

Services &
Ceremonies

for

Ash Wednesday
and Holy Week

1967

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Services and Ceremonies for Ash Wednesday and Holy Week

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+Francis, Glasgow and Galloway, Primus

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Preface

In 1948 the College of Bishops issued a small book entitled Services and Ceremonies for Ash Wednesday and Holy Week. It is generally felt that this book is now out of date and that a new one should be provided, especially in the light of the revised rites for Holy Week and Easter as used in Western Christendom. Hence the production of this book.

As a result of the Liturgical Movement a new interest is being taken in the observance of Holy Week. Its concern is with the redeeming work of Christ and with the Church to which his redemptive acts gave birth, and through which their effects are mediated to men. All this is summed up and renewed in the Paschal Rites which through the centuries have developed into the Holy Week and Easter Observance, and which each year proclaim that it is by his Cross and Passion and by his glorious Resurrection that mankind and the world shall find deliverance.

ASH WEDNESDAY

THE BLESSING AND IMPOSITION OF ASHES

The ceremony normally takes place before the Eucharist.

Ashes made from the Palms of the previous Palm Sunday are placed in a suitable receptacle at the Epistle side of the Altar, or on a table in the Chancel so that the priest faces the people.

1 Blessing of Ashes

The priest blesses the ashes as follows:

The Lord be with you;

And with thy spirit.

Let us pray.

O God,

who desirest not the death of a sinner,

but rather that he should repent;

mercifully look upon the weakness of man's nature;

and of thy loving kindness

vouchsafe to bless these ashes

to be marks of our penitence;

that we, acknowledging that we are but dust

and unto dust must soon return,

may receive forgiveness of all our sins

and the reward which thou hast promised

to them that are penitent;

through Jesus Christ our Lord.

Amen.

2 Imposition of Ashes

The celebrant then receives the imposition of ashes from another priest if one is present, otherwise the celebrant imposes ashes on himself. After this the people come forward and kneel at the Altar rails. Holding the vessel containing the ashes in his left hand, the priest dips the thumb of his right hand into the ashes and signs the forehead of each in turn with the sign of the Cross saying:

Remember, O man, thou art but dust

and unto dust shalt thou return.

3 Collect

When all have received the ashes the priest cleanses his hands and returns to the Epistle side of the Altar and says the following:

The Lord be with you;

And with thy spirit.

Let us pray.

O Lord Jesus Christ,
before whose judgment seat we must all appear;
grant, we beseech thee,
that when the books are opened in that day
the faces of thy servants may not be ashamed:
through thy merits, O blessed Saviour,
who livest and reignest
with the Father and the Holy Spirit,
one God, world without end.
Amen.

The Holy Eucharist follows.

HOLY WEEK

THE PASSION NARRATIVES

One of the principal features of the Holy Week Liturgy is the reading of the accounts of our Lord's Passion by the four Evangelists. The arrangement followed in the Prayer Book is familiar to us and involves reading the Passion according to St Luke at the Eucharist on Maundy Thursday. It is almost universally agreed that this is not suitable as a Gospel for the Eucharist on that day.

The question arises as to what should be done about the reading of St Luke's Passion. Two courses are open, either to omit it altogether or to adopt the arrangement by which it is read on another day.

The Liturgical Committee was unanimous that the second course should be followed, according to which the narrative of the Passion by each Evangelist is read as a whole, beginning at Gethsemane and ending at the laying of our Lord's Body in the tomb. Thus St Matthew's Passion will be read on Sunday, St Mark's on Tuesday, St Luke's on Wednesday, and that of St John on Friday.

For the Gospel on Monday is read the account of our Lord's visit to Bethany six days before the Passover, and on Maundy Thursday the account of the washing of the disciples' feet. Thus the readings for the Gospels and the narratives of the Passion will be as follows:

Palm Sunday	St Matthew 26:36 - 27:60
Monday	St John 12:1-9
Tuesday	St Mark 14:32 - 15:46
Wednesday	St Luke 22:39 - 23:53
Maundy Thursday	St John 13:1-15
Good Friday	St John 18:1 - 19:42

The Epistles are those as set in the Prayer Book.

COLLECT

The COLLECT FOR ASH WEDNESDAY may be omitted throughout Holy Week.

GLORIA

The GLORY BE TO THE FATHER at the end of the psalms and canticles and elsewhere where it is appointed to be said may be omitted on Maundy Thursday, Good Friday and Holy Saturday.

PALM SUNDAY

Palm Sunday is the first day of Holy Week and the traditional and characteristic observance is the Procession of Palms held before the Eucharist, and is the Church's acclamation and welcome of our Lord as Messiah and King as he comes in redemption.

The blessing and distribution of Palms are only incidental to the Procession which is the primary feature of the observance and recalls our Lord's processional entry into the City of Jerusalem.

There is no obligation to use crosses of dried palm. Strips of palm or sprigs and branches of natural foliage are equally if not more suitable. If there is a hall available, the congregation may assemble there for the blessing and distribution and the reading of the Gospel, after which the clergy will lead the people in procession to the Church. If it is preferred, instead of placing the palms on a table or trays for the blessing, the people may receive them as they enter the church or hall. They will then hold them in their hands for the prayer of blessing.

During the Eucharist the Passion according to St Matthew is read or sung. Even if the Passion is not sung in the traditional way it may well be read by three different voices, for the Narrator, the Christus, and the other single parts, while the choir or the congregation recite the words of the crowd.

THE BLESSING OF PALMS

1 Blessing of Palms

The palms may be placed on a table or on trays held by servers either in the Sanctuary or at the Chancel steps. The Priest facing the people says the Collect of blessing.

The Lord be with you;

And with thy spirit.

Let us pray.

Almighty and everlasting God,
who, in the fulfilment of prophecy
didst cause thine anointed Son
this day to ride into the Holy City:
sanctify to our use, we beseech thee,
these branches of Palm;
and grant that we who carry them
in honour of our King and Redeemer may,
by a steadfast obedience to thy Sovereign will,
prepare the way for him to come again;
who liveth and reigneth
with thee and the Holy Ghost,
one God, world without end.

Amen.

The priest may then sprinkle the palms with holy water and cense them. Then follows the distribution of palms. The priest takes a palm himself and then distributes them to the choir and servers, and lastly to the people at the Chancel steps.

Meanwhile, if desired, any for all of the following may be sung: English Hymnal 617, 618, 6:19. Psalms 24, 47.

When the distribution is finished the Priest or other Minister reads the Gospel from the accustomed place.

3 Gospel

Matthew 21: 1-9

And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, 'The Lord has need of them', and he will send them immediately." This took place to fulfil what was spoken by the prophet, saying,

"Tell the daughter of Zion, Behold, your king is coming to you, humble, and mounted on an ass. and on a colt, the foal of an ass."

The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, " Hosanna to the Son of David! Blessed be he who comes in the name of the Lord! Hosanna in the highest!"

THE PROCESSION

4 Procession

After the Gospel, the Priest taking his own palm and standing before the Altar begins the Procession in the customary manner.

Let us go forth in peace

In the name of Christ.

Amen.

The Procession then takes place. The people may join in the Procession behind the Priest. During the Procession the following hymn is sung:

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

**Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and blessed One.**

**The company of Angels .
Are praising thee on high,
And mortal men and all things
Created make reply.**

**The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.**

**To thee before thy passion
They sang their hymns of praise;
To thee now high exalted
Our melody we raise.**

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

5 Post-Procession Collect

The Procession over, the priest standing before the Altar says the following Collect:

Let us pray.

O Lord Jesus Christ,
our King and Redeemer,
in whose honour we have carried these branches
and sung our joyful praises:
pour down thy blessing
wheresoever these palms are taken,
destroy the subtle tyranny of the devil,
and strengthen for service
those whom thou has set free;
who liveth and reigneth
with the Father and the Holy Spirit,
ever one God, world without end.
Amen.

The Eucharist then follows.

6 The Collect

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

7 The Epistle

Philippians 2:5-11.

Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

8 The Passion

Matthew 24:36 - 27:60.

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And he came to the disciples and found them sleeping; and he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done." And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see my betrayer is at hand."

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus at once and said, "Hail Master!" And he kissed him. Jews said to him, "Friend, why are you here?" Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgement?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophecy to us, you Christ! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And

Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor.

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said to him, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgement seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they were marching out, they came upon a man of Cyrène, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the place of a skull) they offered him wine to drink mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the

Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the Cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, Lama sabach-thani?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was a son of God!"

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed.

The rest of the service follows as usual.

MONDAY, TUESDAY and WEDNESDAY

The Collect as on Palm Sunday.

MONDAY

The Lesson: Isaiah 43:1-19
or The Epistle: 1 Corinthians 1:18-25
The Gospel: John 12:1-9

TUESDAY

The Lesson Isaiah 1:5-11
The Passion Mark 14:32 - 15:46

WEDNESDAY

The Epistle Hebrews 9:19-28
The Passion Luke 22:39 - 23:53

Or such other Lections as may be authorised from time to time.

MAUNDY THURSDAY

The two themes which govern the observance of Maundy Thursday are the washing of the disciples' feet and the institution of the Eucharist as recorded in the Gospel and Epistle for the day.

Traditionally the Eucharist is celebrated once only in each church; it has the character of a thanksgiving for the institution of the Eucharist and should be the occasion of a General Communion of the people.

To this end, and because it was the hour at which our Lord instituted it, the Eucharist is more frequently being celebrated in the evening on this day.

A Watch in prayer may be kept by members of the congregation until midnight, and thereafter by men only of the congregation if it can be arranged, in response to our Lord's invitation to his disciples in Gethsemane to watch with him. An Altar or Place of Repose may be set up where the Sacrament may be reserved until the morrow and before which the Watch may be kept.

THE LITURGY

The Altar is vested in white as for a festival. The Eucharist is celebrated in the customary manner, including the Gloria.

1 The Collect

O Lord Jesus Christ,
who hast ordained this holy Sacrament
to be a pledge of thy love,
and a continual remembrance of thy passion;
grant that we, who partake thereof
by faith with thanksgiving,
may grow up into thee in all things,
until we come to thy eternal joy;
who with the Father and the Holy Ghost
livest and reignest,
one God, world without end.
Amen.

2 The Epistle

1 Corinthians 9:17

But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, for there must be factions among you in order that those who are genuine among you may be recognized. When you meet together, it is not the Lord's supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

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

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgement upon himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we should not be judged. But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.

So then, my brethren, when you come together to eat, wait for one another — if any one is hungry, let him eat at home — lest you come together to be condemned. About the other things I will give directions when I come.

3 The Gospel

John 13:1

Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not know now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not all of you." For he knew who was to betray him; that was why he said, "You are not all clean."

When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.

NOTES

If the Sacrament is consecrated at this service for the morrow and the Eucharistic procession is to take place, the ablutions must be taken immediately after the Communion and the vessels containing the reserved Sacrament will remain standing upon the corporal.

The Blessing at the end of the Eucharist should be omitted.

The procession follows immediately, the priest bearing the Sacrament covered with a white veil.

During the procession, which may go by the longest route, the hymn "Of the Glorious Body Telling" is sung, care being taken not to sing the last two verses until the Priest has arrived at the place of Repose. The Priest places the Sacrament in the tabernacle or aumbry and locks it.

The last two verses of the hymn are sung and the priest and his assistants return to the sacristy in silence.

If the people are to receive Holy Communion on Good Friday from the Pre sanctified the Sacrament must be reserved in both kinds. The priest must return to the altar after the service and place the Chalice in the tabernacle or aumbry unless there is another minister present who may carry it in the procession.

After the Eucharist the priest, having removed his white vestments and put on the purple stole, may return from the Sacristy with his assistants for the Stripping of the Altars. Meanwhile Psalm 22 is recited.

GOOD FRIDAY

The Liturgy of Good Friday consists of the following parts:

1. **The Ministry of the Word.** This is the Ante-Communion Service and includes the reading of the Passion according to St John and the Prayers. A sermon may be preached in the usual place.
2. **The Veneration of the Cross;** during which the Reproaches are sung.
3. **The Communion.** Within recent years there has been a revival of the primitive practice of giving Communion on Good Friday, either from the reserved Sacrament or by an actual celebration of the Eucharist. Provision is made for both alternatives.

THE MINISTRY OF THE WORD

The Altar is quite bare. Either in the sacristy or by the credence table is placed the Cross to be used for the Veneration, covered with a purple veil. On the Altar is the Altar Book and on the credence table the Cruets, if they will be required.

The Ministers and Servers enter in silence. The Priest begins the Liturgy as follows:

1 The Collect

Let us pray.

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

Amen.

2 The Epistle

Hebrews 10:1

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered? If the worshippers had once been cleansed, they would no longer have any consciousness of sin. But in these sacrifices there is a reminder of sin year after year. For it is impossible that the blood of bulls and goats should take away sins.

Consequently, when Christ came into the world he said, Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure, Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book."

When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings (these are offered according to the law), then he added, " Lo, I have come to do thy will." He abolishes the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also bears witness to us; for after saying,

"This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds,"

then he adds,

"I will remember their sins and their misdeeds no more."

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

3 Psalm 140

Then may be said or sung Psalm 140 as follows:

1. Deliver me, O Lord, from the evil man: and preserve me from the wicked man.
2. Who imagine mischief in their hearts: and stir up strife all the day long.
3. They have sharpened their tongues like a serpent: adders' poison is under their lips.
4. Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.
5. The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.
6. I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.
7. Lord God, thou strength of my health: thou hast covered my head in the day of battle.
8. Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.
9. A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.
10. Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.
11. The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

4 The Passion

John 18 and 19

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high Priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am

"I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you; at the Passover; will you have me release for you the King of the Jews? They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "Behold, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Upon this, Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier. But his tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture: "They parted my garments among them, and for my clothing they cast lots."

So the soldiers did this; but standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

5 Sermon

If there is a sermon it follows here.

6 The Intercession

The Priest or other minister makes special biddings followed by either The Prayer for the Church, or by one of the authorised Litanies or by selected prayers from Prayers and Thanksgivings in the Prayer Book.

7 THE VENERATION OF THE CROSS

The Priest brings the Cross veiled (between two acolytes carrying lighted candles if it is the custom of the church) to the foot of the Altar at the Epistle side. Facing the people, uncovering the top of the Cross and raising it slightly, the Priest says or intones :

Behold the Cross whereon did hang the Saviour of the world.
O come let us adore him.

The Priest ascends to the Altar on the Epistle side, uncovers the right arm, and the same words are repeated.

The Priest goes to the middle of the Altar and uncovering the Cross altogether, raises it still higher. The same words are again repeated.

The Cross is now rested on the Altar step. The Priest and other ministers approach to venerate the Cross in turn; after which it may be taken to the Chancel step or the Communion Rail, where the people may come and venerate it also.

8 The Reproaches

Meanwhile the Reproaches may be said or sung.

O my people, what have I done unto thee or wherein have I wearied thee? Testify against Me.
Because I brought thee forth from the land of Egypt; Thou hast prepared a Cross for thy Saviour.

Holy God, holy and mighty, holy and immortal, have mercy upon us.

Because I led thee through the desert forty years and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

Holy God, holy and mighty, holy and immortal, have mercy upon us.

What more could I have done unto thee that I have not done?
Indeed I did plant thee my vineyard exceeding fair: And thou art become exceeding bitter unto me:
For vinegar thou gavest to quench my thirst: and hast pierced with a spear the side of thy Saviour.

Holy God, holy and mighty, holy and immortal, have mercy upon us.

I exalted thee with great power; and thou hast hanged me upon the gibbet of the Cross.

O my people what have I done unto thee? or wherein have I wearied thee? Testify against me.

We venerate thy Cross O Lord; and praise and glorify thy holy resurrection: For behold by virtue of the tree joy hath come to the whole world.

9 Hymn

After the Veneration the Cross is placed on or behind the Altar in the midst, where it can be seen by the people, and the following or other suitable hymn is sung:

**The royal banners forward go;
The Cross shines forth in mystic glow;
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid:**

**Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled Water flowed, and Blood.**

Part 2

**Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations. God saith he
Hath reigned and triumphed from the tree.**

**O Tree of beauty, Tree of light!
O Tree with royal purple dight!**

**Elect on whose triumphal breast
Those holy limbs should find their rest:**

**On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of humankind to pay,
And spoil the spoiler of his prey.**

**O Cross, our one reliance, hail!
So may thy power with us avail
To give new virtue to the saint,
And pardon to the penitent.**

**To thee, eternal Three in One,
Let homage meet by all be done:
Whom by the Cross thou dost restore,
Preserve and govern evermore.**

Amen.

If the Communion does not follow, the Service ends here and the people depart in silence.

THE COMMUNION

A fair linen cloth and corporal are spread on the Altar.

If Communion is from the Reserved Sacrament the Priest and acolytes go to the place of Repose during the singing of the hymn, "The Royal Banners forward go," and brings the Sacrament to the Altar.

The Priest places the Sacrament upon the Altar and, if the people are to receive Communion the Confession and Absolution are said.

He then says

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

and the people join with him in saying the Lord's Prayer.

The Priest receives Communion and may then give Communion to the people.

The Priest cleanses the vessels and says the following collect:

O God,
who by the Cross and Passion
of thy Son Jesus Christ
didst save and deliver mankind:
Grant that by steadfast faith
in the merits of that holy sacrifice
we may find help and salvation,

and may triumph
in the power of his victory:
through the same Jesus Christ our Lord.
Amen.

The service ends; all depart in silence.

HOLY EUCHARIST

If there is to be a celebration of the Holy Eucharist, after the hymn "The Royal Banners forward go " has been sung the Confession and Absolution are said.

The Priest then places the bread and wine upon the Altar and the Eucharist continues in the usual way. After the Communion the collect O God, who by the Cross and Passion, as above, is said. The Blessing is not given and the service ends.

All depart in silence.

THE PASCHAL VIGIL

This was the first and greatest of all Christian Services and commemorated far more than Easter as we know it today. It included the whole act of Redemption — Good Friday, Easter and the Ascension — in one great observance during which the catechumens were baptised and confirmed and were admitted to Communion.

As it stands today the Service consists of the following parts

1. **The Blessing of the New Fire and Paschal Candle** which includes the reading or singing of the Exsultet, a song of triumph setting forth the meaning of the Easter Victory. This should always be done by a deacon if one is available, otherwise by the priest, and unless he has great competence it is better read than sung. There should be sufficient light in the Church for the people to follow in their books.
2. **The Baptism Service** at which those who have already been baptised will also renew their promises. This is preceded by the reading of four lessons, originally the final instruction of those to be baptised. Their theme is the unity of Creation and Redemption. When possible it is desirable that there should be a baptism at this Service. In any case those present will renew their promises.
3. **The Eucharist.** The Vigil Service and ceremonies should culminate in the Eucharist at which the priest and people receive Communion. They may however be used on the Saturday evening in preparation for the Eucharist to be celebrated on Easter morning. Under no circumstances may the Eucharist be celebrated before midnight.

THE VIGIL SERVICE

The Service takes place late in the evening of Holy Saturday so that the Holy Eucharist is celebrated at or after midnight. If this is not convenient the ceremonies can suitably be performed earlier in the evening, in which case the Holy Eucharist must be omitted.

All lights in the building are extinguished, except for such light as is required by the Priest for the reading of the prayers.

THE SERVICE OF THE NEW LIGHT

1 The Blessing of the New Fire.

As God in the Old Testament made his Presence known by the sign of fire -- so the striking of a new fire from a flint represents for us the rising of Jesus Christ from the darkness of his rock hewn tomb.

The Ministers come to the west end of the church and the Priest lights the new fire and blesses it.

The Lord be with you;
And with thy spirit.

Let us pray.

O God, who by sending thy Son
to be the light of the world
and the true cornerstone of thy Church

hast kindled in thy people
the fire of thine own brightness;
sanctify for our use and edification this new fire,
and through this Easter festival
so set us on fire with heavenly desires
that with pure hearts and minds
we may attain to the feast of everlasting light;
through Jesus Christ Our Lord.

Amen.

2 The Blessing of the Paschal Candle

The Easter Candle which will burn during public worship until Ascension Day, symbolises the risen Lord, who is the Pillar of Fire, guiding the people of God out of their bondage to sin through the wilderness of a fallen world into the promised land of Heaven.

A cross is cut into the wax of the candle together with the first and last letters of the Greek alphabet, and with the number of the current year, that we may be reminded that all our time, from beginning to end belongs to God, and that this and every year is for us a Year of Our Lord.

The Priest now inscribes the candle with a stylus as it is held before him by a Server, saying:

Christ yesterday and today
(cutting the upright stroke of the Cross)

The beginning and the end
(cutting the transverse stroke of the cross)

Alpha
(cutting the letter above the cross)

And Omega
(cutting the letter below the cross)

His are the seasons
(cutting the first numeral of the current year)

And his are the ages
(cutting the second numeral)

To him be glory and dominion
(cutting the third numeral)

Through all the ages of eternity.
(cutting the fourth numeral)

Amen.

The Priest fixes five grains of incense to the cross on the candle saying:

Through his holy and glorious wounds,
may Christ the Lord
guard and preserve us.
Amen.

The Priest lights the candle from the New Fire, saying:

The light of Christ in glory rising
Dispel the darkness of each heart and mind.

The Priest blesses the candle, saying:

Almighty God,
who art thyself unseen
and yet renewest all things,
shed forth upon this lighted candle
the abundance of thy blessing,
and make more splendid still
the brightness of this night.
May our offering shine more radiantly
through the presence of thy hidden glory;
and may this light shine in our hearts,
to drive out the hidden deeds of darkness
and make manifest the power of thy majesty;
through Christ our Lord.
Amen.

THE PROCESSION

3 Procession

During this part of the Service, the ceremony which represents the one true light of the World, even Jesus Christ, may be observed. The clergy, servers and people are provided with candles and the light is spread progressively through the church: first to the Priest, then to the Clergy and Servers, and finally to all the people of God. We are reminded that every Christian has his part to play in the Church's Mission to carry the light of the Gospel into every corner of the world.

The Procession is formed, led by the Cross and the Deacon (or Priest) holding the Candle. The Clergy and Servers follow.

At the west end of the Nave the Deacon (or Priest) raises the candle and sings:

Behold: the light of Christ.
Thanks be to God.

The Priest may now light his own candle. When the Procession reaches the middle of the church the same is done and sung again on a higher tone; after which the candles of the Servers may be lit.

Finally on reaching the Chancel the same is sung and done as before; after which the peoples' candles may be lit. The Candle is now placed on its stand and all the lights in the church are lit. All go to their places.

4 The Paschal Proclamation

The paschal proclamation now follows, in which with great triumph and joy the Church proclaims the meaning of the Paschal Victory.

The Deacon (or Priest) standing where he may best be heard by the people, reads (or sings) the following:

Rejoice now all ye heavenly legions of angels: all high things that pass understanding: for the King that cometh with victory, let the trumpet proclaim salvation. Sing with joy O earth illumined with this celestial radiancy: and enlightened by the eternal God, thy glory, believe and know that thou hast put away all the darkness of all mankind. So likewise let our mother, his holy Church, welcome the bright beams of light shed upon her: and let his holy courts be filled with the praises of his people. 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 show 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 Lord our mediator and redeemer: who liveth and reigneth with him in the unity of the Holy Ghost, one God, world without end. Amen.

The Lord be with you;

And with thy spirit.

Lift up your hearts

We lift them up unto the Lord.

Let us give thanks unto our Lord God;

It is meet and right so to do.

It is very meet right, 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 dividest the sea and made 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, are renewed unto grace, and are made partakers of eternal life. The night is come, wherein the bonds of death were loosed, and Christ harrowing bell 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.

Therefore in this thy favourable time, accept O holy Father, this our evening sacrifice of incense: which as at this time thy holy Church maketh unto thee, and offereth to thee by the hands of thy servants, the works of the creatures thou hast made. Ye hear brethren the meaning of this pillar we have set up, whereunto in God's honour the bright flame of fire doth set alight. Which though it be never so much divided, yet knoweth not variableness nor loseth ought of its splendour. For the wax that melteth doth feed the flame, for thereunto have the creatures of God's hands brought it forth, that it should give light in darkness.

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 place of darkness gladly giveth light to all creation. We beseech thee, therefore, O most merciful: that thou wouldst 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 ... 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. Guide and defend those who are put in authority over us, especially our Sovereign thy servant ... that we may be godly and quietly governed and come to the joys of thine eternal Kingdom through the same Jesus Christ our Lord, our Mediator and Redeemer: who liveth and reigneth with thee in the unity of the Holy Spirit: ever one God, world without end.

Amen.

SERVICE OF BAPTISM AND RENEWAL OF VOWS

The Light of Christ is to go into all the world, and by the Sacrament of Baptism people of every nation are to be made into the new Israel of God.

The Lessons now follow, read by one or more readers. After each lesson the people stand for the Collect.

5 First Lesson

Genesis 1:1 - 2:2 As we listen to the story of God's first creation, our thoughts are led on to the second creation, when the Spirit of God moves upon the face of the waters of Baptism and man is remade in the image of God's Son.

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated 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 there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the 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 heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swam, according to their kinds, and every winged bird according to its 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 birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then 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 birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

6 Collect

O God
who hast wonderfully created
and yet more wonderfully
redeemed mankind:
enlighten our minds
that we be not deceived
by the pleasures of sin,
and so fail to attain those everlasting joys,
which thou hast prepared for us
in Christ Jesus:
who liveth and reigneth with thee
in the unity of the Holy Ghost,
world without end.
Amen.

7 Second Lesson

Exodus 14:24. The rescue of the Israelites from their slavery foreshadows our own deliverance through the waters of Baptism.

And in the morning watch the Lord in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, clogging the chariot wheels so that they drove heavily; and the Egyptians said. "Let us flee from before Israel; for the Lord fights for them against the Egyptians."

Then the Lord said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched forth his hand over the sea. and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the Lord routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Thus the Lord saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord; and they believed in the Lord and in his servant Moses.

Then Moses and the people of Israel sang this song to the Lord, saying, I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The Lord is my strength and my song, and he has become my salvation; this is my God, and I will praise him my father's God, and I will exalt him."

8 Collect

O God
whose mighty works of old
have been recorded for our learning:
grant that as thou didst deliver
thine ancient people Israel
from slavery in Egypt:
and didst also lead them through the Red Sea,

figuring thereby thy holy baptism:
so may all mankind,
being delivered from the bonds of sin,
and passing through the waters of regeneration
be numbered with the sons of Abraham,
and made inheritors
of the covenants of promise
through Jesus Christ our Lord.

Amen.

9 Third Lesson

Isaiah 4:2-6. Having failed again and again the Children of Israel stand under the judgement of God. The prophet looks forward to a day when there will be a people zealous in the service of God. That day dawned with the raising of Christ from the dead, and those who have by Baptism been brought into Israel are reminded of the holiness of life that should distinguish them.

In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be the pride and glory of the survivors of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of burning. Then the Lord will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy and a pavilion. It will be for a shade by day from the heat, and for a refuge and a shelter from the storm and rain.

My beloved has a vineyard
on a very fertile hill.
He digged it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
for the vineyard of the Lord of hosts
is the house of Israel.

10 Collect

O, God,
who by thy holy prophets
hast revealed to all thy faithful people
that in every place of thy dominion
thou art the sower of good seed
and the husbandman of thine elect branches;
grant that the vineyard which thou hast planted
and the seed which thou hast sown
may be purged of thorns and briars,
so that thy people may
abundantly bring forth good fruit:
through Jesus Christ our Lord.

Amen.

11 Fourth Lesson

Deuteronomy 31:22 - 32:4. The Church of the old covenant received many warnings and yet failed. There is the same temptation for members of the new Israel to be content with the moral and spiritual level of the world in which they live, and they too need these warnings.

So Moses wrote this song the same day, and taught it to the people of Israel.

And the Lord commissioned Joshua the son of Nun and said, Be strong and of good courage; for you shall bring the children of Israel into the land which I swore to give them: I will be with you."

When Moses had finished writing the words of this law in a book, to the very end, Moses commanded the Levites who carried the ark of the covenant of the Lord, "Take this book of the law, and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you. For I know how rebellious and stubborn you are; behold, while I am yet alive with you, today you have been rebellious against the Lord; how much more after my death! Assemble to 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 witness against them. For I know that after my death you will surely act corruptly, and turn aside from the way which I have commanded you; and in the days to come evil will befall you, because you will do what is evil in the sight of the Lord, provoking him to anger through the work of your hands."

Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

Give ear, O heaven, and I will speak;
and let the earth hear the words of my mouth
May my teaching drop as the rain,
my speech distil as the dew,
as the gentle rain upon the tender grass,
and as the showers upon the herb.
For I will proclaim the name of the Lord.
Ascribe greatness to our God
The Rock, his work is perfect;
for all his ways are justice.
A God of faithfulness and without iniquity,
just and right is he.

12 Collect

O God,
who dost exalt the humble
and strengthen the upright of heart:
who by thy servant Moses
didst in such manner teach thy people
that the law which they repeated
is profitable for our reproof,
raise up we pray thee, thy power,
in the world which thou hast redeemed:
give joy and gladness, and assuage all fear,
that our sins by thy free pardon
being wholly done away,
thy righteous judgements may
in thy mercy turn to our salvation.

Through Jesus Christ our Lord.
Amen.

13 Blessing of the Water

Unless there is to be a Baptism all that follows within brackets may be omitted.

[The Blessing of the water. This should be done where Baptisms normally take place. On the way to the font Psalm 42:1-7 may be sung or said].

The Lord be with you;
And with thy spirit.

We give thanks to thee Almighty Father, everlasting God, through thy most dearly beloved son, Jesus Christ our Lord: through whom in the beginning thou didst create the world, and therein didst make man in thine own image: whom in the fulness of time didst send into the world to redeem mankind: who being conceived by the Holy Ghost without spot of sin, received for man's sake the baptism of repentance, and was anointed with the Holy Spirit: who was by thee delivered up for the suffering of death, that he might purify unto himself a people for his own possession who, when he had risen from the dead and ascended up on high, poured forth upon the sons of adoption the Holy Spirit of promise, that being born again of water and of the Holy Ghost, they might become in him a new creation.

[Here the Priest blesses the water].

[Hear us O merciful Father, we most humbly beseech thee: sanctify this water to the mystical washing away of sin, and grant that all to be baptised therein may be made members of thy church, which is the body of thy Son our Lord: that so being baptised into his death, and being made partakers of his resurrection, they may die daily unto sin, and rise again unto righteousness: and serving thee faithfully with all thy saints, may inherit the kingdom of thy glory, through the same thy Son Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all might, majesty, dominion and power, throughout all ages, world without end.

Amen.]

14 The Promises

On this most holy night, dearly beloved brethren, our holy mother the Church, calling to mind the death and burial of our Lord Jesus Christ, rendereth unto him love for love, and keepeth vigil: and awaiting his glorious resurrection, rejoiceth with great gladness.

But since, as the apostle teacheth us, we are buried with Christ by baptism into his death, like as, Christ was raised up from the dead, even so we also should walk in newness of life: knowing this, that our old man is crucified with him, that henceforth we should not serve sin. Let us reckon ourselves to be dead indeed into sin, but alive unto God through Jesus Christ our Lord.

Wherefore, dearly beloved brethren, let us renew the promises made in holy baptism whereby we once renounced Satan and all his works, and likewise the world that is at enmity with God, and promised to serve God faithfully in the fellowship of his Holy Catholic Church.

I demand therefore: Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful lusts of the flesh, so that thou wilt not follow nor be led by them.

I renounce them all.

Dost thou profess the Christian faith?

I do.

15 Apostles' Creed

All now recite the Apostles' Creed.

Dost thou promise obedience to God's holy will and commandments?

I do.

16 Baptisms

[The Baptisms and reception into the Church now follow in the usual way]

The priest then says

17 The Lord's Prayer

Let us pray to God as Christ has taught us, saying

Our Father...

18 Collect

May Almighty God,
the Father of our Lord Jesus Christ,
Who hath given us
a new birth by water and the Holy Ghost,
and hath bestowed upon us
forgiveness of all our sins,
himself guard us by his grace,
and grant us when our earthly course is ended,
resurrection unto life eternal,
through the same Christ our Lord.

Amen.

19 Litany of the Resurrection

The Priest and his assistants return to the Sanctuary, during which the following Litany of the Resurrection may be said or sung.

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

For his mercy endureth for ever.

Who hath loved us from all eternity:

For his mercy endureth for ever.

Who only doeth great wonders:

For his mercy endureth for ever.

Who didst call Abraham from Haran:

For his mercy endureth for ever.

Who brought out Israel from Egypt:

For his mercy endureth for ever.

With a mighty hand and stretched out arm:

For his mercy endureth for ever.

Who divided the Red Sea in two parts:

For his mercy endureth for ever.

And made Israel to go through the midst of it:

For his mercy endureth for ever.

Who remembered us when we were in trouble:

For his mercy endureth for ever.

Who for us men and for our salvation came down from Heaven:

For his mercy endureth for ever.

**And was incarnate of the Holy Ghost of the Virgin Mary
and was made man:**

For his mercy endureth for ever.

Who by his Cross and Passion hath redeemed the world:

For his mercy endureth for ever.

And hath washed us from our sins in his own blood:

For his mercy endureth for ever.

Who on the third day rose from the dead:

For his mercy endureth for ever.

And hath given us the victory:

For his mercy endureth for ever.

Who ascended up on high:

For his mercy endureth for ever.

And opened wide for us the everlasting doors:

For his mercy endureth for ever.

Who sitteth on the right hand of God:

For his mercy endureth for ever.

And ever liveth to make intercession for us:

For his mercy endureth for ever.

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.**

20 Hymn

The following hymn is now sung:

**Ye choirs of new Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy.**

**How Judah's Lion burst his Chains,
And crushed the serpent's head;
And brought with him, from death's domains,
The long-imprisoned dead.**

**From hell's devouring jaws the prey
Alone our Leader bore;
His ransomed hosts pursue their way
Where he hath gone before.**

**Triumphant in his glory now
His sceptre ruleth all.
Earth, heaven, and hell before him bow.
And at his footstool fall.**

**While joyful thus his praise we sing,
His mercy we implore,
Into his palace bright to bring
And keep us evermore.**

**All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to thee,
While endless ages run. Alleluya;
Amen.**

If the Eucharist does not follow, the blessing is given and the service ends.

THE EUCHARIST

While the hymn is sung the Altar is made ready.

If the Exsultet has been said or sung the Prayer for the Church or Litany may be omitted. If the renewal of Baptismal vows has been made the Creed may be omitted.

The rest of the Service proceeds as usual.

