

SPECIAL LITURGIES *of*
LENT & HOLY WEEK

CONCERNING ASH WEDNESDAY

Ash Wednesday marks the beginning of the season of Lent: a time of penitence, fasting, and prayer, in preparation for the great feast of the resurrection.

The season of Lent began in the early days of the Church as a time of preparation for those seeking to be baptized at the Easter Vigil. The forty days refer to our Lord's time of fasting in the wilderness; and since Sundays are never fast days, Ash Wednesday is the beginning of the Lenten Fast.

Throughout the Old Testament, ashes are used as a sign of sorrow and repentance, and Christians have traditionally used ashes to indicate sorrow for our own sin, and as a reminder that the wages of sin is death (ROMANS 6:23). Like Adam and Eve, we have disobeyed and rebelled against God, and are under the same judgment, "you are dust, and to dust you shall return" (GENESIS 3:19).

But as we are marked with ashes in the same manner that we were signed with the Cross in Baptism, we are also reminded of the life we share in Jesus Christ, the second Adam (ROMANS 5:17, 6:4). It is in this sure hope that we begin the journey of these forty days, that by hearing and answering our Savior's call to repent, we may enter fully into the joyful celebration of his resurrection.

A S H W E D N E S D A Y

The Ministers may enter in silence, or a hymn, psalm, or anthem may be sung.

The People stand, and the Officiant says

Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

The Officiant invites the People to the observance of a holy Lent, either here or following the sermon, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful, were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. In this manner, the whole Congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need that all Christians continually have to renew our repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent: by self-examination and repentance; by prayer, fasting, and alms-giving; and by reading and meditating on God's holy Word.

And to make a right beginning, let us now pray for grace, that we may faithfully keep this Lent.

The Officiant and people kneel. A period of silent prayer follows.

The Officiant then says

Almighty and everlasting God, you hate nothing you have made, and you forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS

The following Lessons are read. The Psalm may be said or sung.

JOEL 2:1-2, 12-17 or ISAIAH 58:1-12

PSALM 103 or 103:8-14

2 CORINTHIANS 5:20—6:10

MATTHEW 6:1-6, 16-21

If Communion is to follow, all stand for the Gospel, and the Deacon or Priest reads it, first saying

The Holy Gospel of our Lord Jesus Christ according
to _____.

People **Glory to you, Lord Christ.**

After the Gospel, the Reader says

The Gospel of the Lord.
People Praise to you, Lord Christ.

THE SERMON

PENITENTIAL PSALM AND IMPOSITION OF ASHES

The Officiant says

Let us now call to mind our sin and the infinite mercy of God.

If ashes are to be imposed, the Officiant says

Almighty God, you have created us from the dust of the earth:
Grant that these ashes may be for us a symbol of our mortality
and a sign of our penitence, that we may remember that it is by
your grace alone that we receive the gift of eternal life in Jesus
Christ our Savior. **Amen.**

Then ashes are imposed with the following words

Remember that you are dust, and to dust you shall return.

PSALM 51

All kneel. Psalm 51:1-17 is sung or said.

- 1 Have mercy upon me, O God, in your great goodness; *
according to the multitude of your mercies wipe away
my offences.
- 2 Wash me thoroughly from my wickedness *
and cleanse me from my sin.
- 3 For I acknowledge my faults, *
and my sin is ever before me.
- 4 Against you only have I sinned, and done this evil in your sight, *
so that you are justified in your sentence, and blameless
in your judgment.
- 5 Behold, I was brought forth in wickedness, *
and in sin my mother conceived me.
- 6 But behold, you desire truth in the inward parts *
and shall make me understand wisdom secretly.
- 7 You shall purge me with hyssop, and I shall be clean; *
you shall wash me, and I shall be whiter than snow.
- 8 You shall make me hear of joy and gladness, *
that the bones which you have broken may rejoice.
- 9 Turn your face from my sins, *
and blot out all my misdeeds.
- 10 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 11 Cast me not away from your presence, *
and take not your holy Spirit from me.
- 12 O give me the comfort of your help again, *
and sustain me with your willing Spirit.
- 13 Then shall I teach your ways unto the wicked, *
and sinners shall return unto you.
- 14 Deliver me from blood-guilt, O God, the God of my salvation, *
and my tongue shall sing of your righteousness.

- 15 O Lord, open my lips, *
and my mouth shall show forth your praise.
16 For you desire no sacrifice, or else I would give it to you; *
but you delight not in burnt-offerings.
17 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you shall not despise.

CONFESSION AND LITANY OF PENITENCE

The Deacon or other person appointed says

Let us humbly confess our sins to Almighty God.

Silence may follow. The Officiant and People together, all kneeling, pray

Most holy and merciful Father,
we confess to you, and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned, through our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.
We have not loved you with our whole heart, and mind,
and strength.
We have not loved our neighbors as ourselves.
We have not forgiven others, as we have been forgiven.
We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ.
We have grieved your Holy Spirit.

Reader Lord, have mercy upon us:

People For we have sinned against you.

The Reader alone continues, and the People respond

For all our unfaithfulness and disobedience;
for the pride, vanity, and hypocrisy of our lives;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our self-pity and impatience, and our envy of those
we think more fortunate than ourselves;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our unrighteous anger, bitterness, and resentment;
for all lies, gossip, and slander against our neighbors;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our sexual impurity, our exploitation of other people,
and our failure to give of ourselves in love;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our self-indulgent appetites and ways,
and our intemperate pursuit of worldly goods and comforts;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our dishonesty in daily life and work,
our ingratitude for your gifts, and our failure to heed your call.
Lord, have mercy upon us:

People **For we have sinned against you.**

For our blindness to human need and suffering,
and our indifference to injustice and cruelty;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our wastefulness and misuse of your creation,
and our lack of concern for those who come after us;
Lord, have mercy upon us:

People **For we have sinned against you.**

For all false judgments, for prejudice and contempt of others,
and for all uncharitable thoughts toward our neighbors;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our negligence in prayer and worship;
for our presumption and abuse of your means of grace;
Lord, have mercy upon us:

People **For we have sinned against you.**

For seeking the praise of others rather than the approval of God;
Lord, have mercy upon us:

People **For we have sinned against you.**

For our failure to commend the faith that is in us;
Lord, have mercy upon us:

People **For we have sinned against you.**

All then pray

Show favor to your people, O Lord, who turn to you in weeping, fasting, and prayer. For you are a merciful God, full of compassion, long-suffering, and abounding in steadfast love. You spare when we deserve punishment, and in your wrath you remember mercy. Spare your people, good Lord, spare us; in the multitude of your mercies, look upon us and forgive us; through the merits and mediation of your blessed Son Jesus Christ our Lord. Amen.

THE ABSOLUTION

The Bishop, if present, or the Priest, alone stands and says

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all who truly repent and genuinely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

Or the following

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to 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.**

THE COMFORTABLE WORDS

The Officiant may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

MATTHEW 11:28

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

JOHN 3:16^T

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

I TIMOTHY 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. I JOHN 2:1-2^T

THE PEACE

Officiant The Peace of the Lord be always with you.

People **And with your spirit.**

When there is Communion, the liturgy continues with the Offertory. The Proper Preface of Lent is used. The prayer below may be said by the Celebrant before the final blessing.

If there is no Communion, the Lord's Prayer is then said. The following prayer may be used to conclude the liturgy.

Officiant Let us pray.

O Lord our God, grant us grace to desire you with our whole heart:
that desiring you, we may seek you;
and that seeking you, we may find you;
and that finding you, we may love you;
and that loving you, we may hate those sins from which you
have delivered us;
through Jesus Christ our Lord. Amen.

ADDITIONAL DIRECTIONS

The silence after the Invitation to a Holy Lent is an integral part of the rite, and should not be omitted or reduced to a mere pause. Other periods of silence may be observed to allow for meditation, self-examination, and prayer.

The ashes are traditionally made from the palms of the previous Palm Sunday.

In the absence of a Priest, and with the authorization of the Bishop, a Deacon or lay person may lead the liturgy, except that instead of the absolution, the following words are used:

Grant to your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. **Amen.**

CONCERNING PALM SUNDAY

Palm Sunday marks the beginning of Holy Week. The procession with palms, which was already observed in Jerusalem in the fourth century, calls to mind the triumphal entry of Jesus, our Lord and King, into Jerusalem. The procession is fundamentally an act of worship, witness, and devotion to our Lord.

Palm Sunday is unique in having two Gospel readings. Originally there were two distinct liturgies. The palms were blessed and the Triumphal Entry Gospel was read outside of the church building. The door of the church represented the gate through which Jesus entered the city.

The purpose of Jesus' journey to Jerusalem was to fulfill his Father's will; thus it is fitting that this service continues with the reading of the Passion Gospel in which the whole story of the week is anticipated. The emphasis of the liturgy turns to the days that lie ahead in Holy Week. We who hail Jesus as King one moment, may in the next deny him, even joining with the crowd in shouting, "Crucify him!"

PALM SUNDAY

THE LITURGY OF THE PALMS

When circumstances permit, the Congregation may gather at a place apart from the church, so that all may go into the church in procession. Palms or other branches to be carried in the procession may be distributed to the people as they arrive, or after the prayer of blessing.

The following or some other suitable anthem is said or sung.

Celebrant Hosanna to the Son of David, the King of Israel.
People **Blessed is he who comes in the Name of the Lord.
Hosanna in the highest.**

The Celebrant then greets the people and gives a brief introduction, inviting them to participate in the celebration using these or other similar words

Dear brothers and sisters, from the beginning of Lent until now we have been preparing our hearts by repentance and self-sacrifice. Today, with the whole Church, we herald the beginning of the celebration of the Paschal Mystery. On this day our Lord Jesus Christ entered Jerusalem and was welcomed as King with palms and shouts of praise. Today we greet him as our King, though we know his crown was a crown of thorns, and his throne a Cross.

Therefore, I invite you to follow our Lord this Holy Week, from his triumphal entry, through his suffering and death, to the glory of his resurrection.

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.
Amen.

All standing, the Deacon or Priest reads the Triumphal Entry Gospel, first saying

Deacon The Holy Gospel of our Lord Jesus Christ according to _____.

People **Glory to you, Lord Christ.**

Year A MATTHEW 21:1-11

Year B MARK 11:1-11A

Year C LUKE 19:28-40

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The Celebrant then says

Let us pray.

We praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was hailed as King by those who spread their garments and branches of palm along his way. Sanctify these branches with your blessing, we humbly pray, that they may be for us signs of his victory. Grant that we who bear them in his Name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The opening anthem may be repeated.

Celebrant Hosanna to the Son of David, the King of Israel.
People **Blessed is he who comes in the Name of the Lord.
Hosanna in the highest.**

THE PROCESSION

Deacon Let us go forth in peace.
People **In the Name of Christ. Amen.**

During the procession all hold palms or branches, and appropriate hymns or anthems are sung, such as "All glory, laud and honor" and Psalm 118:19-29.

At a suitable place, the procession may halt while the following, or some other appropriate Collect, is said.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

In the absence of a Bishop or Priest, the preceding service may be led by a Deacon or lay reader.

AT THE EUCHARIST

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day.

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Let us pray.

Almighty and everlasting God, in your tender love for us you sent your Son our Savior Jesus Christ to take upon himself our nature, and to suffer death upon the Cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and come to share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

ISAIAH 52:13—53:12

PSALM 22:1-22^v, 22:1-11^v or 31:10-18^v

PHILIPPIANS 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ
according to _____.

The customary responses before and after the Gospel are omitted.

Year A MATTHEW (26:36-75) 27:1-54 (55-66)

Year B MARK (14:32-72) 15:1-39 (40-47)

Year C LUKE (22:39-71) 23:1-49 (50-56)

The Passion Gospel may be read or chanted by clergy and lay persons. Specific roles may be assigned to individuals, the choir or Congregation taking the part of the crowd.

The Congregation may be seated for the first part of the Passion. All stand at the verse that mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33). All may kneel in silence after the verse that mentions Christ's death (Matthew 27:50, Mark 15:37, Luke 23:46).

Following the Sermon, when the Liturgy of the Palms has preceded, the Nicene Creed and Prayers of the People may be omitted at the Eucharist.

The Preface of Holy Week is used.

CONCERNING MAUNDY THURSDAY

The Paschal mystery—the death and resurrection of Jesus Christ—is at the heart of the Christian Gospel. The evening of Maundy Thursday begins the Triduum (the sacred three days). This service, together with Good Friday, Holy Saturday, and The Great Vigil of Easter, form a single liturgy; thus, the final blessing and dismissal is reserved for the conclusion of the Great Vigil.

Maundy Thursday receives its name from the *mandatum* (commandment) given by our Lord: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another” (JOHN 13:34). At the Last Supper, Jesus washed his disciples’ feet and commanded them to love and serve one another as he had done. This day commemorates the Lord’s example of servant ministry, the institution of the Eucharist, the agony in the Garden of Gethsemane, and the betrayal leading to the crucifixion.

M A U N D Y T H U R S D A Y

This liturgy is celebrated in the evening. A silent procession may replace the processional hymn.

Celebrant Blessed be our God.

People **Now and for ever. Amen.**

The Celebrant may say

This is the night that Christ the Son of Man gathered with his disciples in the upper room.

This is the night that Christ our Lord and Master took a towel and washed the disciples' feet, calling us to love one another as he has loved us.

This is the night that Christ our God gave us this holy feast, that we who eat this bread and drink this cup may here proclaim his perfect sacrifice.

This is the night that Christ the Lamb of God gave himself into the hands of those who would slay him.

THE COLLECT

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Let us pray.

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

THE LESSONS

EXODUS 12:1-14

PSALM 78:15-26^v

I CORINTHIANS 11:23-26(27-34)

JOHN 13:1-15 *or* LUKE 22:14-30

THE SERMON

THE FOOT-WASHING

When observed, the ceremony of the washing of feet appropriately follows the sermon. If it is desired to introduce the ceremony by a brief address, the following may be used.

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the kingdom of God come not by worldly power and authority, but by such lowly service.

Therefore, I invite you [who have been appointed as representatives of the Congregation and] who share in the royal priesthood of Christ to come forward, that we may recall whose servants we are by following the example of our Master. Come now remembering his admonition that what will be done for you is also to be done by you to others. Engrave on your hearts and mirror in your actions Jesus' words: "A servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

During the ceremony, the following or some other suitable hymns or anthems may be sung or said.

The Lord Jesus, rising from supper, laid aside his outer garments, took a towel, and washed his disciples' feet. Then he said to them, "Do you understand what I have done to you? If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet."

JOHN 13:12,14^T

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

JOHN 13:34

The liturgy continues with the Prayers of the People.

Where it is desired to administer Holy Communion on Good Friday, the Sacrament for that purpose is consecrated at this service.

The Preface of Maundy Thursday is used.

If the Stripping of the Altar is observed as a public ceremony, it takes place at the conclusion of the Maundy Thursday liturgy. It may be done in silence, or it may be accompanied by the recitation of Psalm 22, which is sung or said without the Gloria Patri.

The final blessing and dismissal are omitted. The Congregation departs in silence.

ADDITIONAL DIRECTIONS

Consecrated elements to be received on Good Friday should be kept in a place apart from the main sanctuary of the church. They may be carried to that place at the end of Communion on Maundy Thursday, prior to the stripping of the Altar. An appropriate hymn or anthem, such as “Now my tongue the mystery telling,” may be sung.

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CONCERNING GOOD FRIDAY

The Good Friday liturgy is the second part of the Triduum (the sacred three days). This most somber of all days is appropriately marked by fasting, abstinence, and penitence, leading us to focus on Jesus and the meaning of his Cross. Some churches do not use musical instruments or bells on this day. The church is often darkened. The bare, stark appearance of the church serves as a reminder of the solemnity and the sorrow of the day. The Lord of Life was rejected, mocked, scourged, and then put to death on the Cross. The faithful are reminded of the role which their own sin played in this suffering and agony, as Christ took all sin upon himself, in obedience to his Father's will. By the Cross we are redeemed, set free from bondage to sin and death. The Cross is a sign of God's never-ending love for us. It is a sign of life, in the midst of death.

In addition to the liturgies for the Triduum, there are many other edifying devotions appropriate for this day, including The Way of the Cross, Tenebrae, and The Seven Last Words.

GOOD FRIDAY

On this day the ministers enter in silence.

All then kneel for silent prayer.

The Officiant rises and may say

All we like sheep have gone astray;
we have turned every one to his own way,

People **And the Lord has laid on him the iniquity of us all.**

The Officiant says

Let us pray.

Almighty God, we beseech you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the Cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS

GENESIS 22:1-18 *or* ISAIAH 52:13—53:12

PSALM 22:1-11 (12-21)^v *or* 40:1-16^v *or* 69:1-22^v

HEBREWS 10:1-25

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

JOHN 18:1—19:37 or 19:1-37

The Passion Gospel may be read or chanted by clergy and lay persons. Specific roles may be assigned to different persons, the choir or Congregation taking the part of the crowd.

The Congregation may be seated for the first part of the Passion. All stand at the verse that mentions the arrival at Golgotha (John 19:17). All may kneel in silence after the verse that mentions Christ's death (John 19:30).

THE SERMON

A hymn may be sung.

THE SOLEMN COLLECTS

All standing, the Officiant says

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

The biddings may be read by a Deacon or other person appointed. The Officiant says the Collects. The People may be directed to stand or kneel.

Let us pray for the holy Church throughout the world: that the Lord our God may preserve her in unity, peace, and safety, bringing into divine subjection all powers and principalities; and that he may grant us to dwell in such peace and tranquility that we may show forth the glory of God.

Silence

Almighty Father, we pray for your holy catholic Church. Fill it with all truth, in all truth, with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Son our Savior. **Amen.**

Let us pray for *N.* our Bishop and for *N.* our Archbishop: that the Lord our God, who has appointed them to this office, may preserve them in health and safety for the governance of God's holy people.

Silence

Almighty and everlasting God, whose judgment upholds all things both in heaven and on earth: as you have appointed these your servants to be our Bishops, so also defend them by your mercy against all adversities; that we, acknowledging you as the great Shepherd and Overseer of our souls, may so prosper by their care that we may bring forth the fruit of righteousness; through Jesus Christ our Lord. **Amen.**

Let us pray for all Bishops, Priests, and Deacons; and for all God's holy People.

Silence

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

Let us pray for *N.* our *President/Sovereign/Prime Minister*, and for all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honor and glory: and that we, remembering whose authority they bear, may faithfully and obediently honor them in accordance with God's holy Word.

Silence

Almighty God, whose kingdom is everlasting and whose power is infinite: We commend our nation to your merciful care, that being guided by your Providence, we may dwell secure in your peace. Grant to our *President/Sovereign/Prime Minister*, and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in your fear; through Jesus Christ our Lord. **Amen.**

Let us pray for those who are preparing for Holy Baptism [especially _____]: that the Lord our God may open their hearts to his grace and mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord Jesus Christ.

Silence

Almighty and everlasting God, you multiply your Church in every generation: Grant the gifts of faith and understanding to those being instructed in your holy Word; that being washed in the waters of Baptism, they may be born again and numbered among your adopted children; through Jesus Christ our Lord. **Amen.**

Let us pray to God the Father Almighty, that he would cleanse the world from all evil; deliver it from pestilence and famine; set free those who are in captivity; restore the sick to health; and bring those who travel to a haven of safety.

Silence

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

Let us pray for all who are in heresy or schism: that the Lord our God may deliver them from all false doctrine, and restore them to the faith and unity of the one holy catholic and apostolic Church.

Silence

O God of truth and love, who desires not the death of sinners but rather that they should turn from their wickedness and live: Look with mercy on those who are deceived by the lies of the world, the flesh, and the devil; that the hearts of those who have gone astray may be restored to wisdom and return to the way of truth in the unity of your holy Church; through Jesus Christ our Lord. **Amen.**

Let us pray for the Jewish people: that the Lord our God may look graciously upon them, and that they may come to know Jesus as the Messiah, and as the Lord of all.

Silence

Almighty and everlasting God, you established your covenant with Abraham and his seed: Hear the prayers of your Church, that the people through whom you brought blessing to the world may also receive the blessing of salvation, through Jesus Christ our Lord. **Amen.**

Let us pray for all those who do not believe in Christ, that the Holy Spirit may enlighten them through the Gospel and bring them into the way of salvation.

Silence

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

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

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

Appropriate devotions may follow, which may include any or all of the following. If desired, the liturgy may end here with the singing of a hymn or anthem, the Lord's Prayer, and the Concluding Prayer.

DEVOTION BEFORE THE CROSS

A wooden cross may now be brought into the church and placed in the sight of the people. The following antiphon may be said or sung three times as the cross is being uncovered.

Behold the wood of the Cross, on which was hung
the world's Salvation.

People **O come, let us adore him.**

The following or other suitable anthems may be said or sung.

THE REPROACHES

O my people, what have I done to you?
How have I wearied you? Testify against me.
I brought you forth from the land of bondage,
and led you through the waters of salvation,
and you have prepared a Cross for your Savior.

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

I led you through the desert forty years,
and fed you with the bread of heaven;
I brought you into the land of promise,
and you have prepared a Cross for your Savior.

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

What could I have done for you that I have not done?
I planted you, my vineyard, to bear sweet fruit;
but you have become very bitter to me,
and gave me vinegar for my thirst.

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

I passed over your first-born and delivered them from death,
and you have delivered me into the hands of my enemies;
I led you in the pillar of cloud,
and you have led me into the judgment hall of Pilate.
O my people, what have I done to you?
How have I wearied you? Testify against me.

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

I struck down the kings of the Canaanites for your sake,
and you struck my head with a reed;
I gave you a royal inheritance,
and you have crowned my head with thorns.
O my people, what have I done to you?
How have I wearied you? Testify against me.

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

I opened the rock and gave you to drink from the water of life,
and you have opened my side with a spear.
I raised you on high with great power,
and you have hanged me high upon the Cross.
O my church, what have I done to you?
How have I wearied you? Testify against me.

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

ANTHEM 1

We glory in your Cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your Cross
joy has come to the whole world.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

Let your ways be known upon earth,
your saving health among all nations.

Let the peoples praise you, O God;
let all the peoples praise you.

We glory in your Cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your Cross
joy has come to the whole world.

ANTHEM 2

We adore you, O Christ, and we bless you,
because by your holy Cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

We adore you, O Christ, and we bless you,
because by your holy Cross you have redeemed the world.

The hymn "Sing, my tongue, the glorious battle," or some other hymn extolling the glory of the Cross, may then be sung.

In the absence of a Bishop or Priest, all that precedes may be led by a Deacon or lay reader.

DISTRIBUTION OF COMMUNION

The rite of Holy Eucharist is not celebrated on this day.

If there is no Communion, the liturgy continues with the Concluding Prayer.

If Communion is to be administered from previously consecrated elements, the following order is observed.

The Deacon or other person appointed says the following

All who truly and earnestly repent of your sins, and seek to be reconciled with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

Silence

The Deacon and People kneel as able and pray

**Almighty God, Father of our Lord Jesus Christ,
maker and judge of us all:**

**We acknowledge and lament our many sins and offenses,
which we have committed by thought, word, and deed
against your divine majesty,
provoking most justly your righteous anger against us.**

**We are deeply sorry for these our transgressions;
the burden of them is more than we can bear.**

Have mercy upon us,

**Have mercy upon us, most merciful Father;
for your Son our Lord Jesus Christ's sake,
forgive us all that is past;**

**and grant that we may evermore serve and please you in
newness of life,**

**to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Bishop or Priest stands and says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to 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.**

The Officiant then says

And now as our Savior Christ has taught us, we are bold to pray:

The Officiant and People together pray the Lord's Prayer. The concluding doxology is customarily omitted.

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

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
Amen.

Facing the People, the Officiant may say the following invitation

Behold the Lamb of God, behold him who takes away the sins
of the world.

JOHN 1:29^T

The Ministers receive the Sacrament, and then immediately deliver it to the People.

CONCLUDING PRAYER

If the Lord's Prayer has not already been said, it is said here. The concluding doxology is customarily omitted.

The service always concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, Cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; peace and rest to the dead; to your holy Church unity and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The Ministers and People depart in silence.

H O L Y S A T U R D A Y

There is no celebration of the Eucharist on this day.

The Officiant says

Let us pray.

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; through Jesus Christ our Lord. **Amen.**

or this

O God of the living, on this day your Son our Savior descended to the place of the dead: Look with kindness on all of us who wait in hope for liberation from the corruption of sin and death, and give us a share in the glory of the children of God; through Jesus Christ your Son our Lord. **Amen.**

THE LESSONS

JOB 14:1-14

PSALM 130 *or* 88 *or* 31:1-6^v

1 PETER 4:1-8

MATTHEW 27:57-66 *or* JOHN 19:38-42

After the Gospel, a homily may follow.

The following is then sung or said.

THE ANTHEM

Man born of woman has but a short time to live,
and is full of misery.
He springs up, and is cut down like a flower;
he flees like a shadow,
and never continues the same.

In the midst of life we are in death:
of whom do we seek strength,
but you, O Lord,
who for our sins are justly displeased?

Yet, O Lord God most holy,
O Lord most mighty,
O holy and most merciful Savior,
deliver us not into the pains of eternal death.

You know, O Lord, the secrets of our hearts;
shut not your ears to our prayer;
but spare us, Lord most holy,
O God most mighty,
O holy and merciful Savior,
most worthy Judge eternal,
do not let us, in this our final hour,
through the pain of death, fall away from you.

The Officiant and People together pray the Lord's Prayer. The concluding doxology is customarily omitted.

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

Amen.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.

Give us today our daily bread.

And forgive us our sins
as we forgive those
who sin against us.

Save us from the time of trial,
and deliver us from evil.

Amen.

The Officiant concludes

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

Amen.

2 CORINTHIANS 13:14^T

CONCERNING THE GREAT VIGIL OF EASTER

The Great Vigil, when observed, is the first liturgy of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter morning. It is appropriate that the service begin in darkness. The liturgy normally consists of four parts:

The Service of Light: a new fire is kindled, and from it the Paschal Candle is lit, symbolizing Christ, the light of the world. The Exsultet, an ancient song of praise, is sung or said as the climax of this part of the liturgy.

The Service of Lessons: key passages from Scripture recount the history of God's mighty acts and promises. These readings are accompanied by psalms, canticles, and prayers.

Holy Baptism is the Sacrament through which candidates are united to the death and resurrection of Jesus Christ (ROMANS 6:3-4), which the Church celebrates on this most holy night. When the Bishop is present, confirmation may also be administered. If there are no candidates for Baptism or confirmation, the Congregation joins in a Renewal of Baptismal Vows.

The Holy Eucharist is the proper culmination of the Easter Liturgy. As we keep this holy feast, we share the joy of our Savior's triumph and are strengthened by his grace to walk in newness of life.

THE
G R E A T V I G I L
of E A S T E R

THE LIGHTING OF THE PASCHAL CANDLE

In the darkness, fire is kindled; after which the Celebrant says

Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

The Celebrant may say the following prayer

Eternal God, who made this most holy night to shine with the brightness of your one true light: sanctify this new fire, we pray, and so set us aflame with the fire of your love, that with pure hearts and kindled affections we may attain to the radiance of your heavenly glory; through Jesus Christ our Lord. **Amen.**

If the Paschal Candle is to be marked, it is done at this time (Page 595).

The Celebrant lights the Paschal Candle from the newly kindled fire, and says

May the light of Christ, rising in glory, banish all darkness from our hearts and minds.

The Deacon (or the Celebrant if there is no Deacon), bearing the Candle, leads the procession to the chancel, pausing three times and singing or saying

The light of Christ.

People **Thanks be to God.**

If candles have been distributed to members of the Congregation, they are lit from the Paschal Candle. Other candles and lamps in the church, except for those at the Altar, may also be lit.

The Paschal Candle is placed in its stand.

Then the Deacon, or other person appointed, standing near the Candle, customarily sings or says the Exsultet.

THE EXSULTET

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

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

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

All you who stand near this marvelous and holy flame,
pray with me to God the Almighty
for the grace to sing the worthy praise of this great light;

through Jesus Christ his Son our Lord,
who lives and reigns with him,
in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

Deacon The Lord be with you.

People **And with your spirit.**

Deacon Lift up your hearts.

People **We lift them up to the Lord.**

Deacon Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

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

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

This is the night when with a pillar of fire
you banished the darkness of our iniquity.

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

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

Our birth would have been no gain,
had we not been redeemed.

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

O wonderful providence of Adam's sin
destroyed completely by the death of Christ.
O happy fault, which gained for us
so great and glorious a Redeemer.

This is the night of which it is written:
the night shall be as bright as the day.

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

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

Therefore, O holy Father, accept our evening sacrifice,
the offering of this candle in your honor,
the work of bees and of your servants' hands,
the gift of your most holy Church.

May it mingle with the lights of heaven,
and shine continually to drive away all darkness.
May Christ, the Morning Star who knows no setting,
find it ever burning—he who gives his light to all creation,
and who lives and reigns for ever and ever. **Amen.**

THE LESSONS

The Celebrant may introduce the Scripture readings in these or similar words

Let us hear the record of God's saving deeds in history, remembering how he saved his people in ages past and in the fullness of time sent his Son to be our Redeemer; and let us pray that God may bring to completion in each of us the saving work he has begun.

At least three of the following Lessons are read, of which one is always the Lesson from Exodus. After each Lesson, the Psalm or Canticle listed, or some other suitable psalm, canticle, or hymn, may be said or sung. A period of silence may be kept; and the Collect provided, or some other suitable Collect, may be said.

THE CREATION

GENESIS 1:1—2:3

PSALM 104:1-13 (14-24)^v or

A SONG OF CREATION (*Supplemental Canticle 10*)

Let us pray. *Silence*

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ our Lord. **Amen.**

THE FALL

GENESIS 3

PSALM 32

Let us pray. *Silence*

O God, you sent your blessed Son, the seed of the woman, that he might crush the serpent's head and make all creation new:

Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; through Jesus Christ our Lord. **Amen.**

THE FLOOD

GENESIS 7:1-5, 11-18; 8:6-20; 9:8-13

PSALM 36 *or* PSALM 46

Let us pray. *Silence*

Grant, Lord, that we who are baptized into the death of your Son our Savior Jesus Christ may continually put to death our evil desires and be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection; through the merits of him who died and was buried and rose again for us, your Son Jesus Christ our Lord. **Amen.**

ABRAHAM'S SACRIFICE OF ISAAC

GENESIS 22:1-18

PSALM 16

Let us pray. *Silence*

Almighty God, whose servant Abraham faithfully obeyed your call, and rejoiced to see the day of your Son: Multiply the number of your children by the grace of the Lamb who was slain; that your Church may also rejoice to see your promise to our father Abraham fulfilled; through Jesus Christ our Lord. **Amen.**

ISRAEL'S DELIVERANCE AT THE RED SEA

EXODUS 14:10—15:1

THE SONG OF MOSES (*Supplemental Canticle 5*)

Let us pray. *Silence*

O God, whose wonderful deeds of old shine forth even to our own day, by the power of your mighty arm you once delivered your chosen people from slavery under Pharaoh, to be a sign for us of the salvation offered to all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. **Amen.**

GOD'S PRESENCE IN A RENEWED ISRAEL

ISAIAH 4:2-6

PSALM 122

Let us pray. *Silence*

O God, you led your ancient people by a pillar of cloud by day and a pillar of fire by night: Grant that we, who serve you now on earth, may come to the joy of that heavenly Jerusalem, where all tears are wiped away and where your saints for ever sing your praise; through Jesus Christ our Lord. **Amen.**

SALVATION OFFERED FREELY TO ALL

ISAIAH 55:1-11

SURELY, IT IS GOD WHO SAVES ME (*Supplemental Canticle 8*) or

PSALM 42:1-7

Let us pray. *Silence*

O God, you have created all things by the power of your Word, and you renew the earth by your Spirit: Give the water of life to all who thirst for you, that they may bring forth abundant fruit in your glorious kingdom; through Jesus Christ our Lord. **Amen.**

A NEW HEART AND A NEW SPIRIT

EZEKIEL 36:24-28

PSALM 42:1-7 *or*

SURELY, IT IS GOD WHO SAVES ME (*Supplemental Canticle 8*)

Let us pray. *Silence*

Heavenly Father, by the power of your Holy Spirit you promise your faithful people new life in the water of Baptism: Guide and strengthen us by the same Spirit, that we who are born again may serve you in faith and love, and grow into the full stature of your Son Jesus Christ our Lord. **Amen.**

THE VALLEY OF DRY BONES

EZEKIEL 37:1-14

PSALM 30 *or* PSALM 126

Let us pray. *Silence*

Lord God of our salvation, you speak the word to your scattered people, and raise us up from the valley of death: Breathe your Spirit upon your Church, that we may live and stand before you confident in your risen Son our Savior Jesus Christ. **Amen.**

THE THREE YOUNG MEN IN THE FURNACE

DANIEL 3:1-28

A SONG OF CREATION (*Supplemental Canticle 10*) or
A SONG OF PRAISE (*Benedictus es, Domine*)

Let us pray. *Silence*

O God, you know that we are set in the midst of many grave dangers, and because of the frailty of our nature we cannot always stand upright: Grant that your presence and protection may support us in all trials and carry us through every temptation; through Jesus Christ our Lord. **Amen.**

JONAH AND THE FISH

JONAH 1:1—2:10

PSALM 130

Let us pray. *Silence*

Almighty God, by the resurrection of your Son you have brought us out of sin into righteousness and out of death into life: Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus Christ our Lord. **Amen.**

THE GATHERING OF GOD'S PEOPLE

ZEPHANIAH 3:12-20

PSALM 98

Let us pray. *Silence*

Almighty God, you called your Church to bear witness that you were in Christ reconciling the world to yourself: Give us

boldness to proclaim the good news of your love, that all who hear it may be drawn to you; through him who was lifted high upon the Cross, Jesus Christ our Lord. **Amen.**

Or, if the Solemn Collects were not said on Good Friday, the following may be used

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

Holy Baptism may be administered here or after the Gospel (and sermon). Confirmation may likewise be administered as provided in Additional Directions. In the absence of Candidates for Baptism or Confirmation, the Celebrant leads the people in the Renewal of Baptismal Vows.

THE EASTER ACCLAMATION

Celebrant Alleluia! Christ is risen!
People **The Lord is risen indeed! Alleluia!**

A joyful fanfare may be played, and bells may be rung. The church is lighted, and the candles at the Altar may now be lighted from the Paschal Candle.

The Gloria in Excelsis, or some other hymn of praise, is sung or said

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,**

we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us.
You are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

THE COLLECT

Celebrant The Lord be with you.
People **And with your spirit.**
Celebrant Let us pray.

O God, you made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The service continues with the Epistle reading

ROMANS 6:3-11

*Psalm 114 or some other suitable psalm, hymn, or anthem may be said or sung.
The use of "Alleluia" is particularly appropriate.*

All stand, and the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according
to Matthew.

People **Glory to you, Lord Christ.**

MATTHEW 28:1-10

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON

BAPTISM, CONFIRMATION, AND THE RENEWAL OF BAPTISMAL VOWS

Holy Baptism may be administered here. Confirmation may likewise be administered as provided in Additional Directions. In the absence of Candidates for Baptism or Confirmation, the Celebrant leads the people in the Renewal of Baptismal Vows.

The celebration continues with the Prayers of the People.

The Preface of Easter is used at the Eucharist.

The following blessing may be used at the conclusion of the liturgy, in place of the usual blessing.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, by the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

ADDITIONAL DIRECTIONS

At the Easter Vigil, one of three rites (Holy Baptism; Holy Baptism with Confirmation, Reception, and Reaffirmation; or the Renewal of Baptismal Vows) follows either the Service of Lessons or the Sermon.

If there are Baptisms only, the order for Holy Baptism is followed, beginning with the Exhortation. If there are Baptisms and Confirmations, the order for Holy Baptism with Confirmation, Reception, and Reaffirmation is followed. If there are Confirmations but no Baptisms, the order for Holy Baptism with Confirmation, Reception, and Reaffirmation is used but ordered as follows:

Presentation of Adults Seeking the Laying on of Hands

The Profession of Faith

The Confirmations, Receptions and Reaffirmations

The prayer that begins, “Almighty and everliving God, let your fatherly hand...”

The Easter Vigil then continues with the Easter Acclamation or the Prayers of the People.

According to ancient tradition, the light for the Paschal Candle is taken from newly kindled fire and not from an already existing source of light. If a new fire is kindled outside the building, the people may be invited to gather around the fire and to follow the Paschal Candle in procession.

Other than the Paschal Candle and any candles held by the Congregation, it is desirable that the building remain as dark as possible until the Easter Acclamation.

If desired, a homily may be preached after any of the readings in the Service of Lessons.

After the Easter Acclamation, the joy of the resurrection is appropriately demonstrated by bells and music. Bells may also be rung at the end of the service. In place of the *Gloria in Excelsis*, the *Te Deum Laudamus* or the *Pascha Nostrum*, or some other hymn of praise, may be used.

In the absence of a Bishop or Priest, a Deacon or lay reader may lead the first two parts of the service, the Renewal of Baptismal Vows, and the

Ministry of the Word of the Vigil Eucharist, concluding with the Prayers of the People, the Lord's Prayer, and the Dismissal (but omitting the final blessing). When the services of a Priest cannot be obtained, and with the authorization of the Bishop, a Deacon may also officiate at public Baptism, and may administer Communion from the Sacrament previously consecrated.

Where the Vigil is not celebrated, the marking and lighting of the Paschal Candle may be used to begin the first liturgy of Easter Day.

The Paschal Candle should be lit for all principal services throughout the season of Easter. It is also traditionally used at Baptism and the Burial of the Dead throughout the year.

If desired, the Paschal Candle may be marked before it is lit, as follows.

*As the vertical of the cross is traced
the Celebrant says*

Christ, yesterday and today,

*As the horizontal is traced
the Celebrant says*

the beginning and the end,

As the Alpha is traced

Alpha

As the Omega is traced

and Omega,

*As the first number of the year is traced
the Celebrant say*

all time belongs to him,

As the second number is traced

and all ages;

As the third number is traced

to him be glory and power,

As the fourth number is traced

through every age and for ever.

Amen.

*Nails or incense studs may be
inserted into the Paschal Candle.*

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