

Proper Liturgies
for Special Days

Ash Wednesday

Ash Wednesday marks the beginning of the Season of Lent, a time of spiritual warfare, of fasting, penitence, and preparation for the Easter feast. Beginning in the tenth century ashes were imposed on this day upon penitent sinners in preparation for their restoration to full communion with the Church. Since the eleventh century, ashes have been imposed upon all the faithful as a reminder that the wages of sin is death. As God said to Adam, "dust thou art, and unto dust shalt thou return." (Genesis 3:19b) But as we are marked with ashes in the same manner that we were signed with the cross in our Baptisms, we are also reminded that we only have life in Christ, the second Adam.

Before the service, ashes made from branches of palm or other trees which were blessed in the previous year shall be blessed.

The service may begin with the following introit.

Thou hast mercy upon all, O Lord, and abhorrest nothing which thou hast made, and dost overlook the sins of men, that they may repent, and thou sparest them: for thou art the Lord our God. (*Wisdom 11*) Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee. (*Psalms 57*). 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. Thou hast mercy...

Then shall the Celebrant say

Let us pray.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those 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 thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

<i>Old Testament</i>	Joel 2:1-2, 12-17, or Isaiah 58:1-12
<i>Psalm</i>	103, or 103:8-14
<i>Epistle</i>	2 Corinthians 5:20b-6:10
<i>Gospel</i>	Matthew 6:1-6, 16-21

After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, 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. Thereby, 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 which all Christians continually have to renew their 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 self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

If ashes are to be imposed, the Celebrant says the following prayer

Almighty God, thou hast created us out of the dust of the earth: Grant that these ashes may be unto us a sign of our mortality and penitence, that we may remember that it is only by thy gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

The ashes are imposed with the following words

Remember, O man, that thou art dust, and unto dust shalt thou return.

The following Psalm is then sung or said

Psalm 51 *Miserere mei, Deus*

- 1 Have mercy upon me, O God, after thy great goodness; *
according to the multitude of thy mercies do away mine
offenses.
- 2 Wash me thoroughly from my wickedness, *
and cleanse me from my sin.
- 3 For I acknowledge my faults, *
and my sin is ever before me.

- 4 Against thee only have I sinned, and done this evil in
thy sight; *
that thou mightest be justified in thy saying, and clear when
thou shalt judge.
- 5 Behold, I was shapen in wickedness, *
and in sin hath my mother conceived me.
- 6 But lo, thou requirest truth in the inward parts, *
and shalt make me to understand wisdom secretly.
- 7 Thou shalt purge me with hyssop, and I shall be clean; *
thou shalt wash me, and I shall be whiter than snow.
- 8 Thou shalt make me hear of joy and gladness, *
that the bones which thou hast broken may rejoice.
- 9 Turn thy face from my sins, *
and put out all my misdeeds.
- 10 Make me a clean heart, O God, *
and renew a right spirit within me.
- 11 Cast me not away from thy presence, *
and take not thy holy Spirit from me.
- 12 O give me the comfort of thy help again, *
and stablish me with thy free Spirit.
- 13 Then shall I teach thy ways unto the wicked, *
and sinners shall be converted unto thee.
- 14 Deliver me from blood-guiltiness, O God, thou that art the
God of my health; *
and my tongue shall sing of thy righteousness.

- 15 Thou shalt open my lips, O Lord, *
and my mouth shall show thy praise.
- 16 For thou desirest no sacrifice, else would I give it thee; *
but thou delightest not in burnt-offerings.
- 17 The sacrifice of God is a troubled spirit: *
a broken and contrite heart, O God, shalt thou not despise.

Litany of Penitence

The Celebrant and People together, all kneeling

Most holy and merciful Father:

**We confess to thee and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.**

The Celebrant continues

We have not loved thee 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.
Lord, have mercy upon us.

We have not heard thy call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved thy Holy Spirit.
Lord, have mercy upon us.

We confess to thee, O Lord, all our past unfaithfulness: the
pride, hypocrisy, and impatience of our lives,
We confess to thee, O Lord.

Our lust, gluttony, and abuse of others,
We confess to thee, O Lord.

Our anger, hatred, malice, and envy,
We confess to thee, O Lord.

Our laziness, intemperate love of worldly goods and comforts,
and our dishonesty in daily life and work,
We confess to thee, O Lord.

Our negligence in prayer and worship, and our failure to
commend the faith that is in us,
We confess to thee, O Lord.

Accept our repentance, O Lord, for the wrongs we have done:
for our blindness to human need and suffering, and our
indifference to injustice and cruelty,
Accept our repentance, O Lord.

For all false judgments, for uncharitable thoughts toward our
neighbors, and for our prejudice and contempt toward those
who differ from us,
Accept our repentance, O Lord.

For our poor stewardship and misuse of thy creation, and our
lack of concern for the generations to come,
Accept our repentance, O Lord.

Restore us, good Lord, and let thy anger depart from us;
Favorably hear us, for thy mercy is great.

Accomplish in us the work of thy salvation;
That we may show forth thy glory in the world.

By the cross and passion of thy Son our Lord,
Bring us with all thy saints to the joy of his resurrection.

The Bishop, if present, or the Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of sinners, but rather that they may turn from their wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He ✠ pardoneth and absolveth all those who truly repent, and with sincere hearts do believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

*In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader who remains kneeling and substitutes the prayer for forgiveness appointed at Morning Prayer for the above.
The Peace may then be exchanged.*

When Communion follows, the service continues with the Offertory.

Preface of Lent

The Sunday of the Passion:

Palm Sunday

Palm Sunday marks the beginning of Holy Week. The procession with palms 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 Blessed Lord. The purpose of Jesus' journey to Jerusalem was to fulfill his Father's will; thus it is fitting that this service continues with the singing or reading of the Passion, turning the emphasis to the days which lie ahead in Holy Week. We who hail him as king one moment, may in the next deny him, even joining with the crowd in shouting "Crucify him!"

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. The branches of palm to be carried in the procession may be distributed to the people after the prayer of blessing or before the service.

One of the following or some other suitable anthem is sung or said, the people standing

**Blessed is the King who cometh in the name of the Lord:
Peace in heaven and glory in the highest.**

Hosanna to the Son of David: blessed is he that cometh in the name of the Lord. O King of Israel: Hosanna in the highest.

Celebrant Let us pray.

Assist us mercifully with thy help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby thou hast given us life and immortality; through Jesus Christ our Lord. **Amen.**

Here, or following the blessing, a Deacon or other person appointed reads one of the following

Year A Matthew 21:1-11

Year B Mark 11:1-11a

Year C Luke 19:29-40

The Celebrant then says the following blessing

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them up unto the Lord.
<i>Celebrant</i>	Let us give thanks unto the Lord our God.
<i>People</i>	It is meet and right so to do.

It is right to praise thee, Almighty God, for the acts of love by which thou hast redeemed us through thy Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Bless, O Lord, these branches. Let them be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leadeth to

eternal life; who liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. **Amen.**

The following or some other suitable anthem may then be sung or said

Blessed is he who cometh in the name of the Lord.
Hosanna in the highest.

After the distribution of palms, the Priest may pray:

Almighty and everlasting God, who didst ordain that our Lord Jesus Christ should ride upon a colt, the foal of an ass; and didst teach the throngs of people to spread their garments and the branches of trees in the way, and to sing Hosanna in his praise: grant, we beseech thee, that we may follow the example of their innocence, and like them, may render thee a worthy service. Through the same Jesus Christ our Lord.
Amen.

The Procession

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

During the procession, all hold branches in their hands, and appropriate hymns, psalms, or anthems are sung, such as the hymn "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 the same thy Son Jesus Christ our Lord. **Amen.**

At services on this day other than the principal celebration, suitable portions of the preceding may be used.

At the Eucharist

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

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Celebrant Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

Old Testament Isaiah 45:21-25, or Isaiah 52:13-53:12
Psalm 22:1-21, or 22:1-11
Epistle 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 26:36-27:54 (55-66) or 27:1-54 (55-66)

Year B Mark 14:32-15:39 (40-47) or 15:1-39 (40-47)

Year C Luke 22:39-23:49 (50-56) or 23:1-49 (50-56)

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

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33) all stand.

Preface of Holy Week

Maundy Thursday

This day receives its name from the *mandatum* or the "new commandment" given by our Lord. At the Last Supper, Jesus washed his disciples' feet and commanded them to love and serve one another as he had done. This service begins with a festal character: white vestments are worn; the *Gloria in excelsis* is sung; additional candles may be lit. This service has been called "a burst of sunshine in the gathering gloom." We at once remember the joy of the institution of the Eucharist, the love and service which Jesus lived and taught, the agony in the garden of Gethsemene, and the betrayal leading to the crucifixion. The bread and wine of the Last Supper are given new meaning by the Body broken and Blood poured out on the cross. Sufficient bread and wine may be consecrated on this day for the Mass of the Pre-sanctified on Good Friday. The Sacrament is then taken to an altar of repose where the faithful are asked to "watch and pray." The altar, symbolic of Christ, is stripped of its vesture and the building is left bare for the solemnity of Good Friday.

The Eucharist begins in the usual manner, using the following Collect, Psalm, and Lessons

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood: Mercifully grant that we may thankfully receive the same in remembrance of him who in these holy mysteries giveth us a pledge of life eternal, the same thy Son Jesus Christ our Lord; who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. **Amen.**

<i>Old Testament</i>	Exodus 12:1-14a
<i>Psalm</i>	78:14-20, 23-25
<i>Epistle</i>	I Corinthians 11:23-26 (27-32)
<i>Gospel</i>	John 13:1-15, or Luke 22:14-30

When observed, the ceremony of the washing of feet appropriately follows the Gospel and homily. 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 power, authority, or even miracle, but by such lowly service. We all need to remember his example, but none standeth more in need of this reminder than those whom the Lord hath called to the ordained ministry.

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 I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If ye know these things, blessed are ye if ye do them."

During the ceremony of the washing of feet, one or more of the following, or other suitable anthems, may be sung or said

The Lord Jesus, after he had supped with his disciples and had washed their feet, said unto them, "Know ye what I, your Lord and Master, have done to you? I have given you an example, that ye should do as I have done unto you."

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment: Love one another as I have loved you.

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

By this shall the world know that ye are my disciples: That ye have love for one another.

Where charity and love abide: there is God.

The love of Christ joined us in one: let us rejoice and be glad in him. Let us fear and love the living God: and love one another in sincerity of heart.

Where charity and love abide: there is God.

When, therefore, we are joined together: let us see that we be not divided in spirit. Let all malicious wrangling and contentions cease: and let Christ our God be in the midst of us.

Where charity and love abide: there is God.

So may we with the blessed see: in glory thy countenance, Christ our God. Joy that is infinite and undefiled: for ever and for evermore, **Amen.**

A new commandment give I unto you: that ye love one another as I have loved you, saith the Lord.

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

A new commandment...

After the Lord had risen from supper: he put water in a basin. And began to wash his disciples' feet: this example left he unto you.

Great is the Lord, and highly to be praised: in the city of our God; even upon his holy hill.

After the Lord had risen...

**The Lord Jesus, after he had supped with his disciples,
washed their feet, and said unto them, "Know ye what I
your Lord and Master have done unto you? I have given
you an example that ye should do as I have done to you."
Lord, thou art become gracious unto thy land: thou hast turned
away the captivity of Jacob.
The Lord Jesus, after he had supped...**

**Lord, dost thou wash my feet: Jesus answered and said
unto him; If I wash not thy feet: thou hast no part in me.
He came therefore unto Simon Peter: and Peter said unto him;
Lord, dost thou wash my feet...
What I do, thou knowest not now: but thou shalt
know hereafter.
Lord, dost thou wash my feet...**

**If I, your Lord and Master, have washed your feet: how
much more ought ye to wash one anothers' feet.
O hear ye this all ye people: ponder it with your ears, all ye
that dwell in the world.
If I, your Lord and Master...**

**By this shall all men know that ye are my disciples: if ye
love one another.
Jesus said unto his disciples:
By this shall all men know...**

Let these three abide in you, faith, hope, and charity: but the greatest of these is charity.

Now abideth faith, hope, and charity these three: but the greatest of these is charity.

Let these three abide in you...

The service continues with the prayers of the People.

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

Preface of Holy Week

The Sacrament to be reserved should be kept in a separate chapel or other place apart from the main sanctuary of the church, in order that on Good Friday the attention of the congregation may be on the bare main Altar. The Sacrament may be carried in procession to the Altar of Repose at the end of Communion. It is appropriate to sing the hymn "Pange lingua gloriosi" during this procession.

If the custom of stripping the Altar is observed as a public ceremony, it takes place after the Maundy Thursday liturgy. It may be done in silence; or it may be accompanied by the recitation of Psalm 22, p. 466, which is sung or said without Gloria Patri. The following antiphon may be sung or said before and after the Psalm.

Antiphon: They parted my garments among them: and upon my vesture they cast lots.

Good Friday

This most solemn of all days should be marked by fasting, abstinence, and penance, leading us to focus on Jesus upon the cross. 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 need to be mindful of the part which their own sins 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.

The service on this day consists of three parts: lessons and prayers, including the recital of the passion; veneration of the cross, a devotion showing our love and thankfulness for the gift of life given us by Jesus' death; and it may conclude with the Mass of the Pre-sanctified from the Sacrament consecrated on Maundy Thursday.

The Celebrant and assistants enter and go to the Altar and prostrate themselves before it, praying in silence. The Celebrant then says

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 sinners, 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.**

Old Testament Isaiah 52:13-53:12, or Genesis 22:1-18
 or Wisdom 2:1, 12-24
Psalms 22:1-11(12-21), or 40:1-14, or 69:1-23
Epistle 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 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. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

The Solemn Collects

All standing, the Celebrant or Deacon sings or says to the people

Dearly beloved brethren, let us pray for the holy Church of God: that the Lord our God may vouchsafe to preserve it throughout all the world in unity, peace, and safety: making subject unto it all Principalities and Powers: and that he may

grant unto us to dwell in such quiet and tranquility that we may duly show forth the glory of God the Father Almighty.

Let us pray. Let us bow the knee. (*Silence*). Arise.

Almighty and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou hast created; that thy Church, being spread abroad through all the world, may steadfastly abide in the confession of thy holy Name. Through the same Christ our Lord. **Amen.**

Let us pray likewise for *N.* the chief Bishop: that like as the Lord our God hath appointed him to the office of Bishop, so he may preserve him in all peace and safety for the governance of God's holy People.

Let us pray. Let us bow the knee. (*Silence*). Arise.

Almighty and everlasting God, whose judgment upholdeth all things both in heaven and earth: we beseech thee mercifully to have respect unto our prayers, that like as thou hast appointed this thy servant to be our bishop so thou wouldest of thy mercy defend him against all adversities; and that all Christian peoples, acknowledging thee alone to be their author and governor, may so prosper by his care that they may duly increase in bringing forth the fruits of their profession. Through Christ our Lord. **Amen.**

Let us pray likewise for all Bishops, Priests, and Deacons; for all Subdeacons, Acolytes, (Exorcists), Readers, Doorkeepers, (Confessors, Virgins, and Widows): and for all God's holy People.

Let us pray. Let us bow the knee. (*Silence*). Arise.

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

Let us pray likewise for *N.* the President of the United States, and all in Civil Authority; that they, knowing whose ministers they are, may above all things seek thy honor and glory: and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honor them.

Let us pray. Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, our Governor, whose glory is in all the world: we commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear. Through Christ our Lord. **Amen.**

Let us pray likewise for all them that are catechumens: that the Lord our God may open the ears of their hearts that they may enter in at the gate of his mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord, Christ Jesus.

Let us pray. Let us bow the knee. (*silence*) Arise.

Almighty and everlasting God, who dost ever increase thy Church with the abundance of a new generation: we beseech thee that thou wouldest multiply in faith and understanding them that are being taught in thy holy word; that being renewed in the water of Baptism they may be numbered among the sons of thine adoption. Through Christ our Lord. **Amen.**

Dearly beloved brethren, let us pray likewise to God the Father Almighty, that he would vouchsafe to cleanse the world from all false doctrine: to deliver it from pestilence and famine: to open all prisons: and to set free them that are in captivity: granting unto pilgrims a safe return; to the sick healing; and to them that travel by sea to attain unto the haven that they desire.

Let us pray. Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, the comforter of them that mourn, the strength of them that travail: We beseech thee to hear the prayers of them that in any necessity make their supplications unto thee; that in all their troubles and adversities they may rejoice in the present succor of thy loving-kindness. Through Christ our Lord. **Amen.**

Let us pray likewise for all them that are in heresy and schism: that the Lord our God may deliver them from all false doctrines, and vouchsafe to restore them to their holy Mother the Catholic and Apostolic Church.

Let us pray. Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, who wouldest not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon them that are deceived

by the crafts of the devil; that the hearts of them which have gone astray may be delivered from their perversities and restored to the way of truth and to the unity of thy holy Church. Through Christ our Lord. **Amen.**

Let us pray likewise for God's chosen people: that the Lord our God may look graciously upon them and that they may come to acknowledge Jesus Christ our Lord as the redeemer of all mankind.

Let us pray. Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, who didst give thy promises to Abraham and his seed, hear, we pray thee, the prayers of thy Church that the people chosen by thee of old may come to the fullness of redemption. Through Christ our Lord. **Amen.**

Let us pray likewise for those who do not yet believe in Christ, that the light of the Holy Spirit may fill them and bring them into the way of salvation.

Let us pray. Let us bow the knee. (*Silence*) Arise.

Almighty and everlasting God, who desirest not the death of a sinner but rather that he should turn from his wickedness and live: Mercifully accept our prayers; that all who know thee not as thou art revealed in the Gospel of thy Son may be delivered from the worship of their idols, and by confession of the true faith be united to thy holy Church to the honor and glory of thy Name. Through the same Jesus Christ our Lord. **Amen.**

Let us pray likewise for the grace of a holy life, that, with all who have departed this world and died in the peace of Christ,

together with those whose faith is known to God alone, we may enter into the joy of our Lord, and receive the crown of life in the day of resurrection.

Let us pray. Let us bow the knee. (*Silence*) Arise.

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's 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 renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Veneration of the Cross

If desired, a wooden cross may now be brought into the church and placed in the sight of the people. The following antiphon may be sung three times, as the cross is being uncovered.

V. Behold the Wood of the Cross, whereon was hung the world's Salvation.

R. **O come, let us worship.**

The people may come forward to venerate the cross as directed. The following, or other anthems, may be sung or said

The Reproaches

- V. O my people, what have I done unto thee, or wherein have wearied thee? Testify against me.
Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Savior.
- R. [**'Agios o Theos.**] **Holy God.**
[**'Agios ischyros.**] **Holy, mighty.**
[**'Agios athanatos, eleison imas.**] **Holy and immortal, have mercy upon us.**
- V. 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 Savior.
- R. [**'Agios o Theos.**] **Holy God.**
[**'Agios ischyros.**] **Holy, mighty.**
[**'Agios athanatos, eleison imas.**] **Holy and immortal, have mercy upon us.**
- V. What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior.
- R. [**'Agios o Theos.**] **Holy God.**
[**'Agios ischyros.**] **Holy, mighty.**
[**'Agios athanatos, eleison imas.**] **Holy and immortal, have mercy upon us.**
- V. I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.
- R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

- V. I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**
- V. I did open the sea before thee: and thou hast opened my side with a spear.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**
- V. I did go before thee in the pillar of cloud: and thou hast led me unto the judgment hall of Pilate.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**
- V. I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**
- V. I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**
- V. I did smite the kings of the Canaanites for thy sake: thou hast smitten my head with a reed.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**
- V. I did give thee a royal scepter: and thou hast given unto my head a crown of thorns.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**

- V. I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.
- R. **O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.**

- V. We venerate thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.
God be merciful unto us and bless us
- R. **And show us the light of his countenance, and be merciful unto us. (Ps. 67)**
- V. We venerate thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.

The following hymn may then be sung

- V. Sing, my tongue, the glorious battle, sing the ending of the fray; now above the Cross, the trophy, sound the loud triumphant lay: tell how Christ, the world's Redeemer, as a Victim won the day.
- R. **Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.**
- V. God in pity saw man fallen, shamed and sunk in misery, when he fell on death by tasting fruit of the forbidden tree: then another Tree was chosen which the world from death should free.
- R. **Sweetest wood, and sweetest iron, sweetest weight is hung on thee.**
- V. Thus the scheme of our salvation was of old in order laid: that the manifold deceiver's art by art might be

outweighed: and the lure the foe put forward into means of healing made.

- R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.**
- V. Therefore when the appointed fullness of the holy time was come, he was sent, who maketh all things, forth from God's eternal home: thus he came to earth, incarnate, offspring of a maiden's womb.
- R. Sweetest wood, and sweetest iron, sweetest weight is hung on thee.**
- V. Lo! he lies an infant weeping, where the narrow manger stands: while the Mother-maid his members wraps in mean and lowly bands: and the swaddling clothes is winding round his helpless feet and hands.
- R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.**
- V. Thirty years among us dwelling, his appointed time fulfilled, born for this, he meets his passion, for that this he freely willed; on the Cross the Lamb is lifted where his life-Blood shall be spilled.
- R. Sweetest wood, and sweetest iron, sweetest weight is hung on thee.**
- V. He endured the nails, the spitting, vinegar, and spear, and reed; from that holy Body broken, Blood and Water forth proceed: earth, and stars, and sky, and ocean by that flood from stain are freed.
- R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.**

- V. Bend thy boughs, O Tree of glory; thy relaxing sinews bend; for a while the ancient rigor that thy birth bestowed, suspend: and the King of heavenly beauty on thy bosom gently tend.
- R. **Sweetest wood, and sweetest iron, sweetest weight is hung on thee.**
- V. Thou alone wast counted worthy this world's ransom to uphold: for a shipwrecked race preparing harbor, like the Ark of old: with the sacred Blood anointed from the smitten lamb that rolled.
- R. **Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.**
- V. To the Trinity be glory everlasting, as is meet: equal to the Father, equal to the Son, and Paraclete: Trinal Unity, whose praises all created things repeat. Amen.
- R. **Sweetest wood, and sweetest iron, sweetest weight is hung on thee.**

At the Mass of the Presanctified, the hymn "Vexilla Regis" or the following antiphons may be sung as the Sacrament is brought from the Altar of Repose.

- V. We adore thee, O Christ, and we bless thee,
- R. **Because by thy holy Cross thou hast redeemed the world.**
- V. Through the tree, we were made slaves; and through the holy cross we obtained our freedom.
- R. **The fruit of the tree betrayed us, the Son of God redeemed us.**

- V. O Savior of the world, who by thy Cross and precious
Blood hast redeemed us:
R. Save us and help us, we humbly beseech thee, O Lord.

*The service may be concluded here with the Lord's Prayer and the
final prayer below.*

The Deacon or Celebrant then says

Ye who do truly and earnestly repent you of your sins, and
are in love and charity with your neighbors, and intend to
lead a new life, following the commandments of God, and
walking from henceforth in his holy ways: Draw near with
faith, [*and take this holy Sacrament to your comfort*] and make
your humble confession to Almighty God, devoutly kneeling.

Minister and People

**Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,**

**forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.**

The Bishop when present, or the Priest, stands and says

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

And now, as our Savior Christ hath taught us, we are bold to say,

**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.**

Communion is now administered from the Reserved Sacrament, the Celebrant first saying

✠ Behold, the Lamb of God; behold him that taketh away the sins of the world.

Celebrant and People

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

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

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit thou livest and reignest, one God, now and for ever. **Amen.**

Holy Saturday

There is no celebration of the Eucharist on this day.

When there is a Liturgy of the Word, the Celebrant begins with the Collect of the Day

O God, Creator of heaven and earth: Grant that, as the crucified body of thy 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; who now liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

Old Testament Job 14:1-14

Psalm 130 *with this antiphon*

Antiphon:

If thou, Lord, wilt be extreme to mark what is done amiss, *
O Lord, who may abide it?

or 31:1-5 *with this antiphon*

Antiphon: Into thy hands, O Lord, * I commend my spirit.

Epistle I Peter 4:1-8

Gospel Matthew 27:57-66, *or* John 19:38-42

After the Gospel (and homily), in place of the Prayers of the People, the following anthem is sung or said

In the midst of life we are in death;
of whom may we seek for succor,
but of thee, O Lord,
who for our sins art justly displeased?

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

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears to our prayer;
but spare us, Lord most holy, O God most mighty,
O holy and merciful Savior,
thou most worthy Judge eternal.
Suffer us not, at our last hour,
through any pains of death, to fall from thee.

The service then concludes with the Lord's Prayer and the Grace.

The Great Vigil of Easter

The Great Vigil of Easter is perhaps the most theologically important service of the Church Year. In it the new fire of God is struck, banishing darkness, and showing forth the victory won on Good Friday; the saving acts of God in history are recounted in the *Exsultet* and in scripture; new Christians are made through the Sacrament of Holy Baptism; the vows made by all Christians at their baptisms are renewed; and with the end of the Lenten observance, the first mass of the joyful season of Easter is celebrated. The Vigil is not a short service. It marks time in the evening, while the people await the announcement of the Resurrection: "Alleluia. Christ is risen!" He is risen indeed, and the Paschal Candle burns as a sign of the presence of the resurrected Christ.

The Lighting of the Paschal Candle

In the darkness, fire is kindled; after which the Celebrant may address the people in these or similar words

Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church doth bid 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 Lord be with you.
| *People* And with thy spirit.

Let us pray.

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

The new fire and the Paschal Candle may be blessed, and the Paschal Candle is then lighted from the newly kindled fire. 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 lighted from the Paschal Candle at this time. Other candles and lamps in the church, except for those at the Altar, may also be lighted. The Paschal Candle is placed in its stand.

Then the Deacon, or other person appointed, standing near the Candle, sings or says the Exsultet, as follows. The indicated sections may be omitted if desired.

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, illumed with this celestial radiancy: and enlightened by the eternal God, thy glory, believe and know that thou hast put away the darkness of all mankind.

So likewise let our Mother, his holy Church, welcome the bright beams of light shed upon her: and let his holy courts be filled with the praise 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 may also vouchsafe to lighten my darkness, making me meet to praise this gift of fire with thankfulness. Through Jesus Christ our Mediator and Redeemer: who liveth and reigneth with him and the Holy Ghost, ever one God world without end. **Amen.**

The Lord be with you.

People **And with thy spirit.**

Deacon Lift up your hearts.

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

Deacon Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

Deacon

It is very meet and right, that with the service of our lips we should glorify and should praise with heart and soul God the invisible and almighty, and likewise his only-begotten Son, Jesus Christ our Lord and Savior, 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 offenses.

Now therefore we sacrifice our Passover, wherein for us the very Lamb of God is slain, by whose blood the doors of the faithful people are made holy.

The night is come, wherein our fathers, the children of Israel, were led forth out of Egypt; thou dividedst the sea, and madest them to pass over as on dry land.

Yea, the night is come, that with the fiery pillar hath purged away the darkness of our condemnation.

The night is come, whereby all that believe in Christ upon the face of all 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 hell rose again in triumph.

For wherefore should man be born into this world, save that being born he might be redeemed? How wonderful then, O God, is thy loving-kindness unto us thy children! Behold, what manner of love he hath bestowed upon us: who to redeem a servant, delivered up his only Son!

O wonderful providence of Adam's transgression, that by such a death sin might be done away! O blessed iniquity, for whose redemption such a price was paid by such a Savior; O night verily blessed, to thee alone that time and that hour were made manifest, when our Savior 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 favorable time, accept, O holy Father, the evening sacrifice of this lighted candle, which as at this time thy holy Church maketh before thee, and offereth to thee by the hands of thy servants, the work, of the bees thy creatures. Ye hear, brethren, the meaning of this pillar we have set up, whereunto in God's honor the bright flame of fire doth set light. Which though it be never so much divided, yet knoweth not variableness nor loseth aught of its splendor. For the wax that melteth doth but feed the flame, for thereunto have the creatures of God's hand brought it forth, that it should give light in darkness. 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 thy 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 savor, it may be numbered with the lights that thou hast kindled. May the day-star find it burning when he dawneth into day: the day-star that riseth, and knoweth not his going down: but coming forth from the places of darkness gladly giveth forth light unto all creation.

We beseech thee, therefore, O most merciful: that thou wouldest direct and guide us thy servants, and the hearts of all thy faithful family: and all those also that minister in thy service: especially *N*, our Chief Bishop and thy servant *N*, our Bishop, so helping us with continual grace, that we may pass our time in rest and quietness, in the glad solemnity of our redemption. Do thou also have respect unto those who rule in authority over us, and by the unspeakable gift of thy

love and pity direct their thoughts unto righteousness and peace, that they, together with all thy people, may come from the toils of this world unto their heavenly country.

Through the same Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

It is customary that the Paschal Candle burn at all services from Easter Day until after the Gospel on Ascension Day, or through the Day of Pentecost.

The Liturgy of the Word

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

Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

At least two 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 sung. A period of silence may be kept; and the collect provided, or some other suitable Collect, may be said.

The story of Creation
Genesis 1:1-2:2

Psalm 33:1-11, or Psalm 36:5-10

Let us pray. Let us bow the knee. (*Silence*) Arise.

O God, who in a wondrous manner didst create the race of man, and still more wondrously hast redeemed the same: Grant us, we beseech thee, so steadfastly to withstand all the crafts and devices of sin, that we may be found worthy to attain everlasting felicity. Through Jesus Christ thy Son our Lord. **Amen.**

The Flood

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

Psalm 46

Let us pray. Let us bow the knee. (*Silence*) Arise.

Almighty God, who hast placed in the skies the sign of thy covenant with all living things: Grant that we, who are saved through water and the Spirit, may worthily offer to thee our sacrifice of thanksgiving; through Jesus Christ our Lord. **Amen.**

Abraham's sacrifice of Isaac

Genesis 22:1-18

Psalm 33:12-22, or Psalm 16

Let us pray. Let us bow the knee. (*Silence*) Arise.

O God, Almighty Father of them that put their trust in thee, for the glory of thy Name multiply, by the grace of the Paschal sacrament, the number of thy children; that thy Church may rejoice to see fulfilled thy promise to our father Abraham; through Jesus Christ our Lord. **Amen.**

Israel's deliverance at the Red Sea
Exodus 14:10-15:1

Canticle: Cantemus Domino

Let us pray. Let us bow the knee. *(Silence)* Arise.

O God, who hast ordained that thy mighty works of old should enlighten even this our present generation; who didst by the mighty defense of thy right hand deliver one people from persecution in the land of Egypt to be a figure of the salvation of all nations by the washing of regeneration: Grant, we pray thee, that the fullness of all mankind, being delivered from its present bondage, may be made sons of Abraham and worthy members of thy true Israel; through Jesus Christ our Lord. **Amen.**

God's Presence in a renewed Israel
Isaiah 4:2-6

Psalm 122

Let us pray. Let us bow the knee. *(Silence)* Arise.

O God, who by the mouth of thy holy Prophets hast manifested thyself before all the children of the Church, to be in all places of thy dominion, to be the sower of good seed and the husbandman of thine elect branches: Grant unto thy peoples, that, the vineyard of thy planting and the harvest of thy sowing being purged of all thorns and briars, they may be made to bring forth worthy fruit in abundance; through Jesus Christ our Lord. **Amen.**

Salvation offered freely to all
Isaiah 55:1-11

Canticle: Ecce, Deus; or Psalm 42:1-7

Let us pray. Let us bow the knee. *(Silence)* Arise.

Almighty and everlasting God, who didst swear unto the faith of our forefathers that they should by thy holy adoption be made the fathers of many: Increase and multiply, we pray thee, to the honor of thy Name, the sons of promise; that, like as they of old doubted not thine oath, so thy Church in our time may see in due measure the fulfillment of the same; through Jesus Christ our Lord. **Amen.**

A new heart and a new spirit
Ezekiel 36:24-28

Psalm 42:1-7; or Canticle: Ecce, Deus

Let us pray. Let us bow the knee. *(Silence)* Arise.

Almighty and everlasting God, who in the Paschal mystery hast established the new covenant of reconciliation: Grant that all who are reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord. **Amen.**

The valley of dry bones
Ezekiel 37:1-14

Psalm 30, or Psalm 143

Let us pray. Let us bow the knee. *(Silence)* Arise.

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

The gathering of God's people
Zephaniah 3:12-20

Psalm 98, or Psalm 126

Let us pray. Let us bow the knee. *(Silence)* Arise.

O God of unchangeable power and eternal light: Look favorably on thy whole Church, that wonderful and sacred mystery; by the effectual working of thy 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, thy Son Jesus Christ our Lord. **Amen.**

Holy Baptism (beginning with the Presentation of the Candidates, page 223, and concluding with the reception of the newly baptized) may be administered here. Confirmation may also be administered. In the absence of candidates for Baptism or Confirmation, the Celebrant leads the people in the Renewal of Baptismal Vows. If desired, the Celebrant may first bless the font in the traditional manner, page 721, or in the form in the service of Holy Baptism provided on page 231. The first part of the Litany, page 210, may be sung here if desired.

The Celebrant may then address the people in these or similar words, all standing

Through the Paschal mystery, dearly beloved, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, now that our Lenten observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

The Renewal of Baptismal Vows

Celebrant Dost thou reaffirm thy renunciation of evil and renew thy commitment to Jesus Christ?

People **I do.**

Celebrant Dost thou believe in God the Father?

People **I believe in God, the Father almighty, maker of heaven and earth.**

Celebrant Dost thou believe in Jesus Christ, the son of God?

People **I believe in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into Hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge both the quick and the dead.**

Celebrant Dost thou believe in God the Holy Ghost?
People **I believe in the Holy Ghost,**

**the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Celebrant Wilt thou continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

People **I will, by God's help.**

Celebrant Wilt thou persevere in resisting evil, and, whenever thou dost fall into sin, repent and return to the Lord?

People **I will, by God's help.**

Celebrant Wilt thou proclaim by word and example the Good News of God in Christ?

People **I will, by God's help.**

Celebrant Wilt thou seek and serve Christ in all persons, loving thy neighbor as thyself?

People **I will, by God's help.**

Celebrant Wilt thou strive for justice and peace among all men, and respect the dignity of every person?

People **I will, by God's help.**

The Celebrant concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who hast given us a new birth by water and the Holy Spirit, and

bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

The Celebrant may sprinkle the people with Holy Water as a reminder of their Baptisms.

The following Litany may be sung as the ministers prepare for the Mass. The names of additional saints may be added if desired.

Kyrie eleison. Kyrie eleison.
Christe eleison. Christe eleison.
Kyrie eleison. Kyrie eleison.

O Christ, hear us. O Christ, graciously hear us.
O God the Father of heaven: Have mercy upon us.
O God the Son, Redeemer of the world:
Have mercy upon us.
O God the Holy Ghost: Have mercy upon us.
O Holy Trinity, one God: Have mercy upon us.

Holy Mary: Pray for us.
Holy Mother of God: Pray for us.
Holy Virgin of virgins: Pray for us.
Holy Michael: Pray for us.
Holy Gabriel: Pray for us.
Holy Raphael: Pray for us.
All ye holy Angels and Archangels: Pray for us.
All ye holy orders of blessed Spirits: Pray for us.
Holy John Baptist: Pray for us.
Holy Joseph: Pray for us.
All ye holy Patriarchs and Prophets: Pray for us.
Holy Peter: Pray for us.
Holy Paul: Pray for us.
Holy Andrew: Pray for us.
Holy John: Pray for us.

All ye holy Apostles and Evangelists: **Pray for us.**
All ye holy Disciples of the Lord: **Pray for us.**
Holy Stephen: **Pray for us.**
Holy Lawrence: **Pray for us.**
Holy Vincent: **Pray for us.**
All ye holy martyrs: **Pray for us.**
Holy Sylvester: **Pray for us.**
Holy Gregory: **Pray for us.**
Holy Augustine: **Pray for us.**
All ye holy Bishops and Confessors: **Pray for us.**
All ye holy Doctors: **Pray for us.**
Holy Anthony: **Pray for us.**
Holy Benedict: **Pray for us.**
Holy Dominic: **Pray for us.**
Holy Francis: **Pray for us.**
All ye holy Priests and Levites: **Pray for us.**
All ye holy Monks and Hermits: **Pray for us.**
Holy Mary Magdalene: **Pray for us.**
Holy Agnes: **Pray for us.**
Holy Cecilia: **Pray for us.**
Holy Agatha: **Pray for us.**
Holy Anastasia: **Pray for us.**
All ye holy Virgins and Widows: **Pray for us.**
All ye Holy, Righteous, and Elect of God: **Intercede for us.**

Be thou merciful: **Spare us, good Lord.**
Be thou merciful: **Graciously hear us, good Lord.**

From all evil: **Good Lord deliver us.**
From all deadly sin: **Good Lord deliver us.**
From everlasting damnation: **Good Lord deliver us.**
By the mystery of thy holy Incarnation:
Good Lord deliver us.
By thine Advent and Nativity: **Good Lord deliver us.**

By thy Baptism and holy Fasting: **Good Lord deliver us.**
By thy Cross and Passion: **Good Lord deliver us.**
By thy precious Death and Burial: **Good Lord deliver us.**
By thy glorious Resurrection and Ascension:
Good Lord deliver us.
By the coming of the Holy Ghost the Comforter:
Good Lord deliver us.
In the hour of death and in the day of judgment:
Good Lord deliver us.

Even though we be sinners:

We beseech thee to hear us, good Lord.

That it may please thee to spare us:

We beseech thee to hear us, good Lord.

That it may please thee to rule and govern thy holy Church:

We beseech thee to hear us, good Lord.

That it may please thee to preserve the household of thine
Apostles, and all orders in the Church in thy true religion:

We beseech thee to hear us, good Lord.

That it may please thee to overthrow the enemies of thy
holy Church:

We beseech thee to hear us, good Lord.

That it may please thee to bestow on all Christian rulers
true peace and concord:

We beseech thee to hear good Lord.

That it may please thee to strengthen and preserve us in true
worshipping of thee:

We beseech thee to hear us, good Lord.

That it may please thee to bestow on all our benefactors thine
everlasting benefits:

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use
the kindly fruits of the earth;

We beseech thee to hear us, good Lord.

That it may please thee to bestow upon all thy faithful
rest eternal:

We beseech thee to hear us, good Lord.

That it may please thee graciously to hear our prayer:

We beseech thee to hear us, good Lord.

O Lamb of God, that takest away the sins of the world:
Spare us, good Lord.

O Lamb of God, that takest away the sins of the world:
Graciously hear us, good Lord.

O Lamb of God, that takest away the sins of the world:
Have mercy upon us.

O Christ, hear us. O Christ, graciously hear us.

Kyrie eleison. Christe eleison. Kyrie eleison.

At the Eucharist

The candles at the Altar may now be lighted from the Paschal Candle.

The Celebrant may now say

Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

The Gloria in excelsis is then sung and bells may be rung.

The Celebrant then says

The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

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

or this

O God, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

Epistle Romans 6:3-11

"Alleluia" may be sung and repeated.

Psalm 114, or some other suitable psalm or a hymn may be sung.

Gospel Matthew 28:1-10

*If a sermon or homily was not preached earlier, it follows here.
The Nicene Creed is not used at this service.*

*The Prayers of the People may be omitted if the Litany has been sung.
The Confession, page 256, may follow here. The celebration continues
with the Offertory, page 259.*

Preface of Easter