

The Mission Episcopate of Saints Francis and Clare  
A Eucharistic Community in the Liberal Catholic  
Tradition.

***Holy Saturday-rubrics***

*Five services may be held on Holy Saturday, namely: (1) Prime, (2) The Blessing of the Fire, (3) Complin, (4) First Vespers of Easter and (5) Benediction of the Most Holy Sacrament. Any of these may be held independently, but Vespers and Benediction must not commence before 6 P.M.*

*The Blessing of the Fire is the special service of the Day. It seems obvious that this Sacred Fire is intended to be preserved and used for lighting the lights of the church on Easter Day, and, where practicable, throughout the ensuing year. The propriety of celebrating the ritual Blessing of Fire may well be questioned in circumstances where the blessed flame is completely extinguished at the conclusion of this one service. It is seemly that, where this ritual is celebrated, the actual flame enkindled and blessed should be preserved and all candles, the sanctuary lamp and incense-charcoal lighted therefrom until Ascension Day, or at the very least until the conclusion of the services on Easter Day.*

*The altar and processional crosses are veiled in violet, but on Holy Saturday the lighter or rosy violet permitted on Palm Sunday may be used.*

*The ceremony of the Blessing of the Fire may take place as a continuation of Prime in the morning or of Complin in the afternoon or evening, or it may precede either the First Vespers or Benediction (or both) in the evening; or it may take place by itself at any time during the day or evening.*

*The preparations (which should be made before the first service is commenced, if Prime or Complin precedes the Blessing of the Fire) are as follows: At a convenient time before the service, on Holy Saturday morning, the priest, or someone delegated by him/her, should, with the aid of a lens, kindle fire by means of the rays of the sun. If this is not possible, the fire may be struck from flint and steel.*

*Implements of this sort, for igniting gas fumes, are readily obtainable. The fire is placed in a suitable vessel and maintained by laying on it small pieces of wood. Or it may be more convenient to use a tin of jellied alcohol (sold in some countries under the trade name of Sterno) in place of a wood fire. The fumes from such a preparation may be readily ignited by means of a flint-and- steel lighting device.*

*The flame when once enkindled may be kept alive until needed for the ceremony by means of a long-burning votive candle, especially where some time elapses between the kindling of the flame and the service. The ceremonial fire, whether of wood or of jellied alcohol can then be lighted by a server just before the service by means of a taper. If not preserved in this way, the flame must be carefully tended by a server until the ceremony of the Blessing of the Fire takes place in the vestibule of the church.*

*The altar is prepared as for Prime on Good Friday. The missal stand will not be needed. The empty thurible is hung on its support in the sanctuary. On the credence is placed the incense boat, holy water and aspergill, and a small tray on which are laid the five grains of incense (preferably olibanum) each contained in a nail-shaped case of wood or metal, or pressed into a nail-shaped piece of wax. (The cases are obtained at Catholic shops where the paschal candle and triple candle are purchased. They fit into five holes, set in the shape of a cross, in the paschal candle).*

*On the gospel side of the sanctuary near the altar is placed the unlighted paschal candle in its massive candlestick. Near it should be a stand or holder in which to place the triple candle, or, if this is not convenient, the triple candle holder may be placed on the credence. To the west of the paschal candle should stand a lectern on which is laid the book containing the Gospel to be read.*

*Traditionally, the reader of the Gospel faces north — the place of darkness - when reading the Gospel. It is permissible for the Book of Gospels to be held by a server in the usual way (the thurifer or the M.C. may hold it if no server is available). The processional cross is stood in its usual place in the sanctuary.*

*If a specially prepared paschal candle is not procurable, a*

*plain candle (preferably quite large) may be used. Five grains of gum olibanum of uniform size are selected from the incense supply, and five small holes are made, in the form of a cross, in the side of the candle near its base, into which the incense grains may be pressed at the proper time.*

*In the vestibule there are placed before the service the vessel containing the fire, some incense, charcoal and a pair of tongs (or a wire basket with a handle) for lighting the charcoal from the fire. Near at hand is a table covered with a white cloth, on which is laid a white stole and either a white cope or a white dalmatic, depending upon the circumstances as described hereafter.*

*On the table or in a special holder is placed the triple candle. This is a single candle having three wicks, and not three candles in a three-branched candlestick. It is made by softening and twisting together three thin straight candles and forming the base so as to fit the socket of a large candlestick. If not procurable, such a candle may be made by softening three candles in warm water so that they can be twisted together without breaking.*

*If there is to be a baptism, the font should be prepared in the customary manner for this ceremony, except that plain water and not baptismal water is placed in the font. Near it should stand a bowl of salt and a copy of the ritual containing the Form for the Blessing of Baptismal Holy Water. In small churches, in order to dispense with the procession from the sanctuary to the font, the font may be placed before the sanctuary rail if there is to be a baptism.*

### ***If Prime or Complin precede the Blessing of the Fire,***

*--the vestments worn are as prescribed for those services. No candles are lighted for this service, and the altar is prepared as for Good Friday.*

*The vestments worn for the Blessing of the Fire are as follows: For the priest a surplice, violet stole and violet cope; for the deacon a surplice, violet stole worn after the manner of a deacon, and a violet cope; for the subdeacon a surplice and violet cope. If these vestments are worn, or if the priest is officiating alone without the assistance of a*

*deacon and subdeacon, then in the vestibule are placed a white stole and a white cope. But in those churches where three violet copes are not available, the priest and his/her ministers vest in amice, alb and girdle; the priest wears a violet stole and violet cope; the deacon a violet stole and violet dalmatic; the subdeacon a violet tunicle. Maniples are not worn. All three may wear birettas, except when otherwise directed. If the dalmatic and tunicle are worn, a white stole and white dalmatic will be placed in the vestibule.*

### ***First Vespers and Benediction***

*Should the Blessing of the fire be held in the evening, followed immediately by the First Vespers of Easter, Benediction of the Most Holy Sacrament, or both, the clergy will go to the vestry at the conclusion of the Blessing of the Fire (or of the Baptism, if performed), and vest in the usual manner for the ensuing service, the colour for which is white. Servers will remain in the sanctuary to make the necessary preparations therein. The Reserved Sacrament (and the Host in the lunette, enclosed in the pyx) will be brought in by the returning clergy, preceded by the thurifer and any available candle bearers. The sanctuary lamp will then be lighted, taking fire from one of the altar candles which are still burning, or from any flame enkindled from the Sacred Fire. For the celebration of the First Vespers of Easter and Benediction of the Most Holy Sacrament, the altar cross and processional cross are unveiled. The altar is dressed in white, and the altar and sanctuary may be adorned with flowers. Many candles should blaze on the altar, and the service is celebrated with festal splendour. Should the Service of the Blessing of the Fire have been held at an earlier hour, the preparations for Vespers and Benediction may be made at a convenient time after 6 P.M. and before these services commence, the Host being returned to the tabernacle and the sanctuary lamp lighted. In any case the ensuing services will be conducted in the usual manner.*

## ***The Ceremony of the Blessing of the Fire in a Small Church***

*When the priest in charge of a small church performs the ceremony of the Blessing of the Fire without the assistance of a deacon and subdeacon and with only a few servers to help, the following changes are necessary in the ceremony and in the preparations therefor.*

*In the vestibule, in addition to the preparations mentioned below, there is placed on the table a missal stand, the tray with the five grains of incense in their cases, and the incense boat. The empty thurible is also placed nearby. (It is helpful if, instead of the priest carrying the missal from the sanctuary to the vestibule, a book containing the words to be said in the vestibule is laid, open at the proper place, on the missal stand. A second aspergill, if available, should be placed on the table in the vestibule.) The fire is kindled as described above and is put in a suitable vessel, which may stand upon the table. The server prepares the charcoal for the thurible. Four servers vested in cotta or surplice are desirable, three to serve in the sanctuary from the beginning, one to guard the fire in the vestibule and return in the procession to the sanctuary after the Blessing of the Fire. If need be, the processional cross can be dispensed with; also the guarding of the fire, if it is certain to remain burning without attention and there is no chance of the fire spreading by sparks or otherwise. (This is facilitated if a votive candle is used to preserve the flame until needed.)*

*Should there be a priest or deacon to assist the officiant, such assistant will vest in dalmatic and carry the triple candle in procession, preceding the officiant. He/she will chant the versicles Christ is our Light, recite the Munda cor meum, read the Gospel and light the paschal candle in the same way as described for the service with a deacon and subdeacon.*

*Should there be but three servers, the use of the processional cross will be omitted. Should there be but two, the thurifer will have to handle the five grains of incense (which may be placed on the credence when not needed) as well as the thurible. A member of the congregation may be assigned to guard the fire in the*

*vestibule.*

*If there be but one assistant, he/she will be required to perform all the serving functions, assisted by the priest as necessary. In such case it may be advisable to place a second credence table in the sanctuary, place the sacred fire thereon, and perform all actions without leaving the sanctuary. (With this arrangement it is possible for a lone priest to carry out the ritual unassisted.) The priest may take the triple candle and go to stand before the lowest step to sing; Christ is our Light, the people making the response. Under such circumstances this versicle and response may be sung once only, instead of four times as with a procession.*

*The Asperges is said (without the Invocation of the Angel), the first and second servers standing on either side of the priest as at the Eucharist.*

*The people stand.*

**P. In the name of the Holy Trinity, Creator, (+)  
Word, and Holy Spirit. Amen**

*The celebrant receives the aspergill and asperses him/herself, the altar and the people, using either Form of the Asperges, but omitting the invocation of the Angel.*

**P: Purify us, Most High, that we may worthily perform your service.**

**In your strength do we repel all evil from this your holy altar and sanctuary, and from this house, wherein we worship you; in Christ's name we pray.**

**C. Amen.**

*The order of the procession to the vestibule is as follows: Thurifer walking with joined hands, second server carrying the processional cross, first server carrying the aspergill and book (if not already in the vestibule), and the officiant wearing his/her biretta. (If there are any clergy in choir, they walk behind the processional cross.) In the vestibule the cross bearer stands to the east of the fire facing west, the officiant opposite him/her facing east; to the right of the officiant stands the thurifer and to his/her left the first server with the aspergill. The third server, who has guarded the fire, stands somewhere near the table where he/she may assist at the fire and in the change of vestments. (Should the flame have been*

*preserved by means of a votive candle, the open fire of wood or jellied alcohol will now be lighted from the flame with a taper.) The officiant removes his/her biretta and blesses the fire as described below.*

*The officiant now blesses the fire, saying:*

**Priest. Let this fire be + purified and + blessed by the one in whose honour it is kindled.**

*-making the sign of the cross over it twice as indicated, the first server holding the service book so that the officiant may read.*

*The thurifer then prepares the thurible (with the assistance of the third server) and presents it to the officiant for the blessing of the incense.*

*The officiant blesses the incense, making the sign of the cross twice, while saying:*

**P. Let this incense be + purified and + blessed by the one to whom its fragrance is dedicated.**

*This done, the thurifer steps back and the officiant, receiving the aspergill from the first server, asperses the fire and the grains of incense which lie on the tray on the table before him/her.*

*Then, taking the thurible, he/she censens the fire and the grains of incense. Returning the thurible, he/she goes to the table upon which the vestments lie and changes from violet to white cope.*

*Taking up the triple candle, he/she lights it from the fire. Giving the candle to the first server to hold (the latter having placed the aspergill on the table) the officiant blesses the candle and then takes it into his/her own hands.*

**P. Let this candle be + purified and + blessed by the one who is the light of the world.**

*The fire is again safeguarded, either being suitably covered or extinguished (the flame being preserved in a votive candle if it is to be kept burning.)*

*The procession to the sanctuary now forms as follows: First the thurifer, walking side by side with the third server carrying the tray with the incense grains, then the second server with the processional cross, and lastly the officiant carrying the lighted triple candle and with the first server walking by his/her side, to the right and slightly to the rear, carrying the biretta of the officiant*



*and assisting the latter to rise, if need be, after each genuflection.*

*As soon as the officiant is inside the church, the procession halts at a signal, usually from the thurifer. All genuflect, except the subdeacon with the cross. While genuflecting the clergy remove their birettas. Before anyone rises, the celebrant sings:*

**P. Christ is our light.**

*-the people responding;*

**C. May Christ's light shine in our hearts.**

*All now rise and the procession moves to the point where the celebrant is about midway between the vestibule door and the sanctuary gates. Again it halts on signal and the versicle is sung exactly as before. This is repeated for the third time as the celebrant approaches the sanctuary gates, and for the fourth time when he/she stands before the lowest altar step.*

*As they approach the altar the various members of the procession arrange themselves before the lowest altar step as follows; The thurifer to the gospel side, the third server with the incense grains to the epistle side, the officiant in the middle, with his/her right and the second server to his/her left.*

*After the last versicle is sung the officiant gives the triple candle to the first server to hold. He/she then ascends to the footpace and, standing in the middle, says the Munda cor meum and the prayer which follows exactly in the same way as at the Eucharist.*

**Cleanse my heart and my lips, O God, who by the hand of your seraph did cleanse the lips of the prophet Isaiah with a burning coal from your altar and in your loving kindness so purify me that I may worthily proclaim your holy gospel; In Christ's name we pray. C. Amen.**

*The celebrant blesses him/herself in the following words:*

**May the Most High be in my (+) heart and on my (+) lips, that through my heart the love of God may shine forth and through my lips God's power be made manifest. C. Amen.**

**P. Christ be with you.**

**C. And with your spirit.**

*-and descends to the middle before the lowest altar step, all bow to the altar cross and go to the gospel side,*



*standing in the following order, all facing north: The officiant takes his/her place in front of the lectern, the cross bearer to his/her right in front of the paschal candle, beyond him/her the thurifer. To the left of the officiant stands the first server with the lighted triple candle, and beyond him/her the third server with the incense grains. The Book of Gospels is been censed.*

**P. (John 1:1-14) In the beginning was the Word and the Word was with God and the Word was God. With God in the beginning was the Word: by whom all things were made and without whom was not anything made that was made: in whom was life and the life was the light of all people; and the light shone in darkness and the darkness comprehended it not. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all might believe through him. He was not that light, but was sent to bear witness of that light. That was the true light, which lights every one, coming into the world. He was in the world and the world was made by him and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of human will, but of God. *All except the celebrant and the cross bearer genuflect and remain kneeling on one knee while the celebrant is saying;* And the Word was made flesh *(all rise again)* and dwelt among us and we beheld his glory, the glory as of the only begotten Son of the Father, full of grace and truth. *After the Gospel read, the incense grains in their cases are placed in the holes of the paschal candle, in the order:-***

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*The celebrant, remaining in his/her place at the epistle end of the footpace, lifts his/her right hand palm towards the candle and blesses it, saying:*

**P. Let this candle be + purified and + blessed by the one in whose honour it shall be burned.**

*Taking the triple candle the officiant now lights the paschal candle.*

*The processional cross is now put away and all go to stand before the lowest altar step, occupying the same positions as after the officiant has sung "Christ is our light."*

*The officiant alone ascends to the footpace and with the triple candle lights the six altar candles.*

*This ended, he/she gives the triple candle to the first server to place in its holder.*

*Facing the altar, the officiant says or intones;*

**P. Let us pray.**

*and with hands extended says the prayer:*

**P. Sovereign Christ, may our hearts be so stirred by your power during this Easter festival that, arising from the darkness of sin and ignorance, we may shine with the splendour of your light, you who are our sun of righteousness. Amen.**

*If there is not to be a baptism, the procession forms in the usual way (one of the servers carrying the processional cross) and returns to the vestry.*

*If there is to be a baptism, and the font is at a distance from the altar rail, a procession is formed as follows:*

*Thurifer, first server carrying the lighted triple candle, second server with the processional cross, lastly the officiant with the third server walking beside him/her to the left and slightly to the rear, carrying the book for the officiant. The officiant wears his/her biretta.*

*At the font the officiant and the second server with the processional cross stand facing each other, one on either side of the font; the first server with the triple candle stands to the right of the officiant, the third server to the left of the officiant. The thurifer stands to the left of the*

*second server, facing the first server.*

### ***The Ceremony of the Blessing of the Fire in a larger Church***

*In the following description of the ceremony of the Blessing of the Fire it is assumed that the officiant is assisted by a deacon and subdeacon, and that there is a M.C., a thurifer and three servers (one of whom will be tending the fire in the vestibule).*

*If Prime or Complin is to be said or sung, the clergy go in procession to the sanctuary and that service takes place, using the special Lessons and Collect for Holy Saturday. At the end of the service the hymn: Take up thy cross, may be sung. During the hymn the priest and the two who are to assist him/her as ministers retire to the vestry and vest for the ceremony of the Blessing of the Fire, and then return to the sanctuary.*

*The officiant, ministers, servers (and choir), if not already in the sanctuary, go there in procession as usual, but without candles or incense. The officiant and his/her ministers go to stand before the lowest altar step.*

*Removing their birettas they bow to the altar cross and give the birettas to the M.C. or to a server. The officiant now says the Invocation,*

*The people stand.*

**P. In the name of the Holy Trinity, Creator, (+)  
Word, and Holy Spirit. Amen**

*The celebrant receives the aspergill and asperses him/herself, the altar and the people, using either Form of the Asperges, but omitting the invocation of the Angel.*

**P: Purify us, Most High, that we may worthily perform your service.**

**In your strength do we repel all evil from this your holy altar and sanctuary, and from this house, wherein we worship you; in Christ's name we pray.**

**C. Amen.**

*At the end of the Asperges the officiant and deacon, and other clergy except the subdeacon, put on their birettas. The biretta of the subdeacon is left in the sanctuary inasmuch as he/she is to carry the processional cross. The subdeacon goes to get the processional cross, the thurifer*

*the empty thurible, the first server the aspergill (which has been dipped in holy water), the second server the tray with the five grains of incense.*

*The procession now forms in the sanctuary as follows:*

*The two servers and the thurifer walk in front, the first server in the middle carrying the officiant's service book and the aspergill, the thurifer to his/her right carrying the thurible and the boat with incense, the second server to his/her left carrying the tray with incense grains.*

*Behind them walking alone is the subdeacon with the processional cross, then the choir (if any) and clergy in choir. Lastly comes the officiant, with the deacon to his/her right and the MC. to his/her left. Following the lead of the officiant all bow to the altar cross, turn by the right and move in procession from the sanctuary to the vestibule. The procession is without processional candles, banners or incense.*

*Upon reaching the vestibule the clergy and choir group themselves to the north and to the south of the vessel with the fire (which may stand upon a table), the clergy of higher rank being nearest the officiant. The subdeacon with the processional cross takes his/her position in the east (with his/her back towards the High Altar) facing west; the officiant stands opposite him/her facing east; between the two is the vessel with the fire. To the left of the officiant stands the first server holding the officiant's service book and the aspergill; to the right of the officiant is the deacon and beyond him/her the M.C. Behind the M.C., the thurifer with the empty thurible and boat, and the second server holding the tray with the incense grains take their places. The officiant and deacon take off their birettas and give them to the M.C. to place on the vestment table.*

*The officiant now blesses the fire, saying:*

**Priest. Let this fire be + purified and + blessed by the one in whose honour it is kindled.**

*making the sign of the cross over it twice as indicated, the first server holding the service book so that the officiant may read. The deacon holds out the edge of the cope whenever during the ceremony the officiant must raise his/her right hand in blessing or other actions.*

*The thurifer now goes around to the vessel of fire, lights some charcoal, places it in the thurible, and stands to the*

*right of the officiant. The second server meanwhile goes around to the officiant's left and holds before him/her the tray with the five grains of incense. The officiant blesses the incense, making the sign of the cross twice, while saying:*

**P. Let this incense be + purified and + blessed by the one to whom its fragrance is dedicated.**

*The thurifer hands the boat to the deacon and holds open the thurible before the officiant who sprinkles incense on the charcoal and blesses it with the usual formula, the deacon holding the open boat. Closing the thurible, the thurifer takes the boat and moves back a step. Taking the aspergill from the first server the officiant now asperses first the sacred fire and then the grains of incense, then returns the aspergill. The deacon takes the thurible from the thurifer and hands it to the officiant who censers first the sacred fire and then the grains of incense with three single swings in the usual sequence: middle, left, right, then returns the thurible to the deacon, who gives it to the thurifer. The thurifer and second server return to their former places.*

*The deacon, bowing to the officiant, now goes to the table and (assisted if need be by the M.C.) takes off the violet vestments and puts on the white ones. Taking the triple candle, he/she lights it at the fire (using a taper, if need be, to prevent melting the triple candle) and goes to stand in front of the officiant. The latter blesses the candle, saying:*

**P. Let this candle be + purified and + blessed by the one who is the light of the world.**

*The procession now forms in this order: First the thurifer with the second server at his/her right carrying the tray with the incense grains; then the subdeacon with the cross, walking alone; the choir and clergy in choir; the deacon holding the lighted triple candle; lastly the officiant with the M.C. to his/her left and the first server to his/her right. The officiant wears his/her biretta, which is handed to him/her by the M.C., but the deacon does not wear his/hers*

*Sometime during or after the procession, the server who has tended the fire carries the aspergill and the deacon's biretta back to the sanctuary, after first having lighted the votive candle in which the sacred flame is to be*

*preserved for use on Easter Day (if this is done) and then covered or disposed of the open fire in the vessel in such a way that it can cause no damage.*

*Upon signal from the M.C. (or officiant) the procession starts back to the sanctuary. As soon as the officiant is inside the church, the procession halts at a signal, usually from the thurifer. All genuflect, except the subdeacon with the cross. While genuflecting the clergy remove their birettas. Before anyone rises, the deacon sings:*

**Deacon. Christ is our light.**

*the people responding;*

**C. May Christ's light shine in our hearts.**

*All now rise and the procession moves to the point where the deacon is about midway between the vestibule door and the sanctuary gates. Again it halts on signal and the versicle is sung exactly as before. This is repeated for the third time as the deacon approaches the sanctuary gates, and for the fourth time when he/she stands before the lowest altar step.*

*As they approach the altar various members of the procession group themselves before the lowest altar step as follows; The thurifer stands at the gospel side; the second server with the incense grains at the epistle side; the subdeacon with the cross to the right of the thurifer; the first server to the left of the second server; the officiant in the middle with the deacon to his/her right and the M.C. to his/her left.*

*After the last versicle has been sung by the deacon, he/she gives the triple candle to the first server to hold. The officiant, giving his/her biretta to the M.C., ascends to the footpace to stand in the middle facing south. The deacon likewise ascends to kneel on the edge of the footpace to the epistle side, in the usual position for the *Munda cor meum* at the Eucharist.*

*The deacon now says or intones the *Munda cor meum**

**Cleanse my heart and my lips, O God, who by the hand of your seraph did cleanse the lips of the prophet Isaiah with a burning coal from your altar and in your loving kindness so purify me that I may worthily proclaim your holy gospel; In Christ's name we pray. C. Amen.**

*The celebrant blesses him/her in the following words:*

**May the Most High be in your (+) heart and on your (+) lips, that through your heart the love of God may shine forth and through your lips God's power be made manifest. C. Amen.**

*The deacon then rises, walks to the middle of the deacon's step, faces the people and says or sings:*

**D. Christ be with you.**

**C. And with your spirit.**

*The deacon now descends the steps. As he/she does so the officiant walks to the epistle end of the footpace and turns to face the paschal candle. Upon reaching the sanctuary floor the deacon turns to face the altar cross. All standing before the lowest altar step bow with him/her and go directly to their places near the paschal candle as follows, all facing north. The deacon stands before the lectern, at his/her left the first server with the triple candle and to the west of him/her the second server with the incense grains. At the right of the deacon stands the subdeacon before the paschal candle, still holding the processional cross, then the thurifer with the thurible. The M.C. stands to the right of the deacon, a little to the rear. The thurifer takes the thurible to the deacon, who censens the Book of Gospels on the lectern in the usual way. Returning the thurible and joining his/her hands, he/she reads the Gospel;*

**D. (John 1:1-14) In the beginning was the Word and the Word was with God and the Word was God. With God in the beginning was the Word: by whom all things were made and without whom was not anything made that was made: in whom was life and the life was the light of all people; and the light shone in darkness and the darkness comprehended it not. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all might believe through him. He was not that light, but was sent to bear witness of that light. That was the true light, which lights every one, coming into the world. He was in the world and the world was made by him and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the children of God, even to**



them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of human will, but of God. *All except the deacon and the cross bearer genuflect and remain kneeling on one knee while the deacon is saying;* **And the Word was made flesh (*all rise again*) and dwelt among us and we beheld his glory, the glory as of the only begotten Son of the Father, full of grace and truth.**

*The Gospel ended, the deacon goes to the paschal candle, the second server with the incense grains accompanying him/her. The deacon now places the nail-shaped holders or cases containing the incense grains in the holes in the paschal candle in the order:-*

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*The celebrant, remaining in his/her place at the epistle end of the footpace, lifts his/her right hand palm towards the candle and blesses it, saying:*

**P. Let this candle be + purified and + blessed by the one in whose honour it shall be burned.**

*Taking the triple candle, the deacon lights the paschal candle.*

*The subdeacon now hands the processional cross to the first server to be placed in its usual stand or holder. The deacon, carrying the triple candle and accompanied by the subdeacon, walks to the middle to stand before the lowest altar step. The ministers are joined by the celebrant, who descends the steps to stand between them. The M.C. and servers take their places to the right of the subdeacon and to the left of the deacon, respectively, the M.C. standing where previously the subdeacon stood. The deacon alone then ascends to the footpace and with the triple candle lights the six altar candles. He/she may also light any other lamps of the church, save that which burns before the Blessed Sacrament. (In churches where*

*the altar candles are too tall to be reached conveniently for lighting with the triple candle, it will be necessary to set the triple candle on the altar in the middle and light therefrom the usual candle lighter with which in turn the altar candles will be lighted.) Descending to his/her place beside the officiant, the deacon gives the triple candle to the first server to place in its holder, The officiant and his/her ministers now ascend to the footpace. Facing the altar, the officiant says or intones;*

**P. Let us pray.**

*and with hands extended says the prayer:*

**P. Sovereign Christ, may our hearts be so stirred by your power during this Easter festival that, arising from the darkness of sin and ignorance, we may shine with the splendour of your light, you who are our sun of righteousness. Amen.**

*If there is not to be a baptism, the procession forms in the usual way (one of the servers carrying the processional cross) and returns to the vestry.*

*However, if there is to be a baptism, a procession forms (unless the font has been placed before the altar rail) in the following order: Thurifer, first server carrying the triple candle, second server with the processional cross, choir, clergy in choir, M.C., and lastly the officiant walking between his/her ministers. All wear their birettas. Arriving at the font, they uncover. The officiant and his/her ministers stand facing the font, the first server with the triple candle standing to the right of the deacon, the M.C. to the left of the subdeacon. The crucifer and thurifer stand at the opposite side of the font facing the officiant, at a sufficient distance to permit those to be baptized (and the sponsors) to stand between them and the font. The others group themselves round the font. The officiant first blesses the baptismal water in the usual manner. Then the deacon, receiving the triple candle from the first server, hands it to the officiant, who lowers the base of the triple candle into the baptismal water and traces with it in the water the sign of the cross thrice while saying:*

**P. In the name of God, the Loving + Source of all, Christ + the Eternal Word and God + the Holy Spirit. Amen.**

*He/she now returns the triple candle to the deacon (who in turn hands it to the first server) and proceeds in the usual way with the baptism. Throughout the ceremony the subdeacon holds the book for the priest, while the M.C. brings what is needed from the table. The baptism ended, the procession forms and returns to the vestry.*