

Good Friday

The Liturgy of the Word

On this day the ministers enter in silence. All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day. Immediately before the Collect, the Celebrant may say or sing:

People
Blessed be our God,
For ever and ever. Amen.

Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was willing to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Spirit ever, one God, for ever and ever. *Amen.*

Old Testament Isaiah 52:13—53:12, or Genesis 22:1–18,

or Wisdom 2:1, 12–24

Psalm Psalm 22:1–11(12–21), or 40:1–14, or 69:1–23

Epistle Hebrews 10:1–25

Gospel John 18:1—19:37, or 19:1–37.

The Passion Gospel is announced in the following manner:

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

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

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

The Solemn Collects

All standing, the Deacon, or other person appointed, says to the People:

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

In the biddings which follow, the indented petitions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant. The People may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed.

The Celebrant says the Collects.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service.

For our Holy Father, Pope N.

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 baptized (particularly NN.).

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

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

For N., the President of the United States.

For the Congress and the Supreme Court.

For the nations of the world.

For all who serve the common good.

That by God's help they may seek justice and truth, and live in peace and concord.

Silence.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquillity your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute and the oppressed.

For the sick, the wounded, and the crippled.

For those in loneliness, fear, and anguish.

For those who face temptation, doubt, and despair.

For the sorrowful and bereaved.

For prisoners and captives, and those in mortal danger.

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. *Amen.*

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation.

For those who have lost their faith.

For those hardened by sin or indifference.

For the contemptuous and the scornful.

For those who are enemies of the cross of Christ and persecutors of his 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.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord;

who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Veneration of the Cross

After the general intercessions, the veneration of the cross takes place.

Pastoral demands will determine which of the two forms is more effective and should be chosen.

First Form of Showing the Cross

The veiled cross is carried to the altar, accompanied by two ministers with lighted candles. Standing at the altar, the priest takes the cross, uncovers the upper part of it, then elevates it and begins the invitation: This is the wood of the cross, etc. He is assisted in the singing by the sacred ministers or, if convenient, by the choir. All respond: Come, let us worship. At the end of the singing all kneel and venerate the cross briefly in silence, the priest remains standing and holds the cross high.

Then the priest uncovers the right arm of the cross, lifts it up, and again begins the invitation: This is the wood of the cross, and the rite is repeated as before.

Finally he uncovers the entire cross, lifts it up and begins the invitation: This is the wood of the cross a third time, and the rite is repeated as before.

Accompanied by two ministers with lighted candles, the priest then carries the cross to the entrance of the sanctuary or to another suitable place. There he lays the cross down or hands it to the ministers to hold. Candles are placed on each side of the cross, and the veneration follows as below.

Second Form of Showing the Cross

The priest or deacon, accompanied by the ministers or by another suitable minister, goes to the church door. There he takes the (uncovered) cross, and the ministers take lighted candles. They go in procession through the church to the sanctuary. Near the entrance of the church, in the middle of the church, and at the entrance to the sanctuary, the one carrying the cross stops, lifts it up and sings the invitation: Behold the wood of the cross, etc.

All respond: O come, let us worship. After each response all kneel and venerate the cross briefly in silence as above.

Then the cross and candles are placed at the entrance to the sanctuary.

Invitation

V This is the wood of the cross, on which hung the Savior of the world.

R Come, let us worship.

Veneration of the Cross

The priest, clergy, and faithful approach to venerate the cross in a kind of procession. They make a simple genuflection or perform some other appropriate sign of reverence according to local custom, for example, kissing the cross. During the veneration the antiphon We glory in thy cross, the reproaches, or other suitable songs are sung. All who have venerated the cross return to their places and sit.

Only one cross should be used for veneration. If the number of People makes it impossible for everyone to venerate the cross individually, the priest may take the cross, after some of the faithful have venerated it, and stand in the center in front of the altar. In a few words he invites the People to venerate the cross, and then holds it up briefly for them to worship in silence. After the veneration, the cross is carried to its place at the altar, and the lighted candles are placed around the altar or near the cross.

Anthem 1

We glory in thy cross, O Lord,
and praise and glorify thy holy resurrection;
for by virtue of thy cross joy hath come to the whole world.

God be merciful unto us, and bless us,
and show us the light of his countenance,
and be merciful unto us;
That thy ways may be known upon earth,
thy saving health among all nations.

Let the peoples praise thee, O God;
yea, let all the peoples praise thee.
We glory in thy cross, O Lord,
and praise and glorify thy holy resurrection;
for by virtue of thy cross
joy hath come to the whole world.

Anthem 2

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

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

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

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

The hymn "Sing, my tongue, the glorious battle," or some other hymn extolling the glory of the cross, is then sung.

The Holy Communion

The altar is covered with a cloth, and the corporal and book are placed upon it.

The ciborium containing the Blessed Sacrament is brought in silence by the Deacon or Celebrant from the place of repositor to the altar. Two servers with lighted candles accompany him, then place their candles near the altar or on it. The Deacon or Celebrant places the ciborium on the altar, uncovers it, and genuflects.

Penitential Rite I

The Deacon or Celebrant says:

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

Minister and People:

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

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

Or this:

The Deacon or Celebrant says:

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People:

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.

For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will,
and walk in thy ways,
to the glory of thy Name. Amen.

The Priest stands and says:

May Almighty God have mercy on us, forgive us all our sins
through our Lord Jesus Christ, strengthen us in all goodness,
and by the power of the Holy Spirit keep us in eternal life.
Amen.

Penitential Rite II

The Deacon or Celebrant says:

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People:

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Priest stands and says:

May Almighty God have mercy on us, forgive us all our sins
through our Lord Jesus Christ, strengthen us in all goodness,
and by the power of the Holy Spirit keep us in eternal life.

The Celebrant, standing at the Altar, sings or says (form I or II):

I

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

II

As our Savior Christ has taught us,
we now pray,

People and Celebrant:

Our Father who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. *Amen.*

Or:

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, and the power,
and the glory are yours,
now and for ever. *Amen.*

The Sacrament is then administered with the customary words.

Final Prayer

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

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

Holy Saturday

There is no celebration of the Eucharist on this day.

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

Collect

I. O God, Creator of heaven and earth: Grant that, as the crucified body of thy dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Job 14:1-14

Psalms Psalm 130, or 31:1-5

Epistle 1 Peter 4:1-8

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

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

In the midst of life we are in death;
from whom can we seek help?
From you alone, O Lord,
who for our sins are justly angered.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

Lord, you know the secrets of our hearts;
shut not your ears to our prayers;
but spare us, O Lord.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

O worthy and eternal Judge,
do not let the pains of death
turn us away from you at our last hour.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

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

The Great Vigil of Easter

Concerning the Vigil

The Great Vigil 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 service normally consists of four parts:

- The Service of Light.
- The Service of Lessons.
- Christian Initiation, or the Renewal of Baptismal Vows.
- The Holy Eucharist with the administration of Easter Communion.

It is customary for all the ordained ministers present, together with lay readers, singers, and other persons, to take active parts in the service.

The bishop, when present, is the chief celebrant, presides at Baptism and administers Confirmation, and normally preaches the sermon.

The priests who are present share among them the reading of the Collects which follow each Lesson, and assist at Baptism and the Eucharist. In the absence of a bishop, a priest presides at the service.

It is the prerogative of a deacon to carry the Paschal Candle to its place, and to chant the Exsultet. Deacons likewise assist at Baptism and the Eucharist according to their order.

Lay persons read the Lessons and the Epistle, and assist in other ways. A lay person may be assigned to chant the Exsultet. It is desirable that each Lesson be read by a different reader.

The Lighting of the Paschal Candle

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

Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

The Celebrant may say the following prayer:

Let us pray.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify $\boxtimes$ this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. Amen.

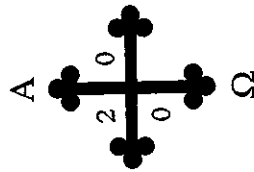
Depending on the nature of the congregation, it may seem appropriate to stress the dignity and significance of the Easter candle with other symbolic rites. This may be done as follows:

After the blessing of the new fire, an acolyte or one of the servers brings the Paschal candle to the celebrant, who cuts a cross in the wax with a stylus.

Then he traces the Greek letter alpha above the cross, the letter omega below, and the numerals of the current year between the arms of the cross.

Meanwhile he says:

1. Christ yesterday and today (as he traces the vertical arm of the cross),
2. the beginning and the end (the horizontal arm),
3. Alpha (alpha, above the cross),
4. and Omega (omega, below the cross),
5. all time belongs to him (the first numeral, in the upper left corner of the cross),
6. and all the ages (the second numeral in the upper right corner),
7. to him be glory and power (the third numeral in the lower left corner),
8. through every age and for ever. Amen (the last numeral in the lower right corner).



When the cross and other marks have been made, the priest may insert five grains of incense in the candle. He does this in the form of a cross, saying:

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

The priest lights the candle from the new fire, saying:

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

Any or all of the preceding rites may be used, depending on local pastoral circumstances. The conference of bishops may also determine other rites better adapted to the culture of the People.

Procession

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

The light of Christ.
People Thanks be to God.

Candles distributed to members of the congregation are lighted from the Paschal Candle at this time. Other candles and lamps in the church, except for those at the Altar, may also be lighted.

The Paschal Candle is placed in its stand.

Exsultet

Then the Deacon, or other person appointed, standing near the Candle, sings or says the Exsultet, as follows (the indicated sections may be omitted):

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

Rejoice and sing now, all the round earth,
bright with a glorious splendor,
for darkness has been vanquished by our eternal King.

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

[All you who stand near this marvelous and holy flame,
pray with me to God the Almighty
for the grace to sing the worthy praise of this great light;
through Jesus Christ his Son our Lord,
who liveth and reigneth with him,
in the unity of the Holy Spirit,
one God, for ever and ever.] *Amen.*

Deacon The Lord be with you.

Answer And with thy spirit.

Deacon Let us give thanks unto our Lord God.

Answer It is right to give him thanks and praise.

The Deacon continues:

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

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

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

This is the night, when Christ broke the bonds of death and
hell, and rose victorious from the grave.

[How wonderful and beyond our knowing, O God, is your
mercy and loving-kindness to us, that to redeem a slave, you
gave a Son.

How holy is this night, when wickedness is put to flight, and sin
is washed away. It restores innocence to the fallen, and joy to
those who mourn. It casts out pride and hatred, and brings
peace and concord.

How blessed is this night, when earth and heaven are joined and
man is reconciled to God.]

Holy Father, accept our evening sacrifice, the offering of this
candle in your honor. May it shine continually to drive away all
darkness. May Christ, the Morning Star who knoweth no
setting, find it ever burning—he that giveth his light to all
creation, and who lives and reigns for ever and ever. *Amen.*

*It is customary that the Paschal Candle burn at all services from Easter Day through the
Day of Pentecost.*

The Liturgy of the Word

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

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

At least two of the following Lessons are read, of which one is always the Lesson from Exodus. After each Lesson, the Psalm or Canticle listed, or some other psalm, canticle, or hymn may be sung. A period of silence may be kept; and the Collect provided, or some other suitable Collect, may be said. (The Collects may be sung to a monotone or sung to either of the Collect Tones.)

The story of Creation

Genesis 1:1—2:2

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

Let us pray.

Silence.

O God, 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, your Son Jesus Christ our Lord. *Amen.*

The Flood

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

Psalm 46

Let us pray.

Silence.

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

Abraham's sacrifice of Isaac

Genesis 22:1-18

Psalm 33:12-22, or Psalm 16

Let us pray.

Silence.

God and Father of all believers, for the glory of your Name multiply, by the grace of the Paschal sacrament, the number of your children; that your Church may rejoice to see fulfilled your promise to our father Abraham; through Jesus Christ our Lord. *Amen.*

Israel's deliverance at the Red Sea

Exodus 14:10—15:1

Canticle 8, The Song of Moses

Let us pray.

Silence.

O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. *Amen.*

God's Presence in a renewed Israel

Isaiah 4:2-6

Psalm 122

Let us pray.

Silence.

O God, you led your ancient people by a pillar of cloud by day and a pillar of fire by night: Grant that we, who serve you now on earth, may come to the joy of that heavenly Jerusalem, where all tears are wiped away and where your saints for ever sing your praise; through Jesus Christ our Lord. *Amen.*

Salvation offered freely to all

Isaiah 55:1-11
Canticle 9, The First Song of Isaiah; or Psalm 42:1-7

Let us pray.

Silence.

O God, you have created all things by the power of your Word, and you renew the earth by your Spirit: Give now the water of life to those who thirst for you, that they may bring forth abundant fruit in your glorious kingdom; through Jesus Christ our Lord. *Amen.*

A new heart and a new spirit

Ezekiel 36:24-28
Psalm 42:1-7; or Canticle 9, The First Song of Isaiah

Let us pray.

Silence.

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

The valley of dry bones

Ezekiel 37:1-14
Psalm 30, or Psalm 143

Let us pray.

Silence.

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

The gathering of God's people

Zephaniah 3:12-20
Psalm 98, or Psalm 126

Let us pray.

Silence.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. *Amen.*

A homily may be preached after any of the preceding Readings.

Christian Initiation, or the Renewal of Baptismal Vows

Liturgy of Baptism

The priest goes with the ministers to the baptismal font, if this can be seen by the congregation. Otherwise a vessel of water is placed in the sanctuary.

If there are candidates to be baptized, they are called forward and presented by their godparents. If there are children, the parents and godparents bring them forward in front of the congregation.

Then the priest speaks to the People in these or similar words:

—If there are candidates to be baptized:

Dear friends in Christ,

as our brothers and sisters approach the waters of rebirth, let us help them by our prayers, and ask God, our almighty Father, to support them with his mercy and love.

—If the font is to be blessed, but there are none to be baptized:

Dear friends in Christ,

let us ask God, the almighty Father, to bless this font, that those reborn in it may be made one with his adopted children in Christ.

The litany is sung by two cantors. All present stand (as is customary during the Easter season) and answer.

If there is to be a procession of some length to the baptismery, the litany is sung in procession. In this case those who are to be baptized are first called forward. Then the procession begins: the Easter candle is carried first, followed by the candidates with their godparents, and the priest with the ministers. The above instruction is given before the blessing of the water.

If there is no one to be baptized and the font is not to be blessed, the litany is omitted, and the blessing of water takes place at once.

In the litany some names of saints may be added, especially the titular of the church, the local patrons, or the saints of those to be baptized.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Holy Mary, Mother of God:

Pray for us.

Saint Michael:

Pray for us.

Holy angels of God:

Pray for us.

Saint John the Baptist:

Pray for us.

Saint Joseph:

Pray for us.

Saint Peter and Saint Paul:

Pray for us.

Saint Andrew:

Pray for us.

Saint John:

Pray for us.

Saint Mary Magdalene:

Pray for us.

Saint Stephen:

Pray for us.

Saint Ignatius:

Pray for us.

Saint Lawrence:

Pray for us.

Saint Perpetua and Saint Felicity:

Pray for us.

Saint Agnes:

Pray for us.

Saint Gregory:

Pray for us.

Saint Augustine:

Pray for us.

Saint Athanasius:

Pray for us.

Saint Basil:

Pray for us.

Saint Martin:

Pray for us.

Saint Benedict:

Pray for us.

Saint Francis and Saint Dominic:

Pray for us.

Saint Francis Xavier:

Pray for us.

Saint John Vianney:

Pray for us.

Saint Catherine:

Pray for us.

Saint Theresa:

Pray for us.

All holy men and women:

Pray for us.

Lord, be merciful:

Lord, save your people.

From all evil:

Lord, save your people.

From every sin:

Lord, save your people.

From everlasting death:

Lord, save your people.

By your coming as man:

Lord, save your people.

By your death and rising to life: *Lord, save your people.*
 By your gift of the Holy Spirit: *Lord, save your people.*
 Be merciful to us sinners: *Lord, save your people.*

—If there are candidates to be baptized:

Give new life to these chosen ones
 by the grace of baptism: *Lord, hear our prayer.*

—If there is no one to be baptized:

By thy grace bless this font
 where thy children will be reborn: *Lord, hear our prayer.*

Jesus, Son of the living God: *Lord, hear our prayer.*
 Christ, hear us: *Christ, hear us.*
 Lord Jesus, hear our prayer: *Lord Jesus, hear our prayer.*

Blessing of Water

The priest then blesses the baptismal water. With hands joined, he sings or says the following prayer:

Father, you give us grace through sacramental signs,
 which tell us of the wonders of your unseen power.

In baptism we use your gift of water,
 which you have made a rich symbol
 of the grace you give us in this sacrament.

At the very dawn of creation
 your Spirit breathed on the waters,
 making them the wellspring of all holiness.

The waters of the great flood
 you made a sign of the waters of baptism,
 that make an end of sin and a new beginning of goodness.

Through the waters of the Red Sea
 you led Israel out of slavery,
 to be an image of God's holy people,
 set free from sin by baptism.

In the waters of the Jordan
 your Son was baptized by John
 and anointed with the Spirit.

Your Son willed that water and blood
 should flow from his side
 as he hung upon the cross.

After his resurrection he told his disciples:
 "Go out and teach all nations,
 baptizing them in the name of the Father
 and of the Son and of the Holy Spirit."

Father, look now with love upon your Church
 and unseal for her the fountain of baptism.

By the power of the Spirit
 give to the water of this font
 the grace of your Son.

You created man in your own likeness:
 Cleanse him from sin in a new birth of innocence
 by water and the Spirit.

*The priest may lower the Easter candle into the water either once or three times,
 as he continues:*

We ask you, Father, with your Son,
 to send the Holy Spirit upon the waters of this font.

He holds the candle in the water.

May all who are buried with Christ
 in the death of baptism
 rise also with him to newness of life.
 (We ask this) through Christ our Lord. *Amen.*

Then the candle is taken out of the water as the People sing the acclamation:

Springs of water, bless the Lord.
 Give him glory and praise for ever.
Any other appropriate acclamation may be sung.

Those who are to be baptized renounce the devil individually. Then they are questioned about their faith and are baptized.

Adults are confirmed immediately after baptism, if a bishop or a priest with the faculty to confirm is present.

If no one is to be baptized and the font is not to be blessed, the priest blesses the water with the following prayer:

My brothers and sisters,
let us ask the Lord our God
to bless this water he has created,
which we shall use to recall our baptism.
May he renew us
and keep us faithful to the Spirit
we have all received.

All pray silently for a short while.

With hands joined, the priest continues:

Lord our God,
this night your people keep prayerful vigil.
Be with us as we recall the wonder of our creation
and the greater wonder of our redemption.
Bless this water: It makes the seed to grow,
it refreshes us and makes us clean.
You have made of it a servant of your loving-kindness:
Through water you set your people free,
and quenched their thirst in the desert.
With water the prophets announced a new covenant
that you would make with man.
By water, made holy by Christ in the Jordan,
you made our sinful nature new
in the bath that gives rebirth.
Let this water remind us of our baptism;
let us share the joys of our brothers
who are baptized this Easter.
(We ask this) through Christ our Lord.
Amen.

Renewal of Baptismal Vows

In the absence of candidates for Baptism or Confirmation, the Celebrant leads the People in the Renewal of Baptismal Vows.

The Celebrant may first address the People in these or similar words, all standing:

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

Celebrant Do you reaffirm your renunciation of evil
and renew your commitment to Jesus Christ?
People I do.

Celebrant Do you believe in God the Father?
People I believe in God, the Father almighty,
creator of heaven and earth.

Celebrant Do you believe in Jesus Christ, the Son of God?
People I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He 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,
and is seated at the right hand of the Father.
He will come again to judge
the living and the dead.

Celebrant Do you believe in God the Holy Spirit?
People 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.

Celebrant Will you continue in the apostles' teaching
and fellowship, in the breaking of bread,
and in the prayers?
People I will, with God's help.

Celebrant Will you persevere in resisting evil,
and, whenever you fall into sin,
repent and return to the Lord?
People I will, with God's help.

Celebrant Will you proclaim by word and example
the Good News of God in Christ?
People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons,
loving your neighbor as yourself?
People I will, with God's help.

Celebrant Will you strive for justice and peace
among all people,
and respect the dignity of every human being?
People I will, with God's help.

The Celebrant concludes the Renewal of Vows as follows:

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

The Celebrant sprinkles the People with blessed water.

Liturgy of the Eucharist

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

One of the following Canticles is then sung. Immediately before the Cantic the Celebrant may say to the People:

People Alleluia, Christ is risen.
The Lord is risen indeed, Alleluia.

The Canticles

Gloria in excelsis
Te Deum laudamus
Pascha nostrum

The Celebrant then says:

The Lord be with you.
People And with thy spirit.
Celebrant Let us pray.

Collect

The Celebrant says one of the following collects:

Almighty God, who for our redemption gave your only-begotten
Son to the death of the cross, and by his glorious resurrection
delivered us from the power of our enemy: Grant us so to die
daily to sin, that we may evermore live with him in the joy of his
resurrection; through Jesus Christ your Son our Lord, who lives
and reigns with you and the Holy Spirit, one God, now and for
ever. *Amen.*

Or this:

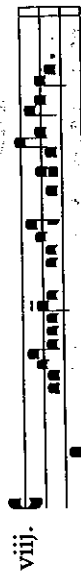
O God, who made this most holy night to shine with the glory
of the Lord's resurrection: Stir up in your Church that Spirit of
adoption which is given to us in Baptism, that we, being
renewed both in body and mind, may worship you in sincerity
and truth; through Jesus Christ our Lord, who lives and reigns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

The Proper: First Part

Epistle Romans 6:3-11

"Alleluia" may be sung and repeated.

The following Alleluia melody is traditionally sung three times by the Celebrant or by the Cantor, at successively higher pitches, the Congregation repeating it each time.



AL- le- lu- ia.

Psalms 114, or some other suitable psalm or a hymn may be sung, after which the "Alleluia" may be repeated.

Gospel Matthew 28:1-10

If a sermon or homily was not preached earlier, it follows here.

The Nicene Creed is not used at this service.

The celebration continues with the Prayers of the People.

Prayer over the Gifts

Lord, accept the prayers and offerings of your people. With your help may this Easter mystery of our redemption bring to perfection the saving work you have begun in us. We ask this through Christ our Lord. *Amen.*

Preface of Easter

Preface 10.

The Easter forms of United in one Communion and We beseech thee then, O Lord are said in Eucharistic Prayer I; in Eucharistic Prayer II, the Easter forms of In union with the whole Church and Father, accept this offering are said.

The Easter Dismissal is used through the Day of Pentecost.

THE HOLY EUCHARIST

Concerning the Celebration

It is the bishop's prerogative, when present, to be the principal celebrant at the Lord's Table, and to preach the Gospel.

At all celebrations of the Liturgy, it is fitting that the principal celebrant, whether bishop or priest, be assisted by other priests, and by deacons and lay persons.

It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.

A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministrations of the Sacrament to the people. In the absence of a deacon, these duties may be performed by an assisting priest.

Lay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

Additional Directions

The Holy Table is spread with a clean white cloth during the celebration.

When the Great Litany is sung or said immediately before the Eucharist, the Litany concludes with the Kyries, and the Eucharist begins with the Salutation and the Collect of the Day. The Prayers of the People following the Creed may be omitted.

When a psalm is used, it may be concluded with the *Gloria Patri*. In Rite One services, the following form of the Gloria may be used:

Glory be to the Father, and to the Son, *

and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, *
world without end. Amen.

The *Kyrie eleison* (or "Lord, have mercy") may be sung or said in threefold, sixfold, or ninefold form. The Trisagion, "Holy God," may be sung or said three times, or antiphonally.

The *Gloria in excelsis*, or the hymn used in place of it, is sung or said from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of Pentecost; on all the days of Easter Week; and on Ascension Day; on Solemnities and Feasts; and at other times as desired; but it is not used on the Sundays or ordinary weekdays of Advent or Lent.

It is desirable that the Lessons be read from a lectern or pulpit, and that the Gospel be read from the same lectern, or from the pulpit, or from the midst of the congregation. It is desirable that the Lessons and Gospel be read from a book or books of appropriate size and dignity.

The greeting, "The peace of the Lord be always with you," is addressed to the entire assembly. In the exchange between individuals which may follow, any appropriate words of greeting may be used. If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation).

Necessary announcements may be made before the service, after the Creed, before the Offertory, or at the end of the service, as convenient.

It is the function of a deacon to make ready the Table for the celebration, preparing and placing upon it the bread and wine. A little water is added to the wine. The deacon may be assisted by other ministers.

During the Eucharistic Prayer, it is appropriate that there be only one chalice on the Altar, and, if need be, a flagon of wine is to be consecrated, from which additional chalices may be filled after the Breaking of the Bread.

While the people are coming forward to receive Communion, the celebrant receives the Sacrament in both kinds. The bishops, priests, and deacons at the Holy Table then communicate, and after them the people.

The Sacrament may be received in both kinds separately or simultaneously, in a manner approved by the bishop. When the celebrant is assisted by a deacon or another priest, it is customary

for the celebrant to administer the consecrated Bread and the assistant the Chalice. In the absence of sufficient deacons and priests, approved lay persons may assist in the administration of Holy Communion.

The Scripture readings are taken from the Roman Lectionary for Mass in the translations approved by the National Conference of Catholic Bishops, namely, the Revised Standard Version (Catholic Edition), the New American Bible, and the Jerusalem Bible.

The Holy Eucharist Rite One

An Exhortation

This Exhortation may be used, in whole or in part, either during the Liturgy or at other times. In the absence of a deacon or Priest, this Exhortation may be read by a lay person. The People stand or sit.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all mankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord.

Examine your lives and conduct by the rule of God's commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and, with faith in him, come boldly before the throne of grace [and humbly confess our sins to Almighty God].

The Decalogue: Traditional

God spake these words, and said:

I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not take the Name of the Lord thy God in vain.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Remember that thou keep holy the Sabbath day.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Honor thy father and thy mother.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not commit adultery.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not steal.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbor.

*Lord, have mercy upon us,
and incline our hearts to keep this law.*

Thou shalt not covet.

*Lord, have mercy upon us,
and write all these thy laws in our hearts, we beseech thee.*

Penitential Rite A

For use at the beginning of the Liturgy, or as a separate service.

When this penitential act follows the General Intercessions (Prayers of the People), it is omitted here.

A hymn, psalm, or anthem may be sung.

The People standing, the Celebrant says:

Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom, now and for ever.
Amen.

In place of the above, from Easter Day through the Day of Pentecost:

Celebrant Alleluia. Christ is risen.
People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgiveth all our sins.
People His mercy endureth for ever.

When used as a separate service, the Exhortation (p. 277) may be read, or a homily preached.

The Decalogue (p. 279) may be said, the People kneeling.

The Celebrant may read one of the following sentences:

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. *Matthew 22:37-40*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John 1:8, 9*

Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Hebrews 4:14,16*

The Deacon or Celebrant then says:

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People:

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will,
and walk in thy ways,
to the glory of thy Name. Amen.

Or this:

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires
of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we
ought to have done,
and we have done those things which we
ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,

according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

The Officiant says:

May the Almighty and merciful Lord grant us absolution and
remission of all our sins, true repentance, amendment of life,
and the grace and consolation of his Holy Spirit. Amen.

*When this Order is used at the beginning of the Liturgy, the service continues with the
Kyrie eleison, the Trisagion, or the Gloria in excelsis.*

*When the Order is used separately, the penitents go to the Priests designated for
individual confession, and confess their sins. Each penitent receives and accepts a fitting
form of satisfaction, and is absolved. After hearing the confession the Priest extends his
hands (or at least his right hand) over the penitent's head and grants absolution.*

Everything else which is customary in individual confession is omitted.

Liturgy of the Word

A hymn, psalm, or anthem may be sung.

The People standing, the Celebrant says:

People Blessed be God: Father, Son, and Holy Spirit.
And blessed be his kingdom,
now and for ever. Amen.

In place of the above, from Easter Day through the Day of Pentecost:

Celebrant Alleluia. Christ is risen.
People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions:

Celebrant Bless the Lord who forgiveth all our sins;
People His mercy endureth for ever.

The Celebrant says:

Almighty God, unto whom all hearts are open, all desires
known, and from whom no secrets are hid: Cleanse the thoughts
of our hearts by the inspiration of thy Holy Spirit, that we may
perfectly love thee, and worthily magnify thy holy Name;
through Christ our Lord. *Amen.*

Then the Ten Commandments (p. 279) may be said, or the following:

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with
all thy soul, and with all thy mind. This is the first and great
commandment. And the second is like unto it: Thou shalt love
thy neighbor as thyself. On these two commandments hang all
the Law and the Prophets.

Here is sung or said:

Lord, have mercy upon us. or Kyrie eleison.
Christ, have mercy upon us. Christe eleison.
Lord, have mercy upon us. Kyrie eleison.

Or this:

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

On Sundays and Holy Days appointed, the following is sung or said, all standing:

Glory be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,

we worship thee,

we glorify thee,

we give thanks to thee for thy great glory,

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

Thou that takest away the sins of the world,

receive our prayer.

Thou that sittest at the right hand of God the Father,

have mercy upon us.

For thou only art holy;

thou only art the Lord;

thou only, O Christ,

with the Holy Ghost,

art most high in the glory of God the Father. Amen.

The Collect of the Day

The Celebrant says to the People:

People The Lord be with you.
And with thy spirit.
Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

The Lessons

The People sit.

One or two Lessons, as appointed, are read, the Reader first saying:

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say:

The Word of the Lord.

People Thanks be to God.

Or the Reader may say:

Here endeth the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying:

The Holy Gospel of our Lord Jesus Christ
according to _____.

People Glory be to thee, O Lord.

After the Gospel, the Reader says:

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing:

The Nicene Creed

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,

Genuflect.

and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;

Stand.

and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
and glorified;
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Intercession is offered according to one of the following forms, the People kneeling.

Intercession (Form I)

The Deacon or other minister appointed says:

Let us pray for the whole state of Christ's Church and the world.

The Deacon or other minister continues:

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to N., our Pope, to N., our Bishop, and to all bishops and other ministers [especially N...], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially N...], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [N. and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially N...], beseeching thee to be merciful and grant them fulness of joy in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, [of Saint N.], and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

The Mass continues with the Penitential Rite on page 298.

Intercession (Form II)

The Deacon or other minister says:

Let us offer our prayers to Almighty God.

The Leader and People pray responsively; the People kneeling.

Father, we pray for thy holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve thee;

That thy Name may be glorified by all people.

We pray for our Holy Father, Pope N., for our Bishop, N., and for all bishops, priests, and deacons;

That they may be faithful ministers of thy Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That they may work for thy peace on earth.

Give us grace to do thy will in all that we undertake;

That our works may find favor in thy sight.

Have compassion on [N. and on] those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to [N. and to] all the departed eternal rest;

And let light perpetual shine upon them.

We praise thee for the Blessed Virgin Mary, [for Saint N.] and for all thy saints who have entered into joy;

May we also come to share in thy heavenly kingdom.

The Celebrant concludes with this Collect, or one of the Collects beginning on page 325:

Almighty God, to whom our needs are known before we pray: Help us to ask only those things that are in accordance with thy Will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of thy Son Jesus Christ our Lord. *Amen.*

The Mass continues with the Penitential Rite on page 298.

Intercession (Form III)

The Deacon or other minister sings or says:

With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy" [or "Kyrie eleison"].

The People kneel. The Deacon or other minister continues:

For the peace of the world, for the welfare of the holy Church of God, and for the salvation of our souls, let us pray to the Lord.
Lord, have mercy [Kyrie eleison].

For N., our Pope, N., our bishop, and for all bishops, priests and deacons, and all God's holy people, let us pray to the Lord.
Lord, have mercy [Kyrie eleison].

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.
Lord, have mercy [Kyrie eleison].

For all children, born and unborn, for parents, and for all families, [especially N., for whom we offer this Mass], let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For deliverance from all danger and violence, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, [especially N.], let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy [Kyrie eleison].

For the faithful departed of this parish [or community], [for N., for whom we offer this Mass] and for all who have departed this life in the hope of the resurrection, let us pray to the Lord.
Lord, have mercy [Kyrie eleison].

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.
Lord, have mercy [Kyrie eleison].

In the communion of the blessed ever-Virgin Mary, [of Saint N.] and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To thee, O Lord our God.

The Celebrant concludes with this Doxology, or one of the Collects beginning on page 325:

For thine is the majesty, O Father, Son, and Holy Spirit; thine is the kingdom and the power and the glory, now and for ever.
Amen.

The Mass continues with the Penitential Rite on page 298.

Intercession (Form IV)

The Deacon or other minister sings or says:

In peace, let us pray to the Lord, saying, "Lord, have mercy."

The People kneel. The Deacon or other minister continues:

For the holy Catholic Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to thee, O Lord.

Lord, have mercy.

For N., our Pope, for N., our bishop, for all bishops, priests, and deacons, and for all the holy people of God, we pray to thee, O Lord.

Lord, have mercy.

For all who fear God and believe in thee, Lord Christ, that our divisions may cease, and that all may be one as thou and the Father are one, we pray to thee, O Lord.

Lord, have mercy.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to thee, O Lord.

Lord, have mercy.

For the peace of the world: That respect and forbearance may grow among the nations and peoples, we pray to thee, O Lord.

Lord, have mercy.

For all children, born and unborn, that they may be protected from all evil and come to know the joy of thy creation, we pray to thee, O Lord.

Lord, have mercy.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to thee, O Lord.

Lord, have mercy.

For all who have commended themselves to our prayers; [for the special intentions of N., for whom we offer this Mass], for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to thee, O Lord.
Lord, have mercy.

For [N. and for] all who have died in the communion of thy Church, and those whose faith is known to thee alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to thee, O Lord.
Lord, have mercy.

Rejoicing in the fellowship of the Blessed Virgin Mary, [of Saint N.], and of all the saints, let us commend ourselves and one another, and all our life to Christ our God.
To thee, O Lord our God.

The Celebrant concludes:

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness all our days: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world; all of which we ask through Jesus Christ our Lord. *Amen.*

The Mass continues with the Penitential Rite on page 298.

Intercession (Form V)

The Deacon or other leaders says:

Let us pray for the Church and for the world.

The People kneel. The Deacon or other leader continues:

Grant, Almighty God, that all who confess thy Name may be united in thy truth, live together in thy love, and reveal thy glory in the world.

Silence.

Lord, in thy mercy:

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence.

Lord, in thy mercy:

Hear our prayer.

Bless all whose lives are closely linked with ours, [especially N.], and grant that we may serve Christ in them, and love one another as He loves us.

Silence.

Lord, in thy mercy:

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit, [especially N.]; give them courage and hope in their troubles, and bring them the joy of thy salvation.

Silence.

Lord, in thy mercy:

Hear our prayer.

We commend to thy mercy all who have died, [especially N.,

for whom we offer this Mass], that thy will for them may be fulfilled; and we pray that we may share with the Blessed Virgin Mary, [with Saint N.], and with all thy saints in thine eternal kingdom.

Silence.

Lord, in thy mercy:

Hear our prayer.

The Celebrant adds a concluding Collect, or the following Doxology:

For thine is the majesty, O Father, Son, and Holy Spirit; thine is the kingdom and the power and the glory, now and for ever. Amen.

The Mass continues with the Penitential Rite on page 298.

Penitential Rite B

A Penitential Rite is used here if it has not been said earlier.

The Deacon or Celebrant says the following, or else the Exhortation on page 277.

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

Silence may be kept.

Officiant and People:

Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.

We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

Or this:

The Officiant says:

Let us humbly confess our sins unto Almighty God.

Minister and People:

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will,
and walk in thy ways,
to the glory of thy Name. Amen.

The Officiant says:

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

*The Deacon or other minister may then say one or more of the following sentences,
first saying:*

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I
will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to
the end that all that believe in him should not perish, but have
everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world.

1 John 2:1-2

The Peace

The Celebrant says to the People:

The peace of the Lord be always with you.
People And with thy spirit.

Then the Ministers and People may greet one another in the name of the Lord.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

During the offertory, a psalm, hymn, or anthem may be sung. Meanwhile the ministers place the corporal, the purificator, and the chalice on the altar.

Sufficient hosts (and wine) for the communion of the faithful are to be prepared. It is most important that the faithful should receive the Body of the Lord in hosts consecrated at the same Mass and should share the Cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.

It is desirable that the participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the Eucharist or other gifts for the needs of the Church and the poor.

The Priest, standing at the altar, takes the paten with the bread, and holding it slightly raised above the altar, says quietly:

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

Then he places the paten with the bread on the corporal.

If no offertory psalm, hymn, or anthem is sung, the Priest may say the preceding words in an audible voice.

Then the People may respond:

Blessed be God for ever.

The Deacon (or the Priest) pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

Then the Priest takes the chalice and, holding it slightly raised above the altar, says quietly:

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

Then he places the chalice on the corporal.

If no offertory psalm, hymn, or anthem is sung, the Priest may say the preceding words in an audible voice. Then the People may respond:

Blessed be God for ever.

The Priest bows and says quietly:

Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.

He may now incense the offerings and the altar. Afterwards the Deacon or server incenses the Priest and People.

Next the Priest stands at the side of the altar and washes his hands, saying quietly:

Lord, wash away my iniquity; cleanse me from my sin.

Standing at the center of the altar, facing the People, he extends and then joins his hands, saying

Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

The People respond:

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.

The People kneel.

Prayer over the Gifts

With hands extended, the Priest sings or says the prayer over the gifts, at the end of which the People respond:

Amen.

Eucharistic Prayer

The Priest begins the eucharistic prayer.

The Celebrant, whether Bishop or Priest, faces the People and sings or says:

The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

Then, facing the Holy Table, the Celebrant proceeds.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed (see the following pages).