

Liturgies for Lent, Holy Week, and Easter

for use with

Scottish Liturgy 1982

(revised 2022)

and

A Service of the Word 2015

A Rite for the Beginning of Lent

Notes

Lent is the season in the Church year during which all those who are baptised prepare to celebrate the Paschal mystery – the Passion – the suffering, death, and Resurrection of Christ. In order that this Paschal mystery should be realised in the lives of Christians, Lent is a time of self-examination and self-discipline accompanied by individual and communal acts of devotion. Penitence forms a part of Lenten discipline in a context where we recall the events of our redemption and seek spiritual growth so that our baptism may be fully realised in our lives.

The Church therefore marks the beginning of Lent with a liturgy that brings into focus the themes and intentions of the season. Ash was a symbol of grief and mourning in many ancient cultures and had become a sign of repentance before the dawn of Christianity. The cross marked on the forehead was likewise an ancient symbol of salvation (known as such in the Psalms of Solomon and the Dead Sea Scrolls and originating in the exegesis of Ezekiel 9). The sign of the cross acquired its full significance when the cross became the instrument of our Lord's death.

The rite of imposition of ashes traditionally forms part of the Ash Wednesday Eucharist. In some congregations this may not be possible, in which case the rite may be used when the congregation first gathers for worship during Lent. In congregations where there is no celebration of the Eucharist at this time, this rite may be incorporated into A Service of the Word. If used on a Sunday, the Collect and readings of that Sunday should be used; if on a weekday, those for Ash Wednesday should be used.

The Position of the Rite

A Rite for the Beginning of Lent can be used as part of *A Service of the Word 2015* or as part of *Scottish Liturgy 1982*.

When used as part of *A Service of the Word 2015*, the president may be a deacon or authorised lay person.

Scottish Liturgy 1982

The rite replaces the Confession and Absolution, whether customarily used at Section 5 (A below) or 16 (B below).* The Collect for purity, Kyrie, Gloria, and the Summary of the Law are omitted. The Peace is observed at Section 17, and not at section 2.

Scottish Liturgy 1982 (rev 2022)	Rite for the Beginning of Lent	
1. Welcome		
	Address	A
	Litany†	
	Act of Penitence	
	Imposition of Ashes	
8. Collect		
9.-14. Liturgy of the Word		
	Address	B
	Litany†	
	Act of Penitence	
	Imposition of Ashes	
17. Peace		
18. Offering		
19. Eucharistic Prayer V		
20.-23. Sharing of Bread and Wine		

* Numbers refer to *Scottish Liturgy 1982*, as Revised 2022.

24.-27. Thanksgiving and Sending Out	
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When there is a Deacon at the Eucharist, it is particularly appropriate for the Deacon to assist the president by leading the Litany and the Act of Penitence. The Deacon and other ministers may also assist the president in the imposition of ashes.

A Service of the Word 2015

The Address may be used at 2.2 (A) or instead of a Sermon at 7 (B). Sections 2.4, 3 and 4 are omitted. The Act of Penitence and the Imposition of Ashes replace section 9, and 10.1, the main liturgy resuming with the Lord’s prayer at 10.2. The Act of Penitence includes Dedication, so Section 12 is omitted. A hymn of penitential character should be used at section 13, and not *Gloria in Excelsis* or *Te Deum*.

Service of the Word 2015	Rite for the Beginning of Lent
1.-2. Gathering & Greeting	
	Address A
5. Collect	
6.-8. Proclamation of the Word	
	Address B
	Litany †
	Act of Penitence & Dedication
	Imposition of Ashes
10.2.-3 Lord’s Prayer & Peace	
11. Offering	
13. Penitential Hymn	
14. Dismissal	

Parts marked † are optional.

A Rite for the Beginning of Lent

Address†

To be used either after the Welcome or Greeting, or instead of the Sermon.

The President

Dear friends in Christ, as we begin the season of Lent, we are reminded that, in our Christian lives, we seek to realise the death of Jesus so that God may be glorified in our worship and through our witness in the world.

Saint Paul writes of 'carrying around the death of Jesus in our bodies, so that the life of Jesus may be clearly shown in our bodies' (2 Corinthians 4:10).

It is through baptism that we die into Christ's death so that we may share in his resurrection (Romans 6:3-4). At the beginning of our Lenten observance, we are therefore reminded of our baptism, and how Christ's death on the cross may clearly be shown in our lives.

We now come before God in penitence, reflecting on our life in Christ. We pledge ourselves to observe this season of self-examination, discipline, and self-denial, with sincerity, prayer, and reverent reflection on holy Scripture, seeking God's purpose for us, and modelling our lives on the example of Christ Jesus.

The Litany†

God the Father,
have mercy on us.

God the Son,
have mercy on us.

God the Holy Spirit,
have mercy on us.

Holy, blessed, and glorious Trinity,
have mercy on us.

From all evil and mischief:
from pride, vanity, and hypocrisy:
from envy, hatred, and malice:
and from all evil intent.
good Lord, deliver us.

From sloth, worldliness, and love of money:
from hardness of heart
and contempt for your word and your laws,
good Lord, deliver us.

From sins of body and mind:
from the deceits of the world, the flesh, and the devil;
from error and false doctrine,
good Lord, deliver us.

In all times of sorrow,
in all times of joy:
in the hour of death,
and at the day of judgement,
good Lord, deliver us.

Govern and direct your holy Church: fill it with love and
truth:
and grant it that unity which is your will.
Hear us, good Lord.

Give us boldness to preach the gospel in all the world,
and to make disciples of all the nations.

Hear us, good Lord.

Enlighten your ministers with knowledge and
understanding, that by their teaching and their lives
they may proclaim your word.

Hear us, good Lord.

Give your people grace to hear and receive your word,
and to bring forth the fruit of the Spirit.

Hear us, good Lord.

Bring into the way of truth
all who have erred and are deceived.

Hear us, good Lord.

Strengthen those who stand:
comfort and help the faint-hearted:
raise up the fallen;
and finally beat down Satan under our feet.

Hear us, good Lord.

Give us true repentance:
forgive us our sins of negligence and ignorance
and our deliberate sins:
and grant us the grace of your Holy Spirit
to amend our lives according to your holy word.

Holy God

Holy Strong

Holy Immortal

Have mercy on us.

Silence

Collect of the Day

Ash Wednesday

Grant, O most merciful God,
That we your faithful people
may enter this season of penitence with faithfulness,
and complete it with steadfast devotion;
through Jesus Christ, our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.

Amen.

or

Almighty and everlasting God,
you hate nothing that you have made
and 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 receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ your Son our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.

Amen.

Act of Penitence

President

Create in us clean hearts, O God:
and renew a right spirit within us.

Deacon

Let us confess our sins in penitence and faith.

Silence

Either

A. **Almighty God,
Creator of heaven and earth,
we confess that we have sinned
in thought, word, and deed.**

**We have not loved you with all our being,
we have not loved our neighbours as ourselves:
we have disfigured your image in which we are made.**

**In your mercy, forgive what we have been
and what we have done,
guide us and help us to amend our lives,
and bring us to fullness of life in you,
for the sake of your Son who died for us,
Jesus Christ our Lord. Amen.**

or

B. *Deacon*

Creator of heaven and earth,
we confess that we have sinned
in thought, word, and deed.

Amen. Lord have mercy.

We have not loved you with all our being,
we have not loved our neighbours as ourselves:
we have disfigured your image in which we are made.

Amen. Christ, have mercy.

In your mercy, forgive what we have been
and what we have done,
guide us and help us to amend our lives,
and bring us to fullness of life in you.

Amen. Lord, have mercy.

Silence

Imposition of Ashes

President

Gracious and merciful God,
you have compassion on all your children,
and hate nothing you have made;
you do not desire the death of sinners,
but that we should turn from our ways and live.

May these ashes be for us,
who are redeemed through the cross of Christ,
a sign of our death to sin,
and the pledge of our life in Christ;
who lives and reigns for ever and ever. **Amen.**

Receive the mark of Christ's cross,
with which we are signed at Baptism,
and by which we are forgiven our sins
and live to the glory of God.

The imposition of ashes may be received standing or kneeling, at the Font or before the Holy Table. The Deacon may assist the Officiating Priest in imposing the ashes.

The following forms of words may be used, or silence kept during the imposition.

You are redeemed by the Cross of Christ.

or

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

[Repent, and be faithful to the gospel.]

or

[Turn away from sin and be faithful to Christ.]

After all have received the ashes, a period of silence is kept.

Prayer

President

God of the covenant,
your people are washed clean in the saving flood of baptism
and born again:
As we follow the way of the cross,
we ask you to unseal for us the wellspring of your grace,
cleanse our hearts of all that is not holy,
and cause your gift of new life to flourish in us;
grant this through Jesus Christ your Son,
who sets us free from sin,
and lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God, world without end.†

Amen.

† Parts of this prayer use wording from ICEL, *The Sacramentary: Volume One* (1997).

Lazarus Saturday

On the Saturday before the commencement of Holy Week, the raising of Lazarus has been celebrated in Orthodox Christianity since at least the fourth century, and was known in at least some parts of the western Church at that time too.³ In the earliest extant account of these observances, Egeria's description of the customary of the church of Jerusalem (c. 383), it is with the commemoration of the raising of Lazarus at Bethany that the Great Week begins.⁴

In the Gospel of John, Mary of Bethany anoints Jesus in the home she shares with Martha and Lazarus (12:1-8), the day before he rides into Jerusalem on a donkey (12:12-18). Mary's devotion, the enthusiasm and curiosity of the crowds, and the plot of the hierarchy to have Jesus put to death (11:47-53), are all in response to Jesus' having raised Lazarus from the tomb (11:1-44). This act is a foretaste not only of Jesus' own resurrection from the dead, but of the resurrection of the faithful which he is to accomplish through his Passion.

On the cusp of the Great (Holy) Week, the resurrection of the dead is anticipated in the raising of Lazarus. In Eastern Orthodoxy, Lenten discipline is relaxed, prayers are offered for the departed, the gift of new life is celebrated, and Baptism may be administered.

In the SEC Lectionary, the account of the raising of Lazarus is the gospel of Daily Prayer the Friday (John 11:1-27) and Saturday (John 11:28-44) before Palm Sunday (Year 1). The Gospel at the Eucharist on the Saturday is the plot to kill Jesus, crystallised in response to the raising of Lazarus (John 11:45-57). To bring this into sharper focus, a Collect for the day might be provided:

³ Hugh Wybrew, *Orthodox Lent, Holy Week and Easter* (London: SPCK, 1995), 83-86; S. V. Bulgakov, "The Sixth Week of Great Lent", online at <http://www.transfigcathedral.org/faith/Bulgakov/index.shtml>.

⁴ *Itinerarium Egeriae* 29.3-6; available in English translation, Anne McGowan & Paul Bradshaw, *The Pilgrimage of Egeria* (Collegeville MN: Liturgical, 2018); *Egeria's Travels* (Warminster: Aris & Phillips, 1999).

O Lord, who, before your passion, raised Lazarus from the grave,
And, in restoring to life him for whom you had wept,
showed your power over death and opened to us the way of life:
May we, who have received the promise of your victory,
so follow you on the path to the cross
that we may share in your triumph over evil,
rejoice in your resurrection,
and live as God's children,
now and in eternity. Amen.⁵

⁵ derived from the Troparion in the Liturgy of St Chrysostom.

Holy Week : Sunday

Notes

Holy Week, or 'Great Week' as it is known in Orthodox Christianity, is the apex of the Church calendar, in which we celebrate the Passion, Death, and Resurrection of Jesus. The entry of Jesus into Jerusalem, riding a donkey from the Mount of Olives to the acclaim of the crowds, fulfils messianic prophecies and gives expression to his kingship. His triumph is not complete until he has been crucified and raised from the dead. On what is commonly known as Palm Sunday,⁶ Jesus is hailed by the pilgrim crowds, reflecting their expectation of liberation by a king of David's dynasty. These events, while confirming the identity of Jesus as the heir of David, are the prelude to a sequence of events in which popular Jewish notions of messiahship are quite fundamentally reinterpreted: Jesus is deserted, crowned with thorns, nailed to the cross, and buried in the tomb of a stranger, before he is raised to glory, his kingship universal and eschatological.

The liturgy of the Sunday of Holy Week has two emphases: the triumphal entry of Jesus into Jerusalem, and the Passion as a whole, of which this forms the prelude.

Where possible, the triumphal entry is recalled liturgically with a procession. If convenient, the congregation may gather in a hall or at an outdoor venue where the Liturgy of the Palms may begin. Where this is not possible, the procession may take place in the church, the preceding Liturgy being conducted near the

⁶ None of the Gospel accounts of Jesus' entry into Jerusalem read in the Liturgy of the Palms in fact mentions palm branches. In Matthew 21 and Mark 11 branches of unidentified plants are mentioned, and in Luke 19 no branches are mentioned at all. It is only in John 12 that palm branches are mentioned. As palm trees do not grow naturally at the altitude of Jerusalem, it is likely that these were introduced to the story when it was told in another environment.

main door. The Gospels speak both of those who accompanied Jesus and of the crowds who watched and welcomed him; therefore, any member of the congregation unable to walk in the procession is nonetheless playing a meaningful part in the rite.

Crosses made from palm leaves are now carried during the Palm Sunday procession in many churches. Branches of palm, or of any other plant which grows in the locality, may just as appropriately be used.

The Gospel of the Passion should be read at the principal Eucharist in every congregation on this day; and if the Eucharist cannot be celebrated, then at the Service of the Word.

If there is an *additional* celebration of the Eucharist, *without a procession*, the Gospel of the Liturgy of the Palms may be read, either that of the year or John 12:12-19, at section 11 in Scottish Liturgy 1982; either or both the collects may be used at section 8; and palms may be distributed as the congregation departs after the Dismissal.

Liturgy of the Procession:

The Commemoration of the Entry of the Lord into Jerusalem

Greeting

The President greets the congregation, and introduces the liturgy

Blessed is the One who comes in the name of the Lord:

Hosanna in the highest.

Dear friends in Christ, in our observance of Lent we have been preparing, by self-examination and spiritual discipline, to celebrate the mystery of our Lord's death and resurrection. In baptism we are marked with the cross of Christ. Today we begin the solemn celebration of our salvation through his death on the cross and his resurrection to glory. We now recall our Lord's entry as king into Jerusalem, to suffer, to die, and to rise again. Let us follow him, that, as we died with Christ in our Baptism, so we may share his risen life.

Collect

Assist us, Lord God of our salvation:
that we may enter with joy
the mysteries of this most holy week,
through Jesus Christ, our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end. **Amen.**

Gospel of the Procession

The Deacon reads the Gospel.

When the Gospel is introduced:

Glory to Christ our Saviour.

Year A

Matthew 21. 1-11

Year B

Mark 11. 1-11

Year C

Luke 19. 28-40

At the end:

Give thanks to the Lord for his glorious Gospel.

Praise to Christ our Lord.

Distribution of the Palms

Palms and/or other branches are brought to the President, who says:

Almighty and everlasting God,
may these *palms/branches* be for us
a sign of Christ's victory over sin and death;
and may we who have been baptised in his name,
worship him as king, obey him as Lord,
and follow him in the way of the Cross,
which leads to eternal life.

We ask this through the same Jesus Christ our Lord.

Amen.

A Psalm or hymn may be sung, during which the palms are distributed to the congregation.

The Procession

President

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 his cross,
may find it none other than the way of life and peace;
through the same Jesus Christ, our Lord.

Amen.

Deacon

Let us proceed in peace.
In the name of Christ. Amen.

The procession to the church begins.

'All glory, laud and honour' or some other appropriate hymn is sung.

Liturgy of the Passion

On reaching the church, the Eucharist continues at section 8 in Scottish Liturgy 1982, with the Collect of the Passion.

If there is no Eucharist, the Service of the Word continues at section 5.

Collect of the Passion

President

Almighty God,
who, in your tender love for the human race,
sent your Son, our Saviour Jesus Christ,
to take our nature upon him,
and to suffer death upon the cross,
giving us the example of his great humility:
mercifully grant,
that we may both follow the example of his passion,
and also, be made partakers of his resurrection;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.

Amen.

Liturgy of the Passion

The Eucharist continues with the Liturgy of the Word at section 9 in Scottish Liturgy 1982.

A Service of the Word 2015 continues at section 6.

The Gospel of the Passion

After the First and Second Readings and the Psalm, the Gospel of the Passion is read without the usual opening and closing responses which accompany the Gospel on other days.

Year A: Matthew 26:14-27:66

A shortened reading, from Matthew 27:11-54, is indicated by the horizontal lines.

- Matthew: One of the twelve, who was called Judas Iscariot, went to the chief priests and said,
- Judas: What will you give me if I betray him to you?
- Matthew: They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.
On the first day of Unleavened Bread the disciples came to Jesus, saying,
- Disciples: Where do you want us to make the preparations for you to eat the Passover?
- Matthew: Jesus said,
- Jesus: Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'
- Matthew: So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said,
- Jesus: Truly I tell you, one of you will betray me.

Matthew: And they became greatly distressed and began to say to him one after another,

Disciples:
(severally) Surely not I, Lord?

Matthew: Jesus answered,

Jesus: The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

Matthew: Judas, who betrayed him, said,

Judas: Surely not I, Rabbi?

Matthew: Jesus replied,

Jesus: You have said so.

Matthew: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

Jesus: Take, eat; this is my body.

Matthew: Then he took a cup, and after giving thanks he gave it to them, saying,

Jesus: Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

Matthew: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

Jesus: You will all become deserters because of me this night; for it is written, 'I will strike

the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee.

Matthew: Peter said to him,

Peter: Though all become deserters because of you, I will never desert you.

Matthew: Jesus said to him,

Jesus: Truly I tell you, this very night, before the cock crows, you will deny me three times.

Matthew: Peter said to him,

Peter: Even though I must die with you, I will not deny you.

Matthew: And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

Jesus: Sit here while I go over there and pray.

Matthew: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus: I am deeply grieved, even to death; remain here, and stay awake with me.

Matthew: And going a little farther, he threw himself on the ground and prayed,

Jesus: My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.

Matthew: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: So, could you not stay awake with me one hour? Stay awake and pray that you may

not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Matthew: Again he went away for the second time and prayed,

Jesus: My Father, if this cannot pass unless I drink it, your will be done.

Matthew: 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,

Jesus: Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Matthew: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

Judas: The one I will kiss is the man; arrest him.

Matthew: At once he came up to Jesus and said,

Judas: Greetings, Rabbi!

Matthew: and kissed him. Jesus said to him,

Jesus: Friend, do what you are here to do.

Matthew: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

Jesus: 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 would the scriptures be fulfilled, which say it must happen in this way?

Matthew: At that hour Jesus said to the crowds,

Jesus: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.

Matthew: Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

Witnesses: This fellow said, 'I am able to destroy the temple of God and to build it in three days.'

Matthew: The high priest stood up and said,

High Priest: Have you no answer? What is it that they testify against you?

Matthew: But Jesus was silent. Then the high priest said to him,

High Priest: I put you under oath before the living God, tell us if you are the Messiah, the Son of God.

Matthew: Jesus said to him,

Jesus: You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.

Matthew: Then the high priest tore his clothes and said,

High Priest: He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?

Matthew: They answered,

Priests: He deserves death.

Matthew: Then they spat in his face and struck him; and some slapped him, saying,

Priests: Prophecy to us, you Messiah! Who is it that struck you?

Matthew: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

Servant Girl 1 You also were with Jesus the Galilean.

Matthew: But he denied it before all of them, saying,

Peter: I do not know what you are talking about.

Matthew: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

Servant Girl 2: This man was with Jesus of Nazareth.

Matthew: Again he denied it with an oath,

Peter: I do not know the man.

Matthew: After a little while the bystanders came up and said to Peter,

Crowd: Certainly you are also one of them, for your accent betrays you.

Matthew: Then he began to curse, and he swore an oath,

Peter: I do not know the man!

Matthew: At that moment the cock crowed. Then Peter remembered what Jesus had said: '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 conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

Judas: I have sinned by betraying innocent blood.

Matthew: But they said,

Priests: What is that to us? See to it yourself.

Matthew: 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,

Priests: It is not lawful to put them into the treasury, since they are blood money.

Matthew: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.'

Matthew: Jesus stood before the governor; and the governor asked him,

Pilate: Are you the King of the Jews?

Matthew: Jesus said,

Jesus: You say so.

Matthew: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate: Do you not hear how many accusations they make against you?

Matthew: But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Pilate: Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?

Matthew: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him,

Pilate's wife: Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.

Matthew: Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

Pilate: Which of the two do you want me to release for you?

Matthew: And they said,

Crowd: Barabbas.

Matthew: Pilate said to them,

Pilate: Then what should I do with Jesus who is called the Messiah?

Matthew: All of them said,

Crowd: Let him be crucified!

Matthew: Then he asked,

Pilate: Why, what evil has he done?

Matthew: But they shouted all the more,

Crowd: Let him be crucified!

Matthew: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Pilate: I am innocent of this man's blood; see to it yourselves.

Matthew: Then the people as a whole answered,

Crowd: His blood be on us and on our children!

Matthew: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

Soldiers: Hail, King of the Jews!

Matthew: They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were

crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Crowd: 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.

Matthew: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Crowd: He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'

Matthew: The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

Jesus: *Eli, Eli, lema sabachthani?*

Matthew: that is,

Jesus: My God, my God, why have you forsaken me?

Matthew: When some of the bystanders heard it, they said,

Crowd: This man is calling for Elijah.

Matthew: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick,

and gave it to him to drink. But the others said,

Crowd: Wait, let us see whether Elijah will come to save him.

Matthew: Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. 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. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Centurion: Truly this man was God's Son!

Matthew: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them 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 was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the

tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

Priests: Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first.

Matthew: Pilate said to them,

Pilate: You have a guard of soldiers; go, make it as secure as you can.

Matthew: So they went with the guard and made the tomb secure by sealing the stone.

Year B: Mark 14:1-15:47

A shortened reading, from Mark 15:1-39, is indicated by the horizontal lines.

Mark: It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

Chief Priests: Not during the festival, or there may be a riot among the people.

Mark: While he was at Bethany in the house of Simon the leper, as he sat at the table, a

woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Crowd: Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.

Mark: And they scolded her. But Jesus said,

Jesus: Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

Mark: Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, the disciples said to Jesus,

Disciples: Where do you want us to go and make the preparations for you to eat the Passover?

Mark: So he sent two of his disciples, saying to them,

Jesus: Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there.

Mark: So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus: Truly I tell you, one of you will betray me, one who is eating with me.

Mark: They began to be distressed and to say to him one after another,

Disciples: Surely, not I?

Mark: Jesus said to them,

Jesus: It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

Mark: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus: Take; this is my body.

Mark: Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

Jesus: This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

Mark: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus: You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee.

Mark: Peter said to him,

Peter: Even though all become deserters, I will not.

Mark: Jesus said to him,

Jesus: Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Mark: But Peter said vehemently,

Peter: Even though I must die with you, I will not deny you.

Mark: And all of them said the same. They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus: Sit here while I pray.

Mark: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus: I am deeply grieved, even to death; remain here, and keep awake.

Mark: And going a little farther, he threw himself on the ground and prayed that, if it were

possible, the hour might pass from him. He said,

Jesus: Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Mark: Jesus came and found them sleeping; and he said to Peter,

Jesus: Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Mark: And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

Jesus: Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Mark: Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

Judas: The one I will kiss is the man; arrest him and lead him away under guard.

Mark: So when he came, he went up to him at once and said,

Judas: Rabbi!

Mark: and kissed him. Then they laid hands on him and arrested him. But one of those who stood

near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

Jesus: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

Mark: All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

Crowd: We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'

Mark: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest: Have you no answer? What is it that they testify against you?

Mark: But he was silent and did not answer. Again the high priest asked him,

High Priest: Are you the Messiah, the Son of the Blessed One?

Mark: Jesus said,

Jesus: I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'

Mark: Then the high priest tore his clothes and said,

High Priest: Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Mark: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Chief Priests: Prophecy!

Mark: The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

Servant Girl: You also were with Jesus, the man from Nazareth.

Mark: But he denied it, saying,

Peter: I do not know or understand what you are talking about.

Mark: And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

Servant Girl: This man is one of them.

Mark: But again he denied it. Then after a little while the bystanders again said to Peter,

Crowd: Certainly you are one of them; for you are a Galilean.

Mark: But he began to curse, and he swore an oath,

Peter: I do not know this man you are talking about.

Mark: At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

Mark: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Pilate: Are you the King of the Jews?

Mark: Jesus answered him,

Jesus: You say so.

Mark: Then the chief priests accused him of many things. Pilate asked him again,

Pilate: Have you no answer? See how many charges they bring against you.

Mark: But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them

according to his custom. Then he answered them,

Pilate: Do you want me to release for you the King of the Jews?

Mark: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

Pilate: Then what do you wish me to do with the man you call the King of the Jews?

Mark: They shouted back,

Crowd: Crucify him!

Mark: Pilate asked them,

Pilate: Why, what evil has he done?

Mark: But they shouted all the more,

Crowd: Crucify him!

Mark: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

Soldiers: Hail, King of the Jews!

Mark: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Crowd: Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Mark: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Chief Priests: He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

Mark: Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

Jesus: *Eloi, Eloi, lema sabachthani?*

Mark: which means,

Jesus: My God, my God, why have you forsaken me?

Mark: When some of the bystanders heard it, they said,

Crowd: Listen, he is calling for Elijah.

Mark: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

Bystander: Wait, let us see whether Elijah will come to take him down.

Mark: Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Centurion: Truly this man was God's Son!

Mark: There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion,

he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joseph saw where the body was laid.

Year C: Luke 22:14-23:56

A shortened reading, from Luke 23:1-49, is indicated by the horizontal lines.

Luke: Now the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray Jesus to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray Jesus to them when no crowd was present.

Luke: Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying,

Jesus: Go and prepare the Passover meal for us that we may eat it.

Luke: They asked him,
Disciples: Where do you want us to make preparations for it?
Luke: He said to them,
Jesus: Listen: when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?" ' He will show you a large room upstairs, already furnished. Make preparations for us there.
Luke: So they went and found everything as he had told them; and they prepared the Passover meal.

Luke 22.14

Luke: When the hour came, Jesus took his place at the table, and the apostles with him. He said to them,
Jesus: I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.
Luke: Then he took a cup, and after giving thanks he said,
Jesus: Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.
Luke: Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

Jesus: This is my body, which is given for you. Do this in remembrance of me.

Luke: And he did the same with the cup after supper, saying,

Jesus: This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!

Luke: Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

Jesus: The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and

you, when once you have turned back,
strengthen your brothers.

Luke: And Simon Peter said to Jesus,

Peter: Lord, I am ready to go with you to prison
and to death!

Luke: Jesus said,

Jesus: I tell you, Peter, the cock will not crow this
day, until you have denied three times that
you know me.

Luke: Jesus said to them,

Jesus: When I sent you out without a purse, bag, or
sandals, did you lack anything?

Luke: They said,

Disciples: No, not a thing.

Luke: He said to them,

Jesus: But now, the one who has a purse must take
it, and likewise a bag. And the one who has
no sword must sell his cloak and buy
one. For I tell you, this scripture must be
fulfilled in me, 'And he was counted among
the lawless'; and indeed what is written
about me is being fulfilled.

Luke: They said,

Disciples: Lord, look, here are two swords.

Luke: He replied,

Jesus: It is enough.

Luke: He came out and went, as was his custom, to
the Mount of Olives; and the disciples
followed him. When he reached the place, he
said to them,

Jesus: Pray that you may not come into the time of
trial.

Luke: Then he withdrew from them about a stone's throw, knelt down, and prayed,

Jesus: Father, if you are willing, remove this cup from me; yet, not my will but yours be done.

Luke: Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

Jesus: Why are you sleeping? Get up and pray that you may not come into the time of trial.

Luke: While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

Jesus: Judas, is it with a kiss that you are betraying the Son of Man?

Luke: When those who were around him saw what was coming, they asked,

Disciples: Lord, should we strike with the sword?

Luke: Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

Jesus: No more of this!

Luke: And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

Jesus: Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!

Luke: Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

Servant Girl: This man also was with him.

Luke: But he denied it, saying,

Peter: Woman, I do not know him.

Luke: A little later someone else, on seeing him, said,

Servant 2: You also are one of them.

Luke: But Peter said,

Peter: Man, I am not!

Luke: Then about an hour later still another kept insisting,

Servant 3: Surely this man also was with him; for he is a Galilean.

Luke: But Peter said,

Peter: Man, I do not know what you are talking about!

Luke: At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny

me three times.' And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

Soldiers: Prophecy! Who is it that struck you?

Luke: They kept heaping many other insults on him. When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

Priests: If you are the Messiah, tell us.

Luke: Jesus replied,

Jesus: If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.

Luke: All of them asked,

Priests: Are you, then, the Son of God?

Luke: He said to them,

Jesus: You say that I am.

Luke: Then they said,

Priests: What further testimony do we need? We have heard it ourselves from his own lips!

Luke: Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

Priests: We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.

Luke: Then Pilate asked him,
Pilate: Are you the king of the Jews?
Luke: He answered,
Jesus: You say so.
Luke: Then Pilate said to the chief priests and the
crowds,
Pilate: I find no basis for an accusation against this
man.
Luke: But they were insistent and said,
Priests: He stirs up the people by teaching
throughout all Judea, from Galilee where he
began even to this place.
Luke: When Pilate heard this, he asked whether
the man was a Galilean. And when he
learned that he was under Herod's
jurisdiction, he sent him off to Herod, who
was himself in Jerusalem at that time. When
Herod saw Jesus, he was very glad, for he
had been wanting to see him for a long time,
because he had heard about him and was
hoping to see him perform some sign. He
questioned him at some length, but Jesus
gave him no answer. The chief priests and
the scribes stood by, vehemently accusing
him. Even Herod with his soldiers treated
him with contempt and mocked him; then
he put an elegant robe on him, and sent him
back to Pilate. That same day Herod and
Pilate became friends with each other; before
this they had been enemies.
Pilate then called together the chief priests,
the leaders, and the people, and said to
them,

Pilate: You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.

Luke: Then they all shouted out together,
Crowd: Away with this fellow! Release Barabbas for us!

Luke: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)
Pilate, wanting to release Jesus, addressed them again; but they kept shouting,
Crowd: Crucify, crucify him!

Luke: A third time he said to them,
Pilate: Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.

Luke: But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.
As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and

made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

Jesus: Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?

Luke: Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

Jesus: Father, forgive them; for they do not know what they are doing.

Luke: And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

Priests: He saved others; let him save himself if he is the Messiah of God, his chosen one!

Luke: The soldiers also mocked him, coming up and offering him sour wine, and saying,

Soldiers: If you are the King of the Jews, save yourself!

Luke: There was also an inscription over him, 'This is the King of the Jews.' One of the criminals who were hanged there kept deriding him and saying,

Criminal 1: Are you not the Messiah? Save yourself and us!

Luke: But the other rebuked him, saying,

Criminal 2: Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.

Luke: Then he said,

Criminal 2: Jesus, remember me when you come into your kingdom.

Luke: Jesus replied,

Jesus: Truly I tell you, today you will be with me in Paradise.

Luke: It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

Jesus: Father, into your hands I commend my spirit.

Luke: Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said,

Centurion: Certainly this man was innocent.

Luke: And when all the crowds who had gathered there for this spectacle saw what had taken

place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Luke: Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

Dramatised arrangement © Simon Kershaw 2003

Text: New Revised Standard Version © National Council of the Churches of Christ in the United States of America 1989

Holy Week: Maundy Thursday

Holy or Maundy Thursday marks the beginning of the *Triduum*, the three-day observance of the death and resurrection of Jesus. This is the first part of a continuous rite which encompasses the Liturgy of the Lord's Passion on Good Friday, and the Vigil of Easter on Holy Saturday.

This Liturgy is based on the Eucharist according to Scottish Liturgy 1982 (Revised 2022). For congregations unable to celebrate the Eucharist on this occasion, provision is made also of a liturgy based on A Service of the Word 2015. In such circumstances, and subject to the availability of a Deacon or authorised lay minister, Communion from the reserved Sacrament may follow the Lord's Prayer and precede the stripping of the altar. The reserved Sacrament may be placed on the altar of repose for the Watch.

The Liturgy of the Washing

The foot-washing itself is the task of the President, who should ideally be – according to circumstance – the Bishop, or the Priest instituted to the cure of souls in the charge. If it is not possible to celebrate the Eucharist, the foot-washing should be done by the Deacon or authorised lay minister officiating at the rite.

Parts reserved to the President and Deacon are indicated; if there is no deacon present at the Eucharist, the president or another priest should exercise the Deacon's role; other

parts of the rite may appropriately be carried out by a lay person.

Two rites are offered, both to address the variety of contexts in which the liturgy is celebrated, and in sensitivity to different pastoral needs, and also to give expression to two related but distinct theological emphases. The rite reflects our observance of Lent, in which our baptismal promises form the foundation of our self-examination. The penitential act, with asperges, points forward to the renewal of baptismal promises at Easter. The foot-washing also reflects Baptism, but more particularly emphasises the humility of Christ modelled at the Last Supper and epitomised in his death on the cross.⁷

⁷ In order to accommodate these two emphases, material has been drawn from the Ambrosian rite, in which the foot-washing takes place not on Maundy Thursday but within the baptismal rite at the Easter Vigil, Ambrose, *De Mysteriis* 6.31-33; *De Sacramentiis* 3.1.4-7; cf. also Bobbio and Stowe Missals (Irish tradition). See also M. E. Johnston, *The Rites of Christian Initiation* (Collegeville MN: Liturgical, 1999).

Eucharist of the Lord's Supper

Preparation

Gathering

All gather in silence. The President then greets the people.

Grace and peace to you from God our Father
and the Lord Jesus Christ.

Amen.

The Deacon says

We should glory in the cross of our Lord Jesus Christ,
in whom is our resurrection, our salvation and our life.

(See Galatians 6:14)

Collect for Purity

Silence may be kept

Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.

Amen.

Gloria in excelsis

Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
(with God the Son, Jesus Christ,
and God the Holy Spirit,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world;
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Collect of the day

President

O God,
in the fullness of time you revealed your love
in Jesus the Lord,
who on the eve of his death,
as a sign of your covenant,
washed the feet of his disciples
and gave himself as food and drink:
Give us life at this sacred banquet
and joy in humble service,
that, bound to Christ in all things,
we may pass over from this world to your kingdom;
where he lives with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

Amen.

[ICEL]

Or

God our Father,
as you invite us to share in the supper
that your Son gave to his Church
to proclaim his death until he comes:
inspire us by his service, and unite us in his love;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.

Amen.

The Liturgy of the Word

First Reading

Exodus 12: 1-4 (5-10) 11-14

Psalm

Psalm 116: 1, 10-17

Refrain: I will lift up the cup of salvation.

or

The cup of blessing that we bless,
is it not a sharing in the blood of Christ?

Second Reading

1 *Corinthians* 11: 23-26

Hymn†

The Gospel

The Deacon reads the Gospel

The Gospel of our Lord Jesus Christ, according to John

Glory to Christ our Saviour.

John 13: 1-17, 31b-35

At the end of the reading

Give thanks to the Lord for his glorious gospel.

Praise to Christ our Lord.

Sermon†

The Liturgy of the Washing

The President addresses the congregation:

Dear friends in Christ, the Lord Jesus suffered for us, leaving us an example that we might follow in his steps. In his incarnation he took our human form and lived among us for a time. He taught his disciples that he came not to be served but to serve, and to give up his life for us. Christ died, once for all, the righteous for the unrighteous, that he might bring us to God, in whose image we have been created.

In Baptism we have died in the flesh and been made alive in the Spirit. We have been buried with Christ, that, being united with him in his death, we might share in his resurrection.

The Deacon addresses the congregation.

Do you believe in God, the Father Almighty?

I believe.

Do you believe in Jesus Christ, God's only Son, our Lord?

I believe.

Do you believe in the Holy Spirit, the Holy Catholic Church, the forgiveness of sins, and the Resurrection of the body?

I believe.

God abides in those who confess
that Jesus is the Son of God,
and they abide in God.

The commandment we have from God is this:

those who love God must love their brothers and sisters also.

I give you a new commandment, that you love one another.

Amen.

Just as I have loved you, you also should love one another.

Amen.

By this everyone will know that you are my disciples,
if you have love for one another.

Amen.

If there is no washing of feet, the following prayer is said:

O God, whose Son Jesus Christ taught us
that what we do for others we do also for him:
give us the will to be the servant of others
as he was the servant of all;
who gave up his life and died for us,
and now lives and reigns with you and the Holy Spirit,
one God, world without end. Amen.

The President may asperge the congregation.

The Eucharist continues with the Peace.

WASHING OF FEET

The President washes the feet of some or all of those present. At the end, or during the washing, the following may be said or sung:

I give you a new commandment
that you love one another.

One who has bathed does not need to wash,
except for the feet,

but is entirely clean.
If I, your Lord and Teacher,
have washed your feet,
you also ought to wash one another's feet.
For I have set you an example,
that you also should do as I have done to you.

I give you a new commandment
that you love one another.

The rite concludes with the following prayer:

Lord Jesus,
be with us as we perform the duty you have commanded;
and because you stooped to wash your disciples' feet,
do not scorn the work of your hands which you have entrusted to us;
but just as the outward dirt of our bodies is washed away,
so may you cleanse the inward sins of us all;
for you live and reign with God the Father
in the unity of the Holy Spirit,
God, for ever and ever.

Amen.

Intercessions

The Deacon calls the people to prayer

Let us pray to the Father, as Christ prayed for his disciples.

The President leads the intercessions

Holy Father, as you are one, may we who are Christ's Body also be one. Let the Church in this place reflect your glory to the world.

Silence

May we and all Christian people be united in your love. Let us recognise in each other, and in all people, your image in which we are made.

Silence

May your name be manifested in us. May we be sanctified in your truth. May your love be in us.

Silence

May we be united with those who suffer for their faith in your Son. Let us be ready to meet the cost of following him.

Silence

Bring us all, through the death and burial of your only-begotten Son, to the joy of his resurrection.

Silence

Send us out into the world in Christ's name. Let us follow his example, serving others as we would serve you.

Silence

Confident that God will hear the prayer of Christ's Church,
in the power of the Holy Spirit we pray,
as our Lord and high priest taught his disciples:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

or

**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.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.**

Peace

The Deacon says:

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

(John 13: 34)

The President says:

We meet in Christ's name:

Let us share his peace.

The Liturgy of the Sacrament

The Taking of the Bread and the Wine

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.

Offering

Silence

or

Blessed are you, Lord God of all creation;
through your goodness we have this bread to offer,
which earth has given and human hands have made:
it will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation;
through your goodness we have this wine to offer,
fruit of the vine and work of human hands;
it will become the cup of our salvation.

Blessed be God for ever.

or

As the grain once scattered in the fields
and the grapes once planted on the hillsides
are now united on this table in bread and wine,
so, Lord, may your whole Church be gathered
from all nations of the earth
into your kingdom.

The Eucharistic Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Worship and praise belong to you,
maker of light and darkness.

Your Wisdom draws beauty from chaos,
brings a harvest out of sorrow
and leads the exiles home.

In Christ your Son enemies are reconciled,
debts forgiven
and strangers made welcome.

Your Spirit frees us
to live as sons and daughters
in our Father's house.

We who by Christ's power
walk in the way of the Cross,
sharing the joy of his obedience,
and following his example of humility and service,
now offer you our praise,
with angels and archangels
and the whole company of heaven
singing the hymn of your unending glory:

Holy, Holy, Holy Lord,

God of power and might.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Glory and thanksgiving be to you,
most loving Father,
for Christ in whom the world is reconciled.
Lifted on the Cross,
his suffering and forgiveness
spanned the gulf our sins had made.

Through that dark struggle
death was swallowed up in victory,
that life and light might reign.
On the night he was given up to suffering and death,
recalling the Passover
in which the first-born of Egypt died,
and Israel was released from slavery,
your Chosen One, your only-begotten Son,
freely offered his life.

At supper with his disciples
he took bread and offered you thanks.
He broke the bread, and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."
After supper, he took the cup,
he offered you thanks,
and gave it to them saying:
"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

We now obey your Son's command.
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves,
a single, holy, living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by your Spirit's life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us, who are baptised into the fellowship of Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles, and prophets,
and of all our brothers and sisters
living and departed.

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end.

Amen.

The Sharing of the Bread and Wine

The Breaking of the Bread

We, who are many, are one Body.
For we all share in the one bread.

Communion Song

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

or

Jesus, Lamb of God: have mercy on us.

Jesus, bearer of our sins: have mercy on us.

Jesus, redeemer of the world: Give us your peace.

Communion Sentence

The Deacon, facing the people, says:

‘This is my body that is broken for you; this cup is the new covenant in my blood’, says the Lord; Do this, as often as you drink it, in remembrance of me.’

(1 Corinthians 11. 24–25)

[Come, draw near, and]⁸ receive the body and blood of Christ.

⁸ These words are omitted if not appropriate to the circumstances.

Post-Communion

Sentence

The Deacon says:

Jesus said, 'I am the vine, and you are the branches.
They who abide in me, and I in them, will bear much fruit.'

(John 15. 5)

Prayer

President

Almighty God, source of all love,
whose only-begotten son, on the night of his betrayal,
gave his disciples a new commandment,
to love one another as he loved them:
write this commandment in our hearts;
and give us the will to serve others
as he was the servant of all,
who gave his life and died for us,
yet is alive and reigns with you
in the unity of the Holy Spirit,
one God, world without end.

Amen.

No blessing is given.

The Liturgy of the Watch may follow (page XXX).

If there is to be no stripping of the altar and Watch, the congregation departs in silence.

Service of the Word for Maundy Thursday

Preparation

Gathering

All gather in silence.

Grace and peace to you from God our Father
and the Lord Jesus Christ.

Amen.

We should glory in the cross of our Lord Jesus Christ,
in whom is our resurrection, our salvation and our life.

(See Galatians 6: 14)

Hymn†

Collect for Purity

Silence may be kept

Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. **Amen.**

Gloria in excelsis

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
(with God the Son, Jesus Christ,
and God the Holy Spirit,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world;
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

Collect of the day

God our Father,
as you invite us to share in the supper
that your Son gave to his Church
to proclaim his death until he comes:
inspire us by his service, and unite us in his love;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.
Amen.

The Liturgy of the Word

First Reading

Exodus 12: 1-4 (5-10) 11-14

Psalm

Psalm 116: 1, 10-17

Refrain: I will lift up the cup of salvation.

or

The cup of blessing that we bless,
is it not a sharing in the blood of Christ?

Second Reading

1 *Corinthians* 11: 23-26

Hymn†

The Gospel

The Gospel of our Lord Jesus Christ, according to John
Glory to Christ our Saviour.

John 13: 1-17, 31b-35

At the end of the reading

Give thanks to the Lord for his glorious gospel.

Praise to Christ our Lord.

Sermon†

Reflection

The Liturgy of the Washing

The President addresses the congregation:

Dear friends in Christ, the Lord Jesus suffered for us, leaving us an example that we might follow in his steps. In his incarnation he took our human form and lived among us for a time. He taught his disciples that he came not to be served but to serve, and to give up his life for us. Christ died, once for all, the righteous for the unrighteous, that he might bring us to God, in whose image we have been created.

In Baptism we have died in the flesh and been made alive in the Spirit. We have been buried with Christ, that, being united with him in his death, we might share in his resurrection.

The Deacon addresses the congregation.

Do you believe in God, the Father Almighty?

I believe.

Do you believe in Jesus Christ, God's only Son, our Lord?

I believe.

Do you believe in the Holy Spirit, the Holy Catholic Church, the forgiveness of sins, and the Resurrection of the body?

I believe.

God abides in those who confess
that Jesus is the Son of God,
and they abide in God.

The commandment we have from God is this:

those who love God must love their brothers and sisters also.

I give you a new commandment, that you love one another.

Amen.

Just as I have loved you, you also should love one another.

Amen.

By this everyone will know that you are my disciples,
if you have love for one another.

Amen.

If there is no washing of feet, the following prayer is said:

O God, whose Son Jesus Christ taught us
that what we do for others we do also for him:
give us the will to be the servant of others
as he was the servant of all;
who gave up his life and died for us,
and now lives and reigns with you and the Holy Spirit,
one God, world without end. Amen.

The President may asperge the congregation.

The Eucharist continues with the Peace.

WASHING OF FEET

The President washes the feet of some or all of those present. At the end, or during the washing, the following may be said or sung:

I give you a new commandment
that you love one another.

One who has bathed does not need to wash,
except for the feet,

but is entirely clean.
If I, your Lord and Teacher,
have washed your feet,
you also ought to wash one another's feet.
For I have set you an example,
that you also should do as I have done to you.

I give you a new commandment
that you love one another.

The rite concludes with the following prayer:

Lord Jesus,
be with us as we perform the duty you have commanded;
and because you stooped to wash your disciples' feet,
do not scorn the work of your hands which you have entrusted to us;
but just as the outward dirt of our bodies is washed away,
so may you cleanse the inward sins of us all;
for you live and reign with God the Father
in the unity of the Holy Spirit,
God, for ever and ever.

Amen.

Intercessions

Let us pray to the Father, as Christ prayed for his disciples.

Holy Father, as you are one, may we who are Christ's Body also be one. Let the Church in this place reflect your glory to the world.

Silence

May we and all Christian people be united in your love. Let us recognise in each other, and in all people, your image in which we are made.

Silence

May your name be manifested in us. May we be sanctified in your truth. May your love be in us.

Silence

May we be united with those who suffer for their faith in your Son. Let us be ready to meet the cost of following him.

Silence

Bring us all, through the death and burial of your only-begotten Son, to the joy of his resurrection.

Silence

Send us out into the world in Christ's name. Let us follow his example, serving others as we would serve you.

Silence

Confident that God will hear the prayer of Christ's Church, in the power of the Holy Spirit we pray, as our Lord and high priest taught his disciples:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

or

**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.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.**

Peace

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

(John 13: 34)

We meet in Christ's name:

Let us share his peace.

Hymn

The Liturgy of the Sacrament

During the hymn the consecrated bread is placed on a paten or in a ciborium and the wine poured into a chalice and then placed on a corporal which has been spread on the altar.

The President addresses the congregation

In fellowship with the whole Church of God, with all who have been brought together by the Holy Spirit to worship on this day, and who have celebrated the Eucharist, let us rejoice that we are called to be part of the body of Christ.

Though we are many, we are one body, because we all share in one Bread.

THANKSGIVING PRAYER

We thank you, Lord our God,
for this world which you have
given us; you never cease
to make it new, and you call
us to work with you; you accept
the work of our hands.

Glory to you for ever

You have made humankind in your
image; each one of us is fashioned
in your likeness, and we are able to
recognise your face in the faces of
our brothers and sisters.

Glory to you for ever

You have never desired to live apart
from us, and you have taught us to
know you through the Law and the
Prophets, the Apostles and Evangelists,

who told us the marvellous story
of your love.

Glory to you for ever

And you have come to us
in your Son, Jesus Christ.

In him you have walked along our roads,
looked at us with human eyes,
done the kind of things that we do,
and shared with us the joy that
can never be lost.

Glory to you for ever

Now you give us his Body and Blood,
and we give ourselves to you.

Through the death and resurrection
of your Son, through the Holy Spirit
who has been given to us, we can
make you our eternal home.

Glory to you for ever. Amen.

Communion Song

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

or

Jesus, Lamb of God: have mercy on us.

Jesus, bearer of our sins: have mercy on us.

Jesus, redeemer of the world: Give us your peace.

Communion Sentence

'This is my body that is broken for you; this cup is the new covenant in my blood', says the Lord; Do this, as often as you drink it, in remembrance of me.'

(1 Corinthians 11: 24-25)

Post-Communion

Sentence

Jesus said, 'I am the vine, and you are the branches. They who abide in me, and I in them, will bear much fruit.'

(John 15: 5)

Prayer

Almighty God, source of all love,
whose only-begotten son, on the night of his betrayal,
gave his disciples a new commandment,
to love one another as he loved them:
write this commandment in our hearts;
and give us the will to serve others
as he was the servant of all,
who gave his life and died for us,
yet is alive and reigns with you
in the unity of the Holy Spirit,
one God, world without end.

Amen.

If there is to be no stripping of the altar and Watch, the congregation departs in silence.

The Liturgy of the Watch

If the Watch is to follow, the President says

Now is the Son of Man glorified.

(John 13: 31)

Watch and pray.

The Stripping of the Altar

Psalm 22 or 88 may be said or sung, or silence kept, during which:

(The President carries the reserved Sacrament from the altar to an altar of repose.)

The altar at which Communion has been received is stripped.

The ministers and congregation gather at the altar of repose.

The people may be invited to join in the procession to the altar of repose, assist with stripping the altar and removing ornaments from the church.

The Watch

The Watch may be kept in silence before the altar of repose, or with a sequence of readings at regular intervals. Two possible sequences of readings are provided below, and others are in use. The pattern is formed of a passage from the Gospels, coupled with a Psalm, and followed by a period of silence. The length of each period of silence should be approximately equal, and calculated according to the envisaged duration of the Watch. This may be from one hour to the entire night, depending on circumstances.

John 13: 16–20

Ps. 113

Matt. 26: 20–25

Silence

John 13: 31–38

Ps. 114

Matt. 26: 31–35

Silence

John 14: 1-14

Ps. 115

John 17: 1-6

Silence

John 14: 15-31

Ps. 116: 1-9

John 17: 15-22

Silence

John 15: 1-17

Ps. 116: 10-19

Luke 22: 39-44

Silence

John 15:18-16:4

Mark 14: 37-41

Ps. 117

Ps. 118: 1-9

Silence

John 16: 4b-15

John 18: 2-8

Ps. 118: 1-9

Ps. 118: 10-18

Silence

John 16: 16-33

Mark 15: 16-20

Ps. 118: 10-18

Ps. 118: 19-29

Silence

John 17: 1-19

Ps. 118: 19-29

Silence

John 17: 20-26

Silence

The vigil may conclude with the Gospel of the Watch, Luke 22: 31-62

If the Watch does not last the whole night, the reserved Sacrament should be placed securely in the aumbry when the vigil is concluded.

All depart in silence.

Holy Week: Good Friday

Liturgy of the Lord's Passion

Notes

As the second part of the *Triduum* – the great three-day celebration of the institution of the Eucharist, the Passion, and the Resurrection – the Good (God's) Friday Liturgy of the Lord's Passion is a continuation of the Maundy Thursday liturgy and hence begins in the silence with which that rite ended. By tradition, the altar is completely bare until covered by a clean cloth of white linen at the Holy Communion.

Since at least the fifteenth century, Jesus' Seven Last Words from the Cross, drawn from the gospel texts, have been central to preaching on this day, and for much of the twentieth century formed the basis of a three-hour devotion, from noon to 3 pm (the hours Jesus was on the cross), with addresses interspersed with hymns and periods of silence. This custom has proved of enduring value across the Christian denominations, but is difficult to incorporate into a liturgical Office such as that provided here.

The customary fourteen Stations of the Cross is an extra-liturgical devotion, which may be observed in various ways, and at all times of the year; it is an appropriate form of devotion throughout Lent, and on Fridays through the year.

The Liturgy of the Lord's Passion

This rite consists of three discrete parts. (i) The Liturgy of the Word should *always* be used, with either the Solemn Intercessions provided or other appropriate intercessory prayers which reflect the solemnity and significance of the day. (ii) The Veneration of Christ Crucified can be used according to local circumstance. (iii) Communion may be received, either from the reserved Sacrament or at a celebration of the Holy Eucharist, according to the forms provided below. In some places it has become the practice to interpolate the Veneration of Christ Crucified within the Liturgy of the Word, before the Intercessions.

Sections marked † are optional.

Parts reserved to the President and Deacon are indicated; if there is no deacon present when the Communion rite is included in the liturgy, the president or another priest should exercise the Deacon's role; other parts of the rite may appropriately be carried out by a lay person.

The rite opens with silent prayer. In some traditions the clergy lie prostrate during this time. Managing how long silence can fruitfully be sustained, at this and other points in the service, will be a matter of pastoral sensitivity and discretion.

PREPARATION

All enter in silence.

A period of silent prayer is kept.

1 The Collect

O Lord,
look with mercy on this your family,
for which our Lord Jesus Christ was willing to be betrayed,
given up into the hands of sinners,
and to suffer death upon the cross;
who lives and reigns for ever and ever.

Amen.

THE LITURGY OF THE WORD

The readings are not introduced, and there is no concluding response.

2 First Reading

Isaiah 52: 13-53: 12

3 Psalm 22

My God, my God, why have you forsaken me?

1 My God, my God, why have you forsaken me * and are so far
from my cry and from the words of my distress?

2 O my God, I cry in the daytime, but you do not answer; * by
night as well, but I find no rest.

3 Yet you are the Holy One, * enthroned upon the praises of Israel.

4 Our ancestors put their trust in you; * they trusted, and you delivered them.

5 They cried out to you and were delivered; * they trusted in you and were not put to shame.

6 But as for me, I am a worm and not human, * scorned by all and despised by the people.

7 All who see me laugh me to scorn; * they curl their lips and wag their heads, saying,

8 "You trusted in the Lord; let the Lord deliver you; * let God rescue you, if God delights in you."

9 Yet you are the one who took me out of the womb, * and kept me safe upon my mother's breast.

10 I have been entrusted to you ever since I was born; * you were my God when I was still in my mother's womb.

11 Be not far from me, for trouble is near, * and there is none to help.

12 Many young bulls encircle me; * strong bulls of Bashan surround me.

13 They open wide their jaws at me, * like a ravening and a roaring lion.

14 I am poured out like water; all my bones are out of joint; * my heart within my breast is melting wax.

15 My mouth is dried out like a potsherd; my tongue sticks to the roof of my mouth; * and you have laid me in the dust of the grave.

16 Packs of dogs close me in and gangs of evildoers circle around me; * they pierce my hands and my feet.

17 I can count all my bones * while they stare and gloat over me.

18 They divide my garments among them; * they cast lots for my clothing.

19 Be not far away, O Lord; * you are my strength; hasten to help me.

20 Save me from the sword, * my life from the power of the dog.

21 Save me from the lion's mouth, * my wretched body from the horns of wild bulls.

22 I will declare your name to my kindred; * in the midst of the congregation I will praise you.

23 Praise the Lord, you that fear God; * stand in awe of God, O offspring of Israel; all you of Jacob's line, give glory.

24 For God does not despise nor abhor the poor in their poverty; neither turns away from them; * when they cry to the Lord, they are heard.

25 My praise is of God in the great assembly; * I will perform my vows in the presence of those who worship the Lord.

26 The poor shall eat and be satisfied, and those who seek the Lord shall give praise: * "May your heart live for ever!"

27 All the ends of the earth shall remember and turn to the Lord, * and all the families of the nations shall bow before God.

28 For sovereignty belongs to the Lord, * who rules over the nations.

29 To God alone all who sleep in the earth bow down in worship; * all who go down to the dust fall before God.

30 My soul shall live for God; my descendants shall serve God; * they shall be known as the Lord's for ever.

31 They shall come and make known to a people yet unborn * the saving deeds that God has done.

4 Second reading

Hebrews 10: 16-25

Psalm 140

1 Deliver me, O Lord, from evildoers; * protect me from the violent,
2 who devise evil in their hearts * and stir up strife all day long.
3 They have sharpened their tongues like a serpent; * adder's poison
is under their lips.
4 Keep me, O Lord, from the hands of the wicked; * protect me from
the violent, who are determined to trip me up.
5 The proud have hidden a snare for me and stretched out a net of
cords; * they have set traps for me along the path.
6 I have said to the Lord, "You are my God; * listen, O Lord, to my
supplication."
7 O Lord God, the strength of my salvation, * you have covered my
head in the day of battle.
8 Do not grant the desires of the wicked, O Lord, * nor let their evil
plans prosper.
9 Let not those who surround me lift up their heads; * let the evil of
their lips overwhelm them.
10 Let hot burning coals fall upon them; * let them be cast into the
mire, never to rise up again.
11 A slanderer shall not be established on the earth, * and evil shall
hunt down the lawless.
12 I know that the Lord will maintain the cause of the poor * and
render justice to the needy.
13 Surely, the righteous will give thanks to your name, * and the
upright shall continue in your sight.

5 The Gospel of the Passion

John 18: 1-19: 42

The Gospel may be read continuously, or dramatically as follows:

John: Hear the passion of Our Lord Jesus Christ,
according to John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

John: They answered,

Soldiers: Jesus of Nazareth.

John: Jesus replied,

Jesus: I am he.

John: Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he,' they stepped back and fell to the ground. Again he asked them,

Jesus: Whom are you looking for?

John: And they said,

Soldiers: Jesus of Nazareth.

John: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

John: This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it,

struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

John: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

a Woman: You are not also one of this man's disciples, are you?

John: Peter said,

Peter: I am not.

John: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all

the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

John: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

a Soldier: Is that how you answer the high priest?

John: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

John: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

Soldiers and Slaves: You are not also one of his disciples, are you?

John: Peter denied it and said,

Peter: I am not.

John: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

a Slave: Did I not see you in the garden with him?

John: Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

John: They answered,

Chief Priests: If this man were not a criminal, we would not have handed him over to you.

John: Pilate said to them,
Pilate: Take him yourselves and judge him according to your law.
John: The Jews replied,
Chief Priests: We are not permitted to put anyone to death.
John: (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,
Pilate: Are you the King of the Jews?
John: Jesus answered,
Jesus: Do you ask this on your own, or did others tell you about me?
John: Pilate replied,
Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?
John: Jesus answered,
Jesus: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.
John: Pilate asked him,
Pilate: So you are a king?
John: Jesus answered,
Jesus: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.
John: Pilate asked him,

Pilate: What is truth?

John: After he had said this, he went out to the Jews again and told them,

Pilate: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

John: They shouted in reply,

Chief Priests: Not this man, but Barabbas!

John: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

Soldiers: Hail, King of the Jews!

John: and striking him on the face. Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

John: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

John: When the chief priests and the police saw him, they shouted,

Chief Priests and Soldiers: Crucify him! Crucify him!

John: Pilate said to them,

Pilate: Take him yourselves and crucify him; I find no case against him.

John: The Jews answered him,

Chief Priests: We have a law, and according to that law he ought to die because he has claimed to be the Son of God.

John: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Pilate: Where are you from?

John: But Jesus gave him no answer. Pilate therefore said to him,

Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?

John: Jesus answered him,

Jesus: You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

John: From then on Pilate tried to release him, but the Jews cried out,

Chief Priests: If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.

John: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews,

Pilate: Here is your King!

John: They cried out,

Chief Priests: Away with him! Away with him! Crucify him!

John: Pilate asked them,

Pilate: Shall I crucify your King?

John: The chief priests answered,

Chief Priests: We have no king but the emperor.

John: Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,

Chief Priests: Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'

John: Pilate answered,

Pilate: What I have written I have written.

John: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

Soldiers: Let us not tear it, but cast lots for it to see who will get it.

John: This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the

soldiers did. Meanwhile, standing near 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 beside her, he said to his mother,

Jesus: Woman, here is your son.

John: Then he said to the disciple,

Jesus: Here is your mother.

John: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),

Jesus: I am thirsty.

John: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: It is finished.

John: Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water

came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

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A period of silence follows the Gospel.

6 Sermon†

7 The Solemn Intercessions

Prayers marked † are optional. Words in brackets are suggestions that may be omitted or altered according to local circumstances.

I

Let us pray for the Holy Church of God [that our Lord and God will keep it in peace throughout the whole world; and that we, leading a quiet and peaceable life, may glorify the Creator of heaven and earth].

A period of silent prayer

Lord, in your mercy:
hear our prayer.

Almighty and everlasting God,
in Christ you have revealed your glory among the nations:
preserve the works of your mercy,
that your Church throughout the world
may persevere with steadfast faith
in the confession of your name;
through Jesus Christ, our Lord.
Amen.

II

Let us pray for all bishops, priests and deacons, and especially *N.* our Bishop [that God would clothe them with wisdom, and fill them with the Holy Spirit]. Let us pray also for this congregation [that God would make us a royal priesthood, a holy nation, to the glory of Christ Jesus].

A period of silent prayer

Lord, in your mercy:
hear our prayer.

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayers for all your faithful people;
that every member, in their vocation and ministry,
may serve you in holiness and truth
to the glory of your name;
through Jesus Christ, our Lord.
Amen.

III

Let us pray for the rulers of the nations [especially for *Charles our King*, the Government and Parliament of the United Kingdom, the Government and Parliament of Scotland, and all who serve the common good: that by God's help they may seek justice and truth, and we may live in peace and concord].

A period of silent prayer

Lord, in your mercy:
hear our prayer.

O God from whom all thoughts of truth and peace proceed:
kindle, we pray, in the hearts of all, the true love of peace
and guide with your pure and peaceable wisdom
those who take counsel for the nations of the earth
that in tranquillity your kingdom may go forward,
till the earth be filled with the knowledge of your love;

through Jesus Christ our Lord.⁹

Amen.

IV

Let us pray for those preparing to be baptized [that our Lord and God may give them illumination and understanding, opening their hearts, strengthening their faith, and granting them the waters of rebirth, so they may be one with Christ Jesus our Lord.]

A period of silent prayer

Lord, in your mercy:

hear our prayer.

Holy God,

you continually add to your Church those whom you call:
increase the faith and understanding of those to be baptized;
that, as they are buried with Christ by baptism into death,
so in Christ they may be raised to newness of life;
through the same Jesus Christ, our Lord.

Amen.

V

Let us pray for those who suffer and those in need [for those weighed down with sickness or any trouble; for those who are in prison and captivity for the name of the Lord: that God would deliver them from every illness and disease, open the prisons, loose their chains, and restore them sound into the holy Church].

⁹ SBCP 1929.

A period of silent prayer

Lord, in your mercy:
hear our prayer.

God of all mercy,
the comfort of the sorrowful,
the strength of those who suffer:
hear the prayers of your children who cry out in any tribulation;
and direct and strengthen us in ministering to their needs,
that they may know your merciful love in their hour of need;
through Jesus Christ our Lord.

Amen.

†VI

Let us pray for those who do not acknowledge the Lord our God
[that, seeking what is true and following what is right, in sincerity of
heart, they may find God.

A period of silent prayer

Lord, in your mercy:
hear our prayer.

God of grace,
you have made us for yourself
and our hearts are restless
until they find their rest in you:
have mercy on all who live in doubt and unbelief,
that they may know you, the one Creator God;
through Jesus Christ, our Lord.

Amen.

†VII

Let us pray for those who do not confess Jesus Christ, our crucified Lord [that, enlightened by the Holy Spirit, they too may enter on the way of salvation].

A period of silent prayer.

Lord, in your mercy:
hear our prayer.

God of the nations,
grant to those who do not confess Christ
yet walk before you with a sincere heart,
that they may find in him the way, the truth and the life;
and that we ourselves, being constant in mutual love
and striving to understand more fully
the mystery of your life,
may be made more perfect witnesses to your love in the world;
through the same Jesus Christ our Lord.¹⁰
Amen.

† VIII

Let us pray for God's ancient people, the Jews, who were the first to hear the word of the Lord our God [that together we may advance in the love of God's name and in faithfulness to God's covenant].

A period of silent prayer

¹⁰ Adapted from Roman Missal

Lord, in your mercy:
hear our prayer.

Almighty and everlasting God,
who bestowed your promises
on Abraham and Sarah, and their descendants,
that, through them, all nations will be blessed:
look upon the children of your covenant,
both Christian and Jew;
forgive our past enmities, heal us of bitterness,
renew in us a love of righteousness, justice, and peace;
and hasten the coming of your kingdom,
when Israel shall be saved, the Gentiles gathered in,
and we dwell together in harmony and mutual love
under the one God and Father of our Lord Jesus Christ.¹¹
Amen.

†IX

Let us pray for all our brothers and sisters who believe in Christ [that our Lord and God may be pleased to regard not our sins, but the faith of the Church, and would grant peace and unity to all Christian people].

A period of silent prayer

Lord, in your mercy:
hear our prayer.

Almighty eternal God,
you gather what is scattered
and keep together what you have gathered:

¹¹ Adapted from *Common Worship*

look kindly on the flock of your Son,
that those whom one Baptism has consecrated
into his life, death and resurrection,
may be joined together by integrity of faith
and united in the bond of love and charity;
through the same Jesus Christ our Lord.¹²
Amen.

X

Let us pray for the whole of creation, groaning as it awaits God's redemption [that the world may be healed and people liberated from all forms of tyranny], through Jesus Christ, in whom all things were made, and through whom all things were reconciled to the Father, whether on earth or in heaven, by making peace through the blood of his Cross.

A period of silent prayer

Lord, in your mercy:
hear our prayer.

Eternal God of unchanging power and light:
look with mercy on your whole creation;
and bring to completion your saving work,
so that the whole world may see
the fallen lifted up,
the old made new,
and all things brought to perfection
by him through whom all things were made,

¹² Adapted from Roman Missal, collect of the Mass 'For the Unity of Christians'; chosen for its emphasis on baptism; reference to Christ's life, death and resurrection added.

our Lord and Saviour Jesus Christ.¹³

Amen.

If there is to be no Veneration of the Cross or Communion, the service ends with the Lord's Prayer and the final prayer (page XXX).

†VENERATION OF THE CROSS

The Entrance of the Cross

A cross or crucifix, if not already in position, may be carried with some solemnity, in silence, to a prominent place in the church, and either mounted on a pedestal or held by a minister.

The Showing of the Cross

Behold the wood of the Cross,
On which was hung the world's salvation:
O come, let us adore him.
O come, let us adore him.

Devotions before the Cross

Psalm 67¹⁴

We venerate your Cross, O Lord;
and praise your glorious resurrection:

¹³ Based on a version of the prayer for the Church, no. 11 of Prayers & Thanksgivings, *Scottish BCP* (1929); cf. *Book of Common Worship*, 286; Ezekiel 36.

¹⁴ Psalm 67 adapted from *A New Zealand Prayer Book* and the Revised Psalter.

**for see, by virtue of the Cross,
your joy¹⁵ has come to all the world.¹⁶**

God be merciful to us and bless us:
and show us the light of your countenance,

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

That your way¹⁷ may be known upon earth:
your saving power among all nations.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

Let the peoples praise you O God:
let all the peoples praise you.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

Let the nations rejoice and be glad:
for you judge the peoples righteously,

¹⁵ For the concept of joy in relation to the crucifixion, cf. Pss 16:11; 45:7; John 16:19–22; Heb. 12:2; 1 Peter 14:13.

¹⁶ 'Crucem tuam adoramus domine et sanctam resurrectionem tuam laudamus et glorificamus ecce enim propter crucem uenit gaudium in uniuerso mundo'; antiphon from *Sarum* (plus rites of the Gallican tradition); an instruction follows in *Sarum* to sing the whole of Psalm 67, with the antiphon to be sung between each verse. A version of this appears in the *American Book of Common Prayer*, the *Anglican Church of Canada's Book of Alternative Services*, the *South African Anglican Prayer Book* (1989), and *Common Worship*. This composition is by JRD.

¹⁷ 'your way' of the Revised Psalter, rather than 'your ways', to look forward to 'the Way' of the earliest Christians.

and guide the nations on earth.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

Let the peoples praise you O God:
let all the peoples praise you.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

The earth has yielded its harvest:
and you our God will bless us.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

Your blessing O God be upon us:
and let all the ends of the world revere you.

**We venerate your Cross, O Lord;
and praise your glorious resurrection:
for see, by virtue of the Cross,
your joy has come to all the world.**

Faithful Cross (*Crux fidelis*)¹⁸

¹⁸ Adapted from versions by J. M. Neale and Percy Dearmer; final doxology taken from the Roman Missal. This sixth-century hymn is an expression of joy at the thought of Jesus' Crucifixion. Venantius Fortunatus, the author, understands St John's perception that Christ's death on the Cross is the high triumphant moment of his glory. And to signify the triumph, the cross is also a trophy.

Refrain: *Faithful Cross, above all other,
one and only noble Tree,
none in foliage, none in blossom,
none in fruit your peer may be;
sweetest wood, and sweetest iron,
and your burden, sweet is he.*

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.

Tell how, when at length the fullness
Of the appointed time was come,
Christ, the Word, was born of woman,
left for us his heavenly home;
Showed us human life made perfect,
shone as light amid the gloom.

Thus, with thirty years accomplished,
He went forth from Nazareth,
Destined, dedicated, willing,
Wrought his work, and met his death.
Like a lamb he humbly yielded

After winning a glorious battle, the Romans would find a tree, cut off its branches, and clad it with armour stripped from their defeated enemies. The Cross is a Victory Tree – a tree hung with the spoils of victory; the diabolical powers are stripped naked in defeat. Then like the soldiers in the boisterous Triumphant procession, Christians have our own Triumphant Lay: *Immolauit uícerit* – ‘The sacrificial victim has won the day’. Sacrificial victims usually end up dead rather than in glory – here is the contradiction of the Cross.

On the cross His dying breath.

There the nails and spear He suffers,
Vinegar, and gall, and reed;
From his sacred body piercèd
Blood and water both proceed:
Precious flood, which all creation
From the stain of sin has freed.

† Bend your boughs, O Tree of Glory,
Your too rigid sinews bend;
For awhile the stubborn hardness,
Which your birth bestowed, suspend;
And the King of heavenly beauty
On your bosom gently tend.

† You alone were counted worthy
This world's Ransom to sustain,
That a shipwrecked race for ever
Might a port of refuge gain,
With the sacred Blood anointed
Of the Lamb for sinners slain.

Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the Paschal Mystery,
Now, in every generation,
And for all eternity. Amen.

The Royal Banners Forward Go (*Vexilla regis*)

The royal banners forward go,
The Cross shines forth in mystic glow;
Upon it Life did death endure,
And yet by death did life procure:¹⁹

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 with blood.

Fulfilled is all that David told
In true prophetic song of old;
That God the nations' king should be
And reign in triumph from the tree.²⁰

O Tree of beauty, Tree most fair,
Ordained those holy limbs to bear:
Gone is your shame, each crimsoned bough
Proclaims the King of Glory now.

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

To you, eternal Three in One,
Let homage fit by all be done:

¹⁹ The last two lines of v. 1 adopt the revised Latin text, 'Qua vita mortem pertulit, Et morte vitam protulit', altered from the version in *New English Hymnal*; the language is modernised throughout. Verse 4 and some other lines taken from the version in the *Lutheran Service Book* (2006), no. 455 (and is a text freely available on line).

²⁰ A reference to Psalm 96:10 in the LXX Verona Psalter, which adds *apo [tou] xulou* ('from [the] tree') to the first line, 'Sing among the nations, The Lord became king!'.

Whom by the Cross you do restore,
Preserve and govern evermore. Amen.

If there is to be no Communion, the service ends with the Lord's Prayer and the final prayer (page XXX).

HOLY COMMUNION

with presanctified elements

A fair linen cloth is spread on the altar, and a corporal put in place. Meanwhile the Deacon or the President brings the Sacrament back from the place of reservation to the altar while all stand in silence. Assistants with lighted candles may accompany the Sacrament and place their candlesticks around or upon the altar.

Silence is kept during the administration of Holy Communion. The Communion Song, 'Lamb of God' or 'Jesus, Lamb of God', is not used.

Evening Prayer is not celebrated by those who have taken part in this liturgical celebration. The Liturgy will continue with the Paschal Vigil.

HOLY COMMUNION

Lord's Prayer

As our Saviour has
taught us,
so we pray:

**Our Father in heaven,
hallowed be your
name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily
bread.
Forgive us our sins
as we forgive those
who sin against us.
Do not bring us
to the time of trial
but deliver us from
evil.
For the kingdom, the
power
and the glory are yours,
now and for ever.
Amen.**

As our Saviour Christ has
commanded and 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.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Invitation

[Draw near with faith.] Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

Communion

Communion is distributed in one or both kinds.

At the giving of the bread:

The Body of Christ given for you. **Amen.**

At the giving of the cup:

The Blood of Christ shed for you. **Amen.**

After all have received, any remaining consecrated elements are consumed, and the candles are extinguished.

Prayer after Communion

Lord God, our deliverer,
you have restored us to life
by the triumphant death and resurrection of your Christ:
continue his healing work within us,
that by partaking of this mystery
we may live ever dedicated to your service;
through Jesus Christ our Lord. **Amen.**

Final prayer

The liturgy ends with the following prayer. The hands of the President, if a priest, may be extended towards the congregation, but the sign of the cross should not be made. No blessing or dismissal is added.

May your abundant blessing, Lord,
come down upon your people
who have devoutly recalled the death of your Son
in the sure and certain hope of their resurrection:
grant them pardon, bring them comfort,
may their faith grow stronger,
and their eternal salvation be assured;
through Jesus Christ our Lord. **Amen.**

All depart in silence.

CELEBRATION OF THE EUCHARIST

If the Holy Eucharist is celebrated, a fair linen cloth is placed on the altar, and the elements prepared, by the deacon. Candles may be lit, and the President vests according to local custom. The colour is red.

Eucharistic Prayer

Worship and praise belong to you,
maker of light and darkness.
Your wisdom draws beauty from chaos,
brings a harvest out of sorrow
and leads the exiles home.

In Christ your Son,
whose death on the cross we solemnly recall,
we are reconciled to You,
our sins are forgiven,
and evil overcome.

Your Spirit frees us
to live as sons and daughters
in our Father's house.

We who by Christ's power
stand before his Cross,
having been baptised into his death,
now offer you our praise,
with angels and archangels
and the whole company of heaven
singing the hymn of your unending glory:

**Holy, Holy, Holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Glory and thanksgiving be to you,
most loving Father,
for Christ in whom the world is reconciled.

Lifted on the Cross,
his suffering and forgiveness
spanned the gulf our sins had made.
Through that dark struggle
death was swallowed up in victory,
that life and light might reign.

Before he was given up to suffering and death,
your Chosen One freely offered his life
for the salvation of the world.

At supper with his disciples
He instituted for us this sacred meal
in which we make remembrance of his death.

He took bread and offered you thanks.
He broke the bread,
and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."

He took the cup of wine,
offered you thanks, and gave it to them saying:

"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

We now obey your Son's command.
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves,
a single, holy, living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by his life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us, who are baptised into the fellowship of
Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles, and prophets,
and of all our brothers and sisters
living and departed.

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end.

Amen.

Breaking of the Bread

The President breaks the bread in silence, after which may be said:

Every time we eat this bread and drink this cup
We proclaim the Lord's death until he comes.

Lord's Prayer

As our Saviour has taught us,
so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily
bread.
Forgive us our sins
as we forgive those
who sin against us.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

As our Saviour Christ has
commanded and 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.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Invitation

[Draw near with faith.] Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you.

Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

Communion

At the giving of the bread:

The Body of Christ given for you. **Amen.**

At the giving of the cup:

The Blood of Christ shed for you. **Amen.**

After all have received, any remaining consecrated elements are consumed, and the candles are extinguished.

Prayer after Communion

Almighty and eternal God,
you have restored us to life
by the triumphant death and resurrection of your Christ:
continue his healing work within us,
that by partaking of this mystery
we may live ever dedicated to your service;
through Jesus Christ our Lord. **Amen.**

Final prayer

The hands of the President may be extended towards the congregation, but the sign of the cross should not be made. No blessing or dismissal is added.

May your abundant blessing, Lord,
come down upon your people
who have devoutly recalled the death of your Son
in the sure and certain hope of their resurrection:
grant them pardon, bring them comfort,
may their faith grow stronger,
and their eternal salvation be assured;
through Jesus Christ our Lord. **Amen.**

All depart in silence.

Holy Saturday

The Scripture readings of Good Friday conclude with the Johannine account of the burial, i.e. funeral, of Jesus (19:38-42). As his body lay in the tomb, his soul repaired to the place of the dead, whence God was to raise him the third day. While since at least the second or third century pseudepigraphical *Gospel of Nicodemus*, legends have developed of Christ's descent to Hell, breaking the doors, and releasing the righteous dead – the Harrowing of Hell frequently and graphically depicted in medieval art, and dramatized in the Mystery Plays. The New Testament doctrine is that God raised Christ from the dead (Romans 6:4). The Collect provided for Holy Saturday gives expression both to the death of Jesus, and to the Christian hope in the resurrection.²¹

O God, creator of heaven and earth:
as the crucified body of your dear Son was laid in the tomb,
and his soul descended to the dead;
so may we await with him the coming of the third day,
on which you raised him from the dead,
that we may rise with him to newness of life;
through the same Jesus Christ, our Lord,
who now lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end. Amen.

²¹ The theological, liturgical, and pastoral importance of this day is emphasised, across the Christian denominations, by Hans Urs von Balthasar, *Mysterium Paschale* (San Francisco CA: Ignatius, 1990); Matthew Y. Emerson, *“He Descended to the Dead”* (Downers Grove IL: IVP Academic, 2019); Catherine Ella Laufer, *Hell's Destruction* (London: Routledge, 2013); Alan E. Lewis, *Between Cross and Resurrection* (Grand Rapids MI: Eerdmans, 2003); Paul P. J. Sheppy, *Death Liturgy and Ritual. I* (Aldershot: Ashgate, 2003).

The Vigil of Easter

Notes

The Vigil begins either with (a) the Liturgy of the Word (Part I) or (b) the Liturgy of the Light.

If the Liturgy of the Word (Part I) follows the Liturgy of the Light, then the whole Liturgy of the Vigil takes place either after sunset on Holy Saturday or before dawn on Easter morning.

If the Liturgy of the Word (Part I) is celebrated before the Liturgy of the Light, however, the Liturgy of the Word (Part I) may begin at any time after Morning Prayer on Holy Saturday. Readings may be separated by periods of silence or of activity, such as preparing the church for the celebration of Easter. The Liturgy of the Light does not then begin until after sunset on Holy Saturday or before dawn on Easter morning.

The Liturgy of the Light should, weather-permitting, take place outside. A cemetery or memorial garden is a particularly appropriate venue, giving vivid expression to the Christian belief that those who are united with Jesus in his death will share his risen life. A brazier or other container in which a fire can safely be lit (and left untended) is needed, in which a suitable quantity of combustible materials should be prepared in advance. The Paschal Candle should be of substantial proportions and prepared with the appropriate symbols. Traditionally, a cross is incised into the candle. Above and below the cross are inscribed the A and \Omega (the first and last letters of the Greek alphabet). In the four quarters are traditionally inscribed the numerals of the year in Arabic characters. Incisions should be prepared at the four points of the cross and at the intersection to receive the incense grains, symbols of the five

wounds of Christ. A stand of appropriate height and stability should be prepared for the Paschal Candle inside the church.

Once the Paschal Candle has been lit from the Easter fire it is carried into the church, escorted by the congregation bearing candles which are lit during this procession. Candidates for Baptism should not carry candles at this point, as they will receive candles as part of the Baptism rite. This is the night of keeping vigil for the Lord (Ex 12. 42), in which, following the Gospel admonition (Lk 12. 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table. The Liturgy of the Light concludes with the Easter Proclamation, sometimes known as the *Exultet* or *Exsultet*.

The Easter Vigil has since the earliest centuries of the Church been recognised as a particularly appropriate occasion for the administration of Baptism, and, at some times and in some places, the only such occasion. Christ's Passover and ours are therefore given full expression when the sacrament of baptism is celebrated at the Vigil of Easter. Even if there are no candidates for baptism, the Baptismal Prayer over the waters of the font should be used. For practical reasons, however, the Vigil may not be the opportune time for infant baptism. The rite of Renewal of Baptismal Promises is a more recent practice, and one which may also appropriately be conducted at different times in the year, not least at Pentecost. It should not, however, be used when Baptism or Affirmation is celebrated, as the congregation affirm their own promises during that rite.

The Vigil of Easter appropriately concludes with a celebration of the Eucharist. If this is not possible, the Liturgy of the Light is followed by the Liturgy of the Word (Part II), and the Intercessions, concluding with the Lord's Prayer, the Peace, and

Dismissal (pp. 30–31). The Bishop will make arrangements for the congregation to receive Easter Communion.

Parts reserved to the President and Deacon are indicated; if there is no deacon present at the Eucharist, these roles may be assigned to a priest or suitable lay person as appropriate.

THE VIGIL OF EASTER – OUTLINE OF THE RITE

I LITURGY OF THE WORD - I

Address
Readings
Psalms
Prayers

IIA LITURGY OF THE LIGHT

Address
The Blessing of the Fire and
Preparation of the Candle
Procession
The Easter Proclamation
(Exsultet)

IIB THE LITURGY OF THE WORD - II

Gloria in excelsis
Collect
Reading
Alleluia†
Psalm
Gospel
Sermon†

III LITURGY OF BAPTISM

Introduction
Blessing of Baptismal Water
Rite of Baptism†, Affirmation†, & Renewal of Baptismal Promises
Intercession†
Peace
[Conclusion]

IV THE LITURGY OF THE EUCHARIST

The Taking of the Bread and the Wine
The Great Thanksgiving
The Sharing of the Bread and the Wine
Thanksgiving and Sending Out

I LITURGY OF THE LIGHT

Address
The Blessing of the Fire and
Preparation of the Candle
Procession
The Easter Proclamation
(Exsultet)

IIA LITURGY OF THE WORD - I

Address
Readings
Psalms
Prayers

The Vigil of Easter

THE LITURGY OF THE WORD (PART I)

In this Vigil eight readings are provided, namely, six from the Old Testament (Part I) and two from the New (the Epistle and Gospel, Part II). The character of the Vigil calls for an extended period of time. So that the true nature of the Vigil may be preserved, as many of the readings from the Old Testament as possible should be read. Nevertheless, where pastoral circumstances demand it, the number of readings from the Old Testament may be reduced. A minimum of three Old Testament readings should be chosen. The reading from Exodus 14 is always to be used. Each reading is followed by a psalm (or other suitable canticle, anthem or hymn), a time of silence, and the prayer appointed for that reading.

The clergy and congregation gather in silence.

If the Liturgy of the Word (Part I) immediately precedes the Liturgy of the Light and the Eucharist, as part of the same service, the clergy should vest as for the Eucharist.

The President begins the Vigil.

Address

Dear Friends in Christ,
let us begin our solemn Vigil.

[This is the night in which our Lord Jesus Christ passed from death to life.]+++++

Throughout the world the Church gathers in prayer,
reflecting on holy Scripture as we await the dawn of Easter.

Let us listen attentively to the word of God,
recalling how again and again God saved the chosen people
and, in the fullness of time,
sent the only-begotten Son to be our Redeemer.

+++++ Omit if the Vigil begins during daylight on Holy Saturday.

If the Liturgy of the Word (Part I) takes place as a separate service, the Collect for Holy Saturday is used here. Otherwise it is omitted.

[The Collect for Holy Saturday

O God, creator of heaven and earth:
as the crucified body of your dear Son was laid in the tomb,
and his soul descended to the dead;
so may we await with him the coming of the third day,
on which you raised him from the dead,
that we may rise with him to newness of life;
through the same Jesus Christ, our Lord,
who now lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end. **Amen.**]

First Reading

Genesis 1. 1-2.4a

Psalm

Psalm 104. 1-7

Prayer

O God,
who wondrously created
and yet more wondrously restored our human nature:
enlighten our hearts and minds
to resist the selfish distractions of sin
and so be made worthy to reach
the endless joys of eternal life;
through Jesus Christ our Lord. **Amen.**

Second Reading

Genesis 7. 1-5,11-18; 8. 6-19; 9. 8-13

Psalm

Psalm 36

Prayer

Grant, O Lord,
that we who are baptised into the death of your Son,
our Saviour Jesus Christ,
may continually put to death our evil desires
and be buried with him;
and that through the grave and gate of death
we may pass to our joyful resurrection;
through Jesus Christ our Lord. **Amen.**

Third Reading

Genesis 22. 1-18

Psalm

Psalm 16. 7-12

Prayer

Almighty God,
whose chosen servant Abraham
faithfully obeyed your call
and rejoiced in your promise
that, in him, all the families of the earth should be blessed:
give us a faith like his,
that, in us, your promises may be fulfilled;

through Jesus Christ, our Lord. **Amen.**

Fourth Reading

Exodus 14. 10–31; 15. 20–21

Canticle

Exodus 15. 1b–13, 17–18 (The Song of Moses)

Prayer

O God,
whose marvellous deeds of old
cast their light on our present times,
and by the power of whose right hand
your chosen people was delivered
from slavery under Pharaoh,
to signify the saving of all the nations
through the waters of rebirth:
grant that the whole world
may be counted among the offspring of Abraham,
and rejoice in the inheritance of Israel;
through Jesus Christ our Lord. **Amen.**

Fifth Reading

Isaiah 55. 1–11 or 66. 6–13

Psalm

Psalm 113 or *Isa* 12. 2–6

Prayer

God of grace,
you have made us for yourself,
and our hearts are restless
till they find their rest in you:
pour your love into our hearts
and draw us to yourself,
and so bring us at last to your heavenly city
where we shall see you face to face;
through Jesus Christ our Lord. **Amen.**

Sixth Reading

Ezekiel 36. 24-8

Psalm

Psalm 42. 1-7

Prayer

Eternal God,
grant that as we keep the Paschal Feast,
alight with desire for your kingdom,
we may thirst in faith
for the well-spring and fountain of life,
our Lord Jesus Christ your Son;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end. **Amen.**

LITURGY OF THE LIGHT

The congregation gathers at the place outside the church where a fire has been prepared. The clergy enter the gathering in silence, the Deacon bearing the Paschal Candle.

Where a fire cannot be lit, the blessing of fire is adapted to the circumstances. When the congregation is gathered in the church, the President comes to the door of the church with the other clergy and ministers, the Deacon carrying the Paschal Candle. The people turn to face the President.

If this Liturgy forms the first part of the Vigil of Easter, the President addresses the congregation as follows:

Address

Dear friends in Christ,
let us begin our solemn Vigil.

On this most holy night
when our Saviour Jesus Christ passed from death to life,
we gather, with all the Church throughout the world,
to watch and pray.

This is the Passover of Jesus Christ.

Through light and word,
through water, bread and wine,
let us celebrate the new life that Christ shares with us.

If the Liturgy of the Word (Part I) has already been celebrated, then the President addresses the congregation as follows.

Dear Friends in Christ,
we have heard holy Scripture speak of God's saving work in
the world,
and of God's promises for our salvation.

In this most holy night,
in which our Lord Jesus Christ passed from death to life,
we celebrate the Paschal Mystery
through which we share in Christ's victory over death
and in his eternal life and reign with God our Father.

As we await the dawn of Easter, let us greet the light of Christ's
new day.

The Blessing of the Fire and Preparation of the Candle

The fire is ignited in silence.

The President, if a Priest, blesses the fire:

Almighty God,
who gloriously raised your only-begotten Son from the dead:
sanctify this fire,
that it may be a sign of life and hope;
may we, who celebrate the resurrection
of our Lord Jesus Christ,
be set aflame with love,
and renewed in faith,
so that we may shine as a light in the world,
and glorify you in our lives;
through the same Jesus Christ our Lord. **Amen.**

[If the President is not a Priest, the following may be used:

Almighty God,
may this fire be a sign to us
of the resurrection of our Lord Jesus Christ from the dead;
may we be renewed in faith, hope, and love,
and shine as a light in the world to your glory. **Amen.**]

The President may trace a cross in the Paschal Candle, Alpha and Omega, and the numerals of the current year, saying,

1. Christ yesterday and today
(tracing the vertical arm of the cross)
2. the beginning and the end
(the horizontal arm)
3. Alpha and Omega
(these letters, above and below the cross)
4. All time
(the first numeral, in the upper left corner of the cross)
5. and all ages belong to Christ
(the second numeral in the upper right corner)
6. to whom be glory and power
(the third numeral in the lower left corner)
7. through every age and for ever. Amen.
(the last numeral in the lower right corner).

If grains of incense are inserted into the candle in the form of a cross, the following may be said:

- | | | | | |
|---|--------------------------|---|---|---|
| 1 | By his holy | | | |
| 2 | and glorious wounds | | 1 | |
| 3 | may Christ our Lord | 4 | 2 | 5 |
| 4 | strengthen us | | 3 | |
| 5 | and make us whole. Amen. | | | |

The Paschal Candle is lit from the Easter fire. The President may say:

May the light of Christ, rising in glory,
dispel the darkness of our hearts and minds.

The Procession

The Deacon, bearing aloft the Paschal Candle, leads the congregation into the church.

At the door: **The light of Christ.**

All: **Thanks be to God**

The clergy light their candles from the Paschal Candle.

The Deacon, bearing aloft the Paschal Candle, leads the congregation to the centre of the Nave.

The light of Christ.

All: **Thanks be to God**

The candles of the congregation, other than candidates for Baptism, are lit from the Paschal Candle. The Deacon, bearing aloft the Paschal Candle, leads the congregation to where the stand for it has been prepared:

The light of Christ.

All: **Thanks be to God**

The Paschal Candle is placed on its stand.

The Easter Proclamation

The Deacon or a competent cantor sings the Exsultet. If there is none available, the congregation may sing the metrical version. Another appropriate expression of the Easter message may be used in place of the Exsultet.

Rejoice, heavenly powers! Sing, choirs of angels!
Exult all creation around God's throne!
Jesus Christ, our King is risen!
Sound the trumpet of salvation!
Rejoice, O earth, in shining splendour,
radiant in the brightness of your King:
Christ has conquered, glory fills you!
Darkness vanishes forever!
Rejoice, O Mother Church! Exult in glory!
The risen Saviour shines upon you!
Let this place resound with joy,
echoing the mighty song of all God's people.

The Lord be with you,
And also with you.
Lift up your hearts,
We lift them to the Lord.
Let us give thanks to the Lord our God,
It is right to give our thanks and praise.

It is right and good that with full hearts and minds and voices
we should praise you, the unseen God,
through your only Son, Jesus Christ our Lord,
who has saved us by his death,
paid the price of Adam's sin
and reconciled us once again to you.
For this is the Passover feast,
when Christ, the true Lamb is slain,
whose blood consecrates
the homes of all the faithful.

This is the night,
when you first saved our forebears,
freeing Israel from slavery
and leading them dry-shod through the sea.
[This truly is the night
when the pillar of fire destroyed the darkness of sin.]
This is the night, when all who trust in Christ
are freed from sin, restored to grace and holiness
and share the victory of God.
This is the night when Jesus Christ
broke the chains of death
and rose triumphant from the grave.
[O God, how wonderful your care for us.
O how boundless your merciful love,
to ransom a slave you gave away your Son.]
[O happy fault, O necessary sin of Adam,
which gained for us so great a redeemer.]
O most blessed of all nights,
chosen by God to see Christ rising from the dead.
Of this night scripture says:
'The night will be bright as day,
it will become my light and my joy.'
The power of this holy night
puts evil to flight, washes sin away,
restores lost innocence
and turns mourning into joy.
It cast out hatred, brings us peace
and humbles earthly pride.

Therefore, in the joy of this *night/morning*,
accept this candle, our sacrifice of praise,
the work of bees and of human hands,
your Church's solemn offering.

May this pillar of fire, a flame,

divided but undimmed,
glow to the honour of God.
Therefore, we pray,
accept this Easter candle,
consecrated to the honour of your name:
let it mingle with the lights of heaven
and dispel the darkness of this night.
May the Morning Star find it still burning.
For Christ, the true Morning Star,
is risen from the dead and sheds
peaceful light on all the world;
who lives and reigns for ever and ever.
Amen.

Metrical version of the Exultet

Exult and sing! O shining angel choirs!
Exult and dance, bright stars and blazing suns!
The first born of creation, Jesus Christ,
is ris'n in radiant splendour from the dead.

Rejoice, O awesome night of our rebirth!
Rejoice, O mother moon, that marks the months!
For from your fullness comes, at last, the day
when sin and death are robbed of all their power.

Arise then, sleepers, Christ enlightens you!
Arise from doubt and sadness, sin and death!
With joyful hearts and spirits set aflame,
draw near to sing this Easter Candle's praise!

We lift our hearts. We lift them to the Lord.
We praise you, God, for all your works of light!
We bless you for that burst of fire and flame
through which you first created all that is.

We bless you for the light invisible:
the fire of faith, the Spirit's grace and truth,
that light, the source of life, that stirs the heart,
and shines for ever on the face of Christ.

This is the night, most blessed of all nights.
You led your people through the foaming sea,
in love you led them with a cloud by day
and as a flaming shaft of fire by night.

O night that gave us back what we had lost!
O night that made our sin a happy fault!
Beyond our deepest dreams this night, O God
your hand reached out to raise us up in Christ!

10 10 10 10

*(The tune 'Woodlands', is suggested, but others may be equally
suitable.)*

LITURGY OF THE WORD (PART II)

The candles of the altar are lit and Gloria in excelsis (Glory to God in the highest) is sung by all, during which the bells of the church may be rung. The church lights are switched on.

Gloria in excelsis

**Glory to God in the highest,
and peace to God's people on earth.**

**Lord God, heavenly King,
almighty God and Father,
(with God the Son, Jesus Christ,
and God the Holy Spirit,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world;
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Collect

O God,
who made this most holy night
to shine with the glory of the Lord's resurrection:
stir up in your Church that Spirit of adoption
given to us in baptism;
that, being renewed both in body and mind,
we may worship you in sincerity and truth;
through Jesus Christ, our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end. **Amen.**

The Epistle

Romans 6. 3-11

If there is to be a Baptism at the daytime Eucharist and not at this celebration, the reading from the three-year cycle may be used here instead.

- A *Colossians 3. 1-4*
- B *I Corinthians 15. 1-11*
- C *I Corinthians 15. 19-26*

Alleluia†

After the Epistle has been read, all rise, then the Priest may solemnly intone Alleluia three times. If necessary, this may be done by a cantor instead.

Psalm

Psalm 114 or 118, or an Easter hymn is sung. The response or refrain should be Alleluia.

Gospel

The Deacon proclaims the Gospel.

When it is announced:

Glory to Christ our Saviour.

At the end:

Give thanks to the Lord for his glorious Gospel.

Praise to Christ our Lord.

A *Matthew* 28. 1-10

B *Mark* 16. 1-8

C *Luke* 24. 1-12

John 20. 1-18 may be used here; if so, the synoptic readings should be used at the daytime celebration.

Sermon†

LITURGY OF BAPTISM

With Rites of Affirmation and Renewal

A hymn may be sung while the congregation and candidates gather at the Font. The Paschal Candle is taken from its stand (by the Deacon) and carried in procession to the Font. This section may also be used at a celebration on Easter day.

The President says:

Blessed be God, the Father of our Lord Jesus Christ,
by whose great mercy
we have been born anew to a living hope:

All: **Through the resurrection of Jesus Christ
from the dead.**

The Baptismal Prayer

This prayer, or that in Holy Baptism 2006, is used.

The President, says:

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Praise and thanksgiving be to you, Author of all being;
for on this *night/day* your only-begotten Son
passed through the waters of death,
and rose to new life, the firstborn of your new creation.

He that died upon the cross, was buried,
and descended to the dead;
he broke the chains of death,

raised the dead to life,
and opened for us the gates of salvation.

As you delivered Noah from the waters of the flood,
and led the children of Israel through the Red Sea,
so you deliver your people from the waters of chaos.

As your Son, when he hung upon the cross,
gave forth water from his side along with blood,
so you grant us a well-spring of life.

Look therefore with love upon the face of your Church,
and unseal for us, and all the world,
the fountain of new birth.

*The President receives the Paschal candle from the Deacon,
and plunges the base into the water*

Send down upon the waters of this font
and upon your people
your holy and life-giving Spirit.

Lead those who are baptised
with Christ through the waters of death,
to be one with him in his resurrection;
and sustain your people by your Spirit
to bring hope and strength to the world.

*The President raises the Paschal candle from the water, and
returns it to the Deacon*

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end. **Amen.**

Baptism

If candidates are to be presented for Baptism and/or Affirmation of Baptism, the members of the congregation join in renewing their own baptismal promises. If not, the rite of Renewal of Baptismal Promises follows.

God's Call

The President addresses the candidates (and their sponsors)

God is love. God gives us life.
In Christ God reaches out to us.
In Baptism God calls us to respond.
Do you accept this call?

Adult candidates respond:

I hear and accept God's call.
I ask for Baptism

Sponsors of infant candidates respond:

We hear and accept God's call to N.
We ask for Baptism

The President or the Deacon addresses the rest of the congregation:

God calls the Church to reflect Christ's glory,
in Baptism to declare his new life,
and in fellowship and mission to share it.
Do you accept this call?

All: **We hear and accept God's call**

Turning to Christ

The President addresses the candidates and their sponsors

The Christian life means
turning from evil and turning to Christ.
Do you renounce evil?

Answer: I renounce evil.
Do you repent of sin?

Answer: I repent of sin.

Do you turn to Christ?

Answer: I turn to Christ.

Will you follow Christ?

Answer: I will follow Christ.

Profession of Faith

The President or the Deacon addresses the whole congregation, who, in identifying with the candidate(s), affirm the promises made when they were baptized.

As those who are to be baptised pledge their faith in Christ, you who have been baptised renew for yourselves the promises made at your baptism:

Do you believe in God the Father,
who made the world?

All: I believe.

Do you believe in God the Son,
who redeemed humankind?

All: I believe.

Do you believe in God the Holy Spirit,
who gives life to God's people?

All: I believe.

The President addresses the candidates and their sponsors

This is the faith of the Church.

The candidates and their sponsors reply:

This is our faith.
We believe in one God,
Father, Son and Holy Spirit.

The congregation responds:

Amen.

Commitment to Christian Life

The President addresses ADULT candidates

N., as a disciple of Christ,
will you continue in the Apostles' teaching
and fellowship, in the breaking of bread and in the
prayers?

Answer: With the help of God, I will.

The President addresses the sponsors of INFANT candidates:

NN., as those who will love and care for N.,
will you continue in the Apostles' teaching
and fellowship, in the breaking of bread and in the
prayers?

Answer: With the help of God, I will.

Will you proclaim the good news
by word and deed, serving Christ in all people?

Answer: With the help of God, I will.

Will you work for justice and peace,
honouring God in all Creation?

Answer: With the help of God, I will.

The President or the Deacon addresses the whole congregation:

This is the task of the Church.

All: **This is our task:
to live and work for the kingdom of God.**

The Baptism

The President baptises the candidates according to local custom, saying:

N., I baptise you in the name of the Father
and of the Son
and of the Holy Spirit.

All: **Amen.**

The candidates may be clothed in white.

Anointing and Laying-on of Hands

The President anoints the candidates upon the forehead, making the sign of the Cross with the OIL OF CHRISM, and saying:

N., you are sealed by the Holy Spirit in Baptism
and marked as Christ's own for ever

All: **Amen.**

The President lays hands on the candidates' heads, saying:

May the Spirit of God be in you,
wisdom and understanding keep you,
the power of God encircle you,
and God's truth lead you into freedom.

All: **Amen.**

Giving of Light

A candle is lit from the Paschal Candle, and given to each candidate or their sponsors. The President says:

N., the light of Christ
scatter the darkness from your heart and mind.

All: **Christ go before you to guide your steps.
Christ be within you to kindle your vision.
Christ shine from you to give joy to the world.**

Welcome

The President welcomes the candidates, saying:

N., God has received you by Baptism into the Church.

All: **We welcome you.
We will care for you.
We will share our faith with you.**

Affirmation of Holy Baptism for Confirmation and Renewal

If there has been no baptism, this rite may be used after the Baptismal Prayer over the waters of the font. If there has been a baptism, all sections before the imposition of hands are omitted.

Presentation of the Candidate(s)

*The candidate(s) is/are introduced to the congregation by name.
The President may use these or similar words:*

Our *brother/sister* N. has come
to make a deeper commitment to our Lord Jesus Christ
by renewing *his/her* baptismal promises
and affirming *his/her* faith.
We pray for *him/her* and for ourselves.

Prayer

Eternal God, who at the baptism of Jesus
revealed him to be your Son,
anointing him with the Holy Spirit:
keep your people, born of water and the Spirit,
faithful to their calling;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, world without end. **Amen.**

Turning to Christ

The President addresses the candidate(s).

The Christian life means turning from evil and turning to Christ.

Do you renounce evil?

Answer: I renounce evil.

Do you repent of sin?

Answer: I repent of sin.

Do you turn to Christ?

Answer: I turn to Christ.

Will you follow Christ?

Answer: I will follow Christ.

Profession of Faith

Do you believe in God the Father,
who made the world?

All: I believe.

Do you believe in God the Son,
who redeemed humankind?

All: I believe.

Do you believe in God the Holy Spirit,
who gives life to God's people?

All: I believe.

The President addresses the candidate(s).

This is the faith of the Church.

The candidate(s) reply:

This is our faith.
We believe in one God,
Father, Son and Holy Spirit.

The congregation responds:

Amen.

Commitment to Christian Life

The President addresses the candidate(s).

As disciples of Christ,
will you continue in the Apostles' teaching
and fellowship,
in the breaking of bread and in the prayers?

Answer: With the help of God, I will.

Will you proclaim the good news
by word and deed,
serving Christ in all people?

Answer: With the help of God, I will.

Will you work for justice and peace,
honouring God in all Creation?

Answer: With the help of God, I will.

The President or the Deacon addresses the whole congregation:

This is the task of the Church.

All: **This is our task:
to live and work for the kingdom of God.**

The Laying-on of Hands

The President says

God of mercy and love,
new birth by water and the Spirit is your gift,
a gift none can take away;
grant that your servants may grow
into the fullness of the stature of Christ.
Fill them with the joy of your presence.
Increase in them the fruit of your Spirit:
the spirit of wisdom and understanding,
the spirit of love, patience and gentleness,
the spirit of wonder and true holiness.

The President lays hands on each candidate in silence, then says:

Come, Creator Spirit, rekindle in N. your gifts of grace,
to love and serve as a disciple of Christ.

All: Amen.

Renew her/his life in Christ,
and bring to completion all that your calling has begun.

All: Amen.

Either continuing the laying-on of hands, or anointing the candidate with the Oil of Chrism, the President says:

Empower your disciple, N., to bring life to the world.

All: Amen.

After the laying-on of hands for all candidates, the President says:

Living God, sustain all your people
to be hope and strength to the world;
through Jesus Christ, our Lord,
to whom with you and the Holy Spirit
be honour and glory, now and for ever.

All: Amen.

Renewal of Baptismal Promises

This rite should be used only when there has been no Baptism and/or Affirmation. After the Baptismal Prayer over the waters of the font, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith.

Turning to Christ

The President addresses the congregation.

The Christian life means turning from evil
and turning to Christ.

Do you renounce evil?

All: I renounce evil.

Do you repent of sin?

All: I repent of sin.

Do you turn to Christ?

All: I turn to Christ.

Will you follow Christ?

All: I will follow Christ.

Profession of Faith

The President addresses the congregation.

Do you believe in God the Father, who made the world?

All: I believe.

Do you believe in God the Son,
who redeemed humankind?

All: I believe.

Do you believe in God the Holy Spirit,
who gives life to God's people?

All: I believe.

This is the faith of the Church.

All: This is our faith.

**We believe in one God,
Father, Son and Holy Spirit. Amen.**

Commitment to Christian Life

The President addresses the congregation.

As disciples of Christ,
will you continue in the Apostles' teaching
and fellowship,
in the breaking of bread and in the prayers?

All: **With the help of God, I will.**

Will you proclaim the good news by word and deed,
serving Christ in all people?

All: **With the help of God, I will.**

Will you work for justice and peace,
honouring God in all Creation?

All: **With the help of God, I will.**

This is the task of the Church.

All: **This is our task:
to live and work for the kingdom of God.**

Hymns or songs may be sung as the President sprinkles water from the font over the people. Alternatively, each member of the congregation may be invited to renew their commitment to Christ by going to the water and making the sign of the cross with it on their forehead.

Prayer

May God, the Father of our Lord Jesus Christ,
who has given us new birth by water and the Holy Spirit,
and has bestowed on us forgiveness of all our sins,
guard us by his grace,
and grant us, when our earthly course is ended,
resurrection to eternal life,
through the same Christ our Lord. **Amen.**

Intercessions†

*Prayer is offered for the world and its people,
for those who suffer and those in need,
for the Church and its members.*

*The Intercessions may conclude with the Lord's Prayer. It is particularly
appropriate that those baptised say the prayer of the baptised at this point.*

The Lord's Prayer

As our Saviour has taught us, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Do not bring us to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

or

As our Saviour Christ has commanded and 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.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

[Conclusion

If there is to be no Eucharist, the Liturgy ends as follows.

Let us go into the world in the joy of Easter,
sharing the peace of Christ with one another.

Let us share Christ's peace.

The sign of peace is shared.

The Lord be with you.

The Lord bless you.

Go in peace, to love and serve the Lord, alleluia, alleluia.

In the name of Christ, alleluia, alleluia.]

The Peace

Deacon

The risen Christ stood among his disciples and said,
"Peace be with you."

President

We meet in Christ's name:

Let us share his peace.

THE LITURGY OF THE EUCHARIST

The Taking of the Bread and Wine

Offering

Silence

or

As the grain once scattered in the fields,
and the grapes once dispersed on the hillside
are now reunited on this table in bread and wine,
so, Lord, may your whole Church
soon be gathered together
from the corners of the earth into your kingdom.

or

Blessed are you, Lord God of all creation;
through your goodness we have this bread to offer,
which earth has given and human hands have made:
it will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation;
through your goodness we have this wine to offer,
fruit of the vine and work of human hands;
it will become the cup of our salvation.

Blessed be God for ever.

The Great Thanksgiving

Eucharistic Prayer

The Lord be with you
And also with you

Lift up your hearts
We lift them to the Lord

Let us give thanks to the Lord our God
It is right to give our thanks and praise

Worship and praise belong to you, Author of all being.
Your power sustains, your love restores, our broken world.

You are unceasingly at work, from chaos bringing order
and filling emptiness with life.

Christ, raised from the dead,
proclaims the dawn of hope.
He lives in us that we may walk in light.

Your Spirit is fire in us,
your breath is power
to purge our sin and warm our hearts to love.

As children of your redeeming purpose,
freed by him who burst from the tomb
and opened the gate of life,
we offer you our praise,
with angels and archangels
and the whole company of heaven,
singing the hymn of your unending glory:

Holy, holy, holy Lord
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Praise and thanksgiving be to you, Lord of all,
for by the Cross eternal life is ours
and death is swallowed up in victory.

In the first light of Easter, glory broke from the tomb
and changed the women's sorrow into joy.
From the Garden the mystery shone clear
that he whom they had loved and lost
is with us now, in every place for ever.

Making himself known in the breaking of the bread,
speaking peace to the fearful disciples,
welcoming weary fishermen on the shore,
he renewed the promise of his presence
and of new birth in the Spirit
who sets the seal of freedom on your sons and daughters.

Before he was given up to suffering and death,
recalling the night of Israel's release,
the night in which slaves walked free,
at supper with his disciples
he took bread and offered you thanks.

He broke the bread, and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."
After supper, he took the cup,
he offered you thanks, and gave it to them saying:
"Drink this, all of you.

This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

We now obey your Son's command
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.

Made one with him, we offer you these gifts
and with them ourselves, a single, holy living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by your Spirit's life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us, who are baptised
into the fellowship of Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles, and prophets,
and of all our brothers and sisters
living and departed.

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end. **Amen.**

The Sharing of the Bread and the Wine

Breaking of the Bread

President or Deacon

Jesus says, I am the bread of life,
whoever eats this bread will live for ever.

The Lord's Prayer

(to be omitted if used at the Intercessions)

President or Deacon

As our Saviour has taught us, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Do not bring us to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever.**

Amen.

or

As our Saviour Christ has commanded and 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.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen**

Communion Song

Lamb of God, you take away the sins of the world:
have mercy on us

Lamb of God, you take away the sins of the world:
have mercy on us

Lamb of God, you take away the sins of the world:
grant us peace

or

Jesus, Lamb of God: have mercy on us

Jesus, bearer of our sins: have mercy on us

Jesus, redeemer of the world: Give us your peace

Invitation†

President or Deacon

Christ our Passover has been sacrificed, alleluia.

Therefore let us celebrate the feast, alleluia, alleluia.

Communion

At the giving of the bread:

The Body of Christ given for you.

At the giving of the cup:

The Blood of Christ shed for you.

The Communicant replies **Amen.**

Thanksgiving and Sending Out

Sentence

Give thanks to our gracious God:
whose mercy endures for ever.

Prayer

Lord, you have nourished us with the Easter sacrament:
fill us with the spirit of your love,
and unite us in faith;
that we may be witnesses to the resurrection
and show your glory to all the world;
through Jesus Christ our Lord. **Amen**

Blessing

The God of peace,
who brought again from the dead our Lord Jesus,
that great shepherd of the sheep,
through the blood of the eternal covenant,
make you perfect in every good work;
working in you that which is pleasing and good;
And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be upon you, and remain with you always. **Amen**

Dismissal

Deacon

Go in peace to love and serve the Lord, alleluia, alleluia.
In the name of Christ, alleluia, alleluia.

Ascension Day and Pentecost

The period from the day of Easter to the day of Pentecost is the season during which the resurrection of Jesus from the dead, his ascension into heaven, and the gift of the Holy Spirit to his disciples are all commemorated. So far as can be ascertained from surviving records, a single festival of fifty days preceded the demarcation of distinct commemorations, with apportioned periods, within it from the fourth century. The liturgical renewal initiated by the second Vatican Council sought to recover the essential unity of the festival, to a greater extent than prevails within the Eastern and Oriental Orthodox Churches. The octaves of Easter, Ascension, and Pentecost have been abolished, along with Ascensontide. While Easter is a single festival in the Church year, the feast of Ascension nonetheless marks a significant transition within it. The narratives in the Gospels and Acts vary in their accounts of the days and places in which the risen Christ appeared to his disciples, promised them the Spirit, and commissioned them to proclaim the Gospel. More significantly, they differ as to whether resurrection and ascension are to be understood as a single or as distinct events. It is impossible to reconcile these accounts into a single narrative, and we should rather recognise that the first Christians recalled the experiences of the disciples of Jesus in quite varied ways.

The day of Easter is the climax, but not the conclusion of our observance of the mystery of Christ's Passion, and it is important that the celebration of God's victory in Christ be sustained until Pentecost, and not peter out so that Ascension becomes largely overlooked and Pentecost detached from Easter if noticed at all. How Ascension and Pentecost are observed within the season of Easter therefore matters,

and there needs to be provision in the authorised liturgies of our Church to give these festivals appropriate expression.

An anomaly in the Calendar is apparent when comparing the provision for the Daily Offices with the customary surrounding the Eucharist. Two sets of propers are appointed for Easter, viz. New Life: The Lord, and New Life: The Spirit. Ascension Day is indicated as the point of transition from the former to the latter, with some ambiguity as to which provision is to be used on Ascension Day itself. This surely reflects the period during which Ascensiontide was a distinct season of the Church year, falling between those of Easter and Pentecost; the custom of extinguishing the paschal candle after the Gospel on Ascension Day, as indicated in the 1967 rite, continues to be observed in some places. Nevertheless, whereas Ascensiontide was focussed on the ascension of Christ, the propers for New Life: The Spirit suggest rather anticipation of Pentecost and the gift of the Spirit. This bears further reflection.

Whereas in Eastern Orthodoxy, *Analepsis* (Ascension) marks a distinct season with its own vigil and other observances, in most contemporary Western liturgical calendars, Easter is a season which runs for fifty days, from the day of Easter until the day of Pentecost, inclusive. Throughout this period, the totality of the resurrection and ascension of Christ, together with the descent of the Holy Spirit, is celebrated as a single event. This represents a number of changes from previous versions of the calendar. Pentecost no longer has a season, even if Sundays continue to be numbered “after Pentecost” until the feast of Christ the King, also known as the “last Sunday after Pentecost”. Furthermore, Pentecost no longer has an octave, but is reduced to a single day concluding the season of Easter. The other major change, as already observed, is that Ascension Day has been reduced to an often-overlooked mid-week festival, no longer signifying any liturgical transition, which would not be altered by transferring the festival to the seventh Sunday of Easter. However, Ascension may perhaps represent an appropriate shift in emphasis from celebration of the resurrection of Jesus to anticipation of the coming of the Holy Spirit for those who observe the Daily Offices.

Notwithstanding the essential unity of the paschal mystery, the very existence of a Calendar (in however many varieties) testifies to the value the Church has found in commemorating different events and aspects of the Gospel at different times and in different ways, in a sequence which, despite anomalies, is essentially chronological. The conflation of Easter, Ascension, and Pentecost into a single commemoration testifies to a profound theological truth, but one that requires perhaps that we give due emphasis to different aspects thereof at different times within the season. Our Trinitarian faith requires that due acknowledgement and emphasis be given to the Holy Spirit, throughout the year most certainly, but on the feast of Pentecost in particular. Just as the celebration of Christmas and Easter require due periods of preparation, during Advent and Lent, so too if Pentecost is to be adequately appreciated and appropriately celebrated, a period of anticipation is required. Daily Prayer perhaps reflects some recognition of this.

It is perhaps worth noting ways in which the New Testament narrative reflects some diversity of memory and experience of moments quite formative for the formation of the Church and the development of its doctrine. The Gospel of Mark (which originally ended, in the view of most scholars, at 16:8) includes only the account of the women disciples at the empty tomb, to whom angels speak of a future meeting of the risen Christ with his disciples in Galilee. The Gospel of Matthew repeats substantially the same (28:1-8), but with the women disciples meeting the risen Lord on their way to convey the message to the other disciples (28:9-10), and an account of the appearance to the eleven disciples, during which the mission charge is delivered, and ending with the assurance of the eternal presence of the risen Christ with his disciples (28:16-20). It is in Luke-Acts that a sequence of appearances is recorded: substantially the same account of the women disciples encountering angels at the empty tomb (Luke 24:1-11) is followed by the unique narrative of the risen Christ expounding Scripture to two disciples on the road to Emmaus, unrecognised until he breaks bread at their table (Luke 24:13-32), a passing reference to an appearance to Simon (Peter) (Luke 24:33), an appearance of the risen Christ to the gathered disciples

in Jerusalem (Luke 24:36-49), and his ascension, witnessed by the same disciples, from Bethany (Luke 24:50-52), all by implication on the day of resurrection itself, with the disciples enjoined to await in Jerusalem the promised descent of God's Spirit (Luke 24:49). It is in Acts 1:3, part of the prologue rather than the narrative, that reference is made to (intermittent) appearances of the risen Christ over a period of "forty days" (a figurative expression). A valedictory appearance is recounted, culminating in the ascension from the Mount of Olives (Acts 1:6-11), following which the disciples awaited in Jerusalem the coming of the Holy Spirit (Acts 1:12). Paul lists, as tradition he had previously conveyed, a number of appearances of the risen Christ, some of which are not told anywhere else in the New Testament, of which that which brought about his conversion is listed as anomalous as well as having been the last (1 Cor 15:3-9). The Gospel of John includes a more complex narrative of the discovery of the empty tomb by Mary Magdalene, corroborated by the "other" disciple and Peter (20:1-10), followed by the appearance of the risen Christ to Mary (Magdalene) (20:11-18), during which he states that he has "not yet ascended to the Father". The appearance to the disciples (with Thomas missing), with a mission charge and transmission of the Holy Spirit is set the evening of the same day (20:19-23). A further appearance, with Thomas present, takes place a week later (20:24-29). A further appearance, by the Sea of Galilee, is recounted in John 21, concluding in a dialogue with Peter, which makes no explicit reference to departure, but does refer to "coming" (21:22-23).

While these accounts differ in numerous details, they are united in testifying to physical and visible appearances of the risen Christ which had taken place in the past, but which were no longer being experienced in the life of the Church by the time the Gospels and Acts were written. Acts schematises in ways not entirely shared by the evangelists, including the account in Luke 24, but which have influenced the formation of the liturgical calendar. Notwithstanding Matthew's "I am with you always, to the end of time" (28:20), the end of Jesus' physical and visible presence on earth is clearly a significant moment, and quite radically transforms the nature of his enduring presence. Nevertheless,

in none of the Gospels is the presence of the risen Christ continuous, as it had been during the historical ministry of Jesus. While there is a sense in which Jesus is already glorified at the resurrection, both the Acts reference to intermittent appearances of the risen Christ, which come to an end with the ascension, and the dialogue in John 20 between the risen Christ and Mary Magdalen in which he states that he has not yet ascended to the Father, indicate a transitional phase of some significance. In Luke-Acts, the centripetal force of Jesus' location in a specific place, like that of the temple in Jerusalem, gives way to the centrifugal power of the Holy Spirit, causing the Gospel to be proclaimed to all nations. But the transition is not seamless; there is an intervening period of adjustment and anticipation, without which the empowerment of the Holy Spirit could not be fully appreciated. This anticipation is not sombre, and does not resemble Lent, or even Advent; the joy of Easter is sustained, and there is no sense of grief in any of the accounts of the ascension, notwithstanding the disciples' gazing at the spectacle (Acts 1:10-11). There is some measure of disruption and reorientation, accompanied by prayer and fellowship, in conscious preparation for the work about to commence, most notably in the call of Matthias to the apostolate (Acts 1:12-26). But there is also waiting upon God. This may speak of the tension between God's time and human timing, but also of the dependence of the Church on the empowerment of God's Spirit, and therefore of submission to God's sovereignty.

The prevailing custom in the Western Church is to keep the paschal candle lit, in the sanctuary or beside the pulpit, from Easter to Pentecost, after which it is moved without ceremony to the font. In order to give due liturgical expression to both Ascension and Pentecost, within the feast of Easter, it is proposed that provision be made which allows the transitions within the season to be recognised and given due appropriate emphasis:

1. that the lectionary for the Eucharist on Ascension Day be adjusted, notwithstanding the deviation from RCL; it makes no sense reading Acts 1:1-11 at the same Eucharist as Luke 24:44-53:

Year A: Deuteronomy 34:1-7

Ps. 47

Ephesians 1:15-23

Matthew 28:16-20

Year B: Daniel 7:9-14

Ps. 93

Acts 1:1-11

Mark 13:24-27

Year C: Genesis 18:1-8

Ps. 97

Philippians 2:5-11

Luke 24:44-53

2. that the earlier custom, reflected in Services and Ceremonies for Ash Wednesday and Holy Week (1967), of extinguishing the paschal candle after the Gospel on Ascension Day, be discouraged. While it is not inappropriate to acknowledge the end of Christ's early ministry, and his visible and physical presence with his disciples, any ceremonial which suggests loss rather than transition is likely to be misleading; any ritual and verbal expression should rather emphasise confidence in Christ's continued presence in and with the Church, and expectation of the renewing power of the Holy Spirit.
3. That a Bidding, such as the following, adapted from Common Worship: Liturgy for Ascension Day, be provided:

The president introduces the service using these or other suitable words

Dear brothers and sisters in Christ, for forty days we have been celebrating with joyful hearts the resurrection of our Lord Jesus Christ, his bursting from the tomb and his defeat of the power of sin and death. He appeared to his disciples many times, renewing his call to those who

had faltered, restoring them to his fellowship, and encouraging them to proclaim his Gospel, empowered by God's Spirit which he had promised to them.

Today we recall how he left this earth and returned to the right hand of God, ascending into heaven to take his throne over all dominions and powers. Trusting in his reign over all creation, and submitting to his loving rule, let us hear the story of Christ's ascension.

4. that, following the precedent suggested by the shift in emphasis in Daily Prayer, with the transition from New Life: the Lord to New Life: the Spirit, the liturgical colour be changed to red after the Eucharist on Ascension Day.
5. that the Collect for the Seventh Sunday of Easter be reframed so as to give emphasis to awaiting the empowerment and direction of the Holy Spirit.
6. that the paschal candle be moved from the sanctuary / pulpit to the font after the New Testament reading at the Eucharist of Pentecost, with a Collect to give expression to the presence of the Spirit in the Church, enlightening and empowering its members. The Gospel might appropriately be read from the font.
7. that a form of Renewal of Baptismal Promises be provided for Pentecost, with an emphasis on mission. This should form part of the concluding rite; the congregation might be encouraged to light tapers from the Paschal Candle, and to carry these in procession out of the Church. The Common Worship Liturgy for the Feast of Pentecost provides for anointing to accompany prayers for "personal renewal" (perhaps inappropriately individualistic), with candles lit from the Paschal Candle at the

Dismissal, and a Commission. The following is adapted from this:

The ministers go to the Easter Candle at the font. The president says

Blessed are you, sovereign God, overflowing in love.
With Pentecost dawns the age of your holy Spirit,
enlightening your Church to proclaim your Gospel in
the world.

Now the flame of heaven rests on every believer,
making us temples of your Spirit
and bestowing on us gifts to be used to your glory.
Strong and weak, women and men tell out your word;
the young see visions, the old dream dreams.

With the new wine of the Spirit
they proclaim your reign of love.

Amid the birth pangs of the new creation
the way of light is made known.

Source of freedom, giver of life,
blessed are you, Father, Son and Holy Spirit.

Blessed be God for ever.

*Each member of the congregation may hold a candle. A hymn
may be sung as the candles are lit.*

When all the candles are lit the president says

For fifty days we have celebrated the victory of our Lord
Jesus Christ over the powers of sin and death. We have
proclaimed God's mighty acts and we have prayed that
the power at work when God raised Jesus from the dead
might be at work in us.

As God's Church here in N, I call upon you to live out
what you proclaim.

Empowered by the Holy Spirit, will you dare to walk into God's future, trusting God's Spirit to be your guide?

By the Spirit's power, we will.

Assisted by God's Spirit, will you seek to grow together in love?

We will.

Awakened by God's Spirit to the needs of others, will you share your riches in common and minister to each other in need?

We will.

Kindled by God's Spirit to love one another as God loves you, will you pray for each other until your hearts beat with the longings of God?

We will.

Driven by God's Spirit, will you carry the light of Christ into the world's dark places?

We will.