

CHAPTER 20

Some Resources for the Church Year

What follows are suggestions which could be used at different times in the Church Year. Much that follows merely gives proposals for choosing appropriate options from the Prayer Book's Liturgies of the Eucharist. The other suggestions conform to A Form for Ordering the Eucharist (pages 511-514) and are thereby authorised for use. Examples below are also given in the hope that worship leaders will be encouraged to create and adapt other resources.

Advent - Here Comes the Son

We in New Zealand have an experience of December which is quite different to Europe. Here we too are waiting, but it is for the summer holidays, for examinations and their results, and for the end of the year. Images of reassessment, first-fruits, new birth and springtime link surprisingly well even with the readings of the Three Year Series designed in the Northern hemisphere.

The Advent Wreath:

The Advent Wreath usually has four red or blue candles on a circle around a white or gold candle. The first candle is lit on the First Sunday in Advent, two on the Second, and so on until the central one is lit for Christmas.

Liturgical Colour: *Violet or preferably Blue to distinguish Advent from Lent.*

A possible structure for the Gathering of the Community:

1. *The appropriate number of candles is lit on the Advent Wreath before the service begins. Alternatively, these candles are lit (by, for example, different children) during the Advent hymn.*

2. *Suggested greeting: Grace and peace to you from God.*

God fill you with truth and joy.

3. *Advent hymn or Song of Praise*

4. *Collect of the Day*

"Glory to God in the highest" is traditionally not used in Advent.

Appropriate Songs of Praise:

The Desert shall Blossom (page 96)

Your Light has Come (page 61)

Peace for the Nations (page 90)

The Song of Zechariah (page 85), especially on Advent 3 and 4

The Song of the Blessed Virgin Mary (page 93), especially on Advent 4

Penitence:

It may be desirable to omit penitential elements in the Gathering of the Community if the focus is on the lighting of the Advent Wreath candles. Alternatively, something like the following might be used:

In silence before God we confess our sins.

Silence

Jesus, you came to call us to repentance.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

You come in word and sacrament to share your life abundant.

Christ, have mercy. (or **Christe eleison** sung)

Christ, have mercy.

You will come again in glory to renew the whole creation.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

God for whom we wait and watch,
through this Eucharist we celebrate

cleanse us of our sins

so that we may come to share your eternal banquet;

through Jesus Christ our Redeemer. **Amen.**

Invitation to Confession

Alternative to those suggested on page 407.

The night is nearly over,

the day is at hand.

Let us therefore cast off the works of darkness

and put on the armour of light. (Romans 13:12)

Collects:

If the Three Year Series is being used, "collects ... may be selected from any source" (page 691). Here follow three collects which pick up some Advent themes appropriate to New Zealand. These could, for example, be used on the Second, Third, and Fourth Sundays in Advent.

Let us pray
[for a sense of longing and expectation] *Silence*

Holy God,
your prophets call us to look forward to the dawn of a new day,
may we who witness the promised springtime
prepare the way for the coming Sun of Justice, Jesus your Christ,
who lives and reigns with you and the Holy Spirit,
one God now and for ever. **Amen.**

Let us pray
[for refreshment through our commemoration of these holy days] *Silence*

Dancing God,
you exult over us with joy,
as we celebrate what has past
renew us by your love
that we may face the future with hope and joy,
through our Saviour Jesus Christ,
who is alive with you in the unity of the Holy Spirit,
one God now and for ever. **Amen.**

Let us pray
[that we may seek God even in the midst of busyness] *Silence*

Intimate God,
we yearn for the light of your coming
and the warmth of your embrace;
focus our hearts on the truly important
and keep us centered on that still point, Jesus our Emmanuel,
who is alive with you and the Holy Spirit,

one God now and for ever. **Amen.**

Suggested response for the Prayers of the People:

Lord, in your mercy
hear our prayer.

Variation/Addition to the Great Thanksgiving: *Advent.*

Alternative introduction to the Lord's Prayer:

Let us pray for the coming of the kingdom as Jesus taught us.

An example of an Advent Prayer after Communion:

God of new beginnings,
you draw near to us in word and sacrament
to strengthen and renew us;
kindle in us the fire of your Spirit,
may your light so shine through us
that all may welcome your Son at his coming.
We ask this in the name of Jesus Emmanuel. **Amen.**

Christmas

New Zealand has a characteristic way of celebrating this our summer

feast. Birth is all around us. There is newness and re-creation. Families get together and there are summer holidays. It is these things, rather than the Northern winter, which need to be alluded to in our liturgies.

Rather than seeing January 6 as beginning a new Epiphany Season, contemporary liturgy usually observes from December 25 through January 6 (or preferably the Sunday following) as a festival of the Incarnation and Manifestation. This period can be seen as the Christmas/Epiphany Season. It is usually a low period in New Zealand's church life. Christmas in New Zealand is celebrated more by anticipation in various special services leading up to Christmas Day.

The Epiphany, although a Principal Feast in the Prayer Book, tends to be neglected when it falls on a weekday, and in that case it is better transferred to the Sunday before January 6.

Liturgical Colour: *White, Gold, or "best."*

A possible structure for the Gathering of the Community:

1. *Hymn in procession*
2. *Suggested greeting:* Grace and peace to you from God.
God fill you with truth and joy.
3. *Glory to God in the highest (sung)*
4. *Collect of the Day*

Christmas introduction:

Between the greeting and the singing of "Glory to God in the highest" the

presider may introduce the Christmas celebration, or there might be penitence (see below), or there could be a short litany of praise such as the following:

We were walking in cold and darkness.
Now we dwell in the warmth of your light.
For your love and goodness
we give you thanks, O God.

A child has been born for us, a new beginning is given to us.
For your love and goodness
we give you thanks, O God.

You are our creator, you dwell in our midst,
you bring us your peace.
For your love and goodness
we give you thanks, O God.

[As we rejoice in the gift of God's presence with us we sing the hymn first heard by the shepherds. **Glory to God..**]

Appropriate Songs of Praise:

Glory to God in the highest (page 405)
God's Chosen One (page 97)
The Time of God's Favour (page 97), especially at Epiphany
The Prologue of John (page 67)
The First-born of All Creation (page 73)

Penitence:

To highlight the note of Christmas celebration, it may be desirable to omit penitential elements in the Gathering of the Community. Alternatively, the following might replace a Prayer Book confession (for example, with all remaining standing after the greeting).

Jesus, you are the image of the invisible God,
the first-born of all creation:
Lord, have mercy. (or **Kyrie eleison** sung)
Lord, have mercy.

Jesus, you are God's true child, born of Mary:
Christ, have mercy. (or **Christe eleison** sung)
Christ, have mercy.

Jesus, you are Word made flesh, full of grace and truth:
Lord, have mercy. (or **Kyrie eleison** sung)
Lord, have mercy.

Silence

Radiant God,
you send your light
into dark and shackled lives;
shine in our hearts
and set us free to praise you,
now and for ever. **Amen.**

Invitation to Confession

Alternative to those suggested on page 407.

God's love was revealed among us so that we might live through Jesus.
(1 John 4:9 adapted)

Suggested response for the Prayers of the People:

God of love
grant our prayer.

An example of Prayers of the People for Christmas

These prayers are easily adapted, for example by replacing "In this holy night" by "On this holy day."

After each petition there may be silence followed by
God of love
grant our prayer.

God of darkness and silence, you have pierced the quiet of this night by the utterance of your Word in our flesh. May your word of compassion and reconciliation resound in us and through us.

In this holy night angels proclaimed the peace of your unconquered Sun of righteousness. Strengthen all who work for peace and justice.

In this holy night you came to us in a child cradled in a borrowed bed of straw as there was no room in the inn. Open our hearts to the needs of the homeless and the hungry.

In this holy night shepherds and outcasts heard your good news. Give us grace to spread your gospel of joy and liberation.

In this holy night we rejoice at the coming of this time of re-creation. Be with those who travel, enrich our rejoicing, and strengthen the bonds between us.

In this holy night Christians throughout the world are celebrating Christ's birth. Unite us in one family that we may shine with the one light that scatters all our darkness.

In this holy night your living Word leaped down, shedding light on all who dwell in darkness and the shadow of death. Give strength and peace to all who suffer in body, mind, or spirit.

In this holy night heaven and earth embrace and in your true child you give us power to be your children. Fulfill in your love all who have gone before us in the faith. May we, like them, remain faithful to the mystery of the Word made flesh and live in your eternal light.

Hear these prayers we bring to you and fulfill your purposes in us in the name of Jesus, your incarnate Word. **Amen.**

Variation/Addition to the Great Thanksgiving: *Christmas.*

Alternative introduction to the Lord's Prayer:

God is with us, and so we pray

An example of a Christmas Prayer after Communion:

Infinite, intimate God,
in this Eucharist we have celebrated your presence with us.

May we grow in the divine life of Christ
who humbly shared our human life.
Fill us with joy
and send us out to share this good news with others.
We ask this through Jesus Christ Emmanuel
Amen.

Ordinary Sundays

Ordinary Time extends from the Monday after the Baptism of the Lord through Shrove Tuesday; and from the Monday after the Day of Pentecost until the eve of Advent Sunday.

Liturgical colour: *Green.*

A possible structure for The Gathering of the Community:

1. *Suggested greeting:* The Lord be with you.
The Lord bless you.
2. *Hymn or Song of Praise*
3. *Penitence*
4. *Collect of the Day*

Appropriate Songs of Praise:

The Time of God's Favour (page 97), especially immediately after Epiphany
The Spirit of the Lord (page 58), especially immediately after Epiphany

The Steadfast Love of the Lord (page 69), in the morning
The Song of the Church (page 70)
You are Worthy (page 88)
A New Heaven and a New Earth (page 91), during November

Penitence:

In silence we recall God's love
and confess our failure to respond.

Silence

We have traveled to a distant country
and squandered our gifts and resources.
Lord, have mercy. (*or Kyrie eleison sung*)
Lord, have mercy.

We have turned our back on love
and sought our own selfish pleasures.
Christ, have mercy. (*or Christe eleison sung*)
Christ, have mercy.

But you wait
and with compassion you run to meet us
and embrace us when we turn to you.

Lord, have mercy. (*or Kyrie eleison sung*)
Lord, have mercy.

Patient God,
may this banquet truly be to us
the sign of your prodigal love

by which we are forgiven and restored
through Jesus Christ.

Amen.

Or

Jesus, you were hungry and we gave you no food,
thirsty and we gave you nothing to drink.

Lord, have mercy.

Lord, have mercy.

Jesus, you were a stranger and we did not welcome you,
naked and we did not give you clothes.

Christ, have mercy.

Christ, have mercy.

Jesus, you were sick and in prison and we did not visit you.

Lord, have mercy.

Lord, have mercy.

In silence before God,
we confess our sins.

Silence

God the Creator brings you new life,
forgives and redeems you.

Take hold of this forgiveness

and live your life

in the Spirit of Jesus.

Amen.

Or

God calls us to be holy.
In silence let us ask for forgiveness.

Silence

Jesus, Word of God and Saviour of all:
Lord, have mercy.
Lord, have mercy.

Jesus, Good Shepherd and Lamb of God:
Christ, have mercy.
Christ, have mercy.

Jesus, true vine and bread of life:
Lord, have mercy.
Lord, have mercy.

May the compassionate God have mercy on us,
forgive us, and bring us to fullness of life. **Amen.**

Or

For our lack of care for the gifts of creation,
Lord, have mercy.
Lord, have mercy.

For our neglect of the needs of others,
Christ, have mercy.
Christ, have mercy.

For our superficial worship and selfish prayer,
Lord, have mercy.
Lord, have mercy.

May the God who is faithful and just
forgive us and renew us
through Jesus our Redeemer. **Amen.**

Suggested response for The Prayers of the People:

God of love
grant our prayer.

Alternative introduction to the Lord's Prayer:

Let us pray with confidence to God
in the words our Saviour gave us.

An example of a Prayer after Communion:

Gracious God,
in this Eucharist
you have given us a foretaste of your eternal banquet.
Send us out in the power of your Spirit

to live and work to your praise and glory.
We ask this in Jesus' name. **Amen.**

Lent

Lent in this hemisphere heralds the autumn. Nature pares down to her essentials. She carries with her the seeds of the future. She concentrates her energies on the one thing necessary that life may be renewed when the globe turns once more towards the sun. Gardeners do their essential tidying and preparation. We plant our bulbs, hoping for new life in the future.

We, the church, also pare down in Lent. Lent focuses on the essentials: the new life in the death and resurrection of Jesus and our participation in this through our faith and baptism. After the busyness of the summer there is a time to learn to pause. We Christians can plant some bulbs together, praying that through our celebration of Lent new life may spring up in our community and throughout the world.

In modern liturgy the penitential flavour is now more concentrated on Ash Wednesday. Creation all around us is beginning to die. Nature seems to echo the ancient words addressed to each person at the imposition of ashes which marks the beginning of Lent: "Remember you are dust, and to dust you shall return."

These forty days, approximately a tenth of the year, are our tithe of the year. Our personal Lenten disciplines, however, are not just another self-improvement course. They are to prepare us for a party, the party of Easter.

In a growing number of communities Lent is once again what it was in the early church, a special time of preparation for Easter baptisms or for a

personal affirmation of one's baptism. As worshippers support these candidates, parents, sponsors, and companions, they are vividly reminded of their own baptism and encouraged to renew their baptismal commitment.

The stark simplicity of Lenten worship can provide a striking contrast with the joyful celebration of Easter. Flowers might be absent from church, organ music restrained. Removing banners and pictures and veiling rich metalwork could enhance the atmosphere (though to obscure the cross in Lent seems to misunderstand the tradition, it may be better that a wooden cross replaces an expensive one). Traditionally, "Glory to God in the highest" is not used in Lent. Texts and hymns are carefully selected to avoid the use of the word "Alleluia" which is not used during Lent but will greet the resurrection on Easter Day.

To grow closer to Christ we need to take time to reflect and pray. The danger of Lent is that it tends to be the church's busiest time as we add extra services and study on top of our full parish programme. In the gospel of the first Sunday of Lent we go with Jesus into his forty days in the desert (Three Year Series). Our times at church and the Lenten programmes can be oases in the desert, encouraging us on to that intimacy with God and a realistic examination of ourselves which the desert promises.

Liturgical colour: *Violet, or Lenten array (unbleached linen). With red during Holy Week.*

A possible structure for The Gathering of the Community:

1. *Suggested greeting:* Grace and peace to you from God.
God fill you with truth and joy.
2. *Hymn*
3. *Confession and Absolution*

4. Collect of the Day

Alternatively, the first hymn could be after the Confession and Absolution. Other penitential elements could be included (from, for example, the options on pages 405-407). "Glory to God in the highest" is traditionally not used in Lent.

Appropriate Songs of Praise:

Prayer of Manasseh (page 98)

He was Despised and Rejected (page 99) towards the end of Lent

The Beatitudes (page 81)

Seek the Lord (page 87)

The Exalted Lord (page 83) towards the end of Lent

Invitation to Confession

Alternative to those suggested on page 407.

God's love is shown for us in this: while we were yet sinners Christ died for us.
(Romans 5:8)

Suggested response for The Prayers of the People:

Lord, hear our prayer
and let our cry come to you.

Variation/Addition to the Great Thanksgiving: *Lent, Passiontide (in Holy Week).*

Alternative introduction to the Lord's Prayer:

Let us pray for the forgiveness of our sins as Jesus taught us.

Or

Let us ask God to forgive our sins
and to help us forgive those who sin against us.

Ash Wednesday - A Service for the Beginning of Lent

This service is for Ash Wednesday. Where, because of particular circumstances, Ash Wednesday cannot be celebrated, this service may be used on the First Sunday in Lent. If ashes are used, they may be made from the palms of the previous Palm Sunday. These are often difficult to burn - two minutes in a microwave (or the equivalent in a conventional oven) dries out the palms and helps them to burn well.

All standing, the service begins with the following or another greeting.

Grace and peace to you from God.
God fill you with truth and joy.

Let us (remain standing as we) pray (in silence) for grace to keep Lent faithfully.

Silence

Almighty and merciful God,
you hate nothing that you have made
and forgive the sins of all who are penitent;
create in us new and contrite hearts,
so that when we turn to you and confess our sins
we may receive your full and perfect forgiveness;

through Jesus Christ our Redeemer
 who lives and reigns with you and the Holy Spirit,
 one God now and for ever. **Amen.** (page 573)

The congregation sits

The Proclamation (Readings: page 574 or page 696)

Or the following:

Joel 2:1-2, 12-17 *or* Isaiah 58:1-12

2 Corinthians 5:20b-6:10

Matthew 6:1-6, 16-21 (Revised Common Lectionary)

Psalm 51:1-17 (page 256f.) is used after the first reading. "**Create in me a clean heart, O God.**" may be used by the congregation as a refrain after verse 2, 4a, 5, 7, 9, 11, 13, 15, and 17.

Or Psalm 51:1-4a, 10-12, 15 as follows:

Refrain: Create in me a clean heart, O God.

Have mercy on me O God in your great kindness:
 in the fullness of your mercy blot out my offences.

Wash away all my guilt:
 and cleanse me from my sin. *R*

For I acknowledge my faults:
 and my sin is always before me.
 Against you only have I sinned
 and done evil in your sight. *R*

Create in me a clean heart O God:

and renew a right spirit within me.
Do not cast me away from your presence:
do not take your holy spirit from me. *R*

Give me the joy of your help again:
and strengthen me with a willing spirit.
O Lord open my lips:
and my mouth shall proclaim your praise. *R* (page 256f.)

The Sermon may include an explanation of Lent and an invitation to keep it faithfully. Then all may stand. The presider may say these or other suitable words.

E te whanau a te Karaiti/ Dear friends in Christ, every year we celebrate Christ's death and resurrection. Lent is a time to prepare for this celebration. In order that our Lent may be a time of renewal and growth we begin this season by remembering our need for repentance and for the forgiveness of God proclaimed by Jesus Christ.

I invite you, therefore, in the name of Christ, to observe a holy Lent by self-examination and repentance, by prayer, fasting, self-denial, and giving to those in need, and by reading and meditating on the word of God.

Let us kneel and in silence call to mind our sin and the infinite mercy of God.
(Silence)

Either the Ten Commandments (page 521), with the response after each commandment, or the following litany of penitence may be used.

We have not loved you with all our heart, and soul, and mind, and strength.
We have not loved our neighbours as ourselves.
We have not forgiven others as we have been forgiven.
Lord have mercy.

Lord have mercy.

We have been deaf to your call to serve.
We have been unfaithful, proud, and hypocritical.
Christ have mercy.

Christ have mercy.

We have been self-centered, and have taken advantage of others.
Lord have mercy.

Lord have mercy.

We have been envious of those more fortunate than ourselves.
Christ have mercy.

Christ have mercy.

We have loved worldly goods and comforts too much.
We have been dishonest in daily life and work.
Lord have mercy.

Lord have mercy.

We have neglected prayer and worship, and have failed to commend the faith that is in us.

Christ have mercy.

Christ have mercy.

We have been blind to human need and suffering, and indifferent to injustice and cruelty.

Lord have mercy.

Lord have mercy.

We have thought uncharitably about others, and we have been prejudiced towards those who differ from us.

Christ have mercy.

Christ have mercy.

We have wasted and polluted your creation, and lacked concern for those who come after us.

Lord have mercy.

Lord have mercy.

Then the presider and people say together the following or another confession.

Merciful God,

we have sinned

in what we have thought and said,

in the wrong we have done

and in the good we have not done.

We have sinned in ignorance:

we have sinned in weakness:

we have sinned through our own deliberate fault.

We are truly sorry.

We repent and turn to you.

Forgive us, for our Saviour Christ's sake,

and renew our lives to the glory of your name. Amen. (page 407)

If the imposition of ashes is to follow, the presider says,

Let us pray.

Loving God,

you create us from the dust of the earth;

may these ashes be for us a sign

of our penitence and our mortality,

and a reminder that only by the cross
do we receive eternal life
in Jesus Christ our Saviour. **Amen.**

Those who desire to receive ashes come forward. The sign of the cross in ash is applied to the forehead of each person with any of the following or other suitable words. Two sentences may be used together, or imposition may be in silence.

Remember you are dust, and to dust you shall return.
Turn away from sin and be faithful to Christ.
Repent and believe the Good News: God longs for you to be whole.

Or ashes may be distributed in a question and answer form.

Will you turn away from sin and be faithful to Christ? **I will.**

During this time a psalm, hymn, or anthem may be used.

This penitential part of the service may be concluded by the presider declaring the Absolution:

Through the cross of Christ,
God have mercy on you,
pardon you and set you free.
Know that you are forgiven
and be at peace.
God strengthen you in all goodness
and keep you in life eternal.

Amen. (page 408)

*The Prayers of the People may follow.
The Eucharist continues at the Peace.*

Variation/Addition to the Great Thanksgiving: Lent.

Instead of the confession above, the presider can invite any who wish, to write on a slip of paper something for which they seek God's forgiveness and healing. The papers are collected and burnt as a symbol of God's forgiveness. A suitable, simple anthem or chant, for example from Taizé, may be used at this time.

Palm Sunday - The Sixth Sunday in Lent**The Sunday of the Passion with the Liturgy of the Palms**

Palm Sunday is celebrated at the beginning of Holy Week. In the Three Year Series and the Revised Common Lectionary this, rather than the Fifth Sunday in Lent, is the Sunday of the Passion.

Liturgical colour: *Red.*

The Liturgy of the Palms

Whenever possible the community gathers in a place apart from the church building, so that all may go into the church in procession. Palms or other branches to be carried in the procession may be brought by the congregation, be given to people as they arrive, or they may receive them after the prayer of blessing.

All standing, the service begins with the following or another greeting

Grace and peace to you from God.
God fill you with truth and joy.

The presider uses these or other appropriate words.

E te whanau a te Karaiti/ Dear friends in Christ, during Lent we have been preparing for the celebration of Christ's death and resurrection. Today we come together to begin this solemn celebration in union with the church throughout the world. Christ entered Jerusalem this day in triumph, a triumph that led through suffering and death to resurrection and new life. In faith and love may we follow this messiah, the humble ruler, who comes riding on a donkey.

Let us pray.

Silence

God of our salvation,
help us to enter with joy
into the celebration of those mighty acts
by which you have given us fullness of life;
through Jesus Christ our Redeemer. **Amen.**

Then one of the following 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 presider then says the following blessing.

The Lord is here.
God's Spirit is with us.

Let us give thanks to God.

It is right to offer thanks and praise.

It is right to praise you, Sovereign God,
for the acts of love by which you have set us free.
On this day Jesus entered Jerusalem triumphantly
to suffer and to die
and was greeted with branches of palm.
Let these branches be for us
symbols of martyrdom and majesty.
May we who carry them
follow Christ in the way of the cross which leads to life;
through Christ who lives and reigns in glory
with you and the Holy Spirit, now and for ever. **Amen.**

Then may be said or sung.

Let us go in peace.

Amen. We go in the name of Christ.

During the procession, all hold branches in their hands, and appropriate hymns, psalms (such as Psalm 118:19-29), or anthems are sung.

The Eucharist continues with the Collect of the Day, the readings and the Synoptic Passion account (page 699).

The reader of the Passion Gospel says

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

The customary responses before and after the Gospel are omitted. Specific roles may be assigned to individuals and to the congregation. The congregation may be seated for the first part of the Passion. At the verse

which mentions the arrival at Golgotha (Matthew 27:33; Mark 15:22; Luke 23:33) all stand.

When the Liturgy of the Palms has begun this Eucharist, the creed and the confession are normally omitted.

Variation/Addition to the Great Thanksgiving: *Passiontide.*

Maundy Thursday

It is common for the bishop and clergy to gather on this day for the renewal of ordination vows and the blessing of the oils (pages 382, 746).

Normally in the evening, the community gathers for the liturgy which is celebrated only once in the day. This is the beginning of the sacred three days of the celebration of the suffering, death and resurrection of Jesus Christ. In one sense our worship continues from now until the Easter celebration. There is no dismissal after this service, nor after the Good Friday celebration - it is one continuous time of watching and celebrating the mystery of our salvation.

The Jewish day begins at sundown, uniting the events of Maundy Thursday with the death of Jesus the next afternoon.

This liturgy commemorates a) the institution of the Holy Eucharist at the last supper, b) the new commandment to love symbolised in the washing of feet, and c) the betrayal and beginning of Christ's passion and death. Sometimes this service has followed medieval and baroque practices of celebrating in a festive manner (with white vestments, Glory to God in the highest, and the ringing of bells). These notes follow a Passiontide style of celebration.

Furthermore, Passover emphases are reserved for the Great Vigil of Easter, which is the Passover Feast of Christians, and it is preferable that a Seder or agape meal not replace the Maundy Thursday liturgy. Festal meals are not appropriate during Holy Week. Such festivities take place after the Lenten fast is completed by the Great Vigil. In any case, if an agape meal is combined with the liturgy, it is important that there be a time of keeping watch, rather than having the service end in the chatter of a supper party.

The washing of feet has had a long association with the baptismal liturgy. Those to be baptised at Easter are beginning this feet first! Having one's feet washed is not restricted to baptism candidates, of course, but is open to all (women need to be warned beforehand about wearing tights).

Liturgical colour: *Red.*

The Gathering of the Community: *Glory to God in the highest is not used. When the washing of feet is observed, the prayers of penitence may be omitted.*

The Proclamation (Readings: page 586 or page 700)

Or the following:

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

Psalm 116:1-2,11-18

1 Corinthians 11:23-26

John 13:1-17,31b-35 (Revised Common Lectionary)

When observed, the washing of feet appropriately follows the sermon. This may be introduced by these or other appropriate words.

Fellow servants of Christ,
on this night Jesus set an example for the disciples
by washing their feet, an act of humble service.

Therefore, I invite you to come forward.
As your feet are washed
remember that strength and growth in God's reign
come by lowly service such as this.

During the washing of feet suitable anthems, songs, or a psalm (for example Psalm 40) may be sung. The service continues with the Prayers of the People.

An example of Prayers of the People for Maundy Thursday

On this holy night we dine together as the body of Christ, and at the table commit ourselves to love and serve one another. On this holy night, then, let us pray for the church and all humankind.

God our provider, you feed us with the bread of life and lift for us the cup of salvation, on this night Jesus gave us this holy feast:
may all who gather at your table receive a foretaste of the eternal banquet.
God of love
grant our prayer.

Servant God, on this night Jesus washed his disciples' feet: may we follow this example of love and service.
God of love
grant our prayer.

God of compassion, on this night Jesus prayed for those who would believe through the message of the disciples: may those who gathered on this day to

renew their ordination vows so live what they proclaim that all may come to know your saving love.

God of love

grant our prayer.

God of renewal, on this day oil was consecrated for use in baptism and healing: we pray for all who will be anointed with these holy oils, for the sick, and for those preparing for baptism.

God of love

grant our prayer.

God our companion, we pray for those unable to eat at the Lord's Table or at any other table, for those who betray and for those betrayed, and for all innocent victims.

God of love

grant our prayer.

God of hope, remember all those in need, especially those we silently hold before you now ...

God of love

grant our prayer.

Holy God,

you give us this meal of bread and wine

in which we celebrate your great compassion;

grant that we may work with you to fulfil our prayers,

and to love and serve others as Christ has loved us;

this we ask through Jesus Christ our Redeemer,

who is alive with you in the unity of the Holy Spirit,

one God, now and for ever. **Amen.**

Variation/Addition to the Great Thanksgiving: *Passiontide.*

The opening words of the institution narrative may be changed to, this night before he died... (pages 422, 437, 487) in this night that he was betrayed... (page 469)

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

At the end of the service, the ornaments and cloths on the altar and in other places in the church building may be removed. During their removal, Matthew 26:30-46 and Psalm 22 may be read.

The blessing or dismissal are omitted. The congregation leaves in silence.

Good Friday The Celebration of Christ's Passion

This service, which is normally celebrated in the afternoon, is a continuation of the Maundy Thursday liturgy and hence begins in silence as the night before ended in silence.

Traditionally the holy table is completely bare until covered by a clean white cloth for the Ministry of the Sacrament. All hangings are removed.

This service normally consists of four parts:

- 1. The Ministry of the Word, with a focus on the Passion.*
- 2. The Solemn Intercession.*
- 3. The Meditation on the Cross of Jesus.*
- 4. The Ministry of the Sacrament.*

An alternative order could be 1,3,2,4 following the Ambrosian rite (which however had no communion).

Communion or not?

Having no communion on Good Friday is the most ancient tradition. In the early church, receiving communion would have been regarded as breaking the fast that lasted from Good Friday until the Easter Eucharist. Among the Orthodox, during Lent the Eucharist is celebrated on Saturdays, Sundays, and feast days. On other days the liturgy of the presanctified is celebrated (this is akin to receiving from the reserved Sacrament), but not on Good Friday, unless this falls on March 25, the feast of the Annunciation.

From the time of the seventh century, the custom developed in the West of receiving communion (both bread and wine) from the Sacrament reserved after the Maundy Thursday Eucharist.

Celebrating the Eucharist on Good Friday forms a third possibility. This follows the insight that the Eucharist is particularly a celebration and proclamation of Christ's death (1 Corinthians 11:26).

Liturgical colour: *Red.*

The Ministry of the Word

The service is normally without instrumental music except if needed to accompany congregational singing. The ministers enter in silence. All kneel for silent prayer. When all are standing the presider may greet the people with the following:

Blessed be our God, for ever and ever.

Amen.

Let us pray.

Silence

Holy and everliving God,
look graciously on this your family
for which our Saviour Jesus Christ
was willing to be betrayed,
and to suffer death upon the cross;
and grant us to grow
into the fullness of new life in Christ
who now is alive and glorified
with you and the Holy Spirit,
one God, now and for ever. **Amen.**

The Readings.

Isaiah 52:13-53:12

Psalm 22:1-18

Refrain (after every two verses): My God, my God, why have you
forsaken me?

Hebrews 10:16-25

or Hebrews 4:14-16;5:7-9

The Passion Gospel is announced in the following manner.

The Passion of our Lord Jesus Christ according to John.

The customary Gospel responses are omitted at the reading of the Passion.

John 18:1-19:42

Roles may be assigned to different people and the congregation. The congregation may be seated until the verse which mentions the arrival at Golgotha (John 19:17) at which time all stand. A moment of silence is appropriately kept at Christ's death (after John 19:30).

The term "the Jews" in St. John's Gospel applies to particular individuals rather than the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death.

The Sermon

The Solemn Intercession

*The biddings which follow may be adapted as appropriate. The people may be directed to stand or kneel. The biddings may be read by a deacon or other person appointed. The presider says the collects. After each time of silence there may be a versicle and response such as, God of love **grant our prayer.***

Let us pray for the one holy catholic and apostolic Church of Christ throughout the world:

for its unity in witness and service,

for all bishops and other ministers
and the people whom they serve,
for *N* our bishop, and all the people of this diocese,
for all Christians in this community,
for those about to be baptised (particularly...),

that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Faithful and compassionate God,
your Spirit guides the Church and makes it holy;
hear the prayers we offer,
that in the particular ministry
to which you have called us,
we may serve you faithfully,
through Jesus Christ our Saviour. **Amen.**

Let us pray for all nations and peoples of the earth,
and for those in authority among them:

for *N* the Prime Minister
and for the government of this country,
for *N* our mayor
and those who serve with him/her on the council,
for all who serve the common good,

that by God's help they may seek justice and truth,
that all might live in peace and harmony.

Silence

Faithful and compassionate God,
kindle, we pray, in every heart
the true love of peace,
and guide with your wisdom those in authority,
that justice, peace, and freedom may increase,
until the earth is filled with the knowledge of your love;
through Jesus Christ our Saviour. **Amen.**

Let us pray for all who suffer:

for the hungry and the homeless,
the deprived and the oppressed,
for the sick, the wounded, and the handicapped,
for those in loneliness and in fear,
for those in confusion, doubt, and despair,
for the sorrowful and bereaved,
for prisoners,
and all at the point of death,
that God's love will comfort and sustain them, and that we may be stirred up to
minister to them.

Silence

Faithful and compassionate God,
the comfort of all who sorrow,
the strength of all who suffer,
hear the cry of all who call on you in any trouble,
grant them the joy
of receiving your help in their need,
and give us, we pray, the strength to serve them,

through Jesus Christ our Saviour. **Amen.**

Let us pray for all who do not believe the gospel of Christ:

for those who have never heard the message of salvation,
for those who have lost their faith,
for those who are indifferent to Christ,
for those who actively oppose Christ by word or deed,
and persecute Christ's disciples,
for those who in the name of Christ have persecuted others,

that God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Faithful and compassionate God,
you create and love all the peoples of the earth;
may your good news be so lived and proclaimed,
that all are brought home to your presence,
through Jesus Christ our Saviour. **Amen.**

Let us commit ourselves to God,
and pray for the grace of a holy life,
that with all who have died in the peace of Christ,
and with those whose faith is known to God alone,
we may enter the fullness of life
in the joy of Christ's resurrection.

Silence

God, our refuge and strength,
accept the fervent prayers of your people,
and bring to fulfilment your plan for all creation,
through Jesus Christ your First-born,
who is alive with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

The service may be concluded here with the singing of a hymn, the Lord's Prayer, and the concluding prayer below.

The Meditation on the Cross of Jesus

If desired, a wooden cross may now be brought into the church and placed in the sight of the people. The following may be sung or said (three times if desired):

Behold the cross,
on which hung the Saviour of the world.
Come let us worship.

Appropriate devotions may follow, which may include suitable hymns, anthems, and the following:

My people, what wrong have I done to you?
How have I offended you? Answer me!

Through baptism, I led you from slavery to freedom,
but you lead your Saviour to the cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I led you through the wilderness.
I fed you with the bread of life,
the manna from heaven,
but you lead your Saviour to the cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I planted you as my fairest vineyard,
I grafted you into the one true vine,
I gave you the water of salvation,
but you give me gall and vinegar to drink,
and leave me thirsting upon a cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I gave you a royal sceptre,
but you give me a crown of thorns.
I raised you up to newness of life,
but you raise me high upon a cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

What more could I have done for you?
I gave you my peace and my truth,
but you fight in my name,
and divide my Church.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I come in your brother and sister,
hungry, yet you give me no food,
thirsty, yet you give me no drink,
a stranger, and you do not welcome me,
naked, and you do not clothe me,
sick and in prison, and you do not visit me.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

A hymn extolling the cross is sung.

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

The Ministry of the Sacrament

In places where the Eucharist is to be celebrated, the service continues with the Preparation of the Gifts from any of the Eucharistic Liturgies.

Variation/Addition to the Great Thanksgiving: *Passiontide.*

In places where Holy Communion is to be administered from the reserved Sacrament, the holy table having been covered with a clean white cloth,

and the Sacrament having been brought and placed on the altar, the service may continue at the Communion in any of the Eucharistic Liturgies.

The service may conclude with the following. No blessing or dismissal is added, and the ministers depart in silence.

We adore you, O Christ, and we bless you.
By your holy cross you have redeemed the world.

God of our redemption,
abundantly bless your people
who have devoutly recalled the death of Christ;
grant us forgiveness, renew us, strengthen our faith,
and increase in us the fullness of life;
we ask this through Christ our Saviour. **Amen.**

The Great Vigil of Easter

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

This, our autumn festival, celebrates a tomb burst open like ripened fruit. When the world turns towards its coldest and darkest, we Christians in New Zealand are among the first to proclaim that Christ, the light of the world, is risen. The fire heralds our winter, it is a welcoming beacon to church, the campfire of pilgrims around which we tell our stories, the hearth of our home.

The Paschal Candle (like a pillar of fire) leads the pilgrim people into the dark church. The very ancient Exsultet is chanted by the deacon or other minister. Everyone can hold a candle - lights from the light of Christ.

The service normally consists of four parts:

- 1. The Service of Light.*
- 2. The Ministry of the Word.*
- 3. Baptism or the Renewal of Baptism.*
- 4. The Ministry of the Sacrament.*

The order of the service may be 1-2-3-4 or 2-1-3-4.

People can be encouraged to leave their watches at home and enjoy the celebration - the party.

If the Ministry of the Word (2) begins the service, the many readings, psalms, and prayers can with imagination form a longer vigil, with the readings (recounting our salvation history) interspersed with commentary, music, lengthy silences, drama, dance, singing, and audio-visual presentations. Then in the dark, with the church lights out, "the new fire" may be kindled.

Liturgical colour: *White, gold, or "best."*

The Service of Light

In darkness, fire is kindled. The presider may then greet the people and address them in these or similar words.

Dear friends in Christ, on this most holy night
when our Saviour Jesus Christ passed from death to life,
we gather with all the Church throughout the world
in vigil and prayer.

This is the passover of Jesus Christ.

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

The presider may say the following prayer.

Let us pray.

Redeeming God, source of life and light,
bless this new fire,
and grant that we who are warmed
by the celebration of this Easter feast,
may share in the everlasting festival of your radiance,
through Jesus Christ, the light of the world. **Amen.**

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

Christ yesterday and today (*tracing the vertical arm of the cross*)

the beginning and the end (*the horizontal arm*)

Alpha and Omega (*these letters, above and below the cross*)

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

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

to whom be glory and sovereignty (*the third numeral in the lower left corner*)

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

If grains of incense are inserted into the candle, the following may be said:

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

When the Paschal Candle is lit from the fire, the following may be said:

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

The deacon (or another minister if there is no deacon) bearing the lit Paschal Candle, leads the procession to the chancel, pausing three times, and with the candle raised, sings,

The light of Christ.

Thanks be to God.

If candles have been distributed to the congregation, they are lit from the Paschal Candle at a convenient point during the procession.

The Paschal Candle is placed in its stand.

The people are greeted.

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

The deacon, or other person appointed, standing near the candle, sings or says the Exsultet.

Rejoice, all creation!
Let the heavenly chorus sing!
Jesus Christ, our light, is risen!
Sound the trumpet of salvation!

Rejoice, O earth, in shining splendour,
the light of Christ will warm our autumn night.
Christ has conquered! Glory fills you!
Darkness will vanish for ever!

Rejoice, O church of God! Exult in glory!
The risen Saviour shines upon you!
Let this place resound with joy.
Echoing the mighty song of all God's people!

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to God.

It is right to offer thanks and praise.

It is truly right
that with full hearts and minds and voices
we should praise you the eternal God,
and your First-born, our Saviour Jesus Christ.

For Christ is the true passover lamb
who at this feast has set your faithful people free.

This is the night
when you saved the people of Israel from their slavery in Egypt
and led them through the Red Sea on dry land.

This is the night, when the pillar of fire
brought light to your wandering people.

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

This is the night when Jesus Christ broke the chains of death
and rose triumphant from the grave.

Night truly blessed
when heaven is wedded to earth
and we are reconciled with God!

Therefore, Holy God, in the joy of this night,
accept our evening sacrifice of praise,

your church's solemn offering

Accept this Easter candle,
a flame divided but undimmed,
a pillar of fire that glows to your honour, O God.

Let it mingle with the lights of heaven
and continue burning to lighten the darkness of this night!

May the Morning Star find this flame still burning among us.
Christ is that Morning Star,
who rises to shed your peaceful light on all creation.
Christ is now alive and glorified with you for ever and ever.
Amen.

After the Exsultet, hand-held candles may be extinguished. Only those electric lights necessary for reasonable vision need be turned on. The Paschal Candle will burn at all services from now through the Day of Pentecost.

The Ministry of the Word

The presider may introduce the readings with these or similar words.

E te whanau a te Karaiti/ People of God,
we have begun our solemn vigil,
let us now listen to the word of God,
recalling the acts throughout history by which God set people free;
and how, in the fullness of time,
God sent Jesus Christ to be our redeemer.

The following readings and psalms are provided from the Old Testament.

A minimum of three is suggested. The reading from Exodus 14 is always used. After each reading, the psalm or canticle suggested, or some other suitable psalm, canticle, or hymn may be sung. A period of silence may be kept. An appropriate collect may be said.

Genesis 1:1-2:4a

Psalm 136:1-9, 25-26

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

Psalm 46

Genesis 22:1-18

Psalm 16

Exodus 14:10-31; 15:20-21

Exodus 15:1b-13, 17-18 (or page 100)

Isaiah 55:1-11

Isaiah 12:2-6 (page 43)

Baruch 3:9-15, 32-4:4 or Proverbs 8:1-8, 19-21; 9:4b-6

Psalm 19

Ezekiel 36:24-28

Psalm 42 & 43

Ezekiel 37:1-14

Psalm 143

Zephaniah 3:14-20

Psalm 98

Four Old Testament readings, with examples of collects, are given here.

First reading

The Creation

Genesis 1:1-2:4a

Psalm 136:1-9, 25-26

Let us pray.

Silence

Bounteous God,
you wonderfully created
and yet more wonderfully restored
the dignity of human nature;
grant that we may share the divine life
of the one who came to share our humanity,
Jesus Christ, our Saviour. **Amen.**

Second reading

Abraham and Sarah's faithfulness

Genesis 22:1-18

Psalm 16

Let us pray

Silence

Gracious God of all believers,
through Christ's death and resurrection
you fulfil your promise to Sarah and Abraham
that you would increase your chosen people among all nations;
may we respond to your call
by joyfully accepting your invitation to newness of life.
We ask this through Jesus Christ, our Saviour. **Amen.**

Third reading

Israel's deliverance through the Red Sea

Exodus 14:10-31; 15:20-21

Exodus 15:1b-13, 17-18 (or page 100)

Let us pray.

Silence

God of freedom,
in the Red Sea you give us a symbol of our baptism;
grant that all the peoples of the earth
may come to new birth
by water and the Spirit
and share in the heritage of your chosen people;
through Jesus Christ, our Saviour. **Amen.**

Fourth reading

Salvation is offered freely to all

Isaiah 55:1-11

Isaiah 12:2-6 (page 43)

Let us pray.

Silence

God our provider,
by the power of your Word
you create all things,
and by your Spirit you renew the earth;
give now the water of life to all who thirst for you,
and nourish at your table all who hunger for you,
that our lives may bear the abundant fruit of your love;
through Jesus Christ, our Saviour. **Amen.**

Glory to God in the highest (page 405) or some other suitable song of praise is sung, all standing. Bells may be rung during this hymn. In some places it is the custom not to use the organ until this hymn. The altar

candles may be lit at this point and any additional electric lights may be turned on. The following or another Collect of the Day is said prior to the epistle reading.

Let us pray.

Silence

Eternal Giver of light and life,
this holy night shines with the radiance of the risen Christ;
renew your Church with the Spirit given to us in baptism,
that we may worship you in sincerity and truth,
and shine as your light in the world;
through Jesus Christ, your First-born,
who is alive with you
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

The New Testament Readings

Epistle

New life in Christ

Romans 6:3-11

Psalm 114

Gospel

(Year A) Matthew 28:1-10

(Year B) Mark 16:1-8

(Year C) Luke 24:1-12

The Sermon

A silence for reflection may follow.

Baptism or the Renewal of Baptism

The Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal (page 383) may follow. If there are no candidates for this, the presider leads the people in the following.

A Renewal of Baptism

I invite you (to stand) to affirm your commitment to Christ and your rejection of all that is evil.

Do you believe in God the Father?

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

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,**

and the life everlasting. Amen.

Those who are baptised are called to worship and serve God. From the beginning, believers have continued in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers.

Will you commit yourself to this life?

I will, with God's help.

Will you forgive others as you are forgiven?

I will, with God's help.

Will you seek to love your neighbour as yourself, and strive for peace and justice?

I will, with God's help.

Will you accept the cost of following Jesus Christ in your daily life and work?

I will, with God's help.

With the whole Church will you proclaim by word and action the Good News of God in Christ?

I will, with God's help. (page 390)

If water is to be used, the following thanksgiving for water is said. The water may be in the font or in a special vessel.

The section between brackets may be omitted.

Let us give thanks to God.

It is right to offer thanks and praise.

We thank you God for your love in all creation,
especially for your gift of water
to sustain, refresh and cleanse all life.

[We thank you for your covenant
with your people Israel;
through the Red Sea waters
you led them to freedom in the promised land.
In the waters of the Jordan
your Son was baptised by John
and anointed with the Holy Spirit.

Through the deep waters of death
Jesus fulfilled his baptism.
He died to set us free
and was raised to be exalted Lord of all.]

We thank you that through the waters of baptism
you cleanse us,
renew us by your Spirit
and raise us to new life.

In the new covenant
we are made members of your Church
and share in your eternal kingdom.

We pray that all who have passed through the waters of baptism
may continue for ever in the risen life of Christ.

Through Christ, in the unity of the Holy Spirit,

all praise and thanks be yours, Redeemer God,
now and for ever. **Amen.** (cf. pages 385-386)

The congregation may be sprinkled.

The renewal of baptism is concluded with the following prayer.

God our creator,
the rock of our salvation,
we thank you for our new birth
by water and the Holy Spirit,
for the forgiveness of our sins,
and for our fellowship in the household of faith
with all those who have been baptised in your name;
keep us faithful to the calling of our baptism,
now and for ever. **Amen.**

The service continues with The Ministry of the Sacrament.

Variation/Addition to the Great Thanksgiving: Easter.

Alternative introduction to the Lord's Prayer:

The risen Christ is in our midst, so with Christ we pray.

The Dismissal of the Community:

Go now to love and serve the Lord. Go in peace. Alleluia! Alleluia!
Amen. We go in the name of Christ. Alleluia! Alleluia!

Easter Season

(From Easter day through to the Day of Pentecost)

Renewal of worship has rediscovered the value and significance of the Easter Season. Easter is not just "Easter Day," it is the fifty days from Easter Day until the Day of Pentecost. During this season, Sundays might be better named "of Easter" rather than "after Easter" ("The Third Sunday after Easter," for example, is better termed "The Fourth Sunday of Easter").

Easter, Ascension, and Pentecost do not form three seasons. The Easter season celebrates the three dimensions of the resurrection, ascension, and the sending of the Spirit. Ascension material is appropriately used as Ascension Day approaches. Pentecost material is appropriate from Ascension Day to the Day of Pentecost. Easter threads, of course, remain suitable up to and including the Day of Pentecost.

*These fifty days, a seventh of the year, form our great "Sunday" of the year. "Alleluia! Christ is risen. **He is risen indeed. Alleluia!**" forms the greeting in every service during Eastertide. Similarly "Alleluia! Alleluia!" is added to the Dismissal and the people's response (these are equivalent to the "Alleluia" added at the beginning and end of the Daily Services). These help to give these celebrations a distinctive festal feel.*

The Paschal Candle is lit at every service up to and including the Day of Pentecost. "Glory to God in the highest" may be used daily from Easter Day through the Day of Pentecost. Alternatively, some communities use it daily for the first week of Easter. Other appropriate Songs of Praise are given below.

We in the southern hemisphere could make far more use of a Service of Light throughout the fifty days of Easter. Daily, or on certain days, people might gather in church in the evening, to light the Paschal Candle and sing the (at least sixteen centuries old) "Hail gladdening Light" (Phos Hilaron -

page 175) or another hymn. Thanksgiving for light may follow, incense may be used (Ps 141:2), and parts of Night Prayer, Evening Worship, or the Daily Services may be used. Such a Service of Light, appropriately simplified, can form a very attractive focus for family prayer or prayer in a house-group.

A Vigil service on the eve of the Day of Pentecost could focus around such a Service of Light. The Day of Pentecost concludes the Easter Season. Pentecost is our church's winter festival when we celebrate the sweeping of the Spirit of God over the darkness and over the face of the waters.

The Jewish Pentecost was a single feast-day celebrating harvest and commemorating the covenant. In the early church, however, the Christian Pentecost was not merely the "fiftieth day," but the word "Pentecost" often referred to the whole period of fifty days which began on Easter Day. This stress is being recovered. Now once more Eastertide is the "Season of Pentecost." The Day of Pentecost concludes the Pentecost season rather than beginning it.

Just as Sunday is the first and the eighth day, so the "great Sunday" of the fifty days of Eastertide/Pentecost begins with the day of the resurrection and continues through eight Sundays, an octave of Sundays, a "week of weeks." It has been suggested that the English expression "Whitsunday" derives from the French huit (eight), Pentecost being le huitième dimanche, the eighth Sunday of Easter.

In the Fourth Gospel the risen Christ imparts the gift of the Spirit on the evening of Easter Day (John 20:19-23). The Spirit is the gift of the risen Christ. And so in the Easter Season, this "Pentecost Season," (particularly in the Three Year Series) we listen to the farewell discourses, with their promise of the coming Advocate, as words to us from the risen Christ.

Liturgical Colour: *White, gold, or "best."*

A possible structure for The Gathering of the Community:

The Paschal Candle is lit at all services during the Easter Season. To highlight the Resurrection celebration and contrast vigorously with Lent, penitential elements are minimised or preferably omitted in the Gathering of the Community.

1. *Hymn in procession*

2. *Easter Greeting:* Alleluia! Christ is risen.
He is risen indeed. Alleluia!
 This is the day which the Lord has made.
Let us rejoice and be glad in it.

3. *Glory to God in the highest (sung - or another Resurrection Song of Praise)*

4. *Collect of the Day*

Easter introduction:

Between the greeting and the singing of, for example, "Glory to God in the highest" the presider may introduce the celebration, or there could be a short litany of praise such as the following:

The risen Christ meets us at the tomb, and turns our tears to joy. For your love and goodness

we give you thanks, O God.

Christ comes through our locked doors, and turns our fear to courage.

For your love and goodness

we give you thanks, O God.

Christ comes to daily life and work, and turns our failure to new vision.
For your love and goodness
we give you thanks, O God.

Christ breaks the bread, and turns our despair to hope.
For your love and goodness
we give you thanks, O God.

[As we rejoice in the gift of Christ's risen presence with us we sing the Easter hymn.]

Sprinkling the community with baptismal water may appropriately follow a baptism. Alternatively sprinkling could be part of the Gathering of the Community.

Appropriate Songs of Praise:

A Living Hope (page 75)

The Easter Anthems (page 94)

The Song of Moses (page 100)

Our Great High Priest (page 101) towards the end of the Easter Season

Life in the Spirit (page 101) towards the end of the Easter Season

Glory to God in the highest (page 405)

Suggested response for The Prayers of the People:

God of love
grant our prayer.

Variation/Addition to the Great Thanksgiving: *Easter; Ascension (near Ascension Day); Pentecost (between Ascension Day and the Day of Pentecost).*

Alternative introduction to the Lord's Prayer:

The risen Christ is in our midst, so with Christ we pray.

The Dismissal of the Community:

Go now to love and serve the Lord. Go in peace. Alleluia! Alleluia!
Amen. We go in the name of Christ. Alleluia! Alleluia!

The Day of Pentecost

The Easter acclamations continue through to the evening of the Day of Pentecost. The Paschal Candle is lit at ordinary services for the last time on the Day of Pentecost. Thereafter it is moved from the sanctuary to the baptistery and is lit during baptisms and funerals (when it is usually moved near to the casket), reminding us that we are baptised into Christ's death and resurrection.

Everyone carried a candle lit from the Paschal Candle during the Easter vigil, symbolically sharing the light of the risen Christ. Perhaps on the Day of Pentecost, during the period of reflection after receiving communion, these candles could be relit from the Paschal Candle. The Pentecostal fire is thereby visibly divided and shared by everyone (cf. Acts 2:1-4; first reading for the Day of Pentecost, Three Year Series). The Paschal Candle can then be extinguished, vividly concluding the Fifty Days. The risen and ascended Christ, gone from our sight, is still present by the Spirit and we

are commissioned to go out into the world to spread the light of Christ. (This might be symbolised by all processing out with the lit candles).

Water is also a rich symbol of the Spirit. Hence, sprinkling with water while singing a dynamic, vibrant song after the renewal of our baptism on the Day of Pentecost could also be very powerful.

*"We worship you, O God,
in songs of everlasting praise."*