

The Anglican Province of Victoria  
Liturgical Committee

**Lent, Holy Week and Easter**

**Resources drawn up by the  
General Synod's Liturgy Commission**

*Authorised for use by the Archbishop of Melbourne  
on 12 December 2023*

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# A LITURGY FOR ASH WEDNESDAY (THE FIRST DAY OF LENT)

## LITURGICAL NOTES AND SUGGESTIONS

### **The Season of Lent**

Lent is a time of preparation for Easter: forty days of preparation for fifty days of celebration. Lent means waiting: for the cross, the water and the fire. God does not need Lent, but we do. The rhythm of fast and feast taps into some elemental need of ours, where denial creates longings to be satisfied so that we come to deeper appreciation of God's great gifts.

Lent is a time for preparing catechumens (baptismal candidates) for Easter baptism. It has its origins in the fact that preparation of catechumens is a process by which the whole Christian community is renewed. While Sunday is always a festival of the crucified and raised Christ, omission of the *Gloria (Glory to God)*, along with addition of the *Trisagion (Holy God, holy and mighty ...)* and other Lenten material provided in *A Prayer Book for Australia* will help set the tone for the Season.

The six Sundays of the season are seen as a unity. The usual liturgical colours for the first five Sundays are violet or blue. The only Sunday with any significant difference is Lent VI - the Sunday of the Passion (Palm Sunday) when the colour changes to red (but preferably without the Pentecost symbols), and it can be appropriate for red to remain through to Good Friday.

### **Setting the scene**

Early planning is needed. A distinct break in the setting and mood of the liturgy needs to be made from Christmas and the Sundays after Epiphany to Lent. The intention is to create a more intense focus on the principal symbols of God's presence with us. These are: the assembly of Christ's people; the lectern; the Lord's Table; the empty font. This can happen in different ways: by removing clutter, by covering up decorative art etc., by changes in lighting, by the removal of flowers. Different buildings and different communities will demand different treatment. A good rule of thumb might be to remove everything that is not directly needed. The font can be emptied and covered. Covering crosses in Holy Week is a tradition sometimes observed. However, even if several crosses are visible in a church, Lent is a good time to remove them all and bring back only one (uncovered) for Passion Sunday and Holy Week.

### **Pancakes and ashes**

Shrove Tuesday events go hand in hand with Ash Wednesday: feasting before fasting. One without the other leaves something missing. If it is difficult to have two midweek events, perhaps some of the feasting can be transferred to the Last Sunday after Epiphany, with the traditional pancake party held at breakfast or morning tea. On the same day everyone may be invited to bring last year's palm crosses or fronds to be burnt to make the ashes for Ash Wednesday.

How shall we begin Lent? There is work to do well before Ash Wednesday, and these preparations can involve the whole community. Ash Wednesday is the focus: Shrove Tuesday 'events' need to supplement the more important First Day of Lent.

On the Last Sunday after Epiphany it is possible to do two helpful things: the first in church, the second extending the Lord's table to the breakfast or morning tea table. Everyone may be asked to bring back last year's palm crosses or fronds and to burn them to make the ashes for Ash Wednesday. This represents a little death, a letting go of the past in order to embrace God's future. The burning of the palms is best done in silence.

### **To Baptise or not to Baptise?**

Easter baptism is resuming its central place in the sacramental life of the Church. Baptisms during Lent actually undermine the character of the season.

## A LITURGY FOR ASH WEDNESDAY

### GATHERING IN GOD'S NAME

1 *An Invocation, or an Acclamation such as follows,  
may be said before or after the greeting.*

Blessed be the Lord who forgives all our sins,  
**whose mercy endures for ever.**

*The priest greets the congregation*

The Lord be with you.  
**And also with you.**

2 *The following Sentence may be used*

As far as the east is from the west, so far has God set our sins from us.

<b>Lord, have mercy</b>	<b>Kyrie eleison</b>
<b>Christ, have mercy</b>	<b>Christe eleison</b>
<b>Lord, have mercy</b>	<b>Kyrie eleison</b>

*and/or*

**Holy God, holy and mighty, holy and immortal,  
have mercy on us.**

3 *The priest says*

Let us pray.

*Silence*

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

*or the Prayer of the day (APBA page 481)*

## THE MINISTRY OF THE WORD

4 *One or two lessons and the Gospel Reading are read.*

*Joel 2.1-2,12-17 or Isaiah 58.1-12*

*Ps 51.1-17 (or Ps 90.1-12, if Ps. 51 is to be used at the Ashing in section 7, below)*

*2 Corinthians 5.20b-6.10*

*Matthew 6.1-6 (7-15)16-21*

5 *The Sermon*

## THE ACT OF PENITENCE

6 *The priest says these or similar words*

Sisters and brothers in Christ,  
from the earliest days of the Church,  
Christians have observed with great devotion  
the time of our Lord's passion and resurrection.  
It became the custom of the church to prepare for this  
by a season of penitence and fasting.

At first this season was observed  
by those who were preparing for baptism at Easter  
and by those who, having been excommunicated,  
were to be restored to the communion of the church.  
By keeping these days with care and attention  
Christians might take to heart  
the call to repentance and the assurance of forgiveness  
proclaimed in the gospel,  
and grow in faith and devotion to our Lord.

So, by self-examination and repentance,  
by prayer and fasting, by self-denial and acts of generosity  
and by reading and meditating  
on the word of God, let us keep a holy Lent.

*Silence is kept.*

*Ps 51.1-17 may be said or sung.*

*Section 7 may be omitted.*

## THE RECEIVING OF ASHES

7 *The ashes are placed on the Lord's Table, and the priest says*

Blessed are you, God of all creation.  
You are eternal,  
we are mortal,  
formed from the dust of the earth.

As we receive these ashes,  
make them a sign for us  
of repentance and returning to you.  
Breathe into us again the breath of life.  
**Blessed be God for ever.**

Come, receive the sign of ashes.

*The ashes are placed on each person's forehead in silence,  
or with the words*

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

*or*

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

*and/or*

Repent and believe the gospel.

*and/or*

Turn away from sin and be faithful to Christ.

*Each person may answer* **Amen.**

#### LITANY

**8** *A minister says*

Eternal God, maker of heaven and earth,  
**have mercy on us.**

Incarnate Word, redeemer of the world,  
**have mercy on us.**

Abiding Spirit, giver of light and life,  
**have mercy on us.**

For turning away from your presence,  
for disobeying your word and commandments,  
**forgive us, Lord.**

For trusting in our own strength instead of yours,  
for betraying your trust and the trust of others,  
**forgive us, Lord.**

For resisting your grace and refusing your blessings,  
for holding back from proclaiming our faith in you,  
**forgive us, Lord.**

For damaging this earth and exploiting its creatures,  
for neglecting and wasting the gifts you have given us,  
**forgive us, Lord.**

For failing to forgive as we have been forgiven,  
for judging others and bearing grudges,  
**forgive us, Lord.**

For skimping on our commitments and relationships,  
for failing in hospitality,  
**forgive us, Lord.**

For tolerating oppression, injustice, and wrong,  
for keeping silent when we should have spoken up,  
**forgive us, Lord.**

For turning away when others have offered us love,  
for closing our hearts when others have needed compassion,  
**forgive us, Lord.**

For all we have done unkindly, unjustly and dishonestly,  
for our careless speech and hurtful words,  
**forgive us, Lord.**

Most merciful God,

**we have sinned against you in thought, word, and deed,  
and in what we have failed to do:**

**we have not loved you with our whole heart;**

**we have not loved our neighbours as ourselves;**

**we repent, and are sorry for all our sins.**

**Father, forgive us.**

**Strengthen us to love and obey you in newness of life;  
through Jesus Christ our Lord. Amen.**

*9 The priest pronounces the absolution*

With our hearts turned to God in repentance,  
with the knowledge of our sins  
laid bare before the cross of Jesus Christ,  
in the name of the living God,  
your sins are forgiven.

Receive God's mercy,  
take hold of your forgiveness,  
and, in the power of the Holy Spirit,  
walk in the light of Christ. **Amen.**

THE GREETING OF PEACE

*10 The Greeting is introduced with these or other appropriate words*

Christ has reconciled us to God in one body by the cross.

**We meet in his name and share his peace.**

The peace of the Lord be always with you.

**And also with you.**

*All may exchange a greeting of peace.*

*A hymn may be sung.*

*(If there is no Eucharist, then the service may end here with the Lord's Prayer and the saying of the Grace.)*

#### PREPARATION OF THE LORD'S TABLE

- 11 *The gifts of bread and wine are placed on the table. They may be presented in silence, or with the accustomed prayer.*

#### THE GREAT THANKSGIVING

- 12 *Any authorized Thanksgiving may be used.*

*Note the proper for Lent on APBA p 151.*

*It is suggested that Thanksgiving 2 on APBA page 130 not be used, nor any other Thanksgiving with a festive tone.*

#### THE SENDING OUT OF GOD'S PEOPLE

- 13a *See the Prayer after Communion APBA page 151.*

*For the Blessing see APBA page 152. Note that it is not necessary to pronounce the Blessing as such.*

*The second option on APBA page 152 allows for a Prayer over the People, saving the festive Blessing until Easter.*

- 13b *In place of the above, the priest may say the following blessing prayer*

God of life and death,  
from the fullness of yourself you have created all that is;  
through the power of your love  
you call us towards you;  
in the giving of your Son  
our salvation has been wrought.  
Our flowering and our passing,  
all the seasons of the vine, belong to you.  
Bless us now and in all our days,  
through Jesus Christ our Lord. **Amen.**

*The deacon says*

Go in the peace of Christ.  
**Thanks be to God.**  
**Amen.**



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## A LITURGY FOR THE SUNDAY OF THE PASSION (PALM SUNDAY)

### LITURGICAL NOTES

#### **Holy Week**

Within the framework of the Lenten season, the last week stands out for special attention, not simply because it contains Maundy Thursday and Good Friday, but because the whole week is a commemoration and celebration of our Lord's Passion. This week of the Passion is inaugurated on Passion Sunday (Palm Sunday or 6<sup>th</sup> Sunday of Lent) with the reading of the Passion Gospel which sets the tone for the rest of the week.

To mark out this week as one of special solemnity, the decoration of the liturgical space might well mark the change by using passion red as the colour. A large cross may be placed centrally, for this is the Week of the Cross. Branches and Palm fronds may be left in the church from the Sunday through to Maundy Thursday, when they should be removed.

In Holy Week we need to be particularly careful not to try and 're-enact' the events of the days before the death of Jesus. Liturgy is about celebration and commemoration rather than re-enactment. The careful and simple use of our symbols can serve this. The cross should be large and preferably wooden; branches, palm fronds or crosses need to be of an adequate size; processions need to go from one place to another.

The Eucharist, the celebration of Christ's saving death, is the primary focus of our liturgies for the week. Many communities will therefore want to celebrate the Eucharist on each day until Thursday. Other devotions, such as Stations of the Cross or Tenebrae should not replace the church's main celebration on these days, but may well be an adjunct to it.

As this is the central week of the Christian Year and central to the life of the Church, it is recommended that wherever possible there be only one celebration of the Liturgies for Passion (Palm) Sunday, Maundy Thursday, and Good Friday. While it may be ideal to celebrate only one great Liturgy of the Resurrection on Easter Sunday, this is often not practicable.

#### **Passion (Palm) Sunday**

In early times there were two liturgical celebrations on this Day: the Eucharist of the Day which commemorated the Passion of our Lord and, later in the day, a procession of all the people carrying palms in procession to the Great Church in

Jerusalem for Vespers. As the years passed, these two different commemorations merged into one, and in some places the re-enactment of the 'Triumphal Entry into Jerusalem' took over in importance. Some communities have made this the main theme of the Day's liturgy and omitted the Passion reading altogether. It should be remembered, however, that it is not the entry into Jerusalem, but rather the Passion Reading that sets the major theme for the whole week (as is recognised in the *Book of Common Prayer*).

### **The Liturgy of the Palms**

The Palm Gospel needs to be read in a loud and clear voice, especially if it is read in the open air.

The Distribution of the Palms is best done before the liturgy begins. It is important for a good number of large palm fronds to be carried in the procession. It is appropriate to distribute the crosses for personal use. This may happen at the end of the liturgy.

The Procession is the major part of the Palm Liturgy. The first Palm Pilgrims moved from the Mount of Olives into the Great Church in Jerusalem. Palm processions ought to enter the church building from outside. The gathering of the people may take place in another building, the church driveway, a nearby park or in the street. A procession is a public event, and should take a route that will cause it to be public. Effort should be made to include all the members of the assembly in the procession. This may necessitate helping the elderly or having a number of stations (stops) along the way to help people keep together.

A station (stop) at the church entrance can be a useful way of gathering everyone together again after processing. It also enables a change of hymn to take place as the people enter the building and go to their places. This hymn can be accompanied by the usual musical instrument(s) of the congregation.

The Liturgy of the Palms and the Palm Procession have been used as occasions for ecumenical co-operation. In some places a number of congregations gather for the Palm Liturgy in some common (public) place and then process to their own building for whatever service is to follow. Such a practice has all sorts of imaginative possibilities.

### **The Ministry of the Word**

The Passion Gospel is always read. While the lectionary provides two other readings and a psalm it may be appropriate to have only one other reading and omit the psalm.

There are a number of possibilities when it comes to reading the Passion Gospel, including:

- ◆ reading with 3 readers (a narrator, Jesus, and the rest);
- ◆ reading with as many readers as there are characters in the story, including the congregation, provided copies are available;

- ◆ musical settings to be sung using a few voices or with choir or even with congregation (see resources). However, to bring off such a presentation well requires considerable skills by the singers/ musicians – such a method should only be used if the musical resources are up to it;
- ◆ antiphonal reading between one voice and the congregation;
- ◆ one voice reading the whole passage alone.

In order to best convey the story of the Passion, all readers should be competent and well rehearsed. The words of Jesus should not be reserved to clergy or to men only, but may be spoken by any member of the community.

The Passion Gospel is long. Permission should be given for people to sit. Appropriate changes in posture may include standing when Jesus is taken out to be crucified and bowing or kneeling with a short silence when Jesus dies.

It is important that a sermon is preached.

# A LITURGY FOR THE SUNDAY OF THE PASSION (PALM SUNDAY)

## LITURGY OF THE PALMS

*1 When all are gathered, the presider begins:*

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

**Hosanna in the highest.**

The Lord be with you.

**And also with you.**

*A minister may then address the people in these or similar words.*

[This morning begins the Great Week of the Christian Year.]

During Lent we have been preparing  
by works of love and self-sacrifice  
for the celebration of the Lord's death and resurrection.  
With Christians throughout the world,  
we come together this week to call to mind,  
and to express in word and action,  
the centre of the Easter mystery:  
our Lord's Passover from death to life.  
Christ entered in triumph into the Holy City  
to complete his work as Messiah:

to suffer, to die and to rise to new life.

Today we commit ourselves to walk  
the way of the cross, so that, sharing his sufferings,  
we may be united with him in his risen life.

*All may hold up their palms for this blessing, said by the presider.*

Sovereign God,  
we thank you for these palm *branches and crosses*.  
By your blessing may they be for us signs of the victory of your Son.  
May we who carry them in his name ever hail him as our Messiah,  
and follow him in the way that leads to eternal life;  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. **Amen.**

*The Palm Gospel is read.*

*Year A: Matthew 21.1-11*

*Year B: Mark 11.1-11 or John 12.12-16*

*Year C: Luke 19.28-40*

*The following may be used in place of the usual Gospel responses.*

*Before:* **Hosanna in the highest.**

*After:* **Blessed is he who comes in the name of the Lord.**

## THE PROCESSION

2 *The presider invites the people to the procession, saying,*

Let us praise Jesus our Messiah,  
as did the crowds who welcomed him to Jerusalem.

Let us proceed in peace.

**In the name of Christ. Amen.**

*Hymns are sung as the procession moves into the church.  
At the entrance to the church building this prayer may be said.*

Merciful God,  
as we enter this holy week  
and gather at your house of prayer,  
turn our hearts again to Jerusalem,  
to the life, death, and resurrection of Jesus Christ,  
that, united with Christ and all the faithful,  
we may one day enter in triumph  
the city not made with hands,  
the new Jerusalem, eternal in the heavens,  
where, with you and the Holy Spirit,  
Christ lives in glory forever. **Amen.**

3 *After the Procession the liturgy continues with the Prayer of the Day,  
said by the presider.*

God of all,  
you gave your only-begotten Son  
to take the form of a servant,  
and to be obedient even to death on a cross:  
give us the same mind that was in Christ Jesus  
that, sharing in his humility,  
we may come to be with him in his glory,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*or the alternative Prayer of the Day on APBA page 494 may be used.*

## THE MINISTRY OF THE WORD

4 *One or two lessons and the Gospel Reading are read.*

*OT Reading: Isaiah 50.4-9a*

*Psalms 31.9-18*

*NT Reading: Philippians 2.5-11*

*A hymn may be sung.*

5 *The Gospel reading may be introduced as follows.*

The Passion of our Lord Jesus Christ according to ...

*Year A: Matthew 26.14-27.66 or Matthew 26.36-27.66 or Matthew 27.11-54*

*Year B: Mark 14.1-15:47 or Mark 14.32-15.47 or Mark 15.1-39*

*Year C: Luke 22.14 - 23:56 or Luke 22.39 - 23.56 or Luke 23.1-49*

6 *The Sermon*

THE PRAYERS OF THE PEOPLE

7 *The Prayers may be led by one or more ministers.*

*An alternative form is provided in the Appendix.*

I ask you to pray for the peace of Jerusalem,  
and for all the nations of the world.

Pray for enemies to be reconciled and for justice to be done.

*Pause for silent prayer*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for candidates for baptism and confirmation,  
and for Christians everywhere.

Pray for courage and integrity in following the way of the cross.

*Pause for silent prayer*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for all who offer their gifts to Christ,  
and for those who have betrayed his trust in them.

Pray for love and loyalty in all our relationships.

*Pause for silent prayer*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for the sick and all prisoners,  
and for people preparing to die.

Pray for healing, freedom, and hope.

*Pause for silent prayer*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for the forgiveness of our sins  
through our Lord Jesus Christ.

Pray for pardon and peace.

*Pause for silent prayer*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to give thanks for [N and] all the saints,  
and for the resurrection light that shines on them.  
Remember those who have died.

*Pause for silent prayer*

Lord, hear us.

**Lord, hear our prayer.**

*8 The presider concludes with this prayer*

Holy God,  
hear the prayers of your Church.  
Forgive our sins,  
and send us the grace we need  
to be faithful followers  
of our crucified and risen Lord,  
for we pray in Jesus' name. **Amen.**

#### THE GREETING OF PEACE

*8 The presider introduces the Peace in these words*

Christ has reconciled us to God in one body by the cross.  
**We meet in his name and share his peace.**

The peace of the Lord be always with you.  
**And also with you.**

*All may exchange a greeting of peace.*

*While the Table is prepared, a hymn may be sung.*

#### THE GREAT THANKSGIVING

*9 An authorised Prayer of Thanksgiving and Consecration is used.  
When Thanksgiving 1 is used, the Seasonal Preface is on APBA page 152*

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.**

....

**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.**

....

**Lord, by your cross and resurrection you have set us free.  
You are the Saviour of the world.**

....

**Blessing and honour and glory and power are yours for ever and ever. Amen.**

As our Saviour Christ has taught us, we are confident to 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.**

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

**For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

#### THE BREAKING OF THE BREAD AND THE COMMUNION

*10 The presider breaks the bread, then says*

Unless a grain of wheat falls into the ground and dies,  
it remains just a single grain;  
but if it dies it bears much fruit.

**If we have died with him, we shall live with him.**

Come let us take this holy sacrament of the body and blood of Christ in  
remembrance that he died for us,  
and feed on him in our hearts by faith with thanksgiving.

*Communion is administered in the customary manner.*

*11 The following may be said or sung.*

**Jesus, Lamb of God, have mercy on us.  
Jesus, bearer of our sins, have mercy on us.  
Jesus, redeemer of the world, grant us your peace.**

#### AFTER COMMUNION

God our help and strength,  
through these holy mysteries  
confirm our faith,  
that by the death and resurrection of your Son  
we may walk in the way of salvation.



Father,  
we offer ourselves to you as a living sacrifice  
through Jesus Christ our Lord.  
Send us out in the power of your Spirit  
to live and work to your praise and glory.

*A hymn may be sung.*

*12a Either this prayer is said by the presider*

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

*12b or the Blessing on APBA page 152 is said by the presider. The dismissal is then given*

Go in peace to love and serve the Lord.

**In the name of Christ. Amen.**

#### APPENDIX: THE PRAYERS OF THE PEOPLE – AN ALTERNATIVE FORM

*13 The Prayers may be led by one or more ministers.*

For Christian communities everywhere,  
following the way of the cross this week:  
that the passion of Christ may sustain our faith  
and enliven our witness to the world,  
we pray to you, Living God:

**Lord, hear our prayer.**

For the pastors, teachers, evangelists and prophets of the church:  
that the wisdom of Christ may keep them grounded in the gospel,  
we pray to you, Living God:

**Lord, hear our prayer.**

For NN and all candidates for baptism,  
and for the church preparing to welcome them:  
that the faith of Christ may gather us together at the foot of the cross,  
we pray to you, Living God.

**Lord, hear our prayer.**

For the nations of the world, and for the peace of Jerusalem:  
that the kingdom of Christ may come with true peace  
and the forgiveness of our enemies,  
we pray to you, Living God.

**Lord, hear our prayer.**

For the endangered earth,  
where human carelessness and waste threaten the environment:  
that the Spirit of Christ may teach us how to care for the earth,

and revive our delight in creation,  
we pray to you, Living God.

**Lord, hear our prayer.**

For the hungry, the homeless and the outcasts of the world:  
that the love of Christ may teach us hospitality, hope,  
and care for the least of our sisters and brothers,  
we pray to you, Living God.

**Lord, hear our prayer.**

For people whose lives are limited by sickness, grief, or fear:  
that the compassion of Christ may come to them  
with comfort and courage,  
we pray to you, Living God.

**Lord, hear our prayer.**

For all who bear the weight of others' troubles:  
that the easy yoke of Christ may lighten their burdens  
and strengthen them for service,  
we pray to you, Living God.

**Lord, hear our prayer.**

For people offering their lives in loving service:  
that the blessing of Christ may come to them,  
and their gifts be received and remembered with joy,  
we pray to you, Living God.

**Lord, hear our prayer.**

For all who deny their faith or betray their friends,  
for all who repent of their sins,  
and for ourselves as we turn and ask for mercy:  
that the forgiveness of Christ may come with healing and love,  
we pray to you, Living God.

**Lord, hear our prayer.**

For people preparing to die:  
that the light of Christ may shine on them  
both now and in the day of resurrection,  
we pray to you, Living God.

**Lord, hear our prayer.**

*The presider concludes with this prayer*

Living God, you listen when your people cry out to you,  
Hearing our prayers and forgiving our sins:  
Hear us now, forgive us,  
And send us on in newness of life,  
Through Jesus Christ our Lord. **Amen.**

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## A LITURGY FOR MAUNDY THURSDAY

### LITURGICAL NOTES

This liturgy is celebrated once on this day, normally in the evening.

The name 'Maundy' derives from the Latin for 'new commandment' – *mandatum novum* – which Christ (according to John) gave his disciples at the 'Last Supper'.

Maundy Thursday marks the beginning of the Great Three Days. This holiest time of the year contains differing emphases, but it is, nevertheless, a continuum.

This is a very rich liturgy. The Gospel speaks of love and service, which are also expressed in the ceremony of the foot washing. The New Testament reading records the institution of the Lord's Supper. The evening setting highlights the nearness of the betrayal and approaching passion of Jesus.

The liturgical colour may be passion red, sackcloth or plain white. NB: references to the Psalms are to the version printed *APBA*.

With Great Thanksgiving Number 1 the proper preface for Maundy Thursday is used.

When the footwashing ceremony is observed, it is appropriate that it take place after the Gospel or after the sermon. The presider may wash the feet of members of the congregation, and they may also wash one another's feet. In the latter case it is advisable to have more than one bowl, jug, and towel. Hymns or anthems may be sung, or silence may be kept.

At the end of the service, a silent Watch or Prayer Vigil may be observed until the Good Friday liturgy. To emphasise the corporate nature of this time of silent prayer, a shorter vigil may be kept with numbers of people together.

If, for pastoral reasons, it is necessary to celebrate the Eucharist more than once on this day, it is recommended that the Introduction and Washing of the Feet be omitted at all but the evening service.

A communal meal may be shared in association with the Eucharist. It should be a simple *agape* (love feast). Material for such an agape meal can be found in the *Book of Occasional Services* (ECUSA) and elsewhere. The practice of celebrating a Passover Seder in this week is discouraged. The Christian Passover is celebrated at the Great Vigil of Easter. Material prepared by the *Council of Christians and Jews* is useful on this matter.

## A LITURGY FOR MAUNDY THURSDAY

### GATHERING IN GOD'S NAME

*1 As the ministers enter, a hymn may be sung. The presider says*

Bless the Lord who forgives all our sins  
**whose mercy endures for ever.**

The Lord be with you.  
**And also with you.**

*2 A minister may then address the people in these or similar words.*

[Tonight we begin the Great Three Days  
of our Lord's passion, death and resurrection,  
the journey from the supper table to the cross, from the cross to Easter dawn.  
We are followers in his way, exploring his truth, encountering his life.]

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

This is the night when Christ gathered with his disciples in the upper room.

This is the night when Christ our Lord gave us this holy feast,  
that as we break the bread and drink the cup  
we may here proclaim his holy sacrifice,  
and come at the last to his table in heaven.

This is the night when Christ took a towel  
and washed the disciples' feet,  
showing us how to honour and serve one another in love.

This is the night for watching and prayer.

We give ourselves freely to the demands of these great days,  
confident that those who die in Christ will surely live with him.

*3 A minister introduces the Confession.*

God shows great love for us in that while we were still sinners Christ died for us.

Let us then confess our sins in penitence and faith.

**Merciful God,  
our maker and our judge,  
we have sinned against you in thought, word, and deed,  
and in what we have failed to do:  
we have not loved you with our whole heart;  
we have not loved our neighbours as ourselves'  
we repent, and are sorry for all our sins.  
Father, forgive us.  
Strengthen us to love and obey you in newness of life;  
through Jesus Christ our Lord. Amen.**

4 *Standing, the presider says*

Almighty God,  
who has promised forgiveness  
to all who turn to him in faith,  
pardon you and set you free from all your sins,  
strengthen you in all goodness  
and keep you in eternal life,  
through Jesus Christ our Lord. **Amen.**

5 *The presider then says the Collect.*

Let us pray.

*Silence may be kept.*

Loving God  
your Son Jesus Christ has left us this meal  
of bread and wine in which we share his body and blood.  
May we who celebrate this sign of his great love  
show in our lives the fruits of his redemption;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

THE MINISTRY OF THE WORD

4 *One or two lessons and the Gospel Reading are read.*

*Old Testament Reading: Exodus 12.1-14 or Exodus 12.1-4, 11-14*

*Psalms 116.1-2, 11-18*

*New Testament Reading: 1 Corinthians 11.23-26*

*A hymn or anthem may be sung.*

*Gospel Reading: John 13.1-17, 31b-35*

5 *The Sermon*

6 *The Washing of Feet may take place before or after the Prayers,  
or be omitted as desired.*

THE PRAYERS OF THE PEOPLE

7 *A minister prays*

Merciful God, on this, the night he was betrayed,  
your Son Jesus Christ washed his disciples' feet.  
As we commit ourselves to following his example of love and service,  
teach us humility.

God of grace,  
**hear our prayer.**

On this night, Jesus prayed for his disciples to be one.  
As we grieve for the divisions in the church,  
unite us.

God of grace,  
**hear our prayer.**

On this night, Jesus prayed for those who would come to believe  
through the disciples' message.  
As we take up the mission of the church,  
renew our zeal.

God of grace,  
**hear our prayer.**

On this night, Jesus commanded his friends to love,  
but he suffered rejection himself.  
As we open our hearts to the rejected and the unloved,  
fill us with your love.

God of grace,  
**hear our prayer.**

On this night, Jesus reminded his people that, if the world hated them,  
it had hated him first.  
As we face our own fears, we pray for those who are persecuted for their faith;  
give us your peace.

God of grace,  
**hear our prayer.**

On this night, Jesus loved his friends to the very end,  
As we open our hearts to all who face darkness tonight,  
we pray for the sick, those who mourn,  
those trapped by violence, addiction, or pain: give healing and hope.

God of grace,  
**hear our prayer.**

Faithful God, these are the prayers of your Church.

**We offer them trusting and hoping in you.  
Hear and help us, challenge and change us,  
through Jesus Christ our Lord. Amen.**

[THE WASHING OF FEET]

*8 When the Washing of Feet is to take place, the presider says*

Friends in Christ, I invite you to come forward,  
that we may recall whose servants we are  
and remember his teaching,  
that what is done for us is also to be done for others.

*Hymns or anthems may be sung during the washing (see Appendix) or it may take place in silence.*

## THE GREETING OF PEACE

*9 The presider says*

Christ has reconciled us to God in one body by the cross.

**We meet in his name and share his peace.**

The peace of the Lord be always with you.

**And also with you.**

*All may exchange a greeting of peace.*

*While the Table is prepared a hymn may be sung.*

## THE GREAT THANKSGIVING

*10 An authorised Prayer of Thanksgiving and Consecration is used.*

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.**

...

**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.]**

...

**Lord, by your cross and resurrection you have set us free.**

**You are the Saviour of the world.**

...

**Blessing and honour and glory and power**

**are yours for ever and ever. Amen.**

As our Saviour Christ has taught us, we are confident to 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.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and for ever. Amen.

#### THE BREAKING OF THE BREAD AND THE COMMUNION

11 *The presider breaks the bread, then says*

Unless a grain of wheat falls into the ground and dies,  
it remains just a single grain;  
but if it dies it bears much fruit.

**If we have died with him, we shall live with him.**

Come let us take this holy sacrament of the body and blood of Christ in  
remembrance that he died for us,  
and feed on him in our hearts by faith with thanksgiving.

*Communion is administered in the customary manner.*

12 *The following may be said or sung.*

**Jesus, Lamb of God, have mercy on us.**  
**Jesus, bearer of our sins, have mercy on us.**  
**Jesus, redeemer of the world, grant us your peace.**

*Silence may be kept.*

#### AFTER COMMUNION

13 *The presider may say*

Holy God, source of all love,  
on the night of betrayal  
Jesus commanded his disciples  
to love one another as he loved them.  
We thank you for feeding us in this supper.  
Give us the will to serve others  
as he was servant of all.

*A hymn may be sung.*

*The linen, ornaments, and hangings may be removed.*

*Psalm 88 (without Gloria Patri) or Psalm 22 may be sung or said,  
or Mark 14.41b-50 may be read.*

*Ministers and people depart in silence without a blessing or dismissal.*

14 *When a Vigil of Prayer is to be kept it begins now.*



## Appendix

*The following hymn may be used during the Washing of the Feet.*

*To reproduce it in a booklet or on a screen, appropriate permission must be sought.*

*Ubi caritas et amor*

1. Where love and loving kindness dwell  
there God will ever be.  
one Father, Son, and Holy Ghost  
in perfect charity.
2. Brought here together into one  
by Christ our Shepherd-king,  
now let us in his love rejoice,  
and of his goodness sing.
3. Here too let God, the loving God,  
both loved and honoured be;  
and let us each the other love  
with true sincerity.
4. Brought here together by Christ's love,  
let no ill-will divide,  
nor quarrels break the unity  
of those for whom he died.
5. Let envy, jealousy and strife  
and all contention cease,  
for in our midst serves Christ the Lord,  
our sacrament of peace.
6. Together may we with the saints  
thy face in glory see,  
and ever in thy kingdom feast,  
O Christ our God, with thee.

Trans. Geoffrey Preston (1936-77); *Hymns A&M New Standard* # 528

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# A LITURGY FOR GOOD FRIDAY

## LITURGICAL NOTES

In the first centuries of the church, the Christian Passover (*Pasch*) was not divided into separate 'packages', independent services spread from Thursday to Sunday. Rather, it was seen as a unity, commemorating of Christ's triumph over death, celebrating both his passage from death to life and the Christian's own share in that victory through baptism.

In this context, as part of the larger celebration of the Paschal Mystery, it is appropriate that the liturgy of Good Friday provide an opportunity for meditation on the passion and cross of Jesus, as well as solemn prayer for the church and the world for which he died. But the service should not give the impression of being 'Jesus' funeral', complete with gloomy hymns. Moreover, the austerity of the liturgy should not preclude a note of triumph and joy, for the community gathers on Good Friday to *celebrate* the Lord's triumph on the cross – an event that can only be understood from the viewpoint of Easter.

Australian Anglican communities have had a wide variety of Good Friday services and customs, from Mattins and Ante-Communion to three-hour services and processions of witness. We encourage parishes to look back into their own history, describe the services and customs that have prevailed at different times, and consider what aspects of Christian belief were thus being expressed on Good Friday. This may help some communities make another transition to the use of the service we are proposing here. It represents an emerging ecumenical consensus based on the Ministry of the Word, the Prayers, the Proclamation of the Cross, and possibly the Ministry of the Eucharist.

It is a form of this three- or four-part liturgy that we offer here.

### **Setting**

The liturgical colour for this day is passion red. In many places most of the hangings, frontals, pictures and other decorations will have been removed or veiled before this service (or at the conclusion of Maundy Thursday). It is appropriate for all crosses to be removed to enhance the impact of the proclamation of the cross in the course of the service.

### **Time**

The Liturgy for Good Friday may take place at any time of the day and is not limited to the hours between 12 noon and 3.00 pm – the hours when Jesus was on the cross. The primary focus is on commemorating his passion and death. The time will be governed by local custom.

### **Music**

It is appropriate for all music to be accompanied at a minimum level.

The psalm might be sung to a simple chant/tone without accompaniment.

## **The shape of the service**

Because this liturgy is a continuation of the Maundy Thursday commemoration, there is no music before the beginning, and no opening hymn. The ministers should enter in silence. After a suitable pause the Collect for the Day is sung/said.

### *The Ministry of the Word*

The readings do not vary from year to year. The Passion reading is the climax of the Ministry of the Word. The *Liturgical Notes for Passion Sunday* for proclamation of the Passion should be consulted: it may be appropriate to present the Passion reading on this day in a different manner.

Care should be taken that the Passion reading and the preaching on this day do not foster anti-Semitism.

### *The Solemn Prayers*

The Prayers, in the sequence provided have been part of the Good Friday liturgy since earliest times. In these prayers the church holds up before God all for whom Christ died.

The Prayers are set for three different leaders, but may be arranged for fewer or more voices. Silence is an important element of the Prayers.

The Solemn Prayers may be placed after the Proclamation of the Cross, a bringing to the foot of the cross the needs of the whole world.

### *Proclamation of the Cross*

A wooden cross may be carried into the church for this part of the Liturgy. A set of optional versicles and responses is provided. It is recommended that the cross should be large enough to be the dominant symbol in the church on this day, and be placed where it is accessible to the people.

All may be invited to come to the cross, to make appropriate acts of devotion to the Crucified One. This may be done in silence, or suitable hymns or anthems, including the Reproaches may be sung. (A suitable version of the Reproaches may be found in the Church of England's *Times and Seasons*).

When the devotions are completed the cross should remain in a prominent position.

### *The Liturgy of the Eucharist*

To receive Holy Communion or not is an important question for each community to answer for itself. If the Eucharist is celebrated it is done so in a 'low-key' manner, perhaps with the acclamations etc said instead of sung.

A linen cloth is placed on the Table for this part of the service. It is removed after the administration of Communion, and the consumption of any left-over elements.

There is no blessing or dismissal, and all depart in silence.

## A LITURGY FOR GOOD FRIDAY

### SOLEMN LITURGY OF THE PASSION AND DEATH OF THE LORD

*The people gather in silence.*

*The ministers enter in silence.*

- 1 *After a time of silence, the presider says this or another Prayer for the Day (as provided in APBA pages 494-499).*

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

#### THE MINISTRY OF THE WORD

- 2 *Both lessons and the Gospel Reading are read.*

*Old Testament Reading: Isaiah 52.13–53.12*

*Psalms 31.9-16 or 22*

*New Testament Reading: Hebrews 10.16–25 or Hebrews 4.4–16; 5.7-9*

- 3 *The Gospel reading may be introduced as follows.*

The Passion of our Lord Jesus Christ according to John

*John 18.1–19.42*

- 4 *The Sermon*

*Silence is kept.*

- 5 *A minister introduces the Confession in these words*

God shows great love for us  
in that while we were still sinners Christ died for us.

Let us confess our sins.

**O Christ, we are stripped bare by your suffering.  
You see [our dreams, our demons, and]  
the secrets we keep even from ourselves.  
Forgive all that needs to be forgiven,  
healed all that needs to be healed,  
awaken all the good that sleeps in us,  
banish all the fears that paralyse us.  
Put the power of your cross into our lives for ever,  
and clothe us with hope and love.**

6 *The presider says this or another absolution*

We have turned our hearts to God in repentance  
and our sins are laid bare before the cross of Jesus Christ.  
In the name of the living God,  
your sins are forgiven. **Amen.**

*A hymn may be sung.*

THE SOLEMN PRAYERS

7 *The Solemn Prayers may follow the Proclamation of the Cross.*

*The presider says*

God sent the Son into the world, not to condemn the world,  
but so that the world might be saved through him.  
So let us bring the needs of the whole world  
to the foot of the cross of Christ.

*The biddings and collects should be led by different people: the collects by a minister,  
the biddings by one or more members of the community.*

1. I ask you to pray for the Church of God throughout the world,  
that God the almighty, eternal One will guide it,  
and gather it in unity and peace.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
you have shown your glory to all nations in Christ your Son:  
guide the work of your Church,  
help it to keep the faith,  
proclaim your Name,  
and bring your salvation to all people.

2. I ask you to pray for all God's people in their vocation and ministry,  
for all bishops, priests and deacons,  
for *N* our bishop and *N* our Primate,  
and for [*N* and] all who are preparing for baptism and confirmation.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
by your Spirit you teach your Church  
and make us holy:  
help each of us to do your work more faithfully.

3. I ask you to pray for all who confess Christ crucified,  
that God will heal our divisions.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
in baptism you make us one in Christ:  
help us to persevere in faith,  
and make us one in love and service.

4. I ask you to pray for the peace of Jerusalem,  
and for the Jewish people, the first to hear the word of God.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
long ago you gave your promise to Abraham and Sarah.  
Bless the people you first made your own:  
keep them in the love of your Name,  
and in faithfulness to your covenant.

5. I ask you to pray for all who do not look to Christ as Saviour,  
and all who do not believe in God.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
you created us in your image:  
draw all people to yourself,  
that they may acknowledge you as the maker and redeemer of all,  
and know Christ's mercy and grace.

6. I ask you to pray for the peace of the world, for those in authority,  
and for all who shape our common life.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
you desire justice for all the earth:  
guide our leaders and guard all peoples  
in the way of righteousness, freedom and peace.

7. I ask you to pray for the sick, the dying and all in need;  
for the homeless, the hungry and the oppressed;  
for those in darkness and despair.

*Pause for silent prayer*

Lord, in your mercy  
**hear our prayer.**

Holy God,  
all tenderness and healing flow from you:  
give strength to the weary  
and courage to the downhearted,  
and show mercy to all who are in trouble.

*The presider says,*

Most merciful God,  
we commit ourselves to you  
and pray for the grace of a holy life,  
that, with all who have died  
and are alive in Christ,  
we may come to the fullness of eternal life,  
and the joy of the resurrection  
in Jesus Christ our Lord. **Amen.**

*A hymn may be sung.*

[PROCLAMATION OF THE CROSS]

*8 This section may be used here, before the Solemn Prayers, or be omitted.*

*Where included, its elements may be arranged in any appropriate form or sequence, according to local custom.*

*A cross may be brought into the church, the bearer may stop three times, and say*

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

*or*

Behold the wood of the cross  
on which the Saviour of the world was hung.  
**Come, let us worship him.**

*After the third stop, the cross is placed so as to be accessible to the people.*

*The people are invited to come forward and spend a moment of prayer before the cross.*

*During this time, psalms, canticles, scripture sentences, hymns or anthems or other suitable material (e.g. the Reproaches) may be said or sung.*

*At the conclusion, a minister says*

O Saviour of the world,  
By your cross and precious blood you have redeemed us.  
**Save us, and help us,  
we humbly beseech you, O Lord.**

| *A hymn may be sung.*

9 *If the Liturgy of the Eucharist is to be omitted, then the Lord's Prayer is said, together with this final prayer.*

Lord Jesus Christ,

**the story of your suffering is written on our hearts,  
and the salvation of the world is in your outstretched hands.  
Keep your victory always before our eyes,  
your praise on our lips,  
your peace in our lives. Amen.**

*The people then depart in silence.*

10 *If the Eucharist is to be celebrated, the gifts of bread and wine are placed on the Table.*

#### THE LITURGY OF THE EUCHARIST

11 *Any authorized Great Thanksgiving may be used.*

As our Saviour Christ has taught us, we are confident to 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.**

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

**For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

#### THE BREAKING OF THE BREAD AND THE COMMUNION

12 *The presider breaks the bread.*

*This may take place in silence, or the following words may be used.*

Unless a grain of wheat falls to the ground and dies, it remains just a single grain;  
but if it dies it bears much fruit.

**If we have died with him, we shall live with him.**

*When the administration of Communion is completed, silence is kept for a time.*

13 *The elements are consumed (at the Lord's Table or some other convenient place);  
the linens are removed and any candles extinguished.*

*A hymn may be sung.*



14 *This final prayer is said.*

Lord Jesus Christ,  
**the story of your suffering is written on our hearts,  
and the salvation of the world is in your outstretched hands.  
Keep your victory always before our eyes,  
your praise on our lips,  
your peace in our lives. Amen.**

*The ministers and people depart in silence.*

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# THE GREAT VIGIL OF EASTER

## LITURGICAL NOTES

Because this liturgy is celebrated only once a year, and because it is unlike any other, it requires careful preparation. This will include not only the necessary liturgical items (fire, Paschal candle, candles, water, oil, etc.) but also of services sheets, music and so on. It is recommended that the service sheets for the people be as simple as possible. It might include music, hymnody and the like, when they occur within the liturgy, rather than moving from one book(let) to another.

Ministers and servers should rehearse, as should readers and musicians, especially as lighting for the first half of the liturgy will be very different from normal. The book for the presider needs to be prepared well in advance, and it is advisable for it to contain only the liturgical texts needed for this particular celebration.

The liturgical colour is white or gold.

### **Order of the Vigil**

The Great Vigil consists of four parts:

- the Service of Light;
- the Ministry of the Word;
- the Ministry of Baptism, Confirmation, Reception and Renewal, together with renewal of Baptismal promises; and
- the celebration of the Easter Eucharist.

Over the centuries these elements have been arranged in various ways. The order as provided here is the most common, although it is often used with the Ministry of the Word and the Service of Light reversed. To begin with the Ministry of the Word suggests that the readings from the Hebrew (Old) Testament are preparatory to the presence of Christ. To begin with the Service of light suggests that all we do is seen in the light of the presence of the risen Christ.

It is fundamental to this liturgy that it begin in darkness. Whether this is after nightfall, late at night, or before daybreak, is a pastoral decision for the local parish/community. Many communities are finding the pre-dawn start to be very appropriate, especially as during the progress of the liturgy, light from the sun grows, until the eucharist is being celebrated in the light of the early morning. As midnight is to Christmas, so dawn has become part of the liturgical spirituality of Easter for many Anglicans.

### **The Service of Light**

This part of the liturgy normally begins outside the building. The fire is kindled, the Paschal candle lit and carried into the darkened building, the peoples' candles are lit and the Easter Proclamation (*Exsultet*) sung.

The Paschal candle should be new every year. It should also be large, so that when in its place in the church it is clearly the major symbol of the resurrection. It should also

be large enough to outlast burning at all services during the Easter Season. For the traditional markings/decoration of the candle, see Appendix I.

The peoples' candles may be lit in various ways. Where people have come to the cross on Good Friday, it is highly appropriate that they come to the Paschal candle to light their own candle. This will take some time. Another option is to have a few people light their own candles from the Paschal candle and then pass the light on to others.

#### *Versions of the Exsultet*

The version of the *Exsultet* used in the text is based on that in the *Book of Common Prayer* (ECUSA). Other versions/translations of this text abound and may be substituted for the above: see, for example, the Church of England's *Times and Seasons*, the *Book of Alternative Services* (Canada), or the *Roman Missal*. There are a number of musical settings from the traditional plainsong to simple modern versions.

By long tradition, the deacon sings the *Exsultet*. However, a priest may do so, or a lay cantor. What is important is that whoever sings this text should be able to do so very well. If there is no member of the community able to do this, then it should be said rather than sung. A better alternative might be for the entire community to sing the following metrical version.

**Sing choirs of heaven! Let saints and angels sing!  
Around God's throne exult in harmony!  
Now Jesus Christ is risen from the grave!  
Salute your king in glorious symphony!**

**Sing choirs of earth!  
Behold your light has come!  
The glory of the Lord shines radiantly!  
Lift up your hearts, for Christ has conquered death!  
The night is past; the day of light is here!**

**Sing Church of God! Exalt with joy outpoured!  
The gospel trumpets tell of victory won!  
Your Saviour lives: he's with you evermore!  
Let all God's people shout the loud Amen!**

*(Tune: Woodlands AHB 109 or TiS 161)*

#### **The Ministry of the Word**

This section may take place in a space other than the church building, e.g. a parish hall. The lectern should be centrally placed near the Paschal candle. The people sit for the readings and psalms and may stand with the ministers for the collects. They stand for the Alleluia Song and Gospel reading.

#### **Baptism and the Renewal of Baptismal Promises**

This section should be celebrated at the font. This may involve a procession, during which the *Gloria* ('Glory to God in the highest') could be sung, or some other hymn of Easter praise.

If there are candidates for Holy Baptism then they are baptized in the normal manner (see *APBA* page 59).

If the bishop is presiding, candidates for confirmation, reception or reaffirmation then receive the laying on of hands, as set out in *APBA*. This also should take place at the font.

Two forms of Renewal of Baptismal Promises are provided: one for when Holy Baptism has been celebrated, one where it has not. After the renewal, water may be sprinkled over the people as a reminder of their status as baptized persons. The Greeting of Peace follows immediately.

The Renewal of Baptismal Promises may be used at all Liturgies on Easter Sunday, replacing the Nicene Creed and the Confession and Absolution, i.e. the order may be as follows

the Sermon  
the Prayers of the People  
the Renewal of Baptismal Promises the Greeting of Peace.

### **Easter Eucharist**

It is suggested that Thanksgiving Prayer 2 (*APBA* page 130) be used.

Where Thanksgiving 1 (page 128) is used, a seasonal preface can be found on page 154.

Where Thanksgiving 5 (page 139) is used, this paragraph may be inserted before "And so with everyone who believes in you ..."

We thank you that you gave us back the Risen One,  
full of grace and glory.  
Because he rose again,  
we go with joy wherever Jesus sends.

Lord our God,  
**we give you thanks and praise.**

If a baptism has been celebrated, this paragraph may be inserted after the one immediately above.

We thank you that in baptism you made us one with Jesus, and you brought us out of darkness into light.  
When you pour out your spirit  
you fill us with the gifts we need  
to be your holy people. Lord our God,  
**we give you thanks and praise.**

### **The Great Fifty Days**

The Easter Season extends from Easter Sunday to Pentecost. During this time the Paschal candle burns at all services. The use of an Alleluia Song before the Gospel reading, the addition of the Alleluias at the dismissal, a festive Great Thanksgiving, and the continued use of Easter hymns/songs all help give this 'season of seasons'

its special character and unity. The use of the Apostles' Creed in place of the Nicene Creed would help underline the baptismal character of this Season.

# THE GREAT VIGIL OF EASTER

## THE SERVICE OF LIGHT

*In darkness, fire is kindled.*

*1 The presider may greet the people and may address them in these or similar words.*

Dear friends in Christ, on this most holy night,  
when our Lord Jesus Christ passed from death to life,  
the Church invites believers throughout the world  
to come together in vigil and prayer.

This is the Passover of the Lamb, Jesus Christ.

We remember his death and celebrate his resurrection,  
confident that we shall share his victory  
and live with him forever in God.

*The presider may say the following prayer.*

Holy God,  
you gave your Name to Moses from the burning bush.  
By the blessing of this new fire,  
bring us to stand with awe on this holy ground,  
our eyes alight with the glory we have seen in Christ,  
and our hearts aflame with resurrection joy,  
through Jesus Christ our Lord. **Amen.**

*2 The Paschal candle is brought to the presider, who marks a cross and traces Alpha and Omega and the numerals of the current year on it [see Appendix I].*

*The Paschal candle is lit from the new fire and the presider says*

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

*3 The minister takes the Paschal candle, lifts it high and sings or says*

The light of Christ.

**Thanks be to God.**

*The Paschal candle is carried into the building, and the people follow.*

*The procession may pause a number of times: in each case the minister announces*

The light of Christ.

**Thanks be to God.**

*The peoples' candles are lit from the Paschal candle.*

5 *When the Paschal candle is placed in its stand, the Exsultet is sung using this or another version (see Liturgical Notes).*

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

Rejoice and sing now, all the round earth,  
bright with a glorious splendour,  
or darkness has been vanquished by our eternal king.

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

All you who stand near this marvellous and holy flame  
pray with me to God the Almighty  
for the grace to sing the worthy praise of this great Light;  
through Jesus Christ God's Son our Lord,  
who lives and reigns, in the unity of the Holy Spirit,  
one God, now and forever. **Amen.**

*The minister continues*

The Lord be with you.

**And also with you.**

Let us give thanks to the Lord our God

**It is right to give our thanks and praise**

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

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

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

This is the night,  
when Christ broke the bonds of death and hell,  
and rose victorious from the grave.  
How wonderful, and beyond our knowing, O God,  
is your mercy and loving kindness to us your children.

How holy is this night,  
when wickedness is put to flight, and sin is washed away.  
You restore innocence to the fallen, and joy to those who mourn.  
You cast out pride and hatred,  
and bring peace and concord.

How blessed is this night,  
when earth and heaven are joined  
and we are reconciled with God.

Therefore, all-holy Father,  
accept the praises of your people,  
and make this lighted candle shine continually to drive away all darkness,  
as we celebrate the glad festivity of our redemption.

May Christ, the Morning Star who knows no setting, find it ever burning  
– he who gives his light to all creation,  
and lives and reigns with you in the unity of the Holy Spirit,  
One God, for ever and ever. **Amen.**

#### THE MINISTRY OF THE WORD

*6 Before the readings begin, the presider may say*

Dear friends in Christ,  
let us now listen attentively to the word of God,  
recalling how God saved humanity throughout history and, in the fullness of time,  
sent Jesus Christ to be our redeemer.

*A selection is made from the following readings. At least three Old Testament lessons  
should be included. The Exodus 14-15 passage [Lesson 4] is always read, as well as  
the Romans and Gospel readings.*

*The chosen Lessons are read and are responded to by the relevant Psalm or with  
silence. The Psalm Prayer is then said.*

*Lesson 1: Genesis 1.1-2.4a*

*Psalm 136.1-9,23-26*

*Psalm Prayer:*

Almighty and eternal God,  
you created all things in wonderful beauty and order.  
Help us now to perceive  
how still more wonderful is the new creation,  
by which in the fullness of time  
you redeemed your people  
through the sacrifice of Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 2: Genesis 7.1-5,11-18; 8.6-18; 9.8-13*

*Psalm 46*



*Psalm Prayer:*

Faithful God,  
you have placed the rainbow in the skies  
as the sign of your covenant with all living things.  
May we who are saved through water and the Spirit,  
worthily offer to you our sacrifice of thanksgiving;  
through Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 3: Genesis 22.1-18*

*Psalm 16*

*Psalm Prayer:*

God and Father of all who believe in you,  
you promised Abraham  
that he would become the father of all nations,  
and through the death and resurrection of Christ you fulfil that  
promise.  
May we respond to your call by joyfully  
accepting your invitation to the new life of grace;  
through Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 4: Exodus 14.10-31;15.20-21*

*[For the] Psalm: Exodus 15.1b-13,17-18*

*Psalm Prayer:*

God of steadfast love,  
by the power of your mighty arm  
you once delivered your chosen people  
through the waters of the Red Sea,  
and gave us a sign of our salvation  
through the waters of baptism.  
Grant that all the peoples of the earth  
may rejoice with Miriam and Moses in your saving work;  
through, Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 5: Isaiah 55.1-11*

*For the Psalm: Isaiah 12.2-6*

*Psalm Prayer:*

O God,  
by the power of your Word  
you have created all things,  
and by your Spirit you renew the earth.  
Give now the water of life to those who thirst for you, that they may

bring forth abundant fruit  
in your glorious kingdom;  
through Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 6: Baruch 3.9-15, 32-4.4*

*Psalm 19*

*Psalm Prayer:*

Creator of the universe, Source of all light,  
teach us to hold fast to the ways of wisdom,  
that we may live for ever in the radiance of your glory; through Jesus  
Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 7: Ezekiel 36.24-28*

*Psalms 42, 43*

*Psalm Prayer:*

Almighty and everlasting God,  
in the paschal mystery you established  
the new covenant of reconciliation.  
Give us a new heart and a new spirit,  
that we may show forth in our lives  
what we profess by our faith;  
through Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 8: Ezekiel 37.1-14*

*Psalm 143*

*Psalm Prayer:*

Living God,  
by the Passover of your Son  
you have brought us out of sin into righteousness,  
and out of death into life.  
Grant to those who are sealed by your Holy Spirit  
the will and power to proclaim you to all the world;  
through Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*Lesson 9: Zephaniah 3.14-20*

*Psalm 98*

*Psalm Prayer:*

O God of unchangeable power and eternal light,  
look favourably on your whole Church,  
that wonderful and sacred mystery.

By the effectual working of your providence,  
carry out in tranquillity the plan of salvation.  
Let the whole world see and know  
that things which were cast down are being raised up,  
and things which had grown old are being made new,  
and that all things are being brought to their perfection;  
through Jesus Christ, our Paschal Lamb,  
who lives and reigns for ever and ever. **Amen.**

*New Testament Reading: Romans 6.3-11*

*Alleluia Song*

*Gospel Reading: Matthew 28.1-10, or Mark 16.1-8, or Luke 24.1-12,  
or John 20.1-18*

7 *The Sermon*

## HOLY BAPTISM

(AND/OR Confirmation/Reception/Reaffirmation)  
TOGETHER WITH THE RENEWAL OF BAPTISMAL PROMISES

8 *The Paschal candle is carried to the font. The Gloria ('Glory to God in the highest') or some other Song of Praise may be sung.*

9a *When there are candidates for Baptism (Confirmation, Reception or Reaffirmation), the service continues from APBA page 55, section 11, and then continues with section 10 below.*

9b *When there has been no baptism, water is poured into the font filling it, and the presider begins this Thanksgiving.*

The Lord be with you.  
**And also with you.**

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

We give you thanks that at the beginning of creation  
your Holy Spirit moved upon the waters to bring forth light and life.  
With water you cleanse and replenish the earth;  
you nourish and sustain all living things.  
**Thanks be to God.**

We give your thanks that through the waters of the Red Sea  
you led your people out of slavery into freedom,  
and brought them through the River Jordan  
to new life in the land of promise.  
**Thanks be to God.**

We give your thanks for your Son Jesus Christ:  
for his baptism by John, for his anointing with the Holy Spirit.  
**Thanks be to God.**

We give you thanks that through the deep waters of death,  
Jesus delivered us from our sins and was raised to new life in triumph.  
**Thanks be to God.**

We give you thanks for the grace of the Holy Spirit  
who forms us in the likeness of Christ  
and leads us to proclaim your kingdom.  
**Thanks be to God.**

And now we give you thanks  
that we are made one with Christ in his death and resurrection.  
Pour out your Holy spirit in blessing,  
that this water may be a sign  
of our new birth in Baptism.  
May we continue for ever in Jesus Christ our Lord,  
in the unity of the Spirit, now and for ever. **Amen.**

*10 When the Baptism and other rites have been completed, the presider says*

Dear friends,  
through the paschal mystery  
we have been buried with Christ in his baptism,  
so that we may rise with him to new life.

Now that our Lenten observance is ended,  
let us reaffirm the promises we made in baptism.

Do you turn to Christ?  
Do you repent of your sins?  
Do you renounce evil?  
**I do.**

I ask you to reaffirm as yours the faith of the Church.

**We believe in one God,  
who made and loves all that is.**

**We believe in Jesus Christ,  
God's only Son, our Lord,  
who was born, lived, died and rose again,  
and is coming to call all to account.**

**We believe in the Holy Spirit,  
who calls, equips and sends God's people,  
and brings all things to their true end.**

This is the faith of the Church.

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

God our creator,  
Rock of our salvation,  
has given us new birth by water and the Spirit,  
and forgiven our sins  
through Jesus Christ our Lord.  
May God keep us faithful to our calling  
now and for ever. **Amen.**

*Water may be sprinkled over the people.*

#### THE GREETING OF PEACE

*11 The presider introduces the Peace.*

Christ is risen. Alleluia!  
**He is risen indeed. Alleluia!**

The peace of the risen Lord be always with you.  
**And also with you.**

*All may exchange a greeting of peace.*

*The people go to their places, and the ministers move to the Lord's Table.*

*The gifts of the people are brought to the Table, which is then prepared for the Eucharist.*

*A hymn may be sung*

#### THE GREAT THANKSGIVING

*12 Any authorised Great Thanksgiving is used: see Liturgical Notes.*

#### THE BREAKING OF THE BREAD AND THE COMMUNION

*The presider breaks the bread, then says*

As this broken bread was once man grains,  
which have been gathered together and made one bread:  
**so may your Church be gathered  
from the ends of the earth into your kingdom.**

*This invitation to the Communion may be given:*

Alleluia! Christ our Passover is sacrificed for us.  
Come, let us celebrate the feast.  
Draw near with faith, to feed on Christ on your hearts with thanksgiving.

**Alleluia!**

*During Communion anthems appropriate to the season may be sung: see APBA page 146.*

#### THE SENDING OUT OF GOD'S PEOPLE

*13 The Prayer after Communion is said (see APBA page 155), then*

Living God,  
make us apostles of the risen Christ.  
Give us joyful hearts, words of hope,  
and grace to recognize the Lord Jesus when he meets us,  
wherever we are on the road.

*A hymn may be sung.*

*14 A seasonal Blessing may be used (see APBA page 155 or page 222) or the following*

The blessing of the Living God,  
who brings light out of darkness,  
be upon you now and forever. **Amen.**

The blessing of the risen Christ,  
who sends you as apostles into all the world  
be upon you now and for ever. **Amen.**

The blessing of the Holy Spirit,  
who fills the church with joy and praise,  
be upon you now and forever. **Amen.**

The blessing of our God,  
the holy and glorious Trinity,  
be upon you and remain with you  
now, and forever. **Amen.**

Go in the peace of Christ. Alleluia! Alleluia!  
**Thanks be to God. Alleluia! Alleluia!**

#### APPENDIX: THE PREPARATION OF THE PASCHAL CANDLE

Any or all of the following rites may be used, depending on local custom.

##### **A. Marking the Paschal Candle**

After the prayer over the new fire, one of the ministers or a member of the community brings the Paschal candle to the presider, who cuts/marks a cross in the wax and traces the Greek letter alpha above the cross, and omega below, and the numerals of the current year between the arms of the cross.

While this is done the following may be said:

Jesus Christ yesterday and today (*as the vertical arm of the cross is traced*)  
the beginning and the end (*the horizontal arm*)

Alpha (*alpha above the cross*)

and Omega (*omega below the cross*)

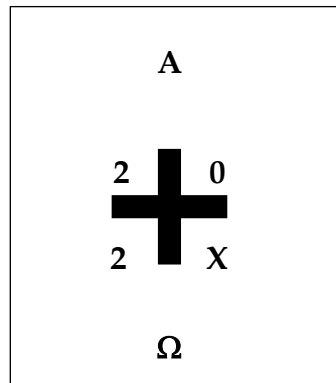
All time belongs to Christ (*first numeral, in the upper left corner of the cross*)

and all the ages (*second numeral in the upper right corner*)

To Christ be glory and power (*third numeral, lower left corner*)

through every age for ever (*last numeral in lower right corner*).

**Amen.**



### **B. Nails / incense grains for the Paschal Candle**

When the cross and other marks have been made, the presider may insert five nails or grains of incense into the candle, normally at the extremity of the arms of the cross and at the centre. S/he may say,

1. By his holy
2. and glorious wounds
3. may Christ our Lord
4. guard us
5. and keep us. **Amen.**

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