

THE TEMPLE CHURCH

SUNDAY 20 APRIL 2025

11.15 a.m.

EASTER DAY



The ceremony of the Holy Fire on Holy Saturday in the Round Church of the Anastasis (Resurrection), Jerusalem.

SERVICE OF CHORAL COMMUNION

Matthew Martin, *Chester Missa brevis*

In AD 325 workmen in Jerusalem, working under instructions from the Emperor Constantine to clear the holy sites, uncovered under a pagan temple the grave of Christ. Over this empty grave Constantine built a round church, an imperial mausoleum: the Church of the Holy Sepulchre. Christ's grave, a low cave, is at the circle's centre.

Our own round church was built 850 years later by the Knights Templar, here in London, to recreate the shape of Constantine's memorial and thereby the sanctity of the Holy Sepulchre itself. To the medieval mind, we are in Jerusalem, at the site of Christ's own burial.

Of all the holy places, that which in some way holds the first place, which one desires to see the most and where one feels (I can hardly describe it) a redoubling of piety, – is the place in which Christ rested after his death, rather than those in which he lived. The thought of his death – even more than the thought of his life – reawakens our piety. The life of Christ tells me how I should live my life; his death buys me back from death.

“Know ye not”, wrote St Paul, “that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Romans 6.2-5).

What happiness for these pilgrims when, after the numberless fatigues of a long voyage and a crowd of dangers on land and on sea, it is at last permitted them to rest just there where the body rested of the Lord! It seems to me that, in the overflow of their joy, they no longer feel their tiredness and count as nothing the costs of their voyage, but are flooded with happiness at having reached the tomb of the Saviour.

St Bernard of Clairvaux,
In Praise of the New Knighthood (The Knights Templar), ch. 11

To that cave in Jerusalem the women came before sunrise on Easter morning. Here they found the tomb empty; here the angelic proclamation frightened, awed and inspired them; here the risen Jesus, as the sun rose, greeted Mary Magdalene by name.

In the East, Constantine's Church is named not for Christ's burial but for his rising from the dead: the Church of the Anastasis or Resurrection. In the Anastasis, at the ancient Ceremony of the Holy Fire, the torch of Easter will take fire in the Sepulchre of Christ. The fire will be passed from candle to candle from the cave itself and throughout the Church. Within minutes the Anastasis will be ablaze with light. As at every Easter for over 1,000 years the Holy Fire will dissolve the darkness of death and illumine the world with the light of Christ.

St Cyril of Jerusalem, Catechetical Lecture 14 (from chapters 5, 9, 22).

Delivered in Jerusalem circa AD 350; Cyril as a boy may have seen the sepulchre before Constantine's church was built.

But would you too like to know the place? He says in the Song of Solomon, *I went down into the garden* (Song 6.11); for it was a garden where he was crucified. For though it has now been most highly adorned with royal gifts, yet formerly it was a garden, and the signs and the remnants of this remain. *A garden enclosed, a fountain sealed* (Song 6.12): who is the sealed fountain, a *well-spring of living water* (Song 6.15)? It is the Saviour himself, concerning whom it is written, *With you is the fountain of life*.

And where did the Saviour rise from? He says in the Song of Solomon: *Rise up, come*; and in what follows, *in a cave of the rock!* A cave of the rock that is the cave which was in front of the door of the Saviour's sepulchre, and had been hewn out of the rock itself, as is often done here in front of sepulchres. It is not now to be seen, since the outer cave was cut away for the sake of the present adornment. But before the decoration of the sepulchre by the royal munificence, there was a cave in the front of the rock.

Many witnesses there are of the Saviour's resurrection. The night, and the light of the full moon (for that night was the sixteenth); the rock of the sepulchre which received him; even the stone which was then rolled away, itself bears witness to the Resurrection, lying there to this day; the spot itself also, still to be seen—and this house of the holy Church which, out of the love for Christ of the Emperor Constantine of blessed memory, was built and beautified as you see.

Organ music before the service

Introduction with Dances

Matthew Martin (b. 1976)

All stand. The choir sings the

INTROIT

Surrexit Christus hodie. Alleluia!
Humano pro solamine. Alleluia!
In hoc Paschali gaudio. Alleluia!
Benedicamus Domino. Alleluia!
Mortem qui passus pridie. Alleluia!
Miserrimo pro homine. Alleluia!
Laudetur sancta Trinitas. Alleluia!
Deo dicamus gratias. Alleluia!

*Christ is risen today Alleluia!
For the comfort of all people. Alleluia!
Rejoice in this Easter Day. Alleluia!
Let us give thanks to God. Alleluia!
He suffered death the day before. Alleluia!
He suffered for us all. Alleluia!
Praise the Holy Trinity. Alleluia!
Give thanks to God. Alleluia!*

Music: Samuel Scheidt (1587-1654)

Words: St Albinus (?)

The choir and clergy process in during the hymn.

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!
Sinners to redeem and save. Alleluia!**

**But the pains which he endured, Alleluia!
Our salvation have procured; Alleluia!
Now above the sky he's King, Alleluia!
Where the angels ever sing. Alleluia!**

*Music: 'Easter Hymn' (Lyra Davidica, 1708)
Words: Lyra Davidica (1708) and the Supplement (1816)*

THE EASTER CANDLE

MASTER: Alleluia! Christ is risen!

ALL: **He is risen indeed. Alleluia!**

MASTER: Eternal God,
who madest this most holy season
to shine with the brightness of thy one true light:
set us aflame with the fire of thy love,
and bring us to the radiance of thy heavenly glory;
through Jesus Christ our Lord. **Amen.**

Christ yesterday and today,
the beginning and the end,
Alpha and Omega,
all time belongs to him,
and all ages;
to him be glory and power,
through every age and for ever. **Amen.**

By his holy and glorious wounds
may Christ our Lord guard us and keep us. **Amen.**

The choir sings the

EXSULTET

Rejoice, heavenly powers! Sing, choirs of angels!
Exult, all creation around God's throne!
Sound the trumpet of salvation!
Jesus Christ, our King, is risen!

Rejoice, O earth, in shining splendour,
Be radiant in the brightness of your King!
Christ has conquered! Glory fills you!
Darkness vanishes for ever!

Rejoice, O Mother Church! Exult in glory!
The risen Saviour shines upon you!
Let this place resound with joy,
echoing the mighty song of all God's people!

Music: Plainsong

PRAYER

MASTER: With full hearts and minds and voices
we praise thee, the Father Almighty,
and thine only Son, Jesus Christ our Lord,
who hath ransomed us by his death,
and paid for us the price of Adam's sin.

This is the time when Jesus Christ vanquished hell
and rose triumphant from the grave.

This is the time when all who believe in him are freed
from sin and restored to grace and holiness.

Most blessed of all seasons,
when wickedness is put to flight and sin is washed away,
lost innocence regained, and mourning turned to joy.

Time truly blessed, when heaven is wedded to earth
and all creation reconciled to God!

Therefore, heavenly Father, in the joy of this season,
accept our sacrifice of praise,
thy Church's solemn offering;
and may the glory of Easter fill the darkness
of our world with light
for Christ the morning star hath risen, never again to set,
and liveth and reigneth for ever and ever. **Amen.**

HYMN

**The day of resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.**

**Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light;
And listening to his accents,
May hear so calm and plain
His own 'All hail!' and, hearing,
May raise the victor strain.**

**Now let the heavens be joyful!
Let earth her song begin!
The round world keep high triumph,
And all that is therein!
Let all things seen and unseen
Their notes in gladness blend,
For Christ the Lord is risen,
Our joy that hath no end.**

Music: Württemberg Gesangbuch (1784)

Words: St. John of Damascus, trans. J. M. Neale

All sit or kneel.

THE COLLECT

READER: 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 preventing us 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 Ghost, ever one God, world without end. Amen.

All sit.

THE EPISTLE

READER: *St Paul's Epistle to the Colossians, the third chapter, beginning at the first verse.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

Here endeth the Epistle.

All stand.

The choir sings

THE EASTER ANTHEMS

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.

Music: Martin Luther (1483-1546)

Words: 1 Cor. 5. 7, Rom. 6. 9, 1 Cor.15. 20

THE GOSPEL

MASTER: *The Gospel according to St John, the twentieth chapter, beginning at the first verse.*



MASTER: 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 clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, 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.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

Cong. The musical notation is on a single staff with a treble clef and a common time signature (C). It begins with a whole rest. The melody starts on a G4 note, followed by an eighth note G4, an eighth note A4, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F4. The lyrics 'Praise be to thee, O Christ.' are written below the notes. An organ part is indicated by a bracket above the staff, starting with a G4 note and a half note F4.

Praise be to thee, O Christ.

The congregation sings

THE CREED

Priest: **All:**

I be - lieve in one God the Fa - ther Al - migh - ty, Ma - ker of heaven and earth,

and of all things vis - i - ble and in - vis - i - ble: And in one Lord Je - sus Christ,

the on - ly be - got - ten Son of God, Be - got - ten of His Fa - ther be - fore all worlds,

God of God, Light of Light, Ve - ry God of Ve - ry God, Be - got - ten not made,

Be - ing of one sub - stance with the Fa - ther, By whom all things were made:

Who for us men, and for our sal - va - tion, came down from heaven,

And was in - car - nate by the Ho - ly Ghost of the Vir - gin Ma - ry,

And was made man, And was cru - ci - fied al - so for us un - der Pon - tius Pi - late.

He suff - ered and was bur - ied, And the third day he rose

a - gain ac - cor - ding to the Scrip - tures, And asc - en - ded in - to heaven,
And sit - teth on the right hand of the Fa - ther. And he shall come a -
gain with glo - ry to judge both the quick and the dead:
Whose king - dom shall have no end. And I be - lieve in the Ho - ly Ghost,
The Lord and gi - ver of life, Who pro - ceed - eth from the Fa - ther and the Son,
Who with the Fa - ther and the Son to - ge - ther is wor - shipped and glo - ri - fied,
Who spake by the pro - phets. And I be - lieve One Cath - o - lic and Ap - o - stol - ick Church.
I ac - know - ledge one Bap - tism for the re - miss - ion of sins.
And I look for the Re - sur - rec - tion of the dead, And the life of the world to come. A - men.

Music: John Merbecke (1510-1585)

All sit.

THE SERMON

The Master

All stand.

OFFERTORY HYMN

Alleluia, alleluia!

Hearts to heaven and voices raise.

Sing to God a hymn of gladness,

Sing to God a hymn of praise.

He who on the cross a victim

For the world's salvation bled,

Jesus Christ, the King of glory,

Now is risen from the dead.

Christ is risen, Christ the first fruits

Of the holy harvest field,

Which will all its full abundance

At his second coming yield.

Then the golden ears of harvest

Will their heads before him wave,

Ripened by his glorious sunshine

From the furrows of the grave.

Christ is risen, we are risen;

Shed upon us heavenly grace,

Rain, and dew, and gleams of glory

From the brightness of thy face

That we, with our hearts in heaven,

Here on earth may fruitful be,

And by angel-hands be gathered,

And be ever, Lord, with thee.

Alleluia, alleluia!

Glory be to God on high;

Alleluia to the Saviour,

Who has gained the victory;

Alleluia to the Spirit,

Fount of love and sanctity;

Alleluia! Alleluia!

To the triune Majesty.

Music: Arthur Sullivan (1842-1900)

Words: Bishop Charles Wordsworth (1807-1885)

THE PREFACE AND COMMUNION

All stand. We sing the Sursum Corda as follows:

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is divided into two parts: 'Priest:' and 'All:'. The lyrics are: 'The Lord be with you: And with thy Spi - rit'. The second staff is also divided into 'Priest:' and 'All:'. The lyrics are: 'Lift up your hearts: We lift them up un - to the Lord.' The third staff is divided into 'Priest:' and 'All:'. The lyrics are: 'Let us give thanks un - to our Lord God: It is meet and right so to do.'

READER: 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.

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,

The choir sings the **SANCTUS**

Sanctus Dominus Deus Sabaoth,
Pleni sunt coeli et terra gloria tua:
Hosanna in excelsis.
Benedictus qui venit in nomine
Domini.
Hosanna in excelsis!

*Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of thy
glory:
Hosanna in the highest.
Blessed is he that cometh in the
name of the Lord.
Hosanna in the highest!*

ALL: 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.**

READER: Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ 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 memory 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 Testament, 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. **Amen.**

During Communion the choir sings the

AGNUS DEI

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

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

Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem.

*Lamb of God,
that takest away the sins of the world,
grant us thy peace.*

COMMUNION ANTHEMS

Hallelujah: for the Lord God Omnipotent reigneth.
The kingdom of this world is become the kingdom of our
Lord, and of His Christ; and He shall reign for ever and
ever.

King of Kings, and Lord of Lords.
Hallelujah!

Music: From Messiah Georg Friderik Handel (1685-1759)

Words: Revelation 11. 15, 19. 16

Ave verum Corpus, natum de Maria Virgine;
vere passum, immolatum in cruce pro homine;
cujus latus perforatum unda fluxit et sanguine.
Esto nobis praegustatum in mortis examine.

*Hail true Body, born of the Virgin Mary,
who truly suffered, offered on the cross for humankind,
from whose pierced side flowed water and blood.
Be our food in the testing of death.*

Music: W. A. Mozart (1756-1791)

*Words: Recorded in a Reichenau ms, early 14th c., ‘Salutationem
sequentem composuit Innocentius Papa’; perhaps Innocent V (1276)*

ALL **Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In 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**

READER: Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. **Amen.**

All stand.

GLORIA

Gloria in excelsis Deo, et in terra
pax hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi propter magnam
gloriam tuam, Domine Deus,
Rex caelestis, Deus Pater omnipotens.
Domine Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius
Patris, qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.
Quoniam tu solus sanctus,
tu solus Dominus,
tu solus altissimus, Jesu Christe,
cum Sancto Spiritu in gloria Dei
Patris. 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, Lord God, heavenly King,
God the Father Almighty.
O Lord, the only begotten Son Jesu
Christ; Lord God, Lamb of God, Son
of the Father, that takest away the sins
of the world, have mercy upon us.
Thou that takest away the sins of the
world, have mercy upon us. Thou that
takest away the sins 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.*

CHORISTER FAREWELL

This morning we bid farewell with our prayers for his future to:
Kian Bredican

BLESSING AND DISMISSAL

READER: Alleluia! Christ is risen.

ALL: **He is risen indeed. Alleluia!**

READER: May God the Father, by whose glory Christ was raised from the dead, strengthen you to walk with him in his risen life; and the blessing of God almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

HYMN

**Thine be the glory, risen, conqu'ring Son,
Endless is the vict'ry thou o'er death hast won;
Angels in bright raiment rolled the stone away,
Kept the folded grave clothes where thy body lay.**

*Thine be the glory, risen, conqu'ring Son,
Endless is the vict'ry thou o'er death hast won.*

**Lo! Jesus meets us, risen from the tomb;
Lovingly he greets us, scatters fear and gloom.
Let the Church with gladness hymns of triumph sing,
For her Lord now liveth; death hath lost its sting.**

**No more we doubt thee, glorious Prince of Life;
Life is naught without thee: aid us in our strife.
Make us more than conqu'rors through thy deathless love;
Bring us safe through Jordan to thy home above.**

Music: Maccabeus, Georg Friderik Handel (1685-1759)
Words: Edmond L. Budry (1854-1932), trans. Richard B. Hoyle (1875-1939)

All are invited to sit after the departure of the Choir and Clergy for the

Organ music after the service

Toccata Maurice Duruflé (1902-1986)

COLLECTION

In accordance with a venerable tradition in the Church of England, this morning's collection (including the benefit from Gift Aid) will be an Easter gift to the Master and the Reader of the Temple.