

BLESSING OF NEW FIRE AND LIGHTING OF THE PASCHAL CANDLE

The Priest vested in purple stole, the Deacon or other minister, in white stole and surplice or cope and the servers in surplices meet in the back of the room with a flint lighter, taper, small candle, stylus and holy water.

The Priest, using the flint lighter will light the taper held by the server who will then hand the taper to the priest who will light the small candle. After the candle is lit, the Priest says:

Priest The Lord be with you.

People **And with thy spirit.**

Priest Let us pray.

O GOD, who by thy Son, the Cornerstone, hast bestowed on the faithful the fire of thy brightness: sanctify ✠ this new fire struck from a flint for our use; and grant that during this Paschal festival we may be so inflamed with heavenly desires, that we may come with pure minds to the solemnity of splendor. Through the same Christ our Lord. **Amen.**

In silence, the Priest sprinkles the new fire three times with water.

BLESSING OF THE PASCHAL CANDLE

The server hands the Pascal Candle to the Deacon or other minister. The Priest, using the stylus, will trace the cross, the α and Ω and the 4 digits of the year saying:

1. Christ yesterday and today (vertical stroke)
2. The Beginning and the End (horizontal stroke)
3. Alpha (trace the α)
4. And Omega (trace the Ω)
5. His are the times (trace first digit)
6. And the ages (trace second digit)

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7. To Him be glory and dominion (trace third digit)
8. Through all the ages of eternity. **Amen** (trace the fourth digit)

The Priest then inserts the nails, with incense already in them, into the candle while saying:

1. By his holy wounds, (top of cross)
2. Most glorious, (middle of cross)
3. May he guard us, (bottom of cross)
4. And preserve us, (left side of horizontal bar)
5. Who is Christ, the Lord. **Amen.** (right side of horizontal bar)

*The server hands a taper lighted from the small candle to the Priest, who **BEFORE LIGHTING** the Pascal candle, says:*

MAY the light of Christ, gloriously rising, dispel all darkness of heart and mind.

The Priest now lights the Pascal candle saying:

Priest The Lord be with you.

People **And with thy spirit.**

Priest Let us pray.

POUR forth, we beseech thee, O Almighty God, thine abundant blessing upon this lighted candle; and kindle, O unseen Redeemer, this brightness of the day: that not only may the sacrifice to be offered today shine with the secret mingling of thy glory, but also that into whatsoever place aught of this holy mystery may be brought, thence the wicked deceits of the devil may be driven forth by the power of thy majesty. Through Christ our Lord. **Amen.**

THE SOLEMN PROCESSION

A procession forms that goes into the nave with the congregation following the Pascal Candle. On the way the procession stops three times and at each stop all kneel and the Deacon or cantor sings, The Light of Christ, and all respond, Thanks be to God. If this is chanted, each versicle and response is sung at a higher pitch. After the last stop the fire is passed to the hand-held candles.

℣ The Light of Christ.

℟ **Thanks be to God.**

℣ The Light of Christ.

℟ **Thanks be to God.**

℣ The Light of Christ.

℟ **Thanks be to God.**

THE EASTER PROCLAMATION

The Deacon places the Paschal Candle in the holder, and if used, it is censed. The Deacon, Priest or cantor, moves to the lectern facing the Paschal Candle and says or chants the Exultet. If the cantor says or chants then the part between the []s, the Deacons part, is omitted. When chanted by a Cantor, a different translation may be used. The congregation enters the pew and stand holding their lit hand candle.

REJOICE now, all ye heavenly legions of Angels: all high things that pass understanding: for the King that cometh with victory, let the trumpet proclaim salvation! Sing with joy, O earth, illuminated with this celestial radiancy, and enlightened by the eternal God thy glory, believe and know thou has put away the darkness of all mankind! So likewise let our mother, his holy Church, welcome the bright beams of light shed upon her: and let his holy courts be filled with the praises of his people.

[I pray and beseech you therefore, dearly beloved, that all ye who here are present seeking this heavenly brightness, make your supplication with me to the Almighty, that he would show forth his mercy toward me. That he who in my unworthiness numbered me among his Levites and called me

to do him service: so also may vouchsafe to lighten my darkness, making me meet to praise this gift of fire with thankfulness; through Jesus Christ our Mediator and Redeemer, who liveth and *reigneth with him and the Holy Spirit*, ever one God, world without end.

✠ The Lord be with you.

✠ **And with your spirit.]**

✠ Lift up your hearts,

✠ **We lift them up unto the Lord.**

✠ Let us give thanks unto the Lord our God.

✠ **It is meet and right so to do.**

It is very meet and right, that with the service of our lips we should glorify and praise with heart and soul God the invisible and almighty, and likewise his Only Begotten Son, Jesus Christ, our Lord and Saviour, who paid for us to the eternal Father the debt of Adam's transgression: and with his dear Blood wiped away the reproach of our former offences. Now therefore we sacrifice our Passover, wherein for us the very Lamb of God is slain, by whose Blood the doors of his faithful people are made holy.

The night is come, wherein, when our fathers, the children of Israel, were led forth out of Egypt, thou dividest the sea and madest them to pass over as on dry land. Yea, the night is come, that with the fiery pillar hath purged away the darkness of our condemnation. The night is come, whereby all that believe in Christ upon the face of the earth, delivered from this wicked world and out of the shadow of death, are renewed unto grace, and are made partakers of eternal life. The night is come, wherein the bonds of death are loosed, and Christ harrowing hell rose again in triumph.

For wherefore should man be born into this world, save that being born he might be redeemed? How wonderful then,

O God, is thy loving-kindness unto us thy children! Behold, what manner of love he hath bestowed upon us: who to redeem a servant delivered up his only Son! O wonderful providence of Adam's transgression, that by such a death sin might be done away! O blessed iniquity, for whose redemption such a price was paid by such a Saviour!

O night verily blessed, to thee alone that time and that hour were made manifest, when our Saviour Christ rose again from death unto life. The night is come whereof David said: Behold the night is as clear as the day: then shall my night be turned into day. The mystery therefore of this most holy night putteth to flight the deeds of darkness, purgeth away sin, restoreth innocence to the fallen, and gladness unto them that mourn, casteth out hatred, bringeth peace to all mankind, and boweth down might princes.

Therefore, in this thy favourable time, accept, O holy Father, this our (evening) sacrifice of incense: which as at this time thy holy Church maketh before thee, and offereth to thee by the hands of thy servants, the work of the bees, thy creatures.

Ye hear, brethren, the meaning of this pillar we have set up, whereunto in God's honour the bright flame of fire doth set light. Which though it be never so much divided, yet knoweth not variableness nor loseth aught of its splendour. For the wax that melteth doth but feed the flame, for thereunto have the creatures of God's hand brought it forth, that it should give light in darkness.

O night, verily blessed, which did spoil the people of Egypt, and magnified the Hebrews! O night, wherein heaven and earth are joined, and mankind partaketh with the Godhead.

We pray thee, therefore, O most Merciful: that this Candle which we have lighted and consecrated before thee in thine own Name, may continue to shine forth without ceasing, and

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may vanquish all the shades of darkness. That being accepted before thee as a sweet savour, it may be numbered with the lights that thou has kindled. May the daystar find it burning when he dawneth into day. The daystar that riseth and knoweth not his going down. But coming forth from the places of darkness gladly giveth forth light unto all creation.

We beseech thee, therefore, O most Merciful: that thou wouldest direct and guide us thy servants, and the hearts of all thy family: and all those also that minister in thy service: [*especially Brian our Presiding Bishop and Owen our Bishop*] so helping us with continual grace, that we may pass our time in rest and quietness, in the glad solemnity of our Redemption. Through the same Jesus Christ, our Mediator and Redeemer, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. **Amen.**

The hand candles are extinguished and all sit until the altar party returns all vested in white vestments.

EASTER DAY

THE SUNDAY OF THE RESURRECTION

The Collect for Purity

BCP 67

Opening Hymn 85

EASTER HYMN

Jesus Christ is risen today

Introit. *Resurrexi.* I am risen, and am still with thee, alleluia; thou hast laid thine hand upon me, alleluia: thy knowledge is too wonderful and excellent for me, alleluia, alleluia. *Psalms 139.* O Lord, thou hast searched me out, and known me: thou knowest my downsitting and mine uprising. *V.* Glory ... I am risen ...

Summary of the Law

BCP 69

Kyrie eleison, *Hymnal 709*

Willan

Gloria

BCP 84

Collect. Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end.
Amen.

First Reading

Isaiah 25:6-9

Reader A reading from the prophet Isaiah.

ON this mountain the LORD of hosts will make for all peoples feast of fat things, a feast of choice wines – of fat things full of marrow, of choice wines well refined. And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever, and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the LORD has

spoken. It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the LORD ; we have waited for him; let us be glad and rejoice in his salvation."

Reader Here endeth the reading.

People Thanks be to God.

Psalm

118:14–29

Antiphon On this day the LORD has acted; we will rejoice and be glad in it, alleluia.

14. The LORD is my strength and my song; **he has become my salvation.**
15. Listen, glad songs of victory in the tents of the righteous: "The right hand of the LORD does valiantly!"
16. The right hand of the LORD is exalted; the right hand of the LORD does valiantly!"
17. I shall not die, but I shall live, and recount the deeds of the LORD .
18. The LORD has chastened me sorely, but he has not given me over to death.
19. Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD .
20. This is the gate of the LORD ; the righteous shall enter through it.
21. I thank you that you have answered me and have become my salvation.
22. The stone which the builders rejected has become the cornerstone.
23. This is the LORD's doing; it is marvelous in our eyes.
24. This is the day which the LORD has made; let us rejoice and be glad in it.

Easter Sunday

25. Save us, we beg you, O LORD ! O LORD , we beg you, give us success!

26. Blessed is he who enters in the name of the LORD ! We bless you from the house of the LORD .

27. The LORD is God, and he has given us light. Bind the festal procession with branches, up to the horns of the altar!

28. You are my God, and I will give thanks to you; you are my God, I will extol you.

29. O give thanks to the LORD , for he is good; for his mercy endures for ever!

Reader Glory be to the Father, and to the Son, and to the Holy Ghost.

People **As it was in the beginning, is now, and ever shall be.**

Antiphon On this day the LORD has acted; we will rejoice and be glad in it, alleluia.

The Epistle

Colossians 3:1–4

BRETHREN: If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with him in glory.

Gradual. This is the day which the Lord hath made: we will rejoice and be glad in it. *V.* O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Everyone stands for the Alleluia, Sequence and Gospel.

Alleluia. Alleluia, alleluia. *V.* Christ our Passover: is sacrificed for us!

Sequence

CHRISTIANS, to the Paschal Victim
Offer your thankful praises!

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A Lamb the sheep redeemeth:
Christ, who only is sinless,
Reconcileth sinners to the Father.

Death and life have contended
In that combat stupendous;
The Prince of life, who died, reigns immortal.

Speak, Mary, declaring
What thou sawest, wayfaring.

"The tomb of Christ, who is living,
The glory of Jesus' resurrection;

"Bright angels attesting,
The shroud and napkin resting.

"Yea, Christ my hope is arisen:
To Galilee he goes before you."

Christ indeed from death is risen,
Our new life obtaining,
Have mercy, victor King, ever reigning! Amen. Alleluia.

The Gospel

St. John 20:1-10

NOW on the first day of the week, Mary Mag'dalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the Scripture, that he must rise from the dead. Then the disciples went back to their homes.

Sermon Hymn 94²

ST. KEVIN

Come, ye faithful, raise the strain

Homily

Renewal of Baptismal Vows

Hand candles are lit from the Paschal Candle. The Priest, standing in the midst, begins as follows:

DEARLY beloved brethren, on this most holy night (day), our holy Mother the Church, calling to mind the death and burial of our Lord Jesus Christ, rendereth unto him love for love, and hath kept vigil, awaiting his glorious Resurrection, now rejoiceth with great gladness.

But since, as the Apostle teacheth us, we have been buried with Christ by Baptism into his death, so like as Christ was raised up from the dead, we too should walk in newness of life: knowing this, that our old nature is crucified with him, that henceforth we should not serve sin. Let us reckon ourselves therefore to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Wherefore, dearly beloved brethren, now that our Lenten exercises are over, let us renew the promises made in Holy Baptism, whereby we once renounced Satan and all his works, and likewise the world which is the enemy of God, and promised to serve God faithfully in his holy Catholic Church. Therefore I ask you:

Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow nor be led by them?

People **I do.**

Priest Let us recite the articles of our belief:

**I BELIEVE in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord,
who was conceived by the Holy Ghost,
born of the Virgin Mary, suffered under Pontius Pilate,
was crucified, dead, and buried:**

Saint Francis Anglican Church

he descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and sitteth on the right hand of God the Father Almighty.
From thence he shall come to judge the quick and the dead.
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.

Priest Will you endeavor to keep God's holy will and
commandments, and walk in the same all the days of
your life?

People **I will, God being my helper.**

The Priest shall conclude with the following:

AND may Almighty God, the Father of our Lord Jesus Christ, who
hath regenerated us by water and the Holy Spirit, and hath
given unto us forgiveness of all our sins, himself guard us by his
grace unto everlasting life, in the same Jesus Christ our Lord. Amen.

Offertory. The earth trembled and was still: when God arose to
judgment, alleluia.

Presentation of the Gifts Hymn 139

OLD HUNDREDTH

Praise God, from whom all blessings flow

Prayer for the Whole State of Christ's Church

BCP 74

General Confession and Absolution

BCP 75

Comfortable Words

BCP 76

Sanctus and Benedictus, Hymnal 797

Willan

The Canon of the Mass

BCP 80-81

The Lord's Prayer

BCP 82

Agnus Dei, Hymnal 712

Willan

The Prayer of Humble Access

BCP 82

Easter Sunday

Communion Hymn 207¹

EDSALL

Come, risen Lord, and deign to be our guest

Communion. Christ our Passover is sacrificed for us, alleluia: therefore let us keep the feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

General Thanksgiving

BCP 83

Post-Communion. Pour down upon us, O Lord, the Spirit of thy love: that those whom thou hast satisfied with the Pascal Sacrament may, of thy goodness, be made of one heart and of one mind. Through thy Son Jesus Christ our Lord, who with thee, in the unity of the same Holy Spirit, liveth and reigneth God, world without end. **Amen.**

Benediction

BCP 84

The Dismissal

Priest Depart in Peace, alleluia, alleluia.

People **Thanks be to God, alleluia, alleluia.**

The Last Gospel

John 1:1-14

The Closing Hymn 90

NEANDER

He is risen, he is risen!



THE EXSULTET

The Exsultet (spelled in pre-1920 editions of the Roman Missal as Exultet) or Easter Proclamation, in Latin *Praeconium Paschale*, is the hymn of praise sung, ideally by the deacon, before the paschal candle during the Easter Vigil in the Roman Rite of Mass. In the absence of a deacon, it may be sung by a priest, or by a cantor. It is sung after a procession with the Paschal Candle before the beginning of the Liturgy of the Word. It is also used in Anglican and various Lutheran Churches, as well as other Western Christian denominations.

History

Since the 1955 revision of the Holy Week rites, the Roman Missal explicitly gives the title "Praeconium" to the Exsultet, as it already did implicitly in the formula it provided for blessing the deacon before the chant: "*ut digne et competenter annunties suum Paschale praeconium.*" Outside Rome, use of the paschal candle appears to have been a very ancient tradition in Italy, Gaul, Spain, and perhaps, from the reference by St. Augustine (*De Civ. Dei*, XV, xxii), in Africa. The *Liber Pontificalis* attributes to Pope Zosimus its introduction in the local Church in Rome. The formula used for the "*Praeconium*" was not always the Exsultet, though it is perhaps true to say that this formula has survived, where other contemporary formulae have disappeared. In the "*Liber Ordinum*", for instance, the formula is of the nature of a benediction, and the Gelasian Sacramentary has the prayer "*Deus mundi conditor*", not found elsewhere, but containing the remarkable "praise of the bee"—possibly a Vergilian reminiscence—which is found with more or less modification in all the texts of the "*Praeconium*" down to the present. The regularity of the metrical cursus of the Exsultet would lead us to place the date of its composition perhaps as early as the fifth century, and not later than the seventh. The earliest manuscript in which it appears are those

of the three *Gallican Sacramentaries*: —the *Bobbio Missal* (seventh century), the *Missale Gothicum* and the *Missale Gallicanum Vetus* (both of the eighth century). The earliest manuscript of the Gregorian Sacramentary (Vat. Reg. 337) does not contain the Exsultet, but it was added in the supplement to what has been loosely called the Sacramentary of Adrian, and probably drawn up under the direction of Alcuin.

As it stands in the liturgy, it may be compared with two other forms, the blessing of palms on Palm Sunday, and the blessing of the baptismal font at the Easter Vigil. The order is, briefly:

- ♦ An invitation to those present to join with the deacon in invoking the blessing of God, that the praises of the candle may be worthily celebrated. This invitation, wanting in the two blessings just mentioned, may be likened to an amplified "Orate fratres", and its antiquity is attested by its presence in the Ambrosian form, which otherwise differs from the Roman. This section closes with the "Per omnia saecula saeculorum", leading into . . .
- ♦ "*Dominus vobiscum ...*" [The Lord be with you ...], "*Sursum corda ...*" [Lift up your hearts ...], "*Gratias agamus ...*" [Let us give thanks ...]. This section serves as the introduction to the body of the *Praeconium*, cast in the Eucharistic form to emphasize its solemnity.
- ♦ The *Praeconium* proper is of the nature of a Preface or, as it is called in the *Missale Gallicanum Vetus*, a *contestatio*. First, a parallel is drawn between the Passover of the Old and the New Covenants, the candle corresponding to the Pillar of Fire. Here the language of the liturgy rises to heights to which it is hard to find a parallel in Christian literature. Through the outlines of ancient dogmas as through a portal we are drawn into the warmth of the deepest mysticism, to the region where, in the light of par-

Saint Francis Anglican Church

adise, even the sin of Adam may be regarded as truly necessary and a happy fault. Secondly, the candle itself is offered as a burnt-sacrifice, a type of Christ, marked by grains of incense as with the five glorious wounds of his Passion.

This article was condensed from the Wikipedia article at <http://en.wikipedia.org/wiki/Exultet>.

For the Liturgy, St. Francis uses the 1928 American Book of Common Prayer, The Hymnal 1940 and the 1931 American Missal. The lectionary is from The Revised Standard Version, Second Catholic Edition copyright © 2000 and 2006 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved. (The earlier Catholic Edition, copyrighted © 1965, 1966, is available at the Bible Gateway site <http://www.biblegateway.com>.), The Easter Proclamation and Renewal of Baptismal Promises are taken from Divine Worship: The Missal, copyright © 2015 and published by the Catholic Truth Society. All copyrights belong to the owners. All other material is copyright © 2021 by St. Francis Anglican Church. All rights reserved.

Easter Day Mass V 2