

HOLY SATURDAY

SERVERS' NOTES

Requirements

The high altar is prepared as for a High Mass, with white frontal. The MC places the Gospel book on the altar before the service.

The Sacred Ministers are vested in white, with the Celebrant in a cope. The servers wear red cassocks.

In the Sanctuary

The stand for the Paschal Candle is placed on the Gospel side of the sanctuary. A lectern, covered with a white cloth, is placed conveniently near the Paschal Candle stand.

The sanctuary lamp is lowered, and not lit. It is filled with oil and supplied with a fresh wick.

At the Credence Table

The Credence Table is prepared as for High Mass. The Acolytes' candles (unlit) are placed on the table.

At the MC's Station

Tapers and candles. The book containing the "Exsultet". The normal High Mass altar book, the pointed Lectionary, a hymn sheet, etc.

In the Incarnation Chapel

The chasuble to be worn by the Celebrant at Mass.

At the Font

The larger holy water vat, an aspergillum and a small jug. A number of candles and tapers. If there are candidates for Baptism, special candles, towels, etc. will be required. Holy Oils may be required.

Just Outside the West Door

The materials for the New Fire - these must include some charcoal tablets for later use by the Thurifer. Tongs for use by the Thurifer.

On a side-table near the New Fire

A stylus, the smaller holy water vat and aspergillum, an electric torch and some tapers.

In the Sacristy, in readiness for the Acolytes

The Paschal Candle, the five grains of incense on a salver.

On the Altar

The Gospel Book.

Reverences

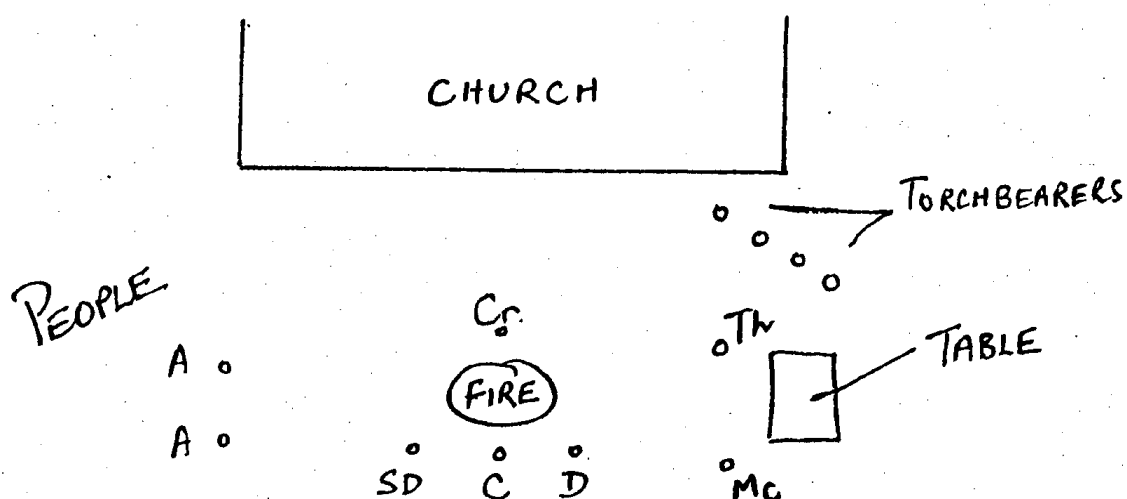
The altar is revered with a bow before the Consecration, after which genuflections are made.

After the Paschal Candle is placed in its stand, it is revered by a genuflection. This practice ceases at the Offertory, when the focus moves to the altar.

ENTRY

At 10.30 pm, when all the lights in the church have been put out, the procession leaves the sacristy via the chancel. The Th, carrying an empty thurible, leads, followed by the Cr, bearing the cross. The Acolytes follow side by side, one carrying the Paschal Candle and the other the five grains of incense on a salver. The torchbearers follow, walking in pairs. They do not carry their torches. Then follows the MC (carrying the specially prepared service book) and the three Sacred Ministers. No reverence is made to the altar.

On arrival at the New Fire, the servers arrange themselves as in the sketch below.



THE SERVICE OF LIGHT

The MC assists the Celebrant to light the fire, using a flintstone (cigarette lighter). Care must be taken to ensure that the charcoal tablets are also ignited.

The Celebrant reads the prayer of blessing over the New Fire. The book is held by the MC, while the Deacon holds the torch (provided by the MC). At the conclusion of the prayer, the fire is sprinkled with holy water. The Thurifer then uses tongs to obtain coals from the fire, and places them in the thurible. Incense is put on (by the Celebrant or Bishop) and blessed in the usual way, and the fire is censed.

The MC provides the Celebrant with the stylus, and the acolyte holding the candle steps forward. The Celebrant, reading the appropriate words, inscribes the cross, the Alpha and Omega and the date.

The MC retrieves the stylus, and the acolyte holding the five grains of incense steps forward. The Celebrant takes these separately, and inserts them while reading the appropriate words. The MC (or the SD as directed by the MC) goes to the New Fire and lights a taper which he brings to the Celebrant, who lights the Paschal Candle. While the acolyte still holds the candle, incense (a moderate amount) is placed in the thurible and blessed. The Deacon then takes the Paschal Candle.

The procession into the darkened church is led by the Th, followed by the Cr, the Deacon (with the candle), the SD, Celebrant and MC (as a group of three), the Acolytes and the torchbearers. In the narthex, the Deacon holds the Paschal Candle aloft and sings, "The Light of Christ". All others respond with the words "Thanks be to God", after which they genuflect.

Mid-way along the nave, the Deacon stops, holds the candle aloft and sings "The Light of Christ". All others respond and genuflect as before.

The procession then goes forward to the chancel, where the Deacon stops, turns, holds the candle aloft, and sings "the Light of Christ" for the third time. The Deacon should be standing one step above the linoleum with the Thurifer and Crucifer respectively two and one steps ahead of him. All others remain on the level of the nave floor – i.e. on the linoleum. All respond and genuflect as before.

After the genuflection, all except the Sacred Ministers, MC and Thurifer go to their places in the sanctuary without further reverence. The Crucifer continues to hold the cross, and stands in his usual place, but facing the Paschal Candle stand. The Thurifer stands at the foot of the pulpit steps.

The Celebrant, assisted by the MC, places the Paschal Candle in its stand. The Sacred Ministers go to the sedilia, where the Celebrant (alone) sits.

THE EASTER PROCLAMATION

The Proclamation is sung by the light of the Paschal Candle. (In practice, the MC will need to see that a torch is provided for the Deacon or other Minister.)

The MC gives the cue to the Thurifer to come to the sedilia (or to the Bishop) for the blessing of incense. The Thurifer then stands beside the lectern (ie. the one specially placed for the singing of the Proclamation), on the north side.

The MC presents the book to the Deacon (or other Minister appointed to sing the Proclamation), who kneels before the Celebrant (or Bishop) to ask a blessing. This is given in a form such as

The Lord be in your heart and on your lips, that rightly and fitly you may proclaim his Paschal praise. In the name of the Father, and of the Son, + and of the Holy Spirit. Amen.

The Deacon (or other Minister) places the open book on the lectern. If the Deacon is to sing the Proclamation, he censes the book and Paschal Candle himself. If another Minister is to sing, the Deacon of the Mass performs the censing for him. He censes the book with double swings, then walks around the Paschal Candle (anticlockwise), censing it with single swings. The thurible is returned to the Thurifer, who leaves the sanctuary.

All remain standing while the proclamation is sung. After he has finished, the Deacon (or other Minister) closes the book and leaves it on the lectern. He returns immediately to his place (or leaves the sanctuary). The MC puts the lectern and book to one side while the Crucifer puts the cross in its retainer.

THE LITURGY OF THE WORD

The MC takes a light from the Paschal Candle and lights the candles at the lectern. (Readers may find this light insufficient and may need to provide themselves with torches).

The pew-sheet will instruct the people to sit for the readings and psalms, and stand for the collects. The sanctuary party will remain standing until after the Celebrant has read the introductory words (commencing "Dear Friends in Christ ..."). There are four readings, to be read from the lectern by lay persons.

After the final collect, the MC again takes a light from the Paschal Candle and assists the Celebrant to light the sanctuary lamp. At the same time, the torchbearers, using tapers lit from the MC's taper, light the people's candles. The Acolytes, taking light from the same source, light their candles and begin to light the altar and standard candles. The MC lights candles for clergy "in choir".

When they have lit the people's candles, two of the torchbearers go to chapels and light all available candles. The other two torchbearers return to the sanctuary ready to assist with the ringing of bells during the Gloria.

If there are no torchbearers rostered, The MC may need to take a light to the front pew and instruct the members of the congregation in that pew to pass the light back. The MC may delegate this function to the Crucifer, while attending to the chapels. The acolytes will not be able to assist as they will be occupied in lighting the high altar and standard candles.

When the organist sees that the MC is standing before the Celebrant with the book (ie., when the MC observes that the two torchbearers (or other delegated person) are/is ready to assist with bell ringing) the note for the intonation of the Gloria is given. **The Gloria should not be commenced before the MC is ready.**

GLORIA

The electric lights begin to be put on as the GLORIA commences.

The church bell may be rung and, as noted above, sacring bells are rung by the two torchbearers deputed by the MC.

If there are no torchbearers rostered, the MC may request the Crucifer to ring a sacring bell. The acolytes will not be able to assist as they will be occupied in lighting the high altar and standard candles.

The MC raises the sanctuary lamp, which has already been lit by the Celebrant. The main electric lights should be turned on as the sanctuary lamp reaches its full height.

The ringing of bells continues until the "Amen". The lighting of the high altar and standard candles must be completed by the end of the Gloria.

The COLLECT is sung.

There is no Old Testament reading at this point (given the earlier reading of Old Testament lections).

The EPISTLE is sung with the usual accompanying ceremonial, save that genuflections are directed towards the candle.

After the Epistle, the Thurifer enters, and incense is blessed at the sedilia (or by the Bishop). The Thurifer then stands as for a normal Gospel procession, but on the nave side of the Paschal Candle.

The Celebrant may sing the "Great Alleluias", or the Choir may provide an alternative. The MC will give a cue to the Deacon to go to the altar for the Gospel book. He moves to do so without genuflecting, and returns for the usual blessing by either the celebrant or the Bishop.

A Gospel procession is formed in the usual form, but further westward. Acolytes and Crucifer stand on the bottom step, MC and Thurifer on the second step and D and SD on the third step.

At a cue from the MC, all turn towards the candle and genuflect. If a Bishop is present, he is also acknowledged. The procession then moves in the usual manner to the nave for the Gospel.

GOSPEL

After the *Gospel*, the procession returns to its assembly point and a genuflection is made to the Paschal Candle.

The pew-sheet will instruct the people to extinguish their candles after the Gospel.

SERMON OR HOMILY

The MC conducts the preacher to the pulpit.

LIGHTING OF CANDLES

At the end of the sermon (or even anticipating the end of the sermon), the torchbearer nearest the altar goes to the credence table to light a taper. He returns, without delay, and the torches are lit.

As soon as possible after the preacher has returned to his place the torchbearers form a line on the nave side of the Paschal Candle. They genuflect and proceed to light the people's candles. One pair of torchbearers commences lighting at the front pews, while the other pair begins half way down the nave.

When they have completed this task, the torchbearers do not return to the sanctuary, but assemble at the back of the church, on the font side.

If there are no torchbearers rostered, the MC may delegate the acolytes to take their candles and light the candles of the congregation members in the front pews, requesting them to pass the light back. The acolytes, if so instructed, return promptly and take their places in readiness for the procession.

THE LITANY OF SAINTS

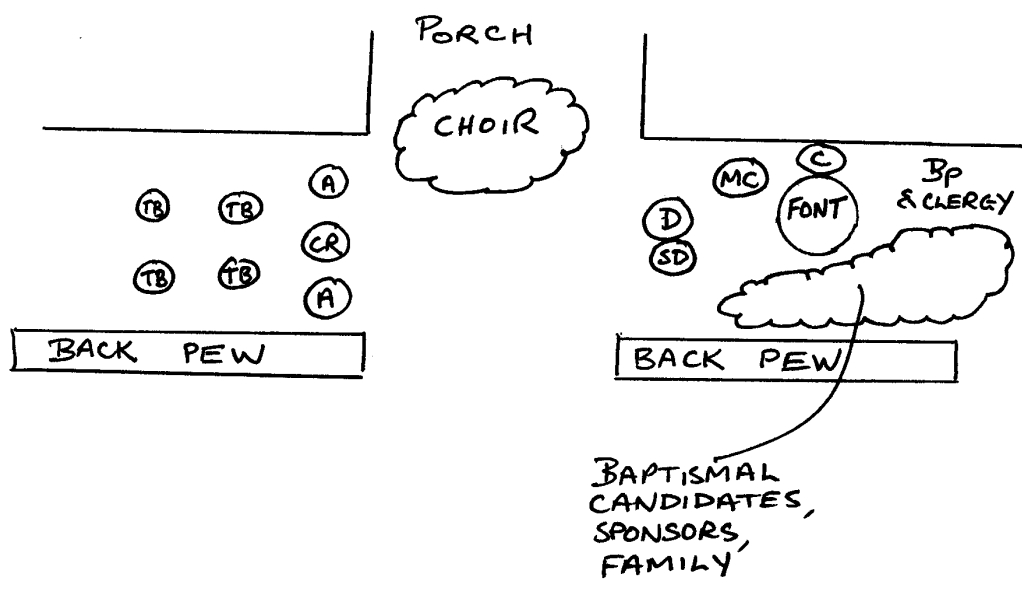
While the lighting of candles is proceeding, a procession is assembled, to the west of the Paschal Candle. The Thurifer (after incense is blessed) stands on the bottom step, the Acolytes and Crucifer on the second step and all others on the level of the pavement. Acolytes carry lights and attend the Crucifer as usual.

The Thurifer enters, on a cue from the MC, and incense is put on and blessed by the Celebrant (or Bishop), standing in readiness for the procession.

On a cue from the MC, (after the *Kyries*), all turn towards the candle and genuflect. The Thurifer then leads the procession to the font, taking the standard route, via the south, centre and north aisles. During the procession, the Litany of the Saints is sung.

As the procession moves from the south to the centre aisle, the torchbearers join the procession, following after the acolytes and crucifer.

On arrival at the font, clergy and servers position themselves according to the following diagram – the acolytes and crucifer will need to stand aside to allow the torchbearers to pass them. If there are candidates for Baptism, the MC will signify that they should also come to the font.



CEREMONIES AT THE FONT

The following order is observed -

1) (TAKING AND) RENEWAL OF BAPTISMAL VOWS

The Celebrant invites candidates for Baptism and the congregation at large either to take or to affirm their Baptismal promises (as set out in the pew-sheet).

2) THE APOSTLES' CREED

The Celebrant invites all present to affirm their Faith by reciting (in dialogue form) the Apostles' Creed (as set out in the pew-sheet).

3) THE BLESSING OF WATER

The Celebrant blesses the water in the font, using the form set out in the pew-sheet.

4) BAPTISM (if there are candidates) - using the formularies of APBA, as set out in the pew-sheet.

5) SUMMARY PRAYER

Whether or not there have been candidates for Baptism, the Celebrant concludes the ceremonies at the font by saying (or singing) the summary prayer –
Lord God or Father, maker of heaven and earth ...

At the conclusion of the above prayer, the MC takes water from the font for the *Asperges* vat. As he hands the vat and aspergillum to the Celebrant, the *VIDI AQUAM* is begun by the choir. The procession returns to the sanctuary in this order –

Th
A Cr A
Tb Tb
Tb Tb
Clergy
MC
SD C D
(Bp)

If there are newly baptised persons who are also to be confirmed, they and their sponsors are incorporated into the procession on the instruction of the MC (most likely following clergy “in choir”). They are instructed to stand in front of the front pew on the pulpit side.

On return to the sanctuary, the sanctuary party assembles as it would at the start of any High Mass. After waiting for the *Glory be ...* at the end of the *Vidi Aquam*, The MC gives a cue for all to turn and genuflect to the candle for the last time. From this point onwards, reverences are made to the altar – with a bow until the Consecration and a genuflection thereafter.

If there is a Confirmation, the Bishop and Sacred Ministers wait in the centre of the pavement opposite the sedilia, and the servers go to their places. The torches are extinguished.

Two of the torchbearers, previously designated by the MC, proceed immediately to place the Bishop’s chair in a central position previously determined by the MC.

If there are no torchbearers rostered, the MC may ask the acolytes to perform this function.

The MC then leads to Celebrant, Deacon, Subdeacon and Bishop in reverencing the altar with a bow. They proceed to the Bishop’s chair, where the Confirmation is conducted, as per the pew-sheet. If other clergy have assisted in the preparation of confirmation candidates, they should also attend the Bishop.

There may be other ceremonies (such as reception into the Anglican Church of persons from other traditions) at this time.

After the Confirmation (and other ceremonies) are completed, the GREETING OF PEACE is given. This should follow the usual form, though the Bishop’s personal practice may need to be accommodated.

As the Greeting proceeds, two torchbearers restore the Bishop’s chair to its place.

If there are no torchbearers, the MC may need to attend to this or delegate the acolytes to do it.

The Celebrant will need to change from cope to chasuble before ascending to the altar. This can most conveniently be done in the Incarnation Chapel, with the assistance of the SD.

If there is no Confirmation, all return to their places after the reverence to the Paschal Candle. While the *Vidi Aquam* is brought to a conclusion, the Celebrant changes from cope to chasuble (in the Incarnation Chapel) with the assistance of the SM and MC.

The Sacred Ministers then move onto the pavement, reverence the altar with a bow, and proceed to the chancel step for the Greeting of Peace.

THE FIRST MASS OF EASTER

Mass proceeds as usual, except that the altar is revered with a bow until the Consecration, during and after which the usual genuflections are made.

AFTER MASS

The MC (with bell) and Subdeacon (with outdoor light) attend a priest while he returns the Blessed Sacrament to the tabernacle from the place of reservation outside the church.

Servers are requested to assist the Sacristan in putting the sanctuary into order in readiness for the Sunday morning masses.

INCLEMENT WEATHER

A small fire will be prepared in a suitable container within the church porch and the "Service of Light" will be conducted there, with the people in their pews. Because of the restricted space in the porch, servers will stand in the narthex, as directed by the MC, and will come to the New Fire as required.