

THE SOLEMN VIGIL OF EASTER

The Blessing of the New Fire and Lucernarium

A fire is prepared in a suitable place outside the church. When the People are gathered, the Priest approaches with the Ministers, one of whom carries the Paschal Candle. After the Priest blesses the fire, the Paschal Candle is marked and lit from the new fire. The Priest then blesses the lighted Candle.

The Solemn Procession

The Priest charges the censer and blesses it. The Deacon [or other suitable Minister] takes the Paschal Candle and the procession is then formed. The thurifer, with incense burning, precedes the Minister who carries the Paschal Candle. After them follows the Priest with the Ministers, servers and People, all holding in their hands unlit candles.

At the door of the church the Deacon, raising up the Paschal Candle, sings:

The Light of Christ

All respond:

Thanks be to God

The Priest then lights his own candle from the Paschal Candle. The procession is resumed, to halt again in the middle of the church. The Deacon, raising the Paschal Candle a second time, sings in a higher tone:

The Light of Christ

And all respond:

Thanks be to God

All light their candles from the flame of the Paschal Candle and continue in procession.

In the midst of the Sanctuary before the altar, the Deacon raises the Candle a third time and sings in a still higher tone:

The Light of Christ

All respond:

Thanks be to God

The Easter Proclamation

The Easter Proclamation (Exsultet) is to be chanted or recited in its entirety by a Deacon, by the Priest or a Concelebrant, or by a cantor.

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 hast 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.

If the Exsultet is chanted by a cantor, the words in brackets are omitted.

[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.

People: **And with thy spirit.]**

Deacon: Lift up your hearts.

People: **We lift them up unto the Lord.**

Deacon: Let us give thanks unto the Lord our God.

People: **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 were 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 mighty 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 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 hast
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 N. our
Pope and thy servant N. our Bishop (Ordinary), 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 Lessons

After setting aside their candles, all are seated for the Lessons and Psalms. All stand for the Collects at the end of each Lesson.

THE FIRST LESSON

The Creation *Genesis 1:1–2: 2*

The Psalm

Exultate, justi. *Psalm 33: 4-7, 12–13, 19, 21*

4 The word of the Lord is true; * and all his works are faithful.

5 He loveth righteousness and judgment; * the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made; * and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap; * and layeth up the deep, as in a treasure-house.

12 Blessed are the people whose God is the Lord Jehovah; * and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looketh down from heaven, and beholdeth all the children of men; * from the habitation of his dwelling, he considereth all them that dwell on the earth.

19 Our soul hath patiently tarried for the Lord; * for he is our help and our shield.
21 Let thy merciful kindness, O Lord, be upon us, * like as we do put our trust in thee.

THE SECOND LESSON

The Sacrifice of Abraham *Genesis 22: 1-18*

The Psalm

Conserva me, Domine *Psalm 16: 1, 6, 9-12*

PRESERVE me, O God; * for in thee have I put my trust.
6 The Lord himself is the portion of mine inheritance, and of my cup; * thou shalt maintain my lot.
9 I have set the Lord alway before me; * for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart is glad, and my glory rejoiceth: * my flesh also shall rest in hope.
11 For why? thou shalt not leave my soul in hell; * neither shalt thou suffer thy Holy One to see corruption.
12 Thou shalt show me the path of life: in thy presence is the fulness of joy, * and at thy right hand there is pleasure for evermore.

THE THIRD LESSON

Israel's Deliverance at the Red Sea *Exodus 14: 15-15: 1*

The Canticle

The Song of Moses *Exodus 15: 1-6, 13, 17-18*

"I will sing to the Lord, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.
2 The Lord is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.
3 The Lord is a man of war;
the Lord is his name.
4 "Pharaoh's chariots and his host he cast into the sea;
and his picked officers are sunk in the Red Sea.
5 The floods cover them;
they went down into the depths like a stone.
6 Thy right hand, O Lord, glorious in power,
thy right hand, O Lord, shatters the enemy.
13 "Thou hast led in thy steadfast love the people whom thou hast redeemed,
thou hast guided them by thy strength to thy holy abode.
17 Thou wilt bring them in, and plant them on thy own mountain,
the place, O Lord, which thou hast made for thy abode,
the sanctuary, O Lord, which thy hands have established.
18 The Lord will reign for ever and ever.

THE FOURTH LESSON

The New Jerusalem *Isaiah 54: 5-14*

The Psalm

Exaltabo te, Domine *Psalm 30: 1-5, 11-13*

I WILL magnify thee, O Lord; for thou hast set me up, * and not made my foes to triumph over me.
2 O Lord my God, I cried unto thee; * and thou hast healed me.
3 Thou, Lord, hast brought my soul out of hell: * thou hast kept my life, that I should not go down into the pit.
4 Sing praises unto the Lord, O ye saints of his; * and give thanks unto him, for a remembrance of his holiness.
5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; * heaviness may endure for a night, but joy cometh in the morning.
11 Hear, O Lord, and have mercy upon me; * Lord, be thou my helper.
12 Thou hast turned my heaviness into joy; * thou hast put off my sackcloth, and girded me with gladness:
13 Therefore shall every good man sing of thy praise without ceasing. * O my God, I will give thanks unto thee for ever.

THE FIFTH LESSON

Salvation Freely Offered *Isaiah 55: 1-11*

The Canticle

Thanksgiving and Praise *Isaiah 12: 2-6*

2 "Behold, God is my salvation;
I will trust, and will not be afraid;
for the Lord God is my strength and my song,
and he has become my salvation."
3 With joy you will draw water from the wells of salvation.
4 And you will say in that day:
"Give thanks to the Lord,
call upon his name;
make known his deeds among the nations,
proclaim that his name is exalted."
5 "Sing praises to the Lord, for he has done gloriously;
let this be known in all the earth."
6 Shout, and sing for joy, O inhabitant of Zion,
for great in your midst is the Holy One of Israel."

THE SIXTH LESSON

The Fountain of Wisdom *Baruch 3: 9-15, 31-4: 4*

The Psalm

Caeli enarrant *Psalm 19: 7-10*

7 The law of the Lord is an undefiled law, converting the soul; * the testimony of the Lord is sure, and giveth wisdom unto the simple.
8 The statutes of the Lord are right, and rejoice the heart; * the commandment of the Lord is pure, and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever; * the judgments of the Lord are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold; * sweeter also than honey, and the honeycomb.

THE SEVENTH LESSON

A New Heart and a New Spirit *Ezekiel 36: 16-28*

The Psalm

Quemadmodum *Psalm 42: 1-2, 4; Psalm 43: 3, 4*

LIKE as the hart desireth the water-brooks, * so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: * when shall I come to appear before the presence of God?

4 I went with the multitude, * and brought them forth into the house of God;

5 In the voice of praise and thanksgiving, * among such as keep holy-day.

3 O send out thy light and thy truth, that they may lead me, * and bring me unto thy holy hill, and to thy dwelling;

4 And that I may go unto the altar of God, even unto the God of my joy and gladness; * and upon the harp will I give thanks unto thee, O God, my God.

THE GLORIA

The hymn Gloria in excelsis Deo is sung by all, while bells are rung. During the Gloria, the candles on the altar are lit.

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 the Most High in the glory of God the Father. Amen.

THE EPISTLE

Dying and Rising With Christ *Romans 6: 3-11*

The Psalm

Confitemini Domino *Psalm 118: 1-2, 16-17, 22-23*

O GIVE thanks unto the Lord, for he is gracious; * because his mercy endureth for ever.

2 Let Israel now confess that he is gracious, * and that his mercy endureth for ever.

16 The right hand of the Lord hath the pre-eminence; * the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, * and declare the works of the Lord.

22 The same stone which the builders refused, * is become the head-stone in the corner.

23 This is the Lord's doing, * and it is marvellous in our eyes

THE ALLELUIA

The Epistle ended, all rise and the Priest (or cantor) solemnly intones the Alleluia. He sings the chant through thrice, in a pitch a step higher each time, and the choir after each time repeats it in the same manner.

Afterward the Choir continues with the verse and the three-fold Alleluia response.

Alleluia. Alleluia. Alleluia.

℣. O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

℣. Let Israel now confess that he is gracious: and that his mercy endureth for ever.

℣. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

℣. I shall not die, but live: and declare the works of the Lord.

℣. The same stone which the builders refused: is become the head-stone in the corner.

℣. This is the Lord's doing: and it is marvellous in our eyes.

Alleluia. Alleluia. Alleluia.

THE GOSPEL

At the Gospel, candles are not carried, but only incense.

Year A: *Matthew 28:1-10*

Year B: *Mark 16:1-7*

Year C: *Luke 24:1-12*

THE HOMILY

The Liturgy of Holy Baptism

After the homily, the Priest and Ministers go to the baptismal font, led by a Minister carrying the Paschal Candle.

THE LITANY

The Litany is chanted by cantors with all standing. If, however, there is to be a procession of some length to the baptismal font, the Litany may be sung during the procession.

In the Litany the names of some Saints may be added, especially the Patron Saints of the place and of those to be baptised.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

O Christ, hear us.

O Christ, graciously hear us.

O God, the Father of heaven,

have mercy upon us.

O God, the Son, Redeemer of the world,

have mercy upon us.

O God, the Holy Spirit,

have mercy upon us.

Holy Trinity, one God,

have mercy upon us.

Holy Mary,

pray for us.

Holy Mother of God,

pray for us.

Holy Virgin of virgins,	pray for us.
Holy Michael,	pray for us.
Holy Gabriel,	pray for us.
Holy Raphael,	pray for us.
All ye holy Angels and Archangels,	pray for us.
All ye holy orders of blessed Spirits,	pray for us.
Holy John the Baptist,	pray for us.
Holy Joseph,	pray for us.
All ye holy Patriarchs and Prophets,	pray for us.
Holy Peter,	pray for us.
Holy Paul,	pray for us.
Holy Andrew,	pray for us.
Holy James,	pray for us.
Holy John,	pray for us.
All ye holy Apostles and Evangelists,	pray for us.
All ye holy Disciples of the Lord,	pray for us.
Holy Stephen,	pray for us.
Holy Lawrence,	pray for us.
Holy Vincent,	pray for us.
All ye holy Martyrs,	pray for us.
Holy Sylvester,	pray for us.
Holy Gregory,	pray for us.
Holy Augustine,	pray for us.
All ye holy Bishops and Confessors,	pray for us.
All ye holy Doctors,	pray for us.
Holy Anthony,	pray for us.
Holy Benedict,	pray for us.
Holy Bernard,	pray for us.
Holy Dominic,	pray for us.
Holy Francis,	pray for us.
All ye holy Priests and Levites,	pray for us.
All ye holy Monks and Hermits,	pray for us.
Holy Mary Magdalene,	pray for us.
Holy Perpetua and Holy Felicitas,	pray for us.
Holy Agnes,	pray for us.
Holy Cecilia,	pray for us.
Holy Catherine,	pray for us.
Holy Theresa,	pray for us.
All ye holy Virgins and Widows,	pray for us.
All ye holy Saints of God,	pray for us.
Lord, be merciful:	Lord, save thy people.
From all evil:	Lord, save thy people.
From every sin:	Lord, save thy people.
From everlasting death:	Lord, save thy people.
By thy coming as man:	Lord, save thy people.
By thy death and rising to life:	Lord, save thy people.
By thy gift of the Holy Spirit:	Lord, save thy people.
Be merciful to us sinners:	Lord, save thy people.

If there are candidates to be baptised:

Give new life to these chosen ones by the grace of Baptism:

Lord, hear our prayer.

If there is no one to be baptised:

By thy grace bless this font where thy children will be reborn:

Lord, hear our prayer.

O Lamb of God, that takest away the sins of the world:

spare us, O Lord.

O Lamb of God, that takest away the sins of the world:

graciously hear us, O Lord.

O Lamb of God, that takest away the sins of the world:

have mercy upon us.

O Christ, hear us.

O Christ, graciously hear us.

If there are candidates to be baptised, the Priest, with hands extended, concludes the Litany with prayer. If no one is to be baptised, he proceeds directly to the Blessing of Water.

THE BLESSING OF WATER

THE ADMINISTRATION OF HOLY BAPTISM

THE RENEWAL OF BAPTISMAL PROMISES

After the Blessing of Water, all stand, holding lighted candles in their hands. The Priest, standing in the middle of the choir, or else from a pulpit or lectern, or while still at the Font, begins as follows: the invocation, concluding:

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?

All respond: I do.

Priest: Let us recite the articles of our belief:

All:

**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:
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 endeavour to keep God's holy will and commandments, and walk in the same all the days of your life?

All respond: **I will, God being my helper.**

*After a concluding prayer, the Priest, taking some of the blessed water, goes throughout the church sprinkling the People. During this procession, the baptismal canticle Vidi aquam (I beheld water) or another appropriate hymn is sung. After the sprinkling, the Priest and Ministers return to their appointed places and the candles of the clergy and People are extinguished.
The Creed, Penitential Rite, and the Prayers of the People are omitted.*

The Liturgy of the Eucharist

OFFERTORY *Dextera Domini* (Ps 118:16,17)

The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass: I shall not die, but live, and declare the works of the Lord. Alleluia.

THE PREFACE DIALOGUE

The Lord be with you.

People: **And with thy spirit.**

Lift up your hearts.

People: **We lift them up unto the Lord.**

Let us give thanks unto the Lord our God.

People: **It is meet and right so to do.**

The Priest, with hands extended, sings or says the Preface. At the end of the Preface he joins his hands and concludes the Preface with the People, saying or singing aloud:

Holy, holy, holy, Lord God of Hosts:

heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

✠ Blessed is he that cometh in the Name of the Lord.

Hosanna in the highest.

The People kneel.

The Eucharistic Prayer

THE MYSTERIUM FIDEI

The Priest says or sings: The mystery of faith.

The People, or Choir, acclaim:

We proclaim thy Death, O Lord,

and profess thy Resurrection

until thou come again.

Or: **When we eat this Bread and drink this Cup,**

we proclaim thy Death, O Lord,

until thou come again.

Or: **O Saviour 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 PER IPSUM

The Priest concludes:

By whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

The People respond: Amen.

The People stand.

The Communion Rite

The Priest sings or says:

As our Saviour Christ hath commanded and taught us, we are bold to say,

And he begins the Lord's Prayer, as the People continue with him:

**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.**

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The People respond:

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE PEACE

The peace of the Lord be always with you.

People: And with thy spirit.

The Priest gives the Kiss of Peace to the Deacon and to any Concelebrants present.

The People kneel.

THE FRACTION

As the Priest takes the Host and breaks it, he sings or says:

Alleluia. Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. Alleluia.

The Agnus Dei is sung or said:

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
have mercy upon us.**

**O Lamb of God, that takest away the sins of the world,
grant us thy peace.**

PRAYER OF HUMBLE ACCESS

Then the Priest says with all who shall receive Communion:

**We do not presume
to come to this thy Table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under thy Table.
But thou art the same Lord
whose property is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ,
and to drink his Blood,
that our sinful bodies may be made clean by his Body,
and our souls washed through his most precious Blood,
and that we may evermore dwell in him,
and he in us. Amen.**

The Priest takes the Host and, turning to the People, holding it slightly raised above the paten or the Chalice, says aloud:

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

The People respond together with Priest, thrice:

Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

COMMUNION *Pascha nostrum* (1 Cor 5:6,7)

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.

After Communion, silence may be kept.

*Then the Priest standing and the People kneeling,
the Priest and the People say together:*

**Almighty and everliving God,
we most heartily thank thee for that thou dost feed us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ;
and dost assure us thereby of thy favour and goodness towards us;
and that we are very members incorporate in the mystical body of thy Son,
the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom,
by the merits of the most precious death and Passion of thy dear Son.
And we humbly beseech thee, O heavenly Father, so to assist us with thy grace,
that we may continue in that holy fellowship,
and do all such good works as thou hast prepared for us to walk in;**

**through Jesus Christ our Lord, to whom, with thee and the Holy Spirit,
be all honour and glory, world without end. Amen.**

Then the Priest says:

Let us pray.

*Then the Priest says the Postcommunion Prayer, at the end of which the People acclaim: **Amen.***

The Concluding Rites

Turning to the People, the Priest says:

The Lord be with you.

*People: **And with thy spirit.***

Turning back to the altar, the Priest says:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;

He kisses the altar and, turning to the People, making the Sign of the

Cross over them, he says:

and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

*People: **Amen.***

Then the Deacon, or the Priest, with hands joined and facing the

People, sings or says:

Go forth in peace. Alleluia. Alleluia.

*People: **Thanks be to God. Alleluia. Alleluia.***