

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"The Empty Tomb" – Mikhail Nestrov

The Paschal Vigil: Part 3 of the Triduum

Holy Eucharist, Rite II ~ March 30, 2024 at 8 PM



The Reverend Andrew David Kruger - Presider
Anthony J. Rafaniello - Director of Music & Organist
Casey Woodruff - Senior Warden & Thomas Kaercher - Junior Warden

*The Paschal flowers are given to the glory of God
and in loving memory of all those we love but see no longer*

The Service of Light

Lighting the New Fire

Common Worship

The People gather outside, and the Presider says

Dear brothers and sisters in Christ, on this most holy night, when our Lord Jesus Christ passed from death to life, the Church invites her children throughout the world to come together in vigil and prayer. This is the Passover of the Lord. We remember his death and resurrection by hearing his word and celebrating his mysteries, confident that we shall share his victory over death and live with him for ever in God.

The new fire is kindled.

Presider Let us pray.

Almighty God, this night explodes with the radiance of the risen Christ: set us ablaze with the power of your love and propel us into the world to proclaim the gospel of the living Lord; who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Lighting the Paschal Candle

Common Worship

The Cantor brings the Paschal Candle to the Presider who traces the symbols while saying.

Christ, yesterday and today, the beginning and the end, Alpha, and Omega, all time belongs to him, and all ages; to him be glory and power, through every age and for ever. **Amen.**

Five nails are inserted into the Candle, reminding us of the five wounds of Christ, while the Presider says

By his holy and glorious wounds may Christ our Lord guard and keep us. **Amen.**

The Presider lights the Paschal Candle from the newly kindled fire, saying

May the light of Christ, rising in glory, banish all darkness from our hearts and minds.

The People move to their places in the church. The Cantor, bearing the Candle, pauses three times and chants:



The light of Christ. **Thanks be to God.**

At each pause, the People light their candles from the flame of the Paschal Candle.

Exsultet

Book of Common Prayer 286

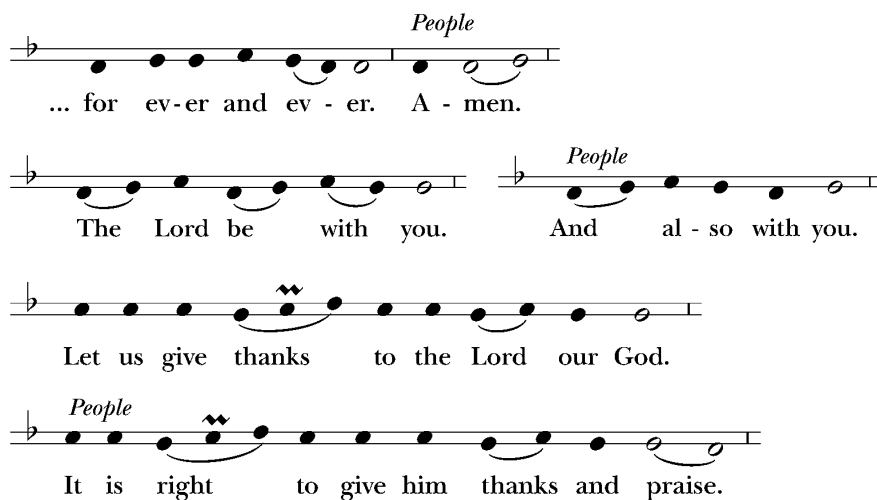
The Paschal Candle is placed in its stand, and the Cantor, standing near it sings the Exsultet.

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

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

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

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



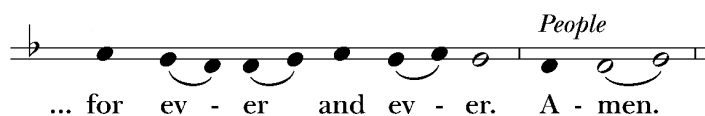
It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin,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

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

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

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

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



The Record of God's Saving Deeds

Introduction

Common Worship

Presider

As we await the risen Christ, let us hear the record of God's saving deeds in history, recalling how he saved his people in ages past and in the fullness of time sent his Son to be our Redeemer; and let us pray that through this Paschal celebration God may bring to perfection in each of us the saving work the Lord has begun.

Noah and the Flood

Genesis 7:1-5, 11-18; 8:6-19; 9:8-13

The People sit and Father Andy tells the story of the Flood.

Psalm 36

Dixit injustus

Plainsong Psalter

All are invited to stand and sing the Antiphon and Psalm.



In your light, O God, we see light.



TONE I.1

- 1 *There* is a voice of rebellion deep in the héart of the wícked; *
there is no fear of / God befóre his eyes.
- 2 He flatters himself in his own eyes *
that his hateful sin will / not be fóund out.
- 3 The words of his mouth are wicked ánd decéitful; *
he has left off acting wise/ly and dóing good.
- 4 He thinks up wickedness upon his bed
and has set himself in nó good way; *
he does not abhor that / which is évil.
- 5 Your love, O LORD, reaches tó the héavens, *
and your faith/fulness tó the clouds.
- 6 Your righteousness is like the strong mountains,
your justice líke the gréat deep; *
you save both / man and béast, O LORD.
- 7 How priceless ís your lóve, O God! *
your people take refuge under the / shadow óf your wings.
- 8 They feast upon the abúndance óf your house; *
you give them drink from the ri/ver of yóur delights.
- 9 For with yóu is the wéll of life, *
and in / your light wē see light.
- 10 Continue your loving-kindness to thóse who knów you, *
and your favor to those / who are trúë of heart.
- 11 Let not the foot of the próud come néar me, *
nor the hand of the wick/ed push mé aside.
- 12 See how they are fallen, thóse who work wíckedness! *
they are cast down and shall not be / able tó rise. [Ant.]

Collect

Common Worship

Let us pray that God will wash away all that corrupts his work and restore in us the beauty for which we were made.

Silence is kept.

Blessed are you, Lord, God of our salvation. In your perfect justice you hate the world's sin. Noah and his family risked ridicule for your sake yet their obedience brought them blessing. Flood our world with the tide of your love and rid us of all that disfigures your glorious creation, O Lord, our maker and redeemer. **Amen.**

Israel's Deliverance at the Red Sea

Exodus 14:10–end; 15:1a


The People sit and John Beier tells the story of the Crossing of the Red Sea

Canticle 8

Hymnal S 208

The People stand and sing the Antiphon and Canticle.

Antiphon in Lent and at the Easter Vigil (b)



I will sing to the Lord for he has ris-en up in might.

1. I will sing to the Lord, for he is lofty and up - lift - ed;
the horse and its rider has he hurled in - to the sea. 2. The Lord is my
strength and my re - fuge; the Lord has be - come my Sa - vior.

3. This is my God and I will praise him, the God of my people and I
will ex - alt him. 4. The Lord is a might - y war - rior;
Yah - weh is his Name. 5. The chariots of Pharaoh and his army has
he hurled in - to the sea; the finest of those who bear armor have been
drowned in the Red Sea. 6. The fathomless deep has o - ver - whelmed them;
they sank into the depths like a stone. 7. Your right hand, O Lord, is glor - ious

in might; your right hand, O Lord, has overthrown the en - e - my.

8. Who can be compared with you, O Lord, a - mong the gods? Who is like you, glorious in holiness, awesome in renown, and worker of won - ders?

9. You stretched forth your right hand; the earth swal - lowed them up.

10. With your constant love you led the peo - ple you re - deemed; with your might you brought them in safety to your ho - ly dwell - ing.

11. You will bring them in and plant them on the mount of your pos - ses - sion, 12. The resting-place you have made for your - self, O Lord, the sanctuary, O Lord, that your hand has es - tab - lished.

13. The Lord shall reign for ever and for ev - er. [Ant.]

Antiphon in Lent and at the Easter Vigil (b)

I will sing to the Lord for he has ris - en up in might.

Collect

CW

Presider Let us pray that God will give freedom to his enslaved people.

Silence is kept.

Blessed are you, Lord, God of our salvation.

You heard the agony of your people

as they cried out from their slavery,

and you gave them Moses to lead them

to a land flowing with milk and honey.

Hear the cry of the enslaved and the homeless today

and lead us through the turbulent sea of life

to our true home with you, O Lord, our maker and redeemer. **Amen.**

The fanfare is sounded.

Presider Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

The church lights are thrown on; the People extinguish their candles.

The candles on the Holy Table and Altar are lit from the Paschal Candle.

Gloria

William Mathias

Hymnal S 278

1. Glo-ry to God in the high-est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
 might - y God and Fa-ther, we wor-ship you, we give you thanks, we
 praise you for your glo - ry. 3. Lord Je - sus Christ,
 on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy on us;
 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For
 you a - lone are the Ho - ly One, you a - lone are the Lord,
 7. you a - lone are the Most High, Je - sus Christ, with the
 Ho - ly Spi - rit, in the glo - ry of
 God the Fa - ther. A - men.

Presider The Lord be with you:

People **And also with you.**

Presider Let us pray

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

The People sit.

Epistle

Romans 6:3-11

Reader A reading from the letter of Paul to the Romans.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Reader The Word of the Lord.

People **Thanks be to God.**

Alleluia 7

Taizé Community

The People stand.

Al-le - lu - ia, al-le - lu - ia, al-le - lu - ia. Al-le -

lu - ia, al-le - lu - ia, al-le - lu - ia! (hum)

Last time

Cantor The risen Lord is in our midst; the Lord is risen indeed.

Holy Gospel

Mark 16:1-8

Presider ✕ The Holy Gospel of our Lord Jesus Christ according to St Mark.
People **Glory to you, Lord Christ.**

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Presider The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Homily

Andrew Kruger

Renewal of Baptismal Vows

Affirmation of Baptismal Faith

BCP 292 alt.

The Presider moves to the font and the People stand.

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

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

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

Do you believe in Jesus Christ, the Son of God?
**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended to the dead. On the third day he rose again.
He ascended into heaven, and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?
**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.**

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

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

Blessing the Water

Common Worship alt.

Presider Let us give thanks to the Lord:

People **God is worthy of all thanksgiving and praise.**

The Presider pours the water into the baptismal font.

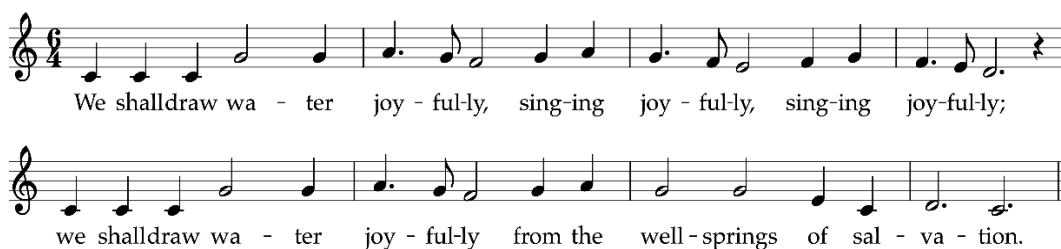
Blessèd are you, Sovereign God of all, to you be glory and praise for ever! You are our light and our salvation. From the deep waters of death you have raised your Son to life in triumph. Accept our sacrifice of praise, we pray, and sanctify these waters of your new creation, that we, with all who have been born anew by water and the Spirit, may be renewed in your image, walk by the light of faith, and serve you in newness of life; through your anointed Son, Jesus Christ, to whom with you and the Holy Spirit we lift our voices of praise, Father, Son and Holy Spirit.

People **Blessèd be God for ever.**

The Presider sprinkles the People with the aspergillum.

Baptismal Chant

"We Shall Draw Water" – Paul Inwood



1. Truly God is our salvation; we trust, we shall not fear.
For the Lord is our strength, the Lord is our song; he became our savior.
2. Give thanks, O give thanks to the Lord; give praise to his holy name!
Make his mighty deeds known to all of the nations; proclaim his greatness.
3. Sing a psalm, sing a psalm to the Lord for he has done glorious deeds.
Make known his works to all of the earth; people of Zion, sing for joy,
for great in your midst is the Holy One of Israel.

Peace

BCP 360

Presider The peace of the Lord be always with you.

People **And also with you.**

The People greet one another in the Name of the Lord.

The Holy Eucharist

Offertory Sentence

1 Chronicles 29:11

The Presider says

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty.
For everything in heaven and on earth is yours.

Yours, O Lord, is the kingdom, and you are exalted as head over all.

Representatives of the congregation bring the people's offering of bread and wine to the Holy Table.

Offertory Anthem

Words: 1 Corinthians 15:55-56 Music: G.F. Handel

“Recitative and Duet” from *Messiah*

Samantha Kaplan & Brandon Frumolt

Then shall be brought to pass the saying that is written,
death is swallow'd up in victory.

O Death, where is thy sting?

O Grave, where is thy victory?

The sting of death is sin,

And the strength of sin is the law.

The People stand and the ushers bring the collection plates to the ministers.

Eucharistic Prayer D

BCP 372

The musical notation is presented in four systems, each with a staff and a key signature of one flat (B-flat). The lyrics are written below the notes, with some words underlined to indicate phrasing. The first system shows the Presider's part for 'The Lord be with you' and the People's part for 'And also with you.' The second system shows the Presider's part for 'Lift up your hearts' and the People's part for 'We lift them to the Lord.' The third system shows the Presider's part for 'Let us give thanks to the Lord our God.' The fourth system shows the People's part for 'It is right to give our thanks and praise.'

Presider The Lord be with you. *People* And also with you.

Presider Lift up your hearts. *People* We lift them to the Lord.

Presider Let us give thanks to the Lord our God

People It is right to give our thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise.

Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus

William Matthias

Hymnal S 128

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures.

When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy.

To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Presider and People

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

Great Amen

Mathias/Kruger



Lord's Prayer

BCP 364

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

People and Presider

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

Breaking of the Bread

BCP 364

The Presider breaks the consecrated Bread. A period of silence is kept.

Presider Alleluia. Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast. Alleluia.**

Invitation

BCP 364

Presider The Gifts of God:

People **for the People of God.**

The ushers guide the people to receive Holy Communion. All who hunger for God, including children, are cordially invited to share the Gifts of God offered at this table. Whoever you are, wherever you are in your life's journey, you are welcome here.

All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host at this time. Gluten-free wafers are available by request to the priest.

Communion Hymn

Alleluia No. 1

Hymnal 178

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the
ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give
Praise to his Name. Name.

1 Je - sus is Lord of all the earth.
2 Spread the good news o'er all the earth:
3 We have been cru - ci - fied with Christ.
4 Come, let us praise the liv - ing God, God, God.

Repeat Refrain

He is the King of cre - a - tion.
Je - sus has died and has ris - en.
Now we shall live for ev - er. Al - le -
joy - ful - ly sing to our Sa - vior.

Post Communion Prayer

CW

Presider Let us pray.

The People stand.

God of Life, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection have delivered us from the power of our enemy: grant us so to die daily to sin, that we may evermore live with him in the joy of his risen life; through Jesus Christ our Lord. Amen.

Blessing

CW

The Priest blesses the people, saying

The God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God almighty, ✠ the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Sending Hymn

Ellacombe

Hymnal 210

1 The day of re - sur - rec - tion! Earth, tell it out a - broad;
2 Our hearts be pure from e - vil, that we may see a - right
3 Now let the heavens be joy - ful, let earth her song be - gin,

the Pass - o - ver of glad - ness, the Pass - o - ver of God.
the Lord in rays e - ter - nal of re - sur - rec - tion light;
the round world keep high tri - umph, and all that is there - in;

From death to life e - ter - nal, from earth un - to the sky,
and, lis - tening to his ac - cents, may hear so calm and plain
let all things seen and un - seen their notes to - geth - er blend,

our Christ hath brought us o - ver with hymns of vic - to - ry.
his own "All hail!" and, hear - ing, may raise the vic - tor strain.
for Christ the Lord is ris - en, our joy that hath no end.

Presider Alleluia. Alleluia. Let us bless the Lord.
People **Thanks be to God. Alleluia. Alleluia.**

Postlude

Toccata from the “Symphony for Organ No. 5” – Charles-Marie Widor

For Friends, Visitors and Newcomers

Welcome to Trinity Episcopal Church in Cranford, NJ. We are grateful that you chose to worship with us this evening. This bulletin is designed to make you feel at home; and includes everything you need for the service (liturgy, hymns, instructions, rubrics, etc.). Please connect with us before the service begins; introduce yourself to the ushers so they can make you feel more comfortable. At the end of the service, Father Andy will be in the narthex (entrance) to meet with you personally.

The Paschal Vigil

The Paschal Vigil is the oldest attested vigil in the history of Christianity. The earliest Christians who observed Pascha/Easter apparently did so with a eucharist at cockcrow, and preceded their celebration with a day of fasting, which was extended into the night with a vigil of readings and prayers, apparently in expectation of Christ’s return at the feast. From the third century onwards, however, there was a tendency to shorten the vigil so that the celebration of the resurrection began at midnight.

The practice of the baptism of new converts to the faith at Pascha is first mentioned in third-century sources from Rome and North Africa, but does not seem to have become a universal part of the Easter vigil until at least the middle of the fourth century. Later, the regular daily custom of lighting of the evening lamp was also given special significance within the vigil, and in the East eventually moved from its position at the beginning of the vigil to its climax. Later sources give more precise details of the readings used. There is considerable variation from place to place both in the number of readings prescribed (although twelve is the most common) and in the particular biblical texts appointed to be read, although some passages – among them particularly the account of the creation and fall in Genesis, the binding of Isaac in the same book, and the narrative of the Exodus – occur with great regularity.

From the seventh century onwards in the West, the vigil liturgy began to be celebrated earlier and earlier for the sake of convenience, until by the late Middle Ages it took place in the morning of Holy Saturday, thus destroying its dramatic effect and making the references to ‘night’ in the prayer texts nonsensical. A consequence of the liturgical movement in the twentieth century included the restoration of the proper hour of celebration and an experimental revision of the rite itself, including a reduction in the number of readings and the introduction of a renewal of baptismal vows. In some cases, the lighting of the candle has been moved to the climax of the rite, as in the East, and sometimes a real vigil rather than just an extended set of readings from the Hebrew Scriptures has been encouraged. Other churches have established the tradition of holding sunrise services at dawn.

Redacted from Gabriel Bertoni re, The Historical Development of the Easter Vigil and Related Services in the Greek Church.

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