

YR EGLWYS YNG NGHYMRU

THE CHURCH IN WALES

GWASANAETHAU

A

DEFODAU



SERVICES

AND

CEREMONIES

GWASANAETHAU A DEFODAU
AR GYFER
GWYL CYFLWYNIAD CRIST YN Y DEML
(GWYL FAIR Y CANHWYLLAU),
DYDD MERCHER Y LLUDW,
YR WYTHNOS SANCTAIDD
A GWYLNOS Y PASG

NODIAD

*Gellir defnyddio'r ddarpariaeth sydd yn y llyfr hwn yn yr
Esgobaethau hynny lle mae'r Esgob yn caniatáu, ond nid yw'n
orfodol.*

GWASG YR EGLWYS YNG NGHYMRU

SERVICES AND CEREMONIES
FOR
THE FEAST OF THE PRESENTATION OF CHRIST
IN THE TEMPLE (CANDLEMAS),
ASH WEDNESDAY,
HOLY WEEK
AND THE EASTER VIGIL

NOTE

*The provision contained in this book is permissive and not of
obligation. It may be used in those Dioceses where it is authorised by
the Bishop.*

CHURCH IN WALES PUBLICATIONS

**THE FEAST OF THE PRESENTATION OF CHRIST IN THE
TEMPLE, ALSO CALLED CANDLEMAS**

The Holy Eucharist may begin with the following order.

THE PREPARATION

KNEEL

In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

Let us humbly confess our sins to Almighty God.

**Almighty God, our Heavenly Father,
we have sinned against thee,
in thought and word and deed,
and in what we have left undone.
We are truly sorry and repent of all our sins.**

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

The priest says:

Almighty God have mercy upon you; pardon and deliver you
from all your sins, confirm and strengthen you in all goodness;
and bring you to everlasting life; through Jesus Christ our
Lord. **Amen.**

THE CEREMONIES

STAND

Almighty God, the source of all light, whose Son Jesus Christ is the
Light to lighten the Gentiles and the glory of thy people Israel: Bless
+ these candles we beseech thee and grant that we who honour him
with the light of candles on this day may ever be enlightened by his
presence in our hearts; through the same Jesus Christ our Lord, who
lives and reigns with thee and is alive for evermore. **Amen.**

The candles are now lit.

If the candles are distributed, the Nunc Dimittis may be said or sung.

A light to / lighten · the / Gentiles: and the / glory · of thy / people / Israel.

Lord, now lettest thou thy servant de / part in / peace: ac / cording / to thy / word.

A light to / lighten · the / Gentiles: and the / glory of · thy / people / Israel.

For mine eyes have / seen · thy sal / vation: which thou hast prepared before the / face of / all / peoples.

A light to / lighten · the / Gentiles: and the / glory · of thy / people / Israel.

To be a light to / lighten · the / Gentiles: and to be the / glory · of thy / people / Israel.

A light to / lighten · the / Gentiles: and the / glory · of thy / people / Israel.

Glory be to the Father * and / to the / Son: and / to the / Holy / Spirit;

A light to / lighten · the / Gentiles: and the / glory · of thy / people / Israel.

As is was in the beginning * is now and / ever / shall be: world without/end. / A / men.

A light to / lighten · the / Gentiles: and the / glory · of thy / people / Israel.

Then may follow a procession.

(Suitable Psalms: 27, 84, 119 vv. 105-112, 122.

Suitable Hymns:

	AMR	EH
O Sion open wide thy gates	543	
All prophets hail thee		208
Hail to the Lord who comes	544	209
O worship the Lord	77	42
God of mercy, God of grace	264	395
The race that long in darkness pined	80	43)

The Holy Eucharist continues with Gloria in Excelsis.

If the people are holding candles they are to extinguish them after the Gospel.

A SERVICE OF PENITENCE

This service is suitable for use on Ash Wednesday and may be used at other times at the discretion of the minister.

On Ash Wednesday and during Lent the minister says:

STAND

It is the Church's custom to prepare for Easter by keeping Lent as a season of self-discipline and penitence. We remember that pardon for all sin is given through repentance and faith in Christ Jesus. Let us therefore examine ourselves and confess our sins, that we may receive God's forgiveness and, by his grace, continue in newness of life.

At other times the minister says:

It is our duty to remember that pardon for all sin is given through repentance and faith in Christ Jesus. Let us therefore examine ourselves and confess our sins, that we may receive God's forgiveness and, by his grace, continue in newness of life.

The minister reads aloud the duties of a Christian.

After each section silence is kept for self-examination followed by the versicle and response as an act of penitence.

Our duty towards God is to worship him as the only true God, to love, trust and obey him, and by witness of our words and deeds to bring others to serve him.

Have mercy upon me, O God, after thy great goodness:

According to the multitude of thy mercies, do away mine offences.

Our duty towards God is to allow no created thing to take his place, but to use our time, our gifts and our possessions as those who must give an account to him.

Have mercy upon me, O God, after thy great goodness:

According to the multitude of thy mercies, do away mine offences.

Our duty towards God is to reverence him in thought, word and deed.

Wash me thoroughly from my wickedness and cleanse me from my sin:

For I acknowledge my faults and my sin is ever before me.

Our duty towards God is to keep the Lord's day for worship and rest from work.

Wash me thoroughly from my wickedness and cleanse me from my sin:

For I acknowledge my faults and my sin is ever before me.

Our duty towards our neighbour is to love, respect and help our parents; to honour the Queen; to obey those in authority over us in all things lawful and good; and to fulfil our duties as citizens.

Turn thy face from my sins and put out all my misdeeds:

Make me a clean heart, O God, and renew a right spirit within me.

Our duty towards our neighbour is to hurt nobody by word or deed; to bear no grudge or hatred in our heart; to promote peace among men; to be courteous to all; and to be kind to all God's creatures.

Turn thy face from my sins and put out all my misdeeds:

Make me a clean heart, O God, and renew a right spirit within me.

Our duty towards our neighbour is to be clean in thought, word and deed, controlling our bodily desires through the power of the Holy Spirit who dwells within us; and if called to the state of marriage, to live faithfully in it.

Cast me not away from thy presence:

And take not thy holy spirit from me.

Our duty towards our neighbour is to be honest and fair in all we do; not to steal or cheat; to seek justice, freedom and plenty for all men.

Cast me not away from thy presence.

And take not thy holy spirit from me.

Our duty towards our neighbour is to keep our tongues from lying, slandering and harmful gossip, and never by our silence to let others be wrongly condemned.

O give me the comfort of thy help again:

And strengthen me with a willing spirit.

Our duty towards our neighbour is to be thankful and generous; to do our duty cheerfully, and not to be greedy or envious.

O give me the comfort of thy help again:

And strengthen me with a willing spirit.

Lord Jesus, by thy coming to seek and save mankind; by thy holy Incarnation; by thy Cross and Passion:

Incline our hearts to do thy will.

By thy glorious Resurrection and Ascension, and by the coming of the Holy Spirit:

Incline our hearts to do thy will.

By thy continual intercession; by thine ever-abiding presence with thy Church:

Incline our hearts to do thy will.

*(The Imposition of Ashes may now take place in the following form:
The priest says:*

Almighty and most merciful Father, look upon thy people and + sanctify these ashes as a sign and token that we, receiving them in humility and contrition, may be granted forgiveness of all our sins; through the merits of thy Son, our Saviour Jesus Christ, who lives and reigns with thee and the Holy Spirit, one God, world without end. **Amen.**

The priest first marks his own forehead with ashes and then the foreheads of those present, saying to each:

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

Our Saviour Christ says to all who truly turn to him:

Come to me, all who labour and are heavy laden, and I will give you rest. God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Hear also what Saint Paul says:

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

Hear also what Saint John says:

If we confess our sins, God is faithful and just, and will forgive our sins, and cleanse us from all unrighteousness.

We confess to God Almighty, the Father, the Son and the Holy Spirit, and in the sight of the whole company of heaven, that we have sinned exceedingly in thought, word, and deed, through our fault, our own fault, our own most grievous fault. Therefore we pray God Almighty, the Father, the Son and the Holy Spirit, to have mercy upon us.

The priest says:

Almighty God have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Lord be with you:

And with your spirit.

When the Holy Eucharist follows it begins with the Collect of the Day.

Otherwise:

Let us pray.

Grant, Lord, that we thy servants who keep the holy season of Lent may be brought with pure hearts and minds to celebrate the feast of thy Son's resurrection, and come at length by thy grace to the joys of the heavenly Jerusalem; through the same Christ our Lord. **Amen.**

Or, when the service is used outside Lent:

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son, Jesus Christ our Lord. **Amen.**

Blessed are those that are blameless / in their / lives:
 and / walk · in the / law · of the / Lord.
 Blessed are they that / keep his / testimonies:
 and seek him / with their / whole / heart,
 Even they who / do no / wickedness:
 and / walk · in his / ways with / perfectness.
 Thou hast / ordered · thy / precepts:
 that / we should / keep them / diligently.
 O that my / ways were · made / steadfast:
 that / I might / keep thy / statutes.
 Then would I not be / put to / shame:
 while I give heed unto / all / thy com- / mandments.
 I will thank thee with an / upright / heart:
 when I / learn thy / righteous / judgments.
 I will / keep thy / statutes:
 O for- / sake me / not / utterly.

 Glory be to the Father, * and / to the / Son:
 and / to the / Holy / Spirit;
 As it was in the beginning, * is now, and / ever / shall be:
 world without / end. / **A - / men.**

The priest says:

The Lord bless us and keep us;
 the Lord lift up the light of his countenance upon us,
 and give us peace, now and for evermore. **Amen.**

HOLY WEEK

PALM SUNDAY

At the Holy Eucharist

THE PREPARATION

KNEEL

In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

Let us humbly confess our sins to Almighty God.

**Almighty God, our Heavenly Father,
we have sinned against thee,
in thought and word and deed,
and in what we have left undone.
We are truly sorry and repent of all our sins.**

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

The priest says:

Almighty God have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.
Amen.

THE BLESSING AND DISTRIBUTION OF PALMS

The Lord be with you.

And with your spirit.

Almighty and everlasting God, bless, we pray thee, these branches (crosses) and grant that we who carry them in honour of Christ our King and Redeemer may in all things obey thy holy will; through him who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **Amen.**

The distribution of the palms follows while a suitable psalm, hymn or anthem may be sung.

This Gospel may be read:

Hear the Holy Gospel according to St. Matthew.

Glory be to thee, O Lord.

MATTHEW 21.1-9

And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, you shall say, 'The Lord has need of them', and he will send them immediately." This took place to fulfil what was spoken by the prophet, saying, "Tell the daughter of Zion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass." The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

Praise be to thee, O Christ.

THE PROCESSION

During the procession this hymn may be sung:

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

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name
comest
The King and blessed one.
All glory, etc.

The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply.
All glory, etc.

The Lord be with you.

And with your spirit.

Let us pray.

The people of the Hebrews
With palms before thee went:
Our praise and prayer and anthems
Before thee we present.
All glory, etc.

To thee before thy Passion
They sang their hymns of
praise:
To thee now high exalted
Our melody we raise.
All glory, etc.

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

THE COLLECT

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

ZECHARIAH 9. 9-12

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your captives free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

Blessed is he that cometh in the Name of the Lord;
Save us and help us, we humbly beseech thee, O Lord.

PHILIPPIANS 2. 5-11

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

PSALM 45. 2-7

Thou art fairer than all the children of men, * full of / grace · are thy / lips: therefore / God hath / blessed · thee for/ever.
Gird thee with thy sword upon thy thigh O / thou most / mighty: according to thine / honour / and re-/nown.
Good luck have thou with thine honour; * ride on for the sake of truth, * to bear witness / unto / righteousness: and thy right hand shall / teach thee / terrible / things.
Thy arrows are very sharp * in the heart of the / king's / enemies: and the peoples shall be sub-/dued / unto / thee.
Thy throne is like unto God's throne that en-/dureth · for / ever: the sceptre of thy kingdom / is a / righteous / sceptre.
‡Thou hast loved righteousness and / hated · in-/iquity: wherefore God, even thy God, * hath anointed thee with the oil of / gladness · a-/bove thy / fellows.

STAND

The Passion Gospel is announced. "The Passion of our Lord Jesus Christ according to . . ."; customary responses before and after the Gospel are omitted.

The Passion Gospel is here set out to be used, if desired, by several readers: N—Narrator, C—Chorus (either a selected group or the whole congregation), X—Christus, speaking the words of Christ, and S—Synagoga who reads the various individual voices.

N. The Passion of our Lord Jesus Christ according to St. Matthew.

MATTHEW 27. 1-54

- N.* When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor. When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying,
- S.* "I have sinned in betraying innocent blood."
- N.* They said,
- C.* "What is that to us? See to it yourself."
- N.* And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,
- S.* "It is not lawful to put them into the treasury, since they are blood money."
- N.* So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me." Now Jesus stood before the governor; and the governor asked him,
- S.* "Are you the King of the Jews?"
- N.* Jesus said to him,
- X.* "You have said so."
- N.* But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him,
- S.* "Do you not hear how many things they testify against you?"
- N.* But he gave no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them,
- S.* "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?"
- N.* For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him,

- S. "Have nothing to do with that righteous man, for I have suffered much over him today in a dream."
- N. Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them,
- S. "Which of the two do you want me to release for you?"
- N. And they said,
- C. "Barabbas."
- N. Pilate said to them,
- S. "Then what shall I do with Jesus who is called Christ?"
- N. They all said,
- C. "Let him be crucified."
- N. And he said,
- S. "Why, what evil has he done?"
- N. But they shouted all the more,
- C. "Let him be crucified."
- N. So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying,
- S. "I am innocent of this man's blood; see to it yourselves."
- N. And all the people answered,
- C. "His blood be on us and on our children!"
- N. Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying,
- C. "Hail, King of the Jews!"
- N. And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the place of a skull) they offered him wine to drink, mingled with gall; but when he tasted it, he could not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch

over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying,

C. "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."

N. So also the chief priests, with the scribes and elders, mocked him, saying,

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

N. And the robbers who were crucified with him also reviled him in the same way. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice,

X. "Eli, Eli, lama sabach-thani?"

N. That is,

X. "My God, my God, why hast thou forsaken me?"

N. And some of the bystanders hearing it said,

C. "This man is calling Elijah."

N. And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But others said,

C. "Wait, let us see whether Elijah will come to save him."

N. And Jesus cried again with a loud voice and yielded up his spirit.

(Here he may pause.)

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

C. "Truly this was the Son of God."

The Eucharist continues in the usual way.

MONDAY, TUESDAY AND WEDNESDAY IN HOLY WEEK

By tradition the Passion Gospel is announced "The Passion of our Lord Jesus Christ according to Saint N." and no responses are made before or after the reading.

MAUNDY THURSDAY

At Morning and Evening Prayer. By tradition the Gloria Patri is omitted after the psalms and canticles of Morning and Evening Prayer from Matins of Maundy Thursday until Evensong of Easter Eve inclusive.

At the Holy Eucharist. On this day the Holy Eucharist has a festal character since it commemorates the institution of the Last Supper. Gloria in excelsis may fittingly be used.

It is customary for the Holy Oil to be blessed by the Bishop on this day at the Eucharist.

THE COLLECTS

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

Blessed Lord, who in a wonderful Sacrament hast left us a memorial of thy Passion: grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption, who lives and reigns with the Father and the Holy Spirit, one God, world without end. **Amen.**

EXODUS 12. 21-27

Moses called all the elders of Israel, and said to them, "Select lambs for yourselves according to your families, and kill the passover lamb. Take a bunch of hyssop and dip it in the blood which is in the basin, and touch the lintel and the two doorposts with the blood which is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to slay the Egyptians; and when he sees the blood on the lintel and on the two doorposts,

the Lord will pass over the door, and will not allow the destroyer to enter your houses to slay you. You shall observe this rite as an ordinance for you and for your sons for ever. And when you come to the land which the Lord will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the Lord's passover, for he passed over the houses of the people of Israel in Egypt, when he slew the Egyptians but spared our houses'.' And the people bowed their heads and worshipped.

O Saviour of the world, who by thy Cross and precious Blood
hast redeemed us;
Save us and help us, we humbly beseech thee, O Lord.

1 CORINTHIANS 11. 23-29

I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.

PSALM 23

The Lord / is my / shepherd: therefore / can I / lack / nothing.
He shall make me to lie down in / green / pastures: and lead me forth
be- / side the / waters · of / comfort.
He shall re- / fresh my / soul: and bring me forth in the right way /
for his / name's / sake.
Yea, though I walk through the darkest valley, * I will / fear no / evil:
for thou art with me, * thy / rod · and thy / staff / comfort me.
‡Thou shalt prepare a table before me, * in the presence of / them that
/ trouble me: thou hast anointed my head with oil, * and my / cup /
shall be / full.
Yea thy loving-kindness and mercy shall follow me * all the / days of
· my / life: and I will dwell in the / house · of the / Lord for / ever.

JOHN 13. 1-15

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

The Stripping of the Altar. While the ornaments and cloths are being removed from the altar, Psalm 88 may be sung or said without Gloria Patri. When the stripping has been completed the minister shall say:

The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me.

The congregation departs in silence.

GOOD FRIDAY

Morning Prayer. *If Morning Prayer is said immediately before the Liturgy of the Day, it ends at the Creed.*

The Liturgy. *The Liturgy begins with the Litany (Sections I and III) which is to end with the lesser Litany.*

Let us pray.

THE COLLECTS

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

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

Merciful God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live: have mercy, we beseech thee, upon all who do not confess the faith of Christ crucified. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so bring them home to thy fold, that they with us may be one flock under One Shepherd, Jesus Christ our Lord, who lives and reigns with thee and the Holy Spirit, one God, world without end. **Amen.**

ISAIAH 53. 3-12

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he

opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

PSALM 22. 1-8

My God my God, why hast / thou for-/saken me: and art so far
 from my cry * and from the / words of / my dis-/tress?
 O my God I cry in the daytime, / but thou / hearest not: in the night-
 season also, / but I / find no / rest.
 But thou con-/tinu·est / holy: enthroned up-/on the / praises · of /
 Israel.
 Our fathers / trusted · in / thee: they trusted in thee / and thou /
 didst de-/liver them.
 They called upon thee and / were de-/livered: they put their trust in
 thee and / were not / disap-/pointed.
 But as for me * I am a worm and / no / man: a very scorn of men and
 an / outcast / of the / people.
 All they that see me / laugh · me to / scorn: they shoot out their lips
 and / shake their / heads / saying,
 ‘He trusted in God that / he · would de-/liver him: let him de-/liver ·
 him / if · he will / have him.’

HEBREWS 10. 1-10 and 19-23

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

desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou hast taken no pleasure. Then I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book.' When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Lo, I have come to do thy will." He abolishes the first in order to establish the second. Any by that will we have been sanctified through the offering of the body of Jesus Christ once for all. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

PSALM 22. 1-2, 9-11 and 14-19

My God my God, why hast / thou for-/saken me: and art so far
from my cry * and from the / words of / my dis-/tress?

O my God I cry in the daytime, / but thou / hearest not: in the night-
season also, / but I / find no / rest.

But thou art he that took me out of my / mother's / womb: thou
wast my hope * when I hanged yet up-/on my / mother's / breasts.
I have been cast upon thee ever / since · I was / born: thou art my
God * even / from my / mother's / womb.

O go not from me, * for trouble is / hard at / hand: and / there is /
none to / help me.

I am poured out like water, * and all my bones are / out of / joint:
my heart also in the midst of my body is / even · like / melting / wax.
My mouth is dried up like a potsherd, * and my tongue / cleaveth · to
my / gums: and thou bringest me / into · the / dust of / death.

For many dogs are / come a-/bout me: and a multitude of the wicked
keep me / in on / every / side.

They pierce my hands and my feet; * I can count / all my / bones:
they stand / staring · and / looking · up-/on me.

They part my / garments · a-/mong them: and cast / lots up-/on
my / vesture.

But be not thou far from / me O / Lord: thou art my succour, /
haste / thee to / help me.

The customary responses before and after the Gospel are omitted.

The Passion Gospel is here set out to be used, if desired, by several readers: N–Narrator, C–Chorus (either a selected group or the whole congregation), X–Christus, speaking the words of Christ, and S–Synagoga who reads the various individual voices.

The Passion Gospel is announced:

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

JOHN 19. 1-30

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

- N. Upon this Pilate sought to release him, but the Jews cried out,
- C. "If you release this man, you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar."
- N. When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews,
- S. "Here is your King!"
- N. They cried out,
- C. "Away with him, away with him, crucify him!"
- N. Pilate said to them,
- S. "Shall I crucify your King?"
- N. The chief priests answered,
- C. "We have no king but Caesar."
- N. Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate,
- C. "Do not write, 'The King of the Jews,' but, 'This man said, I am the King of the Jews'."
- N. Pilate answered,
- S. "What I have written, I have written."
- N. When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another,
- C. "Let us not tear it, but cast lots for it to see whose it shall be."
- N. This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by the cross of Jesus was his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother,

- X. "Woman, behold your son!"
- N. Then he said to the disciple,
- X. "Behold, your mother!"
- N. And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfil the scripture),
- X. "I thirst."
- N. A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said,
- X. "It is finished."
- N. And he bowed his head and gave up his spirit.

(Here he may pause.)

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

The Sermon and Intercession follow the Passion Gospel. The Intercession may be replaced by section II of the Litany.

DEVOTIONS BEFORE THE CROSS

If the Cross has been veiled during Lent or Passiontide it is now unveiled.

One of the following forms shall be used.

I

The priest says:

Behold the Cross, to which the Saviour of the world was nailed:
Come, let us worship.

The following traditional anthems are sung or said in this or other form.

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me. Because I brought thee forth from the land of Egypt, thou preparedst a cross for thy Saviour.

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

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

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

What more could I have done unto thee that I have not done? I in truth did plant thee, O my vineyard, with goodly clusters, and thou hast become exceeding bitter unto me; for vinegar mingled with gall thou didst give me when thirsty, and hast pierced with a spear the side of thy Saviour.

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

Then shall follow Psalm 67 (without Gloria Patri). The following anthem is to be sung or said before and after the Psalm.

We venerate thy cross, O Lord, and praise and glorify thy holy resurrection: for by virtue of the cross, joy has come to the whole world.

PSALM 67

God be merciful unto / us and / bless us: and shew us the / light /
of his / countenance.
That thy way may be / known up · on / earth: thy saving / health
a-/mong all / nations.
Let the peoples / praise · thee O / God: yea let / all the / peoples /
praise thee.
O let the nations re-/joice · and be / glad: for thou judgest the
peoples righteously, * and / guidest · the / nations on / earth.
Let the peoples / praise · thee O / God: yea let / all the / peoples /
praise thee.
The earth hath brought / forth her / increase: and God, even our
own / God shall / give us · his / blessing.
The blessing of / God · be up-/on us: and let all the / ends · of the /
world / fear him.

The following hymn is then sung in whole or in part.

Sing, my tongue, the glorious battle,
Sing the last, the dread affray:
O'er the Cross, the Victor's trophy,
Sound the high triumphal lay,
How, the pains of death enduring,
Earth's Redeemer won the day.

When at length the appointed fullness
Of the sacred time was come,
He was sent, the world's Creator,
From the Father's heavenly home.
And was found in human fashion,
Offspring of the Virgin's womb.

Now the thirty years are ended
Which on earth he willed to see,
Willingly he meets his Passion,
Born to set his people free;
On the Cross the Lamb is lifted,
There the Sacrifice to be.

There the nails and spear he suffers,
Vinegar and gall and reed;
From his sacred body pierced
Blood and water doth proceed;
Precious flood, which all creation
From the stain of sin hath freed.

PART 2

Faithful Cross, above all other,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweet the wood, and sweet the iron,
And thy load, most sweet is he.

Bend, O lofty Tree, thy branches,
Thy too rigid sinews bend;
And awhile the ancient hardness,
Which thy birth bestowed, suspend;
And the limbs of heaven's high Monarch
Gently on thine arms extend.

Thou alone wast 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.

The following Doxology may be sung at the end of either part.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever Three and ever One;
One in might, and One in glory,
While eternal ages run. **Amen.**

The service ends in silence.

OR

II

At the unveiling of the cross:

This is the day of the cross
which was the day of victory.

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

Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it."

Lord God our Father, mercifully grant
That we may look upon the needs of others
and put on the compassion of Jesus Christ:

Father, in your mercy
Hear our prayer;

That we may put to death all arrogance and pride
and put on the humility of Jesus Christ:

Father, in your mercy
Hear our prayer;

That we may lay aside all anger
and put on the patience of Jesus Christ:

Father, in your mercy
Hear our prayer;

That we may leave behind all bitterness and resentment
and put on the forgiveness of Jesus Christ:

Father, in your mercy
Hear our prayer;

And that in everything we do
we may be filled with the love of Jesus Christ.

**Lord Christ, crucified for us,
help us to love as you have loved,
help us to live as you have lived,
help us to be neighbours to our fellow men in their need
as you in your mercy were neighbour to us
and suffered and died for us.**

In your name we ask it. Amen.

The service ends in silence.

OR

III

At the unveiling of the cross:

This is the day of the cross
which was the day of victory.

Mighty God,
we lift up our hearts and praise you
for the unlimited power of your love in Jesus Christ.

Because he never stopped loving you
even when his friends failed him
and left him to face the cross:

because he never stopped loving other people
even when they nailed him to the cross:

With all our heart and mind
We thank you, Lord.

Because the worst that men could do
in sending Jesus out to die
could not stand in the way of your love:

because you showed us the power of your love
in raising him from death:

With all our heart and mind
We thank you, Lord.

Because by his dying and rising again
we know that your love is strong enough
to go on loving till the end of time:

because we know for certain
that your love must win in the end:

With all our heart and mind
We thank you, Lord.

**Jesus, Son of God, you loved us and sacrificed yourself for us.
God forbid that we should boast in anything except your cross.
May we be crucified with you, be set free from the narrow and
selfish standards of the world, and experience the liberty of the
children of God.**

The service ends in silence.

THE EASTER VIGIL

Introductory Note:

The Easter Vigil, when observed, is the first service of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter morning.

The Easter Vigil normally consists of four parts:

- 1. The Service of Light*
- 2. The Liturgy of the Word*
- 3. Christian Initiation, or the Re-affirmation of Baptismal Vows*
- 4. The Holy Eucharist*

It is the prerogative of a deacon to carry the Paschal Candle to its place and to chant Exultet.

All the lights in the church are put out.

The priest says:

Beloved in Christ. On this most holy night, when our Lord Jesus Christ passed from death to life, the Church invites her people throughout the world to gather in vigil and prayer. This is the Passover of the Lord, in which by hearing his word and celebrating his mysteries, we share in his victory over death and live with him forever in God.

Then the fire is lit and blessed.

Let us pray.

Father, we share in the light of thy glory through thy Son, the light of the world. Sanctify this new fire, and inflame us with new hope. Purify our minds by this Easter celebration, and bring us at last to the feast of eternal light; through Jesus Christ our Lord.
Amen.

Then may be read:

ISAIAH 60. 1-3, 15, 18-20

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick

darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. Whereas you have been forsaken and hated, with no one passing through, I will make you majestic for ever, a joy from age to age. Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise. The sun shall be no more your light by day; nor for brightness shall the moon give light to you by night; but the Lord will be your everlasting light, and your God will be your glory. Your sun shall no more go down, nor your moon withdraw itself; for the Lord will be your everlasting light, and your days of mourning shall be ended.

The Paschal Candle is then lit from the newly kindled fire, and the deacon (or, if there is no deacon, the celebrant) bearing the Candle, leads the procession to the chancel, pausing three times and singing or saying:

The light of Christ,
Thanks be to God.

If candles have been distributed to members of the congregation, they are lit from the Paschal Candle.

The Paschal Candle is then placed on its stand.

Candles on the altar and then other candles and lamps in church may now be lit from the Paschal Candle.

Exultet:

Let heaven and earth now rejoice in the victory of our King.
Let them know that the darkness of the world has been banished.
Let the Church rejoice in the risen Light,
and this building resound with the praises of her people.

This is the night in which all who believe in Christ throughout the world, delivered from the evil of this present time and out of the shadow of death, are restored to grace and made partakers of God's holiness.

This is the night in which the bonds of death were loosed and Christ rose from the grave in triumph.

This is the night in which heaven and earth are joined and man is restored to communion with God:
the night in which the deeds of darkness are banished and sin is taken away:
the night in which the fallen are raised up and the power of the mighty is humbled.

We pray thee, therefore, O Holy Father, on this most sacred night, receive our thanks and praises for the joys of Christ's Resurrection, and for the new hope it brings to all people.

Grant that we and all thy faithful people, directed and preserved by thy unfailing power and love, may keep this Easter Festival in peace, and with renewed zeal go forth to bring the Good News to all nations, as we are bidden by our Risen Lord, thy Son Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. **Amen.**

THE LITURGY OF THE WORD

The priest says:

Beloved in Christ, let us now hear the record of God's saving deeds in history, and how, in the fulness of time, he sent his own Son to be our Redeemer; and let us pray that our God will bring each of us to the fulness of redemption.

At least two of the following lessons are read, of which one is always the lesson from Exodus. After each lesson, the Psalm or Canticle listed may be sung. A period of silence may be kept before the Collect is said.

The story of Creation

GENESIS 1. 1-4, 26-31A

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, "Let there be light;" and there was light. And God saw that the light was good; and God separated the light from the darkness. Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which

is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. And God saw everything that he had made, and behold, it was very good.

PSALM 36. 5-10

Thy mercy O Lord reacheth / unto · the / heavens: and thy / faithful-ness / unto · the / clouds.

Thy righteousness standeth like the strong mountains, * thy judgments are / like the · great / deep: thou Lord dost / save both / man and / beast.

How excellent is thy / mercy · O / God: the children of men shall take refuge under the / shadow / of thy / wings.

They shall be satisfied with the plenteousness / of thy / house: and thou shalt give them drink of thy / pleasures · as / out · of a / river. For with thee is the / well of / life: and in thy / light do / we see / light.

O continue forth thy loving-kindness unto / them that / know thee: and thy righteousness unto / them · that are / true of / heart.

Let us pray.

Almighty Father, who wonderfully created, and yet more wonderfully restored the dignity of human nature, grant that we may share the divine life of him who humbled himself to share our humanity, thy Son Jesus Christ our Lord. Amen.

Israel's deliverance at the Red Sea

EXODUS 14. 10-15.1

When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were in great fear. And the people of Israel cried out to the Lord; and they said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, in bringing us out of Egypt? Is not this what we said to you in Egypt, ‘Let us alone and let us serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” And Moses said to the people, “Fear not, stand firm, and see the salvation of the Lord, which he will work for you today;

for the Egyptians whom you see today, you shall never see again. The Lord will fight for you, and you have only to be still.” The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. Lift up your rod, and stretch out your hand over the sea and divide it, that the people of Israel may go on dry ground through the sea. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night.

Then Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the Lord in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, clogging their chariot wheels so that they drove heavily; and the Egyptians said, “Let us flee from before Israel; for the Lord fights for them against the Egyptians.”

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

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

Then Moses and the people of Israel sang this song to the Lord, saying, “I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

EXODUS 15. 1-6, 11-13, 17-18

I will sing to the Lord, for he has / triumphed / gloriously; the horse
and his rider he has / thrown in- / to the / sea.

The Lord is my strength and my song, and has become / my sal-
/vation; this is my God and I will praise him, * my father's / God,
and / I will · ex-/alt him.

The Lord is a / man of / war; the / Lord / is his / name.

Pharaoh's chariots and his host he cast / into · the / sea; and his
picked officers are / sunk · in the / Red / Sea.

The / floods / cover them; they went down / into · the / depths · like a /
stone.

Thy right hand, O Lord, / glorious · in / power, thy right hand, O /
Lord, / shatters · the / enemy.

Who is like thee, O Lord, a-/mong the / gods?

Who is like thee, majestic in holiness, terrible in glorious / deeds, /
doing / wonders?

Thou didst stretch / out thy / right hand, the / earth / swallowed ·
them / up.

Thou hast led in thy steadfast love the people whom / thou hast · re-
/deemed, thou hast guided them by thy / strength · to thy / holy ·
a-/bode.

Thou wilt bring them in, and plant them on thy / own / mountain;
the place, O Lord, which thou hast made for thy abode, * the
sanctuary, O Lord, which thy / hands / have est-/ablished.

† The Lord will reign for / ever · and / ever.

A-/men and / A-/men.

Let us pray.

Lord God, who delivered Israel from the bondage of Egypt in the
crossing of the Red Sea, grant that all peoples may find in baptism
salvation from sin and new life in the Holy Spirit: through Jesus
Christ our Lord. **Amen.**

A new heart and a new spirit

ISAIAH 55. 1-5 (or 1-11)

Ho, every one who thirsts, come to the waters; and he who has no
money, come, buy and eat! Come, buy wine and milk without money
and without price. Why do you spend your money for that which is
not bread, and your labour for that which does not satisfy? Hearken

diligently to me, and eat what is good, and delight yourselves in fatness. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you.

Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it.

PSALM 42. 1-7

Like as the hart de-/sireth · the / water-brooks: so longeth my / soul
· after / thee O /God.

My soul is athirst for God, * yea even for the / living / God: when
shall I come to appear be-/fore the / presence · of / God?

My tears have been my meat / day and / night: while they daily say
unto me / ‘Where is / now thy / God?’

Now when I think thereupon I / pour out · my / heart: when I
remember how I went with the multitude, * and brought them / into
· the / house of / God.

†With the voice of / praise and / thanksgiving: among / them that /
kept / holy-day.

Why art thou so full of heaviness / O my / soul: and why art thou /
so dis- / quieted · with- / in me?

O put thy / trust in / God: for I will yet give him thanks, * who is the
help of my / countenance, / and my / God.

Let us pray.

Almighty God, who hast created all things by the power of thy Word, and dost renew the earth by thy Spirit: Grant to thy people the water of life that they may thirst no more and live to thy glory; through Jesus Christ our Lord. **Amen.**

The valley of dry bones

EZEKIEL 37. 1-14

The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest." Again he said to me, "Prophecy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host.

Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord."

PSALM 30

I will magnify thee O Lord, for thou hast / set me / up: and hast not
suffered my / foes to / triumph / over me.

O Lord my God I / cried · unto / thee: and / thou hast / made me /
whole.

Thou Lord hast brought my soul back from the / land of / death:
thou hast saved my life from among / them that · go / down · to
the / pit.

Sing praises unto the Lord O / ye his / servants: and give thanks unto
him at the re-/membrance / of his / holiness.

For his wrath endureth but the twinkling of an eye; * in his good /
pleasure · is / life: heaviness may endure for a night, * but / joy ·
cometh / in the / morning.

And in my prosperity I said * ‘I shall never / be re-/moved: thou
Lord of thy goodness hast / made my / hill so / strong.’

Thou didst / turn thy / face from me: and / I was / sore dis-/tressed.

Then cried I unto / thee O / Lord: even to the Lord did I / make
my / suppli-/cation;

‘What profit is there / in my / blood: if I go / down / to the / pit?

‘Shall the dust give / thanks · unto / thee: or / shall it · de-/clare
thy / faithfulness?

‘Hear O Lord and have / mercy · up-/on me: O / Lord be / thou
my / helper.’

Thou hast turned my lamentation / into / dancing: thou hast put off
my sackcloth, and / girded / me with / gladness.

Therefore shall my heart sing of thy / praise with · out / ceasing: O
Lord my God I will give / thanks · unto / thee for / ever.

Let us pray.

Almighty God, who through thy Son, Jesus Christ, has brought
us out of sin into righteousness, out of death into life: Grant to us
who are sealed by thy Holy Spirit the will and the power to
proclaim to all the world his risen life, who liveth and reigneth
with thee and the same Spirit, one God, world without end.
Amen.

The gathering of God's people

ZEPHANIAH 3. 12-20

For I will leave in the midst of you a people humble and lowly. They
shall seek refuge in the name of the Lord, those who are left in Israel;
they shall do no wrong and utter no lies, nor shall there be found in

their mouth a deceitful tongue. For they shall pasture and lie down, and none shall make them afraid.” Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you, he has cast out your enemies. The King of Israel, the Lord, is in your midst; you shall fear evil no more. On that day it shall be said to Jerusalem: “Do not fear, O Zion; let not your hands grow weak. The Lord your God is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. “I will remove disaster from you, so that you will not bear reproach for it. Behold, at that time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you together; yea, I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,” says the Lord.

PSALM 98

O sing unto the Lord a / new / song: for / he hath · done / marvelous / things;

With his own right hand and with his / holy / arm: hath he / gotten · him-/self the / victory.

The Lord hath made / known his / victory: his righteousness hath he openly / shewed · in the / sight · of the / nations.

He hath remembered his mercy and faithfulness toward the / house of / Israel: and all the ends of the world have seen the / victor-y / of our / God.

Shew yourselves joyful in the Lord, / all ye / lands: sing and re-/joice · with the / sound of / melody.

Make melody unto the Lord up-/on the / harp: even up-/on the / harp and / psaltery.

With trumpets / also · and / horns: shout with joy be-/fore the / Lord the / King.

Let the sea roar and all that / therein / is: the world and / they that / dwell there-/in.

Let the rivers / clap their / hands: and let the hills rejoice to-/gether · be-/fore the / Lord;

For he cometh to / judge the / earth: in righteousness shall he judge the world, * and the / peoples / with / equity.

Let us pray.

God of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up: that those which had grown old are being made new and that all things are being brought to their perfection through him by whom all things were made, even thy Son Jesus Christ our Lord. **Amen.**

BAPTISMAL LITURGY

When the Bishop is present and there are candidates to be confirmed, the Confirmation takes place at the entrance to the Chancel.

When there is no Baptism or Confirmation, the priest leads the people in the Reaffirmation of Baptismal Promises.

REAFFIRMATION

ROMANS 6. 1-11

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

This is the night in which our Lord and Saviour was raised from the dead. Remembering the words of St. Paul that we who are baptised must consider ourselves dead to sin and alive to God in Jesus Christ, let us confess our sins and re-affirm the solemn promises we made in Holy Baptism when we rejected Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

Do you re-affirm your renunciation of the Devil and renew your commitment to Jesus Christ?

I do.

Will you persevere in the way of righteousness and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Do you believe and trust in God and Father, who made you and all the world, and in his Son, Jesus Christ, who redeemed you and all mankind: and in the Holy Spirit, who sanctifies you and all the elect people of God?

I do so believe and trust.

Will you obey God's holy will and commandments and continue in the apostles' teaching and fellowship, in the breaking of bread and the prayers?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ and seek to serve him by loving your neighbour as yourself?

I will, with God's help.

May Almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit, and bestowed on us forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

When there is no Eucharist, the service concludes with the singing of Te Deum (verses 1-16) or of a hymn.

When this service is used on Easter Day it shall begin with the Service of Light, ending with Exultet.

When there is a Eucharist, it begins with Gloria in Excelsis followed by the Gospel for the day.

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