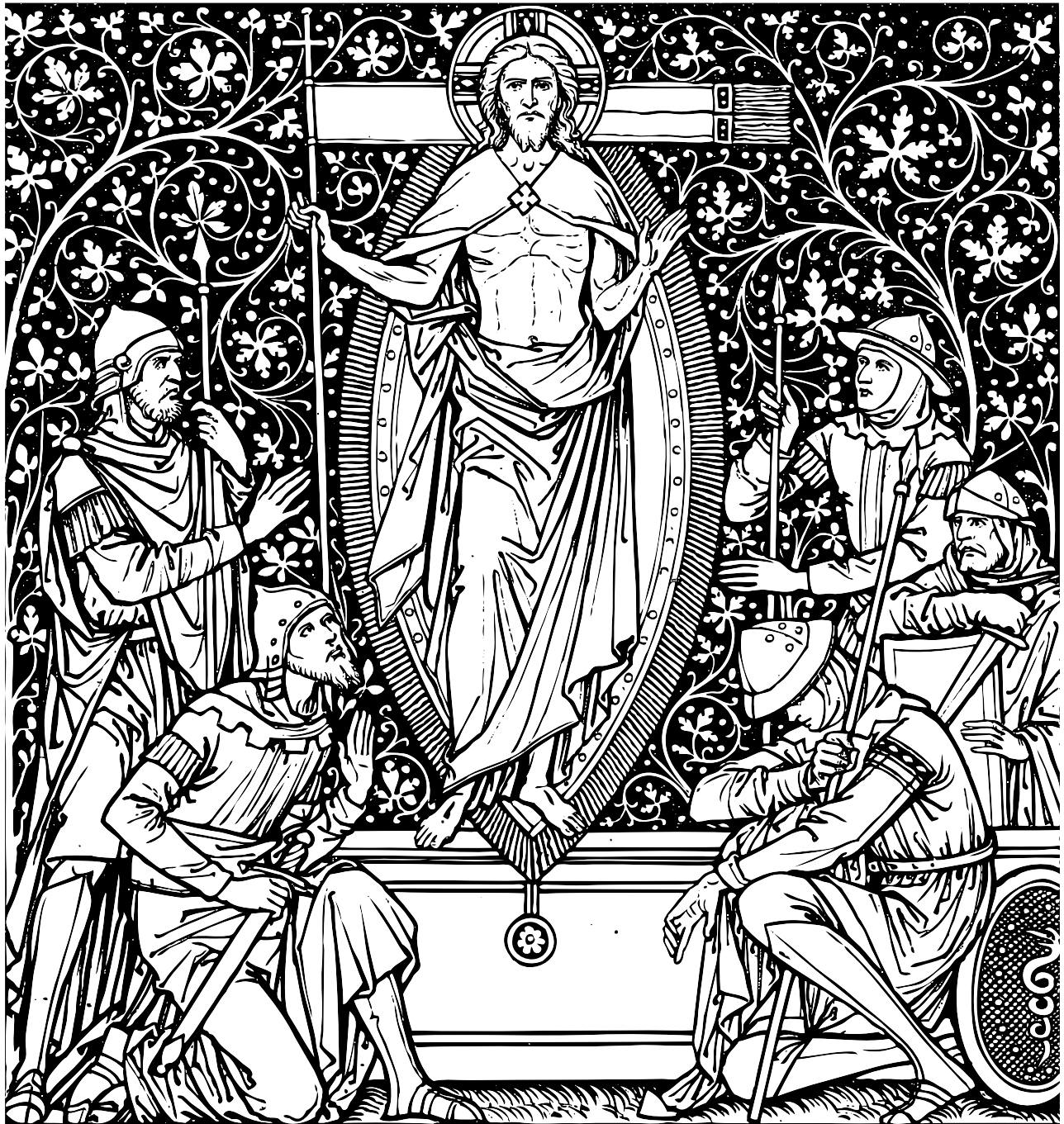


GRACE EPISCOPAL CHURCH



The Great Vigil of Easter

A.D. 2023

April 8, 2023 7:00 P.M.

The Lighting of the Paschal Candle

The Lighting of the New Fire

All stand. In the darkness, the New Fire is kindled. The Celebrant addresses the people:

DEAR friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

Let us pray.

O God, who through thy Son hast bestowed upon thy people the brightness of thy light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. *Amen.*

Pour forth, we beseech thee, O Lord, thine abundant blessing upon this incense; and kindle the brightness of this most Holy Night: that not only may the sacrifice to be offered this day shine with the secret mingling of thy glory, but that also thy faithful people may shine with the inward presence of this holy light, though Jesus Christ our Lord. *Amen.*

The Blessing and Lighting of the Paschal Candle

The Celebrant inscribes the Candle with a cross, the year, and an alpha and omega, saying,

CHRISt yesterday and today, the beginning and the end, Alpha and Omega. His are the times, and the ages; to him be glory and dominion through all the ages of eternity. *Amen.*

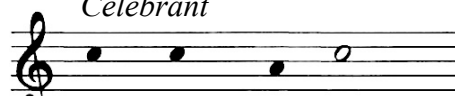
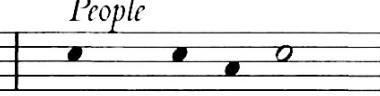
She inserts five grains of incense in the form of a cross, saying,

BY his holy wounds most glorious may he guard us and preserve us, who is Christ, the Lord. *Amen.*

The Paschal Candle is then lighted from the newly kindled fire, the Celebrant saying,

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

The Celebrant, bearing the Candle, leads the procession to the chancel, pausing three times and singing (each time at a higher pitch):

<i>Celebrant</i>	<i>People</i>
	
The Light of Christ.	Thanks be to God.



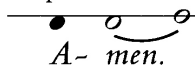
The candles of the members of the congregation are lighted from the Paschal Candle. The candles remain lit during the singing of the Exsultet.

Exsultet

All remain standing. The Exsultet is sung by the person appointed.

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 thy holy courts, in radiant light, resound with the praises of thy people.

All ye 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 liveth and reigneth with him in the unity of the Holy Ghost, one God, for ever and ever. *People*



Cantor *People*
The Lord be with you. And with thy spirit.

Cantor *People*
Lift up your hearts. We lift them up un-to the Lord.

Cantor
Let us give thanks un- to our Lord God.

People
It is meet and right so to do.

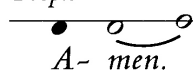
IT is very meet, right, and our bounden duty, that we should at all times and in all places, with our whole heart and mind and voice, praise thee, the invisible, almighty, and eternal God, and thine only-begotten Son, Jesus Christ our Lord; for he is the very Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his precious blood delivered thy faithful people.

This is the night when thou didst bring our fathers, the children of Israel, out of bondage in Egypt, and led them through the midst of the sea on dry land. This is the night when all who believe in Christ are delivered from the darkness of sin and out of the shadow of death, and are restored to grace and made partakers of eternal life. This is the night when Christ broke the bonds of death and hell, and rose in triumph from the grave.

O how wonderful and beyond our knowing, O God, is thy mercy and loving-kindness to us thy children, that to redeem a slave, thou didst give thine only Son.

O how holy is this night, when wickedness is put to flight, and sin is washed away. It restoreth innocence to the fallen, and joy to those who mourn. It casteth out pride and hatred, and bringeth peace and concord to all mankind. O how blessed is this night, when earth and heaven are joined and man is reconciled to God.

THEREFORE, O Holy Father, accept this our evening sacrifice, the offering of this candle which we have lighted and consecrated before thee in thine own Name. May it shine forth without ceasing to drive away all darkness. May Christ, the Morning Star who knoweth no setting, find it ever burning — he who giveth his light to all creation, and who liveth and reigneth for ever and ever. *People*



The Old Testament Lessons

Celebrant: Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

The people extinguish their candles and sit for the first lesson and psalm.

I. Abraham's sacrifice of Isaac: Genesis 22: 1-19 [RSV]

A Reading from the First Book of Moses, commonly called Genesis.

AFTER these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Mori'ah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his ass, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place afar off. Then Abraham said to his young men, "Stay here with the ass; I and the lad will go yonder and worship, and come again to you." And Abraham took the wood of the burnt offering, and laid it on Isaac his son; and he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide himself the lamb for a burnt offering, my son." So they went both of them together.

When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." He said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. So Abraham called the name of that place The LORD will provide; as it is said to this day, "On the mount of the LORD it shall be provided."

And the angel of the LORD called to Abraham a second time from heaven, and said, "By myself I have sworn, says the LORD, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice." So Abraham returned to his young men, and they arose and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

The Word of the Lord.

Congregation's Response: Thanks be to God.

Psalm 33: 12-22

(Refrain is sung first by the Cantor, then by all. Thereafter, the refrain is sung by all as indicated.)



THE LORD looks down from heaven, and beholds all the people in the world. He fashions all the hearts of them, and understands all their works. [Refrain]

Behold, the eye of the Lord is upon those who fear him, on those who wait upon his love; to pluck their lives from death, and to feed them in time of famine. [Refrain]

Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy Name we put our trust. [Refrain]

Celebrant: Let us pray.

GOD and Father of all believers, for the glory of thy Name multiply, by the grace of the Paschal sacrament, the number of thy children; that thy Church may rejoice to see fulfilled thy promise to our father Abraham; through Jesus Christ our Lord. *Amen.*

II. Israel's deliverance at the Red Sea: Exodus 14: 10 – 15: 1 [RSV]

A Reading from the Second Book of Moses, commonly called Exodus.

WHEN Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were in great fear. And the people of Israel cried out to the LORD; and they said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, in bringing us out of Egypt? Is not this what we said to you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today; for the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be still." The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. Lift up your rod, and stretch out your hand over the sea and divide it, that the people of Israel may go on dry ground through the sea. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."

Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night.

Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the LORD fights for them against the Egyptians."

Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

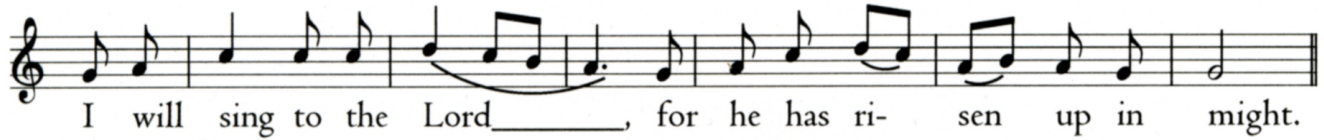
Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD; and they believed in the LORD and in his servant Moses.

Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea."



Canticle 8, *The Song of Moses*

(Refrain is sung first by the Cantor, then by all. Thereafter, the refrain is sung by all as indicated.)



I will sing to the Lord, for he is lofty and uplifted; the horse and its rider has he hurled into the sea. [Refrain]

The Lord is my strength and my refuge; the Lord has become my Savior. This is my God, and I will praise him, the God of my people and I will exalt him. [Refrain]

Who can be compared with you, O Lord, among the gods? Who is like you, glorious in holiness, awesome in renown, and worker of wonders? You stretched forth your right hand; the earth swallowed them up. [Refrain]

With your constant love you led the people you redeemed; with your might you brought them in safety to your holy dwelling. [Refrain]

You will bring them in and plant them on the mount of your possession, the resting place you have made for yourself, O Lord: the sanctuary, O Lord, that your hand has established. [Refrain]

The Lord shall reign for ever and ever. [Refrain]

Celebrant: Let us pray.

O God, whose wonderful deeds of old shine forth even to our own day; who once delivered by the power of thy mighty arm thy chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. *Amen.*



III. The gathering of God's people: Zephaniah 3: 11-20 [RSV]

A Reading from the Book of Zephaniah.

“ON that day you shall not be put to shame because of the deeds by which you have rebelled against me; for then I will remove from your midst your proudly exultant ones, and you shall no longer be haughty in my holy mountain. For I will leave in the midst of you a people humble and lowly. They shall seek refuge in the name of the Lord, those who are left in Israel; they shall do no wrong and utter no lies, nor shall there be found in their mouth a deceitful tongue. For they shall pasture and lie down, and none shall make them afraid.”

Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you, he has cast out your enemies. The King of Israel, the Lord, is in your midst; you shall fear evil no more. On that day it shall be said to Jerusalem: “Do not fear, O Zion; let not your hands grow weak. The Lord your God is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. “I will remove disaster from you, so that you will not bear reproach for it. Behold, at that time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you together; yea, I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,” says the Lord.

The Word of the Lord.

Congregation's Response: Thanks be to God.

Psalm 98

(Refrain is sung first by the Cantor, then by all. Thereafter, the refrain is sung by all as indicated.)



SING to the Lord a new song; for he has done marvelous things. With his right hand and his holy arm has he won for himself the victory. [Refrain]

The Lord has made known his victory; his righteousness has he openly showed in the sight of the nations. He remembers his mercy and faithfulness to the house of Israel; and all the ends of the earth have seen the victory of our God. [Refrain]

Sing to the Lord with the harp; with the harp and the voice of song. With trumpets and the sound of the horn, shout with joy before the King, the Lord. [Refrain]

Let the sea make a noise, and all that is in it; the lands and those who dwell therein. Let the rivers clap their hands; and let the hills ring out with joy before the Lord, when he comes to judge the earth. [Refrain]

Celebrant: Let us pray.

O GOD of unchangeable power and eternal light: Look favorably on thy whole Church, that wonderful and sacred mystery; by the effectual working of thy providence, carry out in tranquility the plan of salvation; let the whole world see and know that things that were cast down are being raised up, and things that had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, thy Son Jesus Christ our Lord. *Amen.*

All stand for the Renewal of Baptismal Vows.



The Renewal of Baptismal Vows

Celebrant: Dearly beloved, through the Paschal Mystery 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.

Celebrant: Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People: I do.

Celebrant: Do you believe in God the Father?

People: I believe in God, the Father Almighty, Maker of heaven and earth.

Celebrant: Do you believe in Jesus Christ, the Son of God?

People: I believe 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.

Celebrant: Do you believe in God the Holy Spirit?

People: 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.

Celebrant: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People: I will, with God's help.

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

People: I will, with God's help.

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

People: I will, with God's help.

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

People: I will, with God's help.

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

People: I will, with God's help.

Celebrant: May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. *Amen.*

The Celebrant sprinkles the people with Holy Water as a reminder of their Baptism.

Motet: *Sicut cervus* (choir)

G. P. da Palestrina (d. 1594)

Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

[Like as the hart desireth the water-brooks, so longeth my soul after thee, O God.] Ps. 42: 1



The Litany of the Saints

Celebrant: In the Communion of Saints, let us pray for ourselves and all those who have received the sacrament of new birth.

The people kneel.

<i>Cantor</i>	<i>All</i>
Ky-ri-e e-lei-son.	Ky-ri-e e-lei-son.
<i>Cantor</i>	<i>All</i>
Chri-ste e-lei-son.	Chri-ste e-lei-son.
<i>Cantor</i>	<i>All</i>
Ky-ri-e e-lei-son.	Ky-ri-e e-lei-son.
<i>Cantor</i>	<i>All</i>
Christ, gra-cious-ly hear us.	Christ, gra-cious-ly hear us.

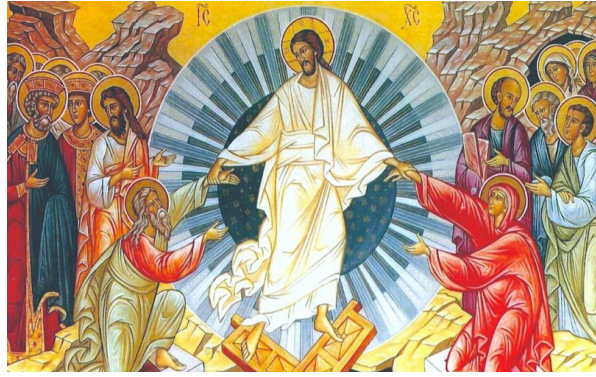
All respond as indicated after each of the petitions that follow. List of Saints are on pp. 21-23.

<i>Cantor</i>	<i>All</i>
Holy Mary, Mother of God,	pray for us.
Holy Michael and all angels,	pray for us.
Holy Joseph,	pray for us.

All holy men and women, saints of God,	pray for us.

<i>Cantor</i>	<i>All</i>
Lord, be merciful,	Lord, de-li-ver us.
From every evil,	Lord, de-li-ver us.
From every deadly sin,	Lord, de-li-ver us.
From everlasting death,	Lord, de-li-ver us.
By thine incarnation,	Lord, de-li-ver us.
By thy death and resurrection,	Lord, de-li-ver us.
By thine outpouring of the Holy Spirit,	Lord, de-li-ver us.

<i>Cantor</i>	<i>All</i>	<i>All</i>
Ky-ri-e e-lei-son.	Chri-ste e-lei-son.	Ky-ri-e e-lei-son.



The First Mass of Easter

Celebrant *People*

Al-le-lu-ia. Christ is ris-en. *The Lord is risen indeed.* Al-le-lu-ia.

Gloria in excelsis, from *Grace Mass*

Edward Wagner, 1987

After the singing of "Glory be to God on high," bells may be rung by all in the church.

Cantor *All*

[Glo-ry be to God on high,] and on earth peace, good will towards men. We
 praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee, we give
 thanks to thee for thy great glo-ry, O Lord God, heaven-ly King,
 God the Fa-ther Al- migh-ty. O Lord, the on-ly-be- got-ten Son,
 Je- sus Christ; O Lord God, Lamb of God, Son of the Fa-ther, that tak-est a-
 way the sins of the world, have mer-cy up- on us. Thou that tak-est a- way the
 sins of the world, re- ceive our prayer. Thou that sit- test at the right hand of
 God the Fa-ther, have mer-cy up- on us. For thou on-ly art ho-ly; thou
 on-ly art the Lord; thou on- ly, O Christ, with the Ho-ly Ghost, * art most
 high in the glo-ry of God the Fa-ther. A- men.

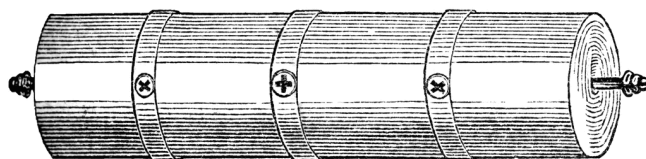
The Collect of the Day

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Let us pray.

O God, who didst make this most holy night to shine with the glory of the Lord's Resurrection: Stir up in thy Church that Spirit of adoption which is given to us in Baptism, that we being renewed both in body and in mind, may worship thee in sincerity and truth; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, now and for ever. *Amen.*



The Epistle: Romans 6: 3-II (NRSV)

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.

The Word of the Lord.

Congregation's Response: Thanks be to God.



The Great Alleluia

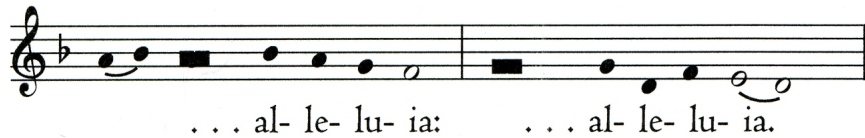
The Cantor sings,



All repeat the Alleluia.

The entire performance is sung three times in all, each time at a higher pitch.

The Cantor sings first half of first verse; all sing the remainder of the psalm in unison.



WHĒN Israel came out of Egypt, alleluia:
the house of Jacob from a people of strange speech, alleluia,
Judah became God's sanctuary, alleluia:
and Israel his dominion, alleluia.
The sea beheld it and fled, alleluia:
Jordan turned and went back, alleluia.
The mountains skipped like rams, alleluia:
and the little hills like young sheep, alleluia.
What ailed you, O sea, that you fled? alleluia:
O Jordan, that you turned back? alleluia;
You mountains, that you skipped like rams? alleluia:
you little hills like young sheep? alleluia.
Tremble, O earth, at the presence of the Lord, alleluia:
at the presence of the God of Jacob, alleluia.
Who turned the hard rock into a pool of water, alleluia:
and flint-stone into a flowing spring, alleluia.

The Holy Gospel: St. Matthew 28: 1-10 [RSV]

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: The Holy Gospel of our Lord Jesus Christ according to Matthew.

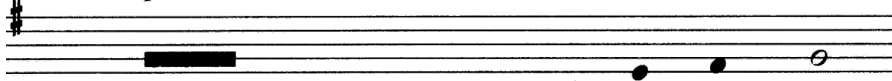
People: ✠ Glory be to thee, O Lord.

NOW after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me."

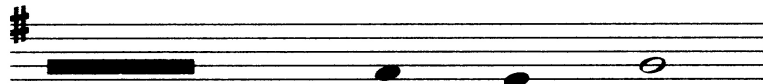


The Gospel of the Lord.

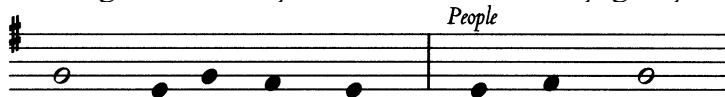
People's response: Praise be to thee, O Christ.



Leader: Let us pray for the Church and | for the world.



Grant almighty God, that all who confess thy Name may be united in thy truth, live together in thy love, and reveal thy glory / in the world. (*Silence*)



Lord, in thy mer - cy *People* hear our prayer. (*Sung after every intercession*)

Leader: Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the / common good. (*Silence*)
Lord, in thy mercy *People: hear our prayer.*

Leader: Give us all a reverence for the earth as thine own creation, that we may use its resources rightly in the service of others and to thy hon-/or and glory. (*Silence*)
Lord, in thy mercy *People: hear our prayer.*

Leader: We pray for an increase in the membership of this parish; that we may have the hands and hearts to carry / out thy will. (*Silence*)
Lord, in thy mercy *People: hear our prayer.*

Leader: We commend to thy gracious care and keeping all the men and women of our armed forces at home and abroad [*especially N.*]. Defend them day by day with thy heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils which beset them; and grant them a sense of thine abiding presence wherever / they may be. (*Silence*)
Lord, in thy mercy *People: hear our prayer.*

Leader: Comfort and heal all those who suffer in body, mind, or spirit (*pause*); give them courage and hope in their troubles, and bring them the joy of / thy salvation. (*Silence*)
Lord, in thy mercy *People: hear our prayer.*

Leader: We commend to thy mercy all who have died, that thy will for them may be fulfilled (*pause*); and we pray that we may share with all thy saints in thine e-/ternal kingdom. (*Silence*)
Lord, in thy mercy *People: hear our prayer.*

Celebrant: Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*



The Peace (*All stand.*)

Celebrant: The peace of the Lord be always with you.

People: And with thy spirit.

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



The Holy Communion

The Offertory Sentence

Celebrant: Offer to God a sacrifice of thanksgiving, and make good thy vows unto the Most High. *Psalm 50: 14*

Offertory Proper (*choir*) *Dextera Domini*

Mode 2

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.

Anthem (*choir*) *The Dawning*

Richard Webster, 2001

AWAKE sad heart, whom sorrow ever drowns; Take up thine eyes, which feed on earth; Unfold thy forehead gathered into frowns: Thy Saviour comes, and with him mirth: Awake, awake; awake, awake;

And with a thankful heart his comforts take. But thou dost still lament, and pine, and crie; And feel his death, but not his victorie.

Arise sad heart; if thou dost not withstand, Christ's resurrection thine may be: Do not by hanging down break from the hand, break from the hand, Which as it riseth, raiseth thee: Arise, arise; arise, arise;

And with his buriall linen drie thine eyes: Christ left his graveclothes, that we might, when grief Draws tears, or bloud, not want an handkerchief. Awake, awake. Arise, arise.

George Herbert (1593-1633)

Presentation of the alms and oblations

Celebrant: All things come of thee, O Lord,

People: And of thine own have we given thee.

Orate

Celebrant: Pray that this our sacrifice of praise and thanksgiving may be acceptable to God the Father Almighty.

People: May the Lord receive this sacrifice at thy hands, to the praise and glory of his holy Name, both to our benefit and that of all his holy Church.

Sursum corda

Celebrant *People*
 The Lord be with you. And with thy spi- rit.

Celebrant *People*
 Lift up your hearts. We lift them up un-to the Lord.

Celebrant
 Let us give thanks un- to our Lord God.

People
 It is meet and right so to do.

Then, facing the Holy Table, the Celebrant says:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, almighty, everlasting God:

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,



Sanctus and Benedictus, from *Grace Mass*

Edward Wagner, 1987

All

Ho- ly, ho- ly, ho-ly, Lord God of hosts: Heaven and earth are
 full of thy glo-ry. Glo-ry be to thee, O Lord Most High. Bless-ed is
 he that com-eth in the Name of the Lord. Ho- san-na in the high-est.

The Consecration

Celebrant: Let us pray.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." ✠

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." ✠

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church, may obtain remission of our sins and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits but pardoning our offenses, through Jesus Christ our Lord;

BY whom, and with whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

People

—●—○—○—+
A- men.

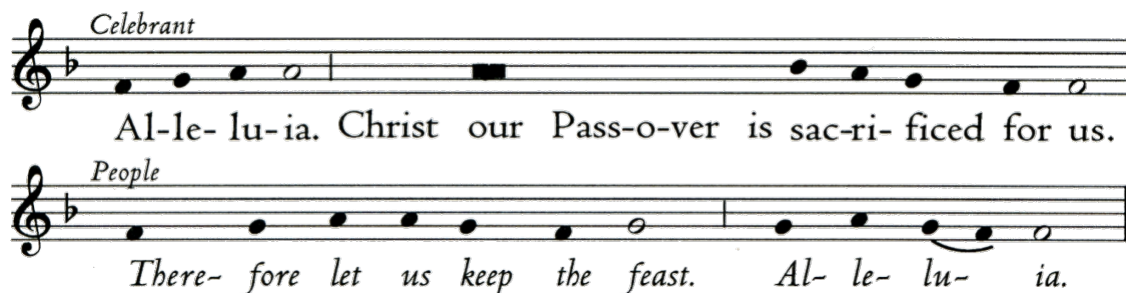
The Lord's Prayer

Celebrant: And now, as our Savior Christ hath taught us, we are bold to say,



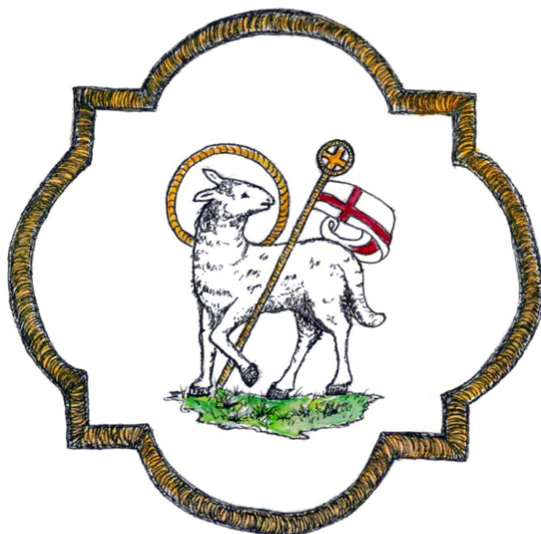
Our Fa-ther, who art in hea-ven, hal-low-ed be thy Name,
 thy king-dom come, thy will be done, on earth as it is in hea-ven.
 Give us this day our dai-ly bread. And for-give us our tres-pas-ses,
 as we for-give those who tres-pass a-gainst us. And lead us not in-to
 temp-ta-tion, but de-liv-er us from e-vil. For thine is the king-dom,
 and the power, and the glo-ry, for ev-er and ev-er. A-men.

The Fraction



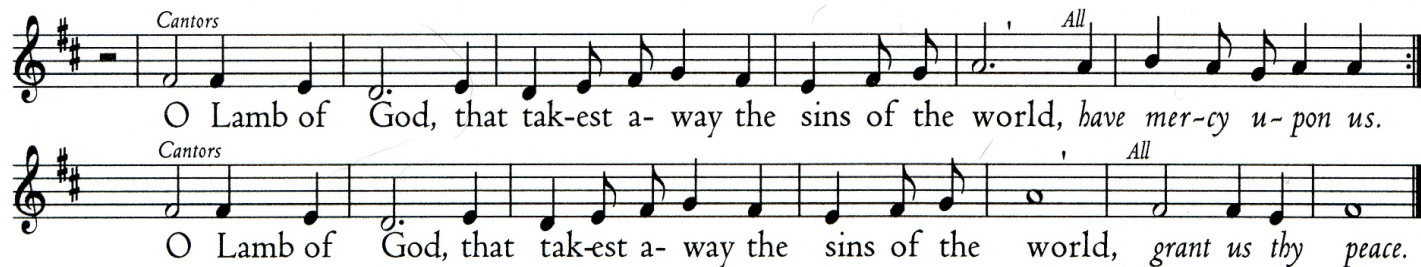
Celebrant
 Al-le-lu-ia. Christ our Pass-o-ver is sac-ri-ficed for us.

People
 There-fore let us keep the feast. Al-le-lu-ia.



Agnus Dei, from *Grace Mass* (sung by all)

Edward Wagner, 1987



Cantors *All*
 O Lamb of God, that tak-est a-way the sins of the world, have mer-cy u-pon us.

Cantors *All*
 O Lamb of God, that tak-est a-way the sins of the world, grant us thy peace.

Prayer of Humble Access (*said by all*)

Celebrant: Let us pray.

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 we may evermore dwell in him, and he in us. Amen.

The Invitation to Communion

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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

Communion (*choir*) *Pascha nostrum*

Mode 6

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.



Prayer of Spiritual Communion (*said by those worshipping virtually*)

In union, O Dear Lord, with the faithful at every Altar of Thy Church, where Thy blessed Body and Blood are being offered to the Father, I desire to offer Thee praise and thanksgiving. I present to Thee my soul and body, with the earnest wish that I may ever be united to Thee. And since I cannot now receive Thee sacramentally, I beseech Thee to come spiritually into my heart. I unite myself to Thee, and embrace Thee with all the affections of my soul. O let nothing ever separate me from Thee. Let me live and die in Thy love. Amen.

Anthem (*choir*) *The Call*

Alexander Brent Smith, 1925

COME, my Way, my Truth, my Life: such a Way, as gives us breath:
such a Truth, as ends all strife: such a Life as killeth death!

Come, my Light, my Feast, my Strength: such a Light, as shows a feast,
such a Feast as mends in length, such a Strength as makes his guest.

Come, my Joy, my Love, my Heart: such a Joy as none can move:
such a Love as none can part: such a Heart, as joys in love!

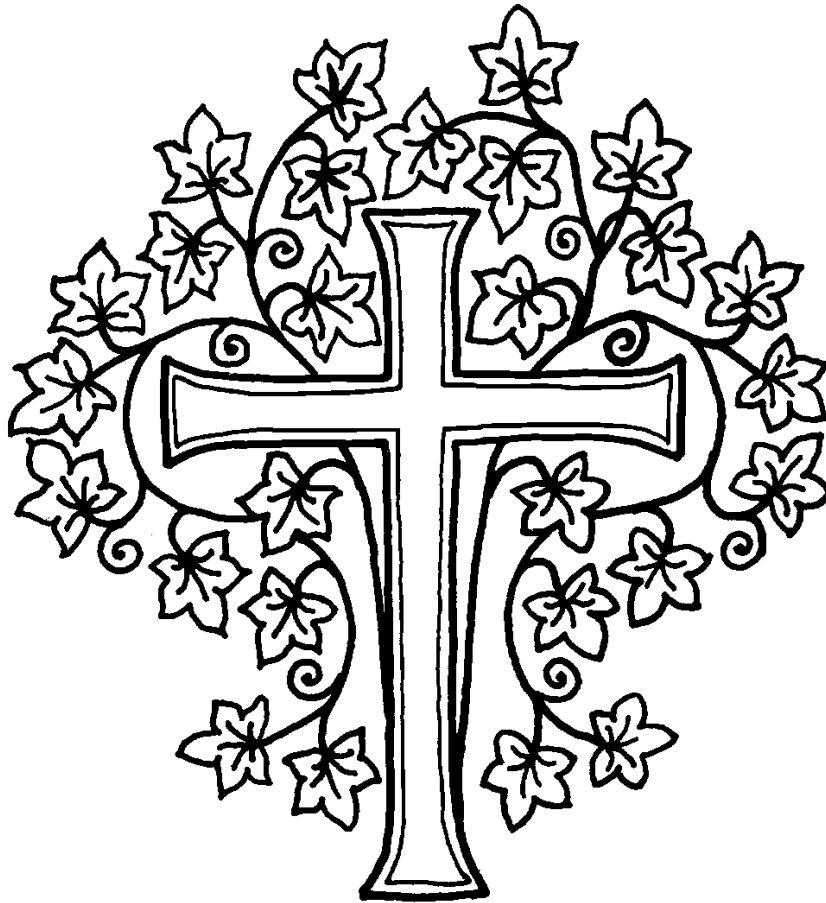
George Herbert (d. 1633)



Prayer of Thanksgiving after Communion

Celebrant: Let us pray.

People: 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 Savior Jesus Christ; and dost assure us thereby of thy favor 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. 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 Ghost, be all honor and glory, world without end. Amen.



The Easter Blessing

MAY Almighty God, who hath redeemed us and made us his children through the Resurrection of his Son our Lord, bestow upon you the riches of his blessing. *Amen.*

May God, who through the water of baptism hath raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. *Amen.*

May God, who hath brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. *Amen.*

AND the blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

The Dismissal

Deacon: Let us go forth in the name of Christ. Alleluia! Alleluia!

The People respond: Thanks be to God. Alleluia! Alleluia!

1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
 2 'Tis the spring of souls to - day: Christ hath burst his pri - son,
 3 Now the queen of sea - sons, bright with the day of splen - dor,
 4 Nei - ther might the gates of death, nor the tomb's dark por - tal,
 God hath brought his Is - ra - el in - to joy from sad - ness:
 and from three days' sleep in death as a sun hath ris - en;
 with the roy - al feast of feasts, comes its joy to ren - der;
 nor the watch - ers, nor the seal hold thee as a mor - tal:
 loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,
 all the win - ter of our sins, long and dark, is fly - ing
 comes to glad Je - ru - sa - lem, who with true af - fec - tion
 but to - day a - midst thine own thou didst stand, be - stow - ing
 led them with un - mois - tened foot through the Red Sea wa - ters.
 from his light, to whom we give laud and praise un - dy - ing.
 wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.
 that thy peace which ev - er - more pass - eth hu - man know - ing.

Voluntary: Toccata, from *Fifth Organ Symphony*

Charles-Marie Widor (d. 1937)





The Litany of the Saints

Each year we remember by name a selection from the “cloud of witnesses,” the saints of God, invoking their prayers for us in the Litany of the Saints. The following are those remembered this year, with a little information about them; their feast days are given in parentheses. More information can be found on most of these listed here in *Lesser Feasts and Fasts (LFF)*, a publication of the Episcopal Church, which is the source of most of the information in this summary, or in the more inclusive *Holy Women, Holy Men*, the publication of which was approved at the 2009 General Convention.

A few we remember every year:

Mary, the blessed Virgin Mother of our Lord (August 15)

Michael and all angels, messengers of God and defenders of the faithful (September 29)

Joseph, husband of the Blessed Virgin, the protector of her and her infant son (March 19)

John Baptist, who prepared the way of the Lord (June 24)

Peter and Paul, apostles who tirelessly preached the Gospel to Jews and Gentiles until their martyrdom (June 29)

Stephen, deacon and the first Christian martyr, who forgave his murderers (December 26)

Mary Magdalene, the first witness of the resurrected Lord (July 22)

John, the beloved disciple and evangelist (December 27)

This year, from the list of other apostles, evangelists, and saints in New Testament times, we remember,

The Holy Innocents, were slaughtered by the order of King Herod after he heard from the Wise Men of a potential rival “King of the Jews” (Matthew 2). The Church has always honored them as martyrs. (December 28)

Andrew, originally a follower of John the Baptist, followed Jesus after John pointed him out as the Lamb of God. Afterward, his first act was to find his brother Simon Peter and bring him to Jesus. He and his brother were fishermen who became “fishers of men” in response to the call of Jesus. He was the disciple who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude. No details are known of his later life; tradition says that he was martyred on an X-shaped cross. He is the patron saint of Scotland. Since he is the first of the Twelve to come to the Lord, his feast day stands first in our kalendar. (November 30)

Matthew, also one of the Twelve, was a tax collector, or publican, despised by the Jews because they were collaborators with the Romans, collecting their hated taxes and extorting even more than the required amounts to enrich themselves. Matthew left his post when Jesus commanded him, “Follow me.” He is the traditional author of the First Gospel. He is venerated as a martyr, but little is known of his life after the Resurrection of Jesus. (September 21)

Philip and James, (this James is called “James the Less” to distinguish him from James the son of Zebedee and James of Jerusalem) also apostles, are not as prominent in the Gospels as some of the other apostles, but Philip at least appears in several important incidents. Like Andrew, little is known of their later life and martyrdom. but the Church honors them as “witness[es] to the truth.” (May 1)

Joseph of Arimathaea was a member of the Jewish Sanhedrin who was drawn to Jesus and did not take part in his condemnation, but who shrank from openly professing himself a disciple. However, after the Crucifixion he openly went to Pilate to ask for the body of Jesus, and gave it a proper burial in his own new tomb. A romantic medieval legend developed wherein Joseph came to Glastonbury in Britain, bringing with him the Holy Grail, the cup used at the Last Supper. (August 1)

Justin was born about 110 to a Greek-speaking pagan family in Samaria and educated in Greek philosophy, but all his knowledge left him unsatisfied. A stranger whom he met on a beach in Ephesus told him about Christ, and as he wrote, “Straightway a flame was kindled in my soul.” He later moved to Rome and founded a school of Christian philosophy, teaching and writing about the faith. In a public debate he so angered a Cynic philosopher that legal charges were preferred against him, and he and several of his students were arrested. The prefect gave them the usual opportunity to escape punishment by renouncing their faith; all refused and were put to death. (June 1)

Fabian, a Bishop of Rome who made numerous contributions to the structure of the Church and established the veneration of the saints and the writing of the lives of the martyrs and, as a martyr himself (A.D. 250), set a courageous example for the many who followed. (January 20)

Lucy was martyred at Syracuse, in Sicily during Diocletian’s reign of terror of 303-304, among the most dramatic of the persecutions of early Christians. Her tomb can still be found in the catacombs at Syracuse. Little is known of the details of her life, but the tradition remembers her for the purity of her life and the gentleness of her spirit. In popular piety, Lucy is most often revered because her feast day, December 13, coinciding with the winter solstice, the shortest day of the year, in the Julian calendar. In northern Europe, where the winter days are particularly short, the feast day Lucy (or Lucia), whose name means “light,” is still observed, especially in Sweden, as a festival of light.

Macrina, is known only through the writings of one of her brothers, St. Gregory, Bishop of Nyassa. She founded one of the earliest Christian communities in the Cappadocian city of Pontus, caring for the poor and ministering to the wider community. Her brothers, three of whom became bishops and defenders of the Nicene faith, sought her advice on spiritual and theological matters. She died in 379. (July 19)

Remigius, one of the patron saints of France, became Bishop of Rheims in 450 when he was twenty-two years old. He was known for his learning and holiness of life; his conversion of Clovis, King of the Franks, as a Catholic (rather than an Arian) was an important event in the ecclesiastical and secular history of Europe. (October 1)

Gregory of Nyassa, fourth-century theologian (and reluctant Bishop of Nyassa), whose writings defended the understanding of the Holy Trinity found in the Nicene Creed. (March 9)

Patrick, fifth century, captured by slave-traders in his youth and forced to serve as a shepherd in then-pagan Ireland, escaped and returned to his British home where he continued his education as a Christian, took holy orders, and then, answering a call given to him in a vision, returned to preach the Gospel of Christ to his former captors, with great success. (March 17)

Jerome was “the foremost biblical scholar of the ancient Church” (*LFF*), and was commissioned around 382 by the pope to translate the Bible from the Hebrew and Greek texts into the language of the common people. The result was therefore called the Vulgate — meaning “in the common tongue.” He also wrote fine commentaries and engaging letters, had high ideals, was kind to the poor, and loved by many friends and followers. But he was also inordinately proud of his learning, contemptuous and insulting to his opponents, and generally cantankerous, though he often admitted his faults. “Jerome was seldom pleasant, but at least he was never dull” (*LFF*). (September 30)

Augustine of Canterbury was sent with a group of monks by Gregory the Great as a mission to the pagan Anglo-Saxons in 597. They established a church in Canterbury and converted King Ethelbert, who became the first Christian king in England. Augustine was named “Archbishop of the English Nation” and the see of Canterbury became the leading diocese of the Church in England.

Edmund, King of East Anglia, had ruled for about fifteen years when, in 870, Danish invaders began to plunder and burn English churches, monasteries, and villages, killing hundreds. Upon reaching East Anglia, their leaders tried to entice the twenty-nine-year-old Edmund into collaboration by offering to share their treasure, on the condition that he would suppress Christianity and acquiesce to their supremacy. In reply, the king declared that he would not betray his people or Christ. His small army was defeated, and he was captured, tortured, and killed. He was buried in a Benedictine monastery in the place now called Bury St. Edmunds. His shrine became a traditional place of pilgrimage for England’s kings. (November 20)

Wulfstan, Bishop of Worcester, was one of the few Anglo-Saxon bishops to retain his see after the Norman Conquest of England in 1066, even though he had supported King Harold. Although he was initially disparaged by the Normans for his lack of learning and inability to speak French, he became one of William’s most trusted advisors and supporters, though at the time of William’s death, he was the only remaining English-born bishop. He, along with Archbishop Lanfranc, worked to end the kidnapping of Englishmen, who were then sold in Ireland as slaves. (January 19)

Hugh of Lincoln, a 12th-century monk of the strict Carthusian order, reluctantly came to England at the request of Henry II to head a new Carthusian house in Somerset. He later, again reluctantly, accepted Henry’s appointment as Bishop of Lincoln, but continued to live as much as possible under the discipline of his order. He was much loved by his people for his defense of the poor and outcasts, especially lepers and Jews, and fearlessly and cheerfully stood up to secular authority, including that of the king,

Thomas Aquinas “is the greatest theologian of the high Middle Ages, and, next to Augustine, perhaps the greatest theologian in the history of Western Christianity.” (*LFF*) His greatest works, the *Summa contra Gentiles* and the *Summa Theologica* sought to reconcile the newly-rediscovered Aristotelian emphasis on reason and sense perception with the catholic doctrinal emphasis on faith and revelation. His works were considered radical in his time; he was vindicated by his canonization less than fifty years after his death in 1274, and his works remain profoundly influential to the present day. In addition to his theological writings, he composed several Eucharistic hymns, including “O saving victim” (*Hymnal* 310 and 311) and “Now, my tongue, the mystery telling” (*Hymnal* 329-331). (January 28)

Julian of Norwich, a 14th-century mystic, whose written record of her visions continue to influence and strengthen Christians today. (May 8)

Samuel Isaac Joseph Schereschewsky first studied to become a rabbi. After his conversion he became an Episcopal priest and went to Shanghai as a missionary in 1859. He translated the Bible into Chinese languages; he finished his last translation after more than twenty years of paralysis, typing with the middle finger of one crippled hand. (October 14)

Thomas Cranmer, Archbishop of Canterbury during the reigns of Henry VIII and Edward VI, “was the principal figure in the Reformation of the English Church, and was primarily responsible for the first Book of Common Prayer of 1549 and for its first revision in 1552.” [LFF] After the death of Edward VI, he was arrested and imprisoned by Queen Mary. During his imprisonment, he signed recantations of his previous opinions, but at the end he died heroically, extending his offending hand into the flames first. (March 21)

Richard Hooker, among the greatest of Anglican theologians, was born in 1553. He served as professor of Hebrew at Corpus Christi College, Oxford; as Master of the Temple (i.e., dean of the law school) in London, and parishes in the English countryside. He defended the Anglican church, as represented by the Reformation settlement under Queen Elizabeth I, against the Puritans in his masterpiece, the *Laws of Ecclesiastical Polity*. In this eight-volume work he used his vast knowledge of Aristotelian philosophy and patristic learning, as well as his own experience as a pastor, to produce an enduring work, one commended even by Pope Clement VIII, who reportedly said it “had in it such seeds of eternity that it would abide until the last fire shall consume all learning.” (November 3)

John Donne is one of the great English poets and in his lifetime was renowned as a preacher. After years of civil employment as a lawyer, of writing passionate and erotic poetry, and of cynicism and religious doubt, he took Holy Orders at the urging of the king and was finally promoted to the deanship of St. Paul’s in 1621. His poems and sermons of this last period of his life retain the passion, now directed to God, that marked his earlier allegiance to the world. His “Hymne to God the Father” appears in our Hymnal as the text to Hymns 140 and 141. (March 31)

William Wilberforce served as a Member of Parliament from 1780 to 1825. He continued to serve after his conversion to an evangelical Christian life, though he refused to accept high office or a peerage. He promoted various reforms but his most influential crusade was for the ending of the slave trade and the abolition of slavery, for which he worked tirelessly. The traffic in slaves was halted in 1807, though he did not live to see the abolishment of slavery in the British dominions, which Parliament ended one month after his death in 1833 (more than thirty years before the abolition of slavery in the United States). (July 30)

Martyrs of Uganda, 1886, were Christian converts who served in the court of the king, who, in his anger upon realizing that they put loyalty to Christ above traditional loyalty to the king, attempted to wipe out Christianity and ordered their death by fire or spear. However, their deaths produced a result entirely opposite to his intention: the bystanders that saw the martyrs walking to their deaths singing hymns and praying for their enemies, were inspired to seek instruction from the remaining Christians. A handful of courtiers who had converted to Christianity became a large number no longer confined to the court, but spread widely throughout the kingdom; the Faith no longer seen as a “white man’s religion,” propagated by white missionaries, but by Africans. Uganda is now the most Christian nation in Africa. (June 3)

Clive Staples Lewis was raised as an Anglican, but rejected Christianity (in fact, became an atheist) as an adolescent. He became a scholar of medieval and renaissance literature, first at Oxford, then at Cambridge. His conversion to Christianity was gradual; he described himself after his conversion to theism (after several years of struggling against it) as “the most dejected and reluctant convert in all England.” It was two years more before he was “surprised by Joy” by his sudden belief in Jesus Christ as Son of God. His writings since that event — popular theology, science fiction and fantasy for adults and children, and extensive correspondence — have influenced millions. He died at home in 1963. (November 22)



EASTER DAY, Sunday, April 9

THE FEAST OF THE RESURRECTION

8:00 a.m.: Low Mass with Hymns

10:30 a.m.: Procession and Solemn High Mass (*also on Facebook Live*)

