEBRANT] WITH THE REED, AND FINALLY THE CELEBRANT. WHEN THE DEACON [OR CELEBRANT] HAS COME INTO THE CHURCH, THE REED IS LOWERED, AND AN ACOLYTE BRINGING A TAPER LIGHTED FROM THE NEW FIRE LIGHTS ONE OF THE THREE CANDLES ON THE REED.

THE DEACON [OR CELEBRANT], LIFTING UP THE REED, GENUFLECTS AND SINGS ALONE:

✠ The light of Christ.

ALL GENUFLECT TOWARDS THE PASCHAL CANDLE AND REPLY:



Thanks be to God.

THE DEACON [OR CELEBRANT] PROCEEDS TO THE MIDDLE OF THE CHURCH AND SINGS AGAIN:

✠ The light of Christ.

ALL GENUFLECT AND REPLY:



✠ Thanks be to God.

THE DEACON [OR CELEBRANT] THEN PROCEEDS TO THE MIDST OF THE CHOIR BEFORE THE ALTAR AND SAYS AGAIN:

✠ The light of Christ.

ALL GENUFLECT AND REPLY:



℞ Thanks be to God.

PLEASE STAND.

*THE DEACON [OR CELEBRANT] GOES TO THE EPISTLE SIDE.*

*THE SUBDEACON [OR CRUCIFER] WITH THE CROSS STANDS IN THE GOSPEL SIDE.*

*THE DEACON PUTS THE PASCHAL CANDLE ON ITS STAND IN THE MIDST OF THE CHOIR,  
AND TAKING THE BOOK, GOES TO THE CELEBRANT,  
WHO SAYS THE FOLLOWING PRAYER:*

℣ The Lord be in thy heart and upon thy lips,  
that rightly and meetly thou mayest proclaim  
his paschal praise: In the Name of the Father,  
✠ and of the Son, and of the Holy Ghost. Amen.

*IF THE CELEBRANT SINGS THE PASCHAL PROCLAMATION  
IN THE ABSENCE OF A DEACON, HE USES THIS FORM:*

℣ The Lord be in my heart and upon my lips,  
that rightly and meetly I may proclaim  
his paschal praise: In the Name of the Father,  
✠ and of the Son, and of the Holy Ghost. Amen.

*AFTERWARD THE DEACON [OR CELEBRANT] GOES TO THE LECTERN, AND PLACING THERE-  
ON THE BOOK, CENSES IT. UPON THE RIGHT HAND OF THE DEACON [OR CELEBRANT]  
STAND THE SUBDEACON [OR AN ACOLYTE] WITH THE CROSS, AND THE THURIFER: UPON  
THE DEACON'S LEFT HAND TWO ACOLYTES, THE ONE WHO HOLDS THE REED, AND AN-  
OTHER HAVING IN A BASIN THE FIVE GRAINS OF INCENSE WHICH ARE TO BE FIXED IN  
THE CANDLE. THEN ALL RISING AND STANDING, AS IF FOR THE GOSPEL, THE DEACON [OR  
CELEBRANT] SAYS:*

## THE PASCHAL PROCLAMATION *(PLEASE REMAIN STANDING.)*

**R**EJOICE 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 praises of his people. I pray and beseech you therefore, dearly beloved that all ye who here are present seeking this heavenly brightness, make your supplication with me to the Almighty, that he would shew forth his mercy toward me. That he who in my unworthiness numbered me among his Ministers and called me to do him service: so also may vouchsafe to lighten my darkness, making me meet to praise this gift of fire with thankfulness. Through Jesus Christ our Mediator and Redeemer: who liveth and reigneth with thee in the unity of the Holy Ghost: ever one God, world without end.



℞ A-men.



℣ The Lord be with you.



℞ And with thy spirit.



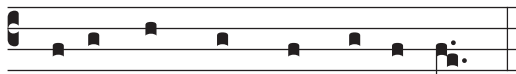
℣ Lift up your hearts.



℞ We lift them up un-to the Lord.



∇ Let us give thanks un-to our Lord God.



℞ It is meet and right so to do.

**I**T 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 Almighty, and likewise his only begotten Son, Jesus Christ, our Lord and Saviour. Who paid for us to the eternal Father the debt of Adam's transgression: and with his dear Blood wiped away the reproach of our former offences. Now therefore we sacrifice our Passover, wherein for us the very Lamb of God is slain, by whose Blood the doors of his faithful people are made holy. The night is come, wherein, when our fathers, the children of Israel, were led forth out of Egypt, thou dividedst the sea and madest them 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 all the earth, delivered from this naughty world and out of the shadow of death, were renewed unto grace, and are made partakers of eternal life. The night is come, wherein the bonds of death, were loosed and Christ harrowing hell 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! O wonderful providence of Adam's transgression that by such a death sin might be done away! O blessed iniquity, for whose redemption such a price was paid by such a Saviour! 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 most 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.

*HERE THE DEACON [OR CELEBRANT] FIXES THE FIVE GRAINS OF BLESSED INCENSE INTO THE CANDLE IN THE FORM OF A CROSS, ON THIS WISE:*

1  
4 2 5  
3

Therefore, in this thy favorable time, accept, O holy Father, the evening sacrifice of this incense: which as at this time thy holy Church maketh before thee, and offereth to thee by the hands of thy servants, the work of bees, thy creatures. Ye hear, brethren, the meaning of this pillar we set up, whereunto in God's honour the bright flame of fire doth set light.

*HERE THE DEACON [OR CELEBRANT] LIGHTS THE CANDLE FROM ONE OF THE THREE TAPERS ON THE REED.*

Which though it be never so much divided, yet knoweth not variableness nor loseth ought of its splendour. For the wax that melteth doth but feed the flame, for thereunto have the creatures of God's hand brought it forth, that it should give light in darkness.

*HERE THE LAMPS IN THE CHURCH ARE LIGHTED,  
AND THE PEOPLE'S CANDLES.*

O night, verily blessed, which did spoil the people of Egypt and magnified the Hebrews! 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 and consecrated before thee in thine own Name, may continue to shine forth without ceasing, and may vanquish all the shades of darkness. That being accepted before thee as a sweet savour, it may be numbered with the lights that thou hast kindled. May the daystar

find it burning when he dawneth into day. The daystar that riseth and knoweth not his going down. But coming forth from the places of darkness gladly giveth forth light unto all creation. 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 thy servant Andrew 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 in the unity of the Holy Ghost: ever one God, world without end.



℞ A-men.

*AFTER THE PASCHAL PROCLAMATION, THE DEACON [OR CELEBRANT] TAKES OFF THE WHITE VESTMENTS AND PUTS ON VIOLET, AND GOES TO THE MISSAL FOR THE READING OF THE PROPHECIES.*

## THE PROPHECIES

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### THE FIRST LESSON

Genesis 1:1-31 and 2:1-2 (*PLEASE BE SEATED*)

**I**N the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in

the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

*PLEASE STAND.*

*CELEBRANT:* Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

CELEBRANT:

**O** GOD, who in a wondrous manner didst create the race of man, and still more wondrously hast redeemed the same: grant us, we beseech thee, so steadfastly to withstand all the crafts and devices of sin, that we may be found worthy to attain to everlasting felicity. Through Jesus Christ our Lord, who liveth and reigneth with thee and Holy Spirit, one God, world without end.

℞ Amen.

## THE SECOND LESSON

Exodus 14:24-31 and 15:1 (*PLEASE BE SEATED*)

**A**ND it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea

shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying;

**Canticle — Cantemus Domino**

*Mode viii*

*Cantor*

**W**e will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the midst of the sea: \* the Lord is my strength and my song, and he is become my sal-va-tion. †. He is my God and I will praise him: \* my father's God and I will exalt him.

*All*

†. The Lord is a man of war: \* the Lord is his name.

*Cantor*                      *All*

PLEASE STAND.

CELEBRANT: Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

CELEBRANT: **O** GOD who hast ordained that thy mighty works of old should enlighten even this our present generation: who didst by the mighty defence of thy right hand deliver one people from persecution in the land of Egypt to be a figure of the salvation of all nations by the washing of regeneration: grant, we pray thee; that the fullness of all mankind, being delivered from its present bondage, may be made sons of Abraham and worthy members of thy true Israel. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℟ Amen.

## THE THIRD LESSON

Isaiah 4:1-6 (*PLEASE BE SEATED*)

**A**ND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there

shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

**Canticle** — *Vinea facta est dilecto*

*Mode viii*

*Cantor*

**M** y well be-lovèd hath a vineyard: \* in a ve-ry

*All*

fruit-ful hill. †. And he fencèd it, and gather-èd out the

stones there-of; and planted it with the choicest vine: \*

*Cantor*

and built a tower in the midst of it. †. And also made a

*All*

wine-press there-in: \* for the vineyard of the Lord of hosts

is the house of Is-ra-el.

*PLEASE STAND.*



CELEBRANT: Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

CELEBRANT: **O** GOD, who by the mouth of thy holy prophets hast manifested thyself before all the children of the Church, to be in all places of thy dominion the sower of good seed and the husbandman of thine elect branches: grant unto thy peoples, that, the vineyard of thy planting and the harvest of thy sowing being purged of all thorns and briars, they may be made to bring forth worthy fruit in abundance. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℞ Amen.

## THE FOURTH LESSON

Deuteronomy 31:22-30 *(PLEASE BE SEATED)*

**M**OSES therefore wrote this song the same day, and taught it the children of Israel.

And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to

record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

**Canticle** — Attende coelum (*ALL*)

*Mode viii*

*Cantor*

**G**ive ear, O ye heavens, and I will speak: \* and

*All*

hear, O earth, the words of my mouth. ♪. My doctrine shall

drop as the rain from hea-ven: \* my speech shall distil as

*Cantor*

the dew, as the small rain upon the ten-der herb. ♪. And as

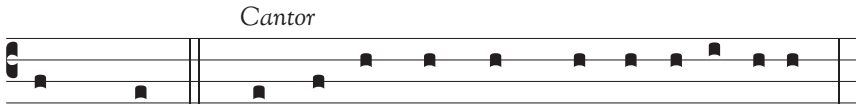
the shower upon the grass: \* because I will call upon the

*All*

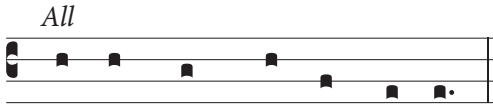
Name of the Lord. ♪. Ascribe ye greatness unto our God: \*



he is the rock, his work is perfect, for all his ways are



judge-ment. *ÿ*. A God of truth, and without i-niqui-ty: \*



just and righ-teous is the Lord

*PLEASE STAND.*

*CELEBRANT:* Let us pray. *PLEASE REMAIN STANDING.*

Let us bow the knee. *PLEASE KNEEL IN A MOMENT OF SILENT PRAYER.*

Arise. *PLEASE STAND.*

*CELEBRANT:* **O** GOD, who dost exalt them that are of low estate, and dost establish them that stand upright: who didst likewise by thy holy servant Moses so vouchsafe to teach thy people to sing praise to thy honour, that thy law by them repeated might be profitable for our guidance: raise up, we pray thee, thy power among the fullness of the nations whom thou hast justified; that they, being delivered from the fear of thy wrath, may rejoice in the plenteous remission of all their sins, and being warned to flee from the judgement of thy vengeance may be delivered from the same unto everlasting life. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

*R* Amen.

# THE BLESSING OF THE FONT

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THE PRIEST, PRECEDED BY THE CROSS AND LIGHTS, AND THE PASCHAL CANDLE,  
GOES TO THE WEST DOOR. MEANWHILE THE FOLLOWING IS SUNG:

**Tract** — *Sicut cervus* (CHOIR)

G. P. Palestrina (1582)

*Sicut cervus desiderat ad fontes aquarum:  
ita desiderat anima mea ad te, Deus.*

*Like as the hart desireth the water brooks:  
so longeth my soul after thee, O God.*

WHEN THE PROCESSION HAS ARRIVED AT THE BAPTISTERY,  
THE CELEBRANT, FACING SOUTH, SINGS THE FOLLOWING COLLECT.

∞ The Lord be with you.

℞ And with thy spirit.

Let us pray.

**A**LMIGHTY and everlasting God, mercifully look upon the devout prayers of thy servants seeking regeneration and desiring the fountain of thy waters, even as the hart desireth the water-brooks: and of thy goodness grant that they who thirst after thy faith may in this mystery of thy holy Baptism obtain sanctification both of body and soul. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℞ Amen.

AFTERWARD HE PROCEEDS TO BLESS THE FONT, SAYING:

∞ The Lord be with you.

℞ And with thy spirit.

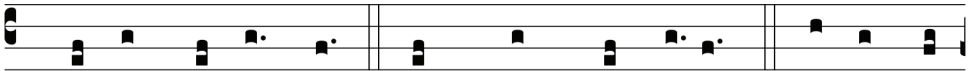
Let us pray.

**A**LMIGHTY and everlasting God, assist, we pray thee, this mystery and Sacrament of thy infinite loving-kindness: and send forth the Spirit of Adoption to regenerate the new people whom the Font of Baptism doth bring forth unto thee; that this office and ministry of us thy unworthy servants may effectually be fulfilled in them by thy mighty power. Through Jesus Christ thy Son our Lord: Who liveth and reigneth in the unity of the Holy Ghost

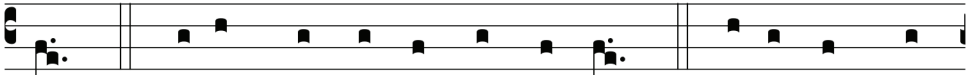
*RAISING HIS VOICE TO THE TONE OF THE PREFACE,  
HE PROCEEDS WITH JOINED HANDS:*

Ever one God, World without end.

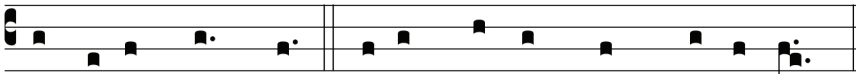
℞ Amen.



ψ. The Lord be with you. ℞. And with thy spi-rit. ψ. Lift up your



hearts. ℞. We lift them up un-to the Lord. ψ. Let us give thanks



un-to our Lord God. ℞. It is meet and right so to do.

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who, working by thy invisible power, dost wonderfully bestow upon thy servants effectual means of grace: and though we be unworthy to be partakers of these holy mysteries, thou leavest us not destitute of the gifts of thy grace, but mercifully

inclinest thine ear to these our supplications. O God, whose Spirit moved over the waters, when the earth was without form and void at its creation: that even then the face of the waters might receive the virtue of purging all defilement: O God, who for the destruction of sinners didst once drown all the world, and by the saving of eight persons didst show forth in a figure our regeneration: that by the mystery of this one element of water thou mightest make an end of sin, and give birth unto righteousness: regard favourably, O Lord, the prayers of this thy family, and make the grace of thy regeneration to abound in us, for thou dost with the rivers of thy plenteous mercy make glad the city of thy redeemed: and openest unto us fountains of blessing through the whole world for the healing of nations: that, at the word of thy majesty, grace may be bestowed on it, from thine only Son, through the Holy Ghost.

*HERE THE PRIEST DIVIDES WITH HIS OPEN HAND THE WATER IN THE FORM OF A CROSS, AND FORTHWITH WIPING HIS HAND WITH A NAPKIN, SAYS:*

**M**AY he sanctify by the secret operation of his power this water to the mystical washing away of sin: that, having received sanctification, and being born again without spot or defilement, it may be found a new creature, that springeth forth from the living water: that young and old, both men and women, that henceforth shall be baptized herein, may all become thy children and heirs of thy heavenly promises. Speak the word, O Lord, and drive away speedily unclean spirits and all things that may hurt us: banish from us by thy name all the snares and assaults of the devil. And may our ghostly enemy have no power at all to encompass us: to deceive our hearts by his subtilty: to waylay us in secret and spread abroad the leaven of malice.

*HE TOUCHES THE WATER WITH HIS HAND.*

**M**AY this holy and undefiled creation, seeing that the son of wickedness may not approach it, nor the stain of iniquity come near to defile it, be a fountain that doth regenerate, streams that do purify: may all they that by this means shall be dedicated before thee, by the operation of the Holy Ghost, receive the grace of redemption and remission of their offences.

*HE MAKES THREE CROSSES OVER THE FONT, SAYING:*

**T**HEREFORE do I hallow thee, O thou gift of water, by God ✠ that liveth, by God ✠ the faithful, by God ✠ the holy: by God, who in the beginning by his word divided the land from thee: by whose Spirit the waters were overshadowed:

*HERE HE DIVIDES THE WATER WITH HIS HAND, AND SCATTERS IT TOWARDS THE FOUR CORNERS OF THE EARTH, SAYING:*

**W**HO did ordain that thou shouldst issue out of Eden and be parted from thence diversely, giving plenty to all his creation. Likewise in the desert of Marah he did turn thy bitterness into sweetness, and made thee to come forth out of the rock for his people. In the name of his only Son our Saviour Jesus Christ do I hal ✠ low thee, Gift of water: for he did change thee into wine in proof of his omnipotence, when he was bidden to the wedding at Cana: who walked upon thee to his disciples: and was baptized in thee in Jordan, making John his minister: who moreover did mingle thee with Blood from his side at his Passion; and commanded his faithful servants, that believing they should be washed in thee, saying: Go ye, and teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.

*CHANGING HIS VOICE, HE PROCEEDS IN THE TONE OF THE LESSON:*

**A**Lmighty God, mercifully assist our prayers, who here observe these thy commandments: and of thy great goodness prosper our petitions.

*HE BREATHES THRICE ON THE WATER IN THE FORM OF A CROSS, SAYING:*

**E**NABLE by thy word and power the weakness of this water: that like as by nature it doeth service unto the purifying of the body, so by thy grace it may effectually cleanse our souls.

*HERE THE PRIEST LOWERS THE CANDLE INTO THE WATER A LITTLE WAY:  
AND GOING BACK TO THE TONE OF THE PREFACE, SAYS:*

**M**AY the power of the Holy Ghost be poured on this Font we have filled.

*THEN TAKING THE CANDLE OUT OF THE WATER,  
HE DIPS IT AGAIN MORE DEEPLY, REPEATING AT A HIGHER PITCH:*

**M**AY the power of the Holy Ghost be poured on this Font we have filled.

*AFTERWARDS THE CANDLE IS AGAIN TAKEN OUT OF THE WATER  
AND THE THIRD TIME IS DIPPED TO THE BOTTOM OF THE FONT,  
THE PRIEST REPEATING AT A STILL HIGHER PITCH:*

**M**AY the power of the Holy Ghost be poured on this Font we have filled.

*THEN BREATHING THRICE ON THE WATER IN THIS FORM Ψ, HE PROCEEDS:*

**A**ND make this water to be effectual unto the washing away of transgression.

*THE CANDLE IS TAKEN OUT OF THE WATER, AND HE CONTINUES:*

**M**AY every stain of our iniquity here be cleansed: may our nature be restored to its perfect fashioning, and be conformed again to thine own image of righteousness, may it be redeemed from the old sins of its conversation: that every person, being born again by the sacrament he hath here received, may be restored verily unto the innocence of thy children. Through Jesus Christ thy Son our Lord: who shall come to judge the quick and the dead, and the world by fire.

℞ Amen.



THEN THE WATER THAT HAS BEEN BLESSED  
IS SPRINKLED OVER THE PEOPLE.

POURING OIL OF CATECHUMENS INTO THE FONT,  
IN THE FORM OF A CROSS, THE PRIEST SAYS:

**M**AY this oil of salvation make this font holy, and cause it to multiply that those who find herein their new birth may come to life everlasting.

R̄ Amen.

POURING THE CHRISM, HE SAYS:

**M**AY this mingling of the Chrism of Jesus Christ our Lord, and of the Holy Ghost the Paraclete, be wrought in the name of the most holy Trinity.

R̄ Amen.



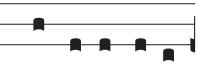



POURING BOTH TOGETHER, HE SAYS:

**M**AY this commingling of the Chrism of salvation and of the Oil of unction and of the Water of Baptism likewise be wrought in the name of the Fa✠ther, and of the S✠on, and of the Holy✠Ghost.

R̄ Amen.

## THE LITANY

---

CANTOR	PEOPLE	CANTOR
		
Ky-ri-e e-le-i-son.	Ky-ri-e e-le-i-son.-	Christe e-le-i-
PEOPLE	CANTOR	PEOPLE
		
son.	Christe e-le-i-son.-	Ky-ri-e e-le-i-son. Ky-ri-e

CANTOR PEOPLE

*e-le-i-son.-*    *O Christ hear us.*    *O Christ hear us.-*

CANTOR PEOPLE

*O Christ graciously hear us.*    *O Christ graciously hear us.-*

CANTOR

*O God the Father of heav-en have mer-cy up-on us.*

PEOPLE

*O God the Father of heav-en have mer-cy up-on us.-*

CANTOR

*O God the Son, -Redeemer of the world, have mer-cy*

PEOPLE

*up-on us.*    *O God the Son, Redeemer of the world, have*

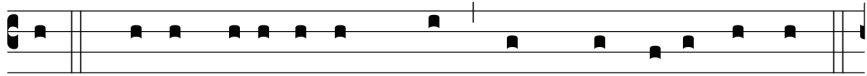
CANTOR

*mer-cy up-on us.*    *O God the Ho-ly Ghost, have mer-cy*

PEOPLE

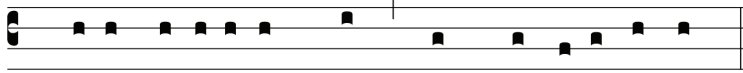
*up-on us.*    *O God the Ho-ly Ghost, have mer-cy up-on*

CANTOR



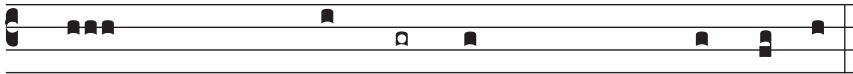
us. Ho-ly Trini-ty, one God, have mer-cy up-on us.

PEOPLE



Ho-ly Tri-ni-ty, one God, have mer-cy up-on us. -

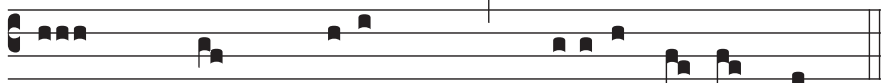
*THE REMAINDER OF THE LITANY IS DOUBLED  
(THAT IS, EACH PETITION IS SUNG IN FULL BY THE CANTOR  
AND THEN BY THE PEOPLE).*



Holy Ma-ry,- pray for us.-

Holy Mother of God, pray for us.  
Holy Virgin of virgins, pray for us.  
Holy Michael, pray for us.  
Holy Gabriel, pray for us.  
Holy Raphael, pray for us.  
All ye holy orders of blessed Spirits, pray for us.  
All ye Holy Angels and Archangels, pray for us.  
Holy John the Baptist, pray for us.  
Holy Joseph, pray for us.  
All ye Holy Patriarchs and Prophets, pray for us.  
Holy Peter, pray for us.  
Holy Paul, pray for us.  
Holy Andrew, pray for us.  
Holy John, pray for us.  
Holy Bartholomew, pray for us.  
All ye holy Apostles and Evangelists, pray for us.  
All ye holy Disciples of the Lord, pray for us.





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

From all sin, deliver us, O Lord.

From everlasting death, deliver us, O Lord.

By the mystery of thy holy Incarnation, deliver us, O Lord.

By thine Advent, deliver us, O Lord.

By thy Nativity, deliver us, O Lord.

By thy Baptism and holy fasting, deliver us, O Lord.

By thy Cross and Passion, deliver us, O Lord.

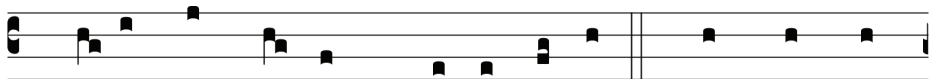
By thy Death and Burial, deliver us, O Lord.

By thy holy Resurrection, deliver us, O Lord.

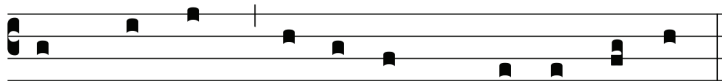
By thy wondrous Ascension, deliver us, O Lord.

By the coming of the Holy Ghost the Comforter,  
deliver us, O Lord.

In the day of judgment, deliver us, O Lord.



We sin-ners, be-seech thee to hear us. That thou would-



est spare us, we be-seech thee to hear us.

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

That it may please thee to preserve our Bishop  
and all the orders of the Church in holy religion,  
we beseech thee to hear us.

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

That it may please thee to give to Christian kings and rulers  
true concord, we beseech thee to hear us.

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

That it may please thee to reward all our benefactors  
with everlasting blessings, we beseech thee to hear us.

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

That it may please thee to give to all the faithful departed  
rest eternal, we beseech thee to hear us.

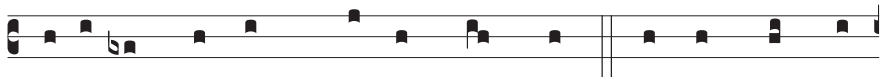
That it may please thee graciously to hear us,  
we beseech thee to hear us.



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



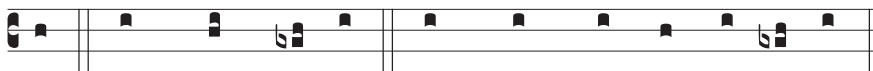
spare us, good Lord. O Lamb of God, that takest away



the sin of the world, hear us, good Lord. O Lamb of God,



that takest away the sin of the world, have mer-cy up-on



us. O Christ, hear us. O Christ, gra-cious-ly hear us.

## THE FIRST MASS OF EASTER

Kyrie Eleison

*Missa Lux et Origo – Mode viii*

CANTOR }  
 ALL }  
 CANTOR }  
 Ky - ri - e ————— e - le - i - son.

ALL }  
 CANTOR }  
 ALL }  
 Chri - ste ————— e - - le - i - son.

CANTOR }  
 ALL }

Ky - ri - e ————— e - le - i - son.

CANTOR

ALL

Ky - ri - e ————— e - le - i - son.

Gloria in Excelsis

*Lux et Origo, Mode iv*

*Celebrant*

Glo - ry — be to — God — on ————— high, —

AFTER THE CELEBRANT HAS BEGUN THE GLORIA THE ORGAN WILL SOUND AND BELLS SHALL BE RUNG, THROUGHOUT. THE PURPLE VEILS OVER PICTURES AND STATUES IN THE CHURCH & SACRISTY ARE TAKEN DOWN.

*People* And in earth peace, good-will to - wards men. *Choir* We praise thee, -

*People* We bless thee, *Choir* We worship thee, *People* We glo - ri - fy thee, -

*Choir* We give thanks to thee for thy great glo - ry, *People* O Lord God, -

*Choir* heav'n-ly King, God the Fa-ther Al-migh-ty. O Lord, the on-ly - be - got-ten Son,

*People* Je - su Christ. O Lord God, Lamb of God, Son of the Fa-ther,

*Choir* That ta - kest a - way the sin of the world, have mer - cy up - on us.

*People* Thou that ta - kest a - way the sin of the world, re - ceive our pray - er.

*Choir* Thou that sit - test at the right hand of God the Fa - ther, have mer - cy up - on us.

*People* For thou on - ly art ho - ly; *Choir* Thou on - ly art the Lord; *All* Thou on - ly,

O Christ, with the Ho - ly Ghost, art most high in the





## The Collect

- ∞ The Lord be with you.  
℞ And with thy spirit.

Let us pray. (*PLEASE KNEEL*)

**A**LMIGHTY 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 LITURGY OF THE WORD

The Epistle: Colossians 3:1 (*PLEASE BE SEATED*)

The Epistle is written in the third chapter of the Epistle of Paul the Apostle to the Colossians, beginning at the first verse.

**I**F 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 is 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.

Here endeth the Epistle.

### The Great Alleluia *(PLEASE STAND)*

*THE PRIEST SINGS THE FOLLOWING CHANT THRICE,  
IN A PITCH A LITTLE HIGHER EACH TIME,  
AND THE PEOPLE EACH TIME REPEAT IT IN THE SAME MANNER.*



Al-le- -lu- ia.-

*CANTOR:* O give thanks unto the Lord, for he is gracious: \*



*ALL:* Be-cause his mercy en-du- reth for ev-er.

### Tract

*Psalm 117*

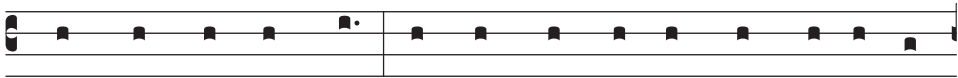
*Cantor*



O praise the Lord, all ye hea-then: O praise and ex-tol him,  
*All*



all ye na-tions. ʒ. For his mer-ci-ful kind-ness is ev-er more



and more to-wards us: and the truth of the Lord en-du-reth



for-ev-er.

The Holy Gospel: S. John 20:1 (*PLEASE STAND*)

∞ The Lord be with you.

℞ And with thy spirit.

✠ The Holy Gospel is written in the twentieth chapter of the Gospel according to S. John, beginning at the first verse.

℞ Glory be to thee, O Lord.

**T**HE 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.

℞ Praise be to thee, O Christ.

## OFFERTORY

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

### **English Hymnal N° 128** (PLEASE STAND)

At the Lamb's high feast we sing

Salzburg

*At the Lamb's high feast we sing Praise to our victorious King;  
Who hath washed us in the tide Flowing from his piercèd side;  
Praise we him, whose love Divine Gives the guests his Blood for wine,  
Gives his Body for the feast, Love the Victim, Love the Priest.*

*Where the Paschal blood is poured, Death's dark angel sheathes his sword;  
Israel's hosts triumphant go Through the wave that drowns the foe.  
Christ, the Lamb whose Blood was shed, Paschal victim, Paschal bread!  
With sincerity and love Eat we Manna from above.*

*Mighty victim from on high, Powers of hell beneath thee lie;  
Death is broken in the fight, Thou hast brought us life and light.  
Now thy banner thou dost wave, Conquering Satan and the grave.  
See the prince of darkness quelled; Heaven's bright gates are open held.*

*Paschal triumph, Paschal joy, Only sin can this destroy;  
From sin's death do thou set free, Souls re-born, dear Lord, in thee.  
Hymns of glory, songs of praise, Father, unto thee we raise.  
Risen Lord, all praise to thee, Ever with the Spirit be.*

### **Orate Fratres** (CELEBRANT) (PLEASE KNEEL)

CELEBRANT: Pray, brethren, that this my sacrifice, and yours,  
may be acceptable to God the Father Almighty.

PEOPLE: The Lord receive this Sacrifice at thy hands,  
to the praise and glory of his Name, both to our benefit,  
and that of all his holy Church.

Secret (Prayer over the Gifts)

**W**E beseech thee, O Lord, mercifully to accept the prayers and oblations of thy people: that this beginning of thy Paschal Mystery may by the operation of thy grace be unto us a wholesome medicine unto everlasting life. Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

℞ Amen.

Prayer for the Catholic Church (*CELEBRANT*) (*PLEASE KNEEL*)

Let us pray for Christ's holy Catholic Church.

**A**LMIGHTY 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 accept our alms and oblations, and 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.

**W**E 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 CHARLES our King, and to all that are put in authority under him, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

**G**IVE grace, O heavenly Father, to all Bishops, Priests, and Deacons, and specially to thy servant Andrew 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.

**A**ND 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. †

**W**E ✠ 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.

**G**RANT 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.

† *HERE THE CELEBRANT REMEMBERS THOSE FOR WHOM HE IS SPECIALLY BOUND TO PRAY, WHO HAVE NOT BEEN MENTIONED IN THE BIDDING OF THE BEDES. YOU MAY REMEMBER THOSE FOR WHOM YOU ARE OFFERING HOLY MASS, OR ANY PERSONS OR CLAIMS FOR WHICH YOU WISH TO PRAY.*

## Confession and Absolution

**Y**E 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,*

*ALL:* 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.

*CELEBRANT:* 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.

**C**OME unto me all that labour and are heavy laden,  
and I will refresh you. *S. Matthew 11:28*

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. *S. John 3:16*

Hear also what Saint Paul saith.

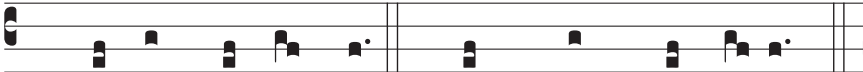
This is a true saying, and worthy of all men to be received,  
that Christ Jesus came into the world to save sinners.  
*1 Timothy 1:15*


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. *1 S. John 2:1,2*

## CONSECRATION AND OBLATION

### Sursum Corda and Preface

<i>Celebrant</i>	<i>People</i>
	
<i>ψ. The Lord be with you.    R̄. And with thy spi-rit.</i>	

<i>Celebrant</i>	<i>People</i>
	
<i>ψ. Lift up your hearts. -    R̄. We lift them up un-to the</i>	

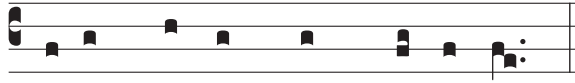


*Celebrant*



Lord. *ŷ. Let us give thanks un-to our Lord God.-*

*People*



*℞. It is meet and right so to do.*

**I**T 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.

**B**UT 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.

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

Sanctus and Benedictus (*ALL*)

*Missa Lux et Origo – Mode iv*



oth. Ple - ni sunt cae - li et ter - ra, glo - ri - a tu - a.

O - san - na in ex - cel - sis. Be - ne - di - ctus qui ve - nit

in no - mi - ne Do - mi - ni. O - san - na in ex - cel - sis.

## CANON OF THE MASS

*(CELEBRANT)*

**B**LESSING 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.

**H**EAR 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;

**W**HO, 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 beseeching 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.

R̄ Amen.

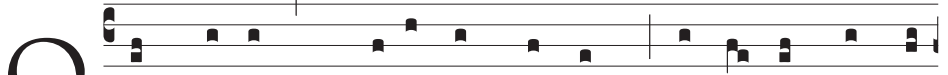
## COMMUNION OF THE FAITHFUL

Pater Noster


*CELEBRANT:* Let us pray.

As our Saviour Christ hath commanded and taught us,  
we are bold to say,

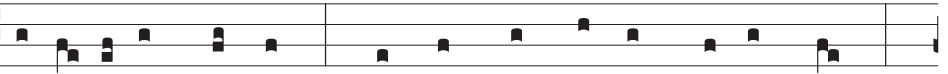
CELEBRANT                      ALL



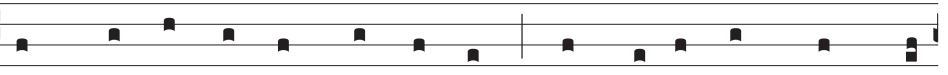
O UR Father, \* who art in heav-en, Hal-low-ed be thy




Name, Thy king-dom come, Thy will be done, on earth



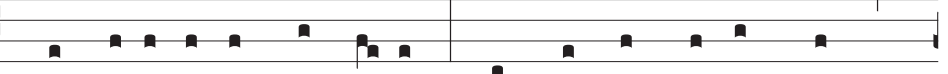
as it is in heav-en. Give us this day our dai-ly bread;




And for-give us our tres-pass-es, As we for-give them that



tres-pass a-gainst us; And lead us not in-to temp-tation,




But de-liv-er us from e-vil. For thine is the king-dom,



the pow-er, and the glo-ry, For ev-er and ev-er. A-men.

## Fraction and Pax

*Celebrant*



The peace of the Lord be always with you.- R. And with thy spirit.-

## The Prayer of Humble Access

*CELEBRANT:* We do not presume

*ALL:* 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.

## COMMUNION OF THE PEOPLE

*THE CELEBRANT TURNS TO SHOW THE BLESSED SACRAMENT.  
THE PEOPLE LOOK UP AND MAKE THE SIGN OF THE CROSS.*

*CELEBRANT:* Behold the Lamb of God,  
behold him that taketh away the sin of the world.

*ALL SAY TOGETHER THREE TIMES, STRIKING THE BREAST AT EACH BEGINNING:*

*ALL:* Lord, I am not worthy  
that thou shouldst come under my roof,  
but speak the word only, and my soul shall be healed.

ALL CHRISTIANS WHO HAVE BEEN BAPTISED WITH WATER IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, AND ARE COMMUNICANT MEMBERS OF THEIR OWN CHURCHES, ARE WELCOME TO RECEIVE THE HOLY COMMUNION.

PLEASE GUIDE THE CHALICE TO YOUR MOUTH BY PLACING YOUR RIGHT HAND ONLY UPON THE BASE OF THE CHALICE.

THE SACRED HOST WILL BE PLACED UPON YOUR TONGUE OR IN THE PALM OF YOUR RIGHT HAND. IF YOU WISH TO RECEIVE A BLESSING, PLEASE FOLD YOUR ARMS ACROSS YOUR CHEST TO SIGNIFY THIS TO THE PRIEST.

SHOULD YOU BE UNABLE TO MANAGE STEPS, HOLY COMMUNION CAN BE ADMINISTERED AT YOUR PEW. PLEASE ASK ONE OF THE SIDESMEN, WHO WILL BE HAPPY TO ASSIST YOU.

*THE FIRST PRAYER-BOOK EXHORTATION ENCOURAGES US TO RECEIVE THE SACRAMENT IN FAITH AND REPENTANCE, 'DISCERNING THE LORD'S BODY'*

### **English Hymnal N° 133** (PLEASE STAND)

Jesus Christ is risen today

*Easter Hymn*

*Jesus Christ is risen today, Alleluia!*

*our triumphant holy day, Alleluia!*

*who did once upon the Cross, Alleluia!*

*suffer to redeem our loss. Alleluia!*

*Hymns of praise then let us sing, Alleluia!*

*unto Christ, our heavenly King, Alleluia!*

*who endured the Cross and grave, Alleluia!*

*sinner to redeem and save. Alleluia!*

*But the pains that he endured, Alleluia!*

*our salvation have procured; Alleluia!*

*now above the sky he's King, Alleluia!*

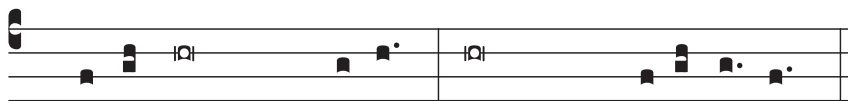
*where the angels ever sing. Alleluia!*

## THE FIRST VESPERS OF EASTER

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### The Three-Fold Alleluia

The musical notation is written on a three-line staff. The first line is labeled 'CELEBRANT' and the second line is labeled 'ALL'. The notes are represented by small black squares. The first part of the Alleluia is on the CELEBRANT line, the second part is on the ALL line, and the third part is on the CELEBRANT line. The notes are: Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.-



CANTOR: O praise the Lord, all ye nations: \*  
 laud him, all ye peoples.

ALL: For his merciful kindness is ever more and more to-wards us: \*  
 and the truth of the Lord endureth for ev-ër. Praise the ^Lord.

CANTOR: Glory be to the Father, and to the Son, \*  
 and to the Holy Ghost;

ALL: As it was in the beginning, is now, and ever shall be, \*  
 world with-out end. A-men.



## The Magnificat

*Celebrant* | *All*

In the end of the sab-bath, \* as it be-gan to dawn toward the

first day of the week, came Ma-ry Mag-da-lene and the other

*Cantor*

Ma-ry to see the se-pul-chre, alle-lu-ia. My soul doth mag-  
 ni-fy the Lord, \* and my spi-rit hath re-joic-èd in God my

*All*



Sa-viour. For he hath re-gard-ed \* the low-li-ness of his hand-

*Cantor*



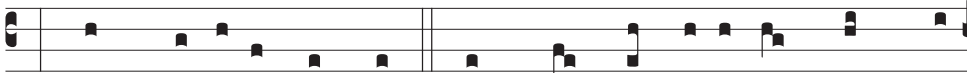
maid-en. For be-hold, from hence-forth \* all ge-ne-ra-tions shall

*All*



call me bles-sed. For he that is migh-ty hath mag-ni-fi-ed me;

*Cantor*



\* and ho-ly is his Name. And his mer-cy is on them that

*All*

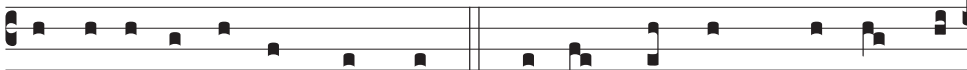


fear him \* through-out all ge-ne-ra-tions. He hath show-ed



strength with his arm; he hath scat-ter-ed the proud in the

*Cantor*



i-ma-gi-na-tion of their hearts. He hath put down the migh-ty



from their seat, \* and hath ex-alt-ed the hum-ble and meek.

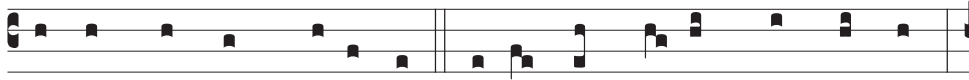
*All*



He hath fill-ed the hun-gry with good things; \* and the rich



*Cantor*



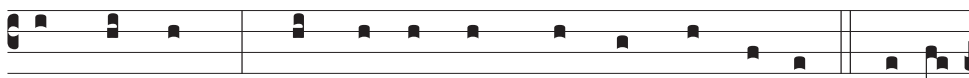
he hath sent emp-ty away. He re-mem-ber-ing his mer-cy \*

*All*



hath hol-pen his ser-vant Is-ra-el; As he pro-mi-sed to our

*Cantor*

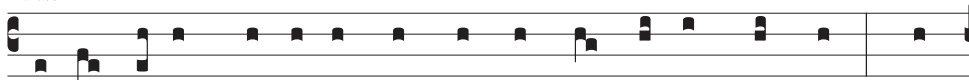


fore-fath-ers, \* A-bra-ham and his seed for- ev-er. Glo-ry



be to the Fath-er, and to the Son, and to the Ho-ly Ghost;

*All*

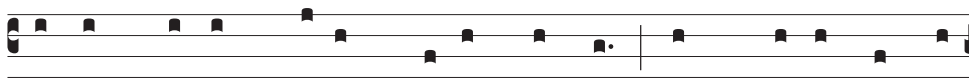


As it was in the be-gin-ning, is now, and ev-er shall be, \* world

*All*



with-out end. A-men. In the end of the sab-bath, as it be-gan



to dawn toward the first day of the week, came Ma-ry Mag-da-



le-ne and the o-ther Ma-ry to see the se-pul-chre, al-le-lu-ia.

# THANKSGIVING

## Post-Communion Collect

∞ The Lord be with you.

℞ And with thy spirit.

Let us pray. (*PLEASE KNEEL*)

**W**E beseech thee, O Lord, pour into our hearts love of thy holy Spirit: that as thou hast now fulfilled us with this Paschal Sacrament, so thou wouldest make us to continue in all godly concord. Through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end.

℞ Amen.

## Blessing (*CELEBRANT*)

**T**HE 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.

## Dismissal (*PLEASE STAND*)

∞ The Lord be with you.

℞ And with thy spirit.

∞ Depart in peace, alleluia, alleluia.



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

## The Last Gospel: John 1:1

∞ The Lord be with you.

℞ And with thy spirit.

✠ The beginning of the Holy Gospel according to John.

℞ Glory be to thee, O Lord.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him: and without him was not any thing made that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (ALL KNEEL) AND THE WORD WAS MADE FLESH (ALL RISE), and dwelt among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

℞ Thanks be to God.

## English Hymnal N° 625 (PLEASE STAND)

The strife is o'er, the battle done

*Victory*

*Alleluia! Alleluia! Alleluia!*

*The strife is o'er, the battle done;*

*Now is the Victor's triumph won;*

*O let the song of praise be sung: Alleluia!*

*Death's mightiest powers have done their worst,  
And Jesus hath his foes dispersed;  
Let shouts of praise and joy outburst: Alleluia!*

*On the third morn he rose again  
Glorious in majesty to reign;  
O let us swell the joyful strain: Alleluia!*

*He brake the age-bound chains of hell;  
The bars from heaven's high portals fell;  
Let hymns of praise his triumph tell: Alleluia!*

*Lord, by the stripes which wounded thee  
from death's dread sting thy servants free,  
that we may live, and sing to thee: Alleluia!*

## **Postlude**

Improvisation

*Fr David Smith*

## MUSIC NOTE:

*Tonight, as the First Mass of Easter begins, we will sing the Gregorian chant mass Lux et Origo (Light and Source), the melodies of which are at least a thousand years old, and possibly much older. At the Procession to the Font, the austerity and simplicity of chant that has been woven into the Triduum gives way the striking beauty of the motet Sicut Cervus (Like as the hart desireth the waterbrooks), by Renaissance master Giovanni Pierluigi Palestrina (1525-1594). Our hymns this evening give place to some of the very best, including The Easter Hymn (Jesus Christ is Risen Today), first published in England in 1708. The decorative melodies in the repetitions of 'Alleluia' at the end of each phrase seem to evoke an unstoppable tide of delight. At the Offertory, the seventeenth-century German tune of At the Lamb's High Feast we Sing heralds the resurrection by means of the melodic leap that starts the first two phrases, imitating a trumpet-call. Our glorious closing hymn, The Strife is O'er, is an adaptation of a melody by Palestrina, harmonized by nineteenth-century composer W.H. Monk. In these minglings of music across many centuries, may our voices and hearts be joined with many who have come before us in the joy, the glory and the triumph of this Resurrection night.*







# EASTER DAY

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SUNDAY, 20 APRIL, 2025

9 a.m. Low Mass

11 a.m. Procession  
& Solemn High Mass

S. BARTHOLOMEW'S ANGLICAN CHURCH, REGENT PARK  
*The Ancient Faith for the Contemporary World*  
509 Dundas Street East | 416-368-9180 | stbartstoronto.ca