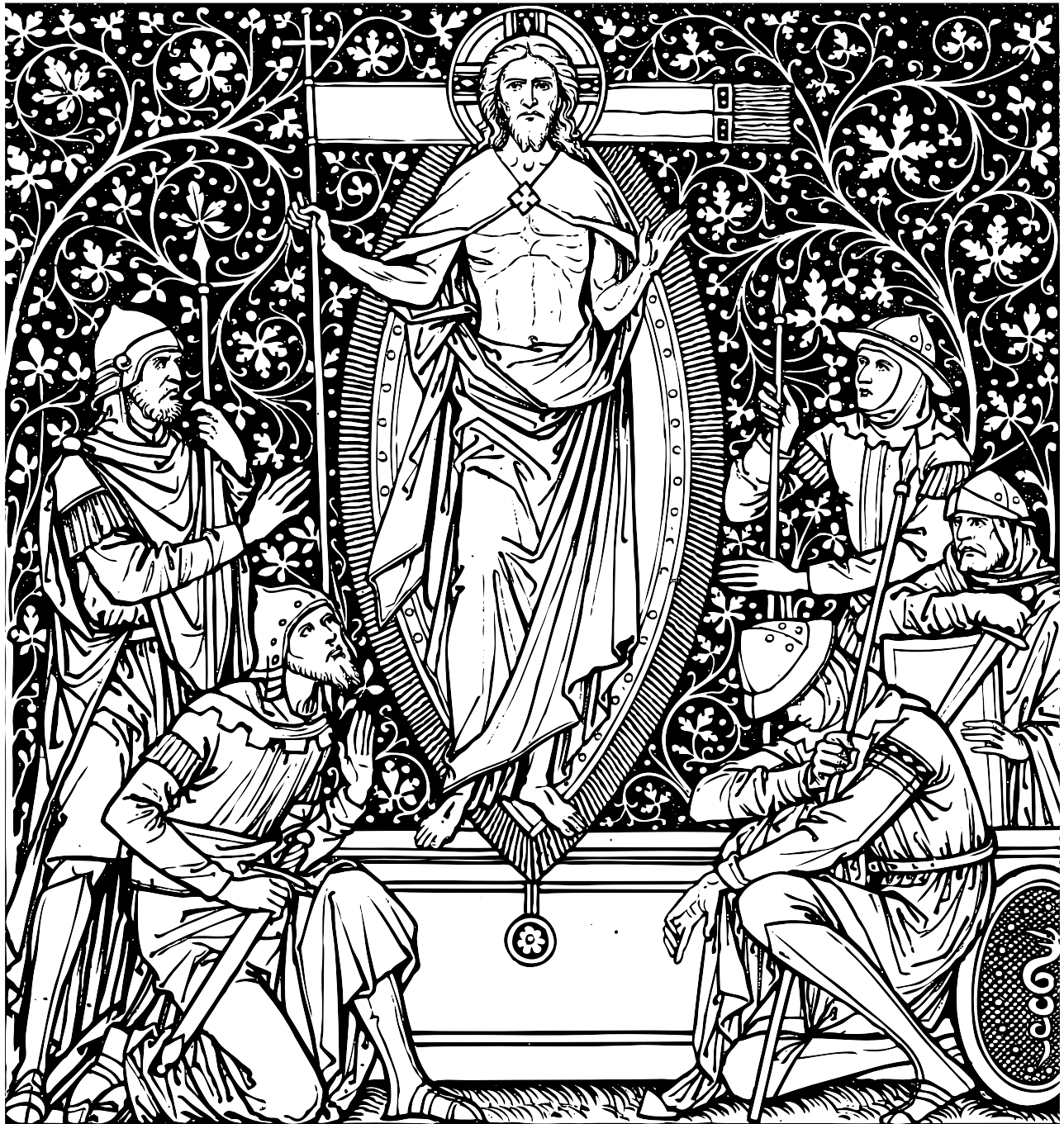


GRACE EPISCOPAL CHURCH



The Great Vigil of Easter

A.D. 2024

March 30, 2024 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, through 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.*

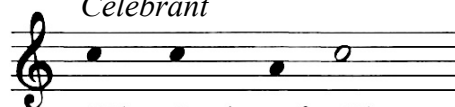
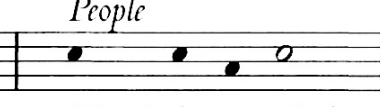
She inserts five grains of incense in the form of a cross, saying,

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.



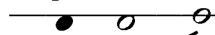
The candles of the members of the congregation are lighted from the Paschal Candle. The candles remain lit during the singing of the Exsultet.

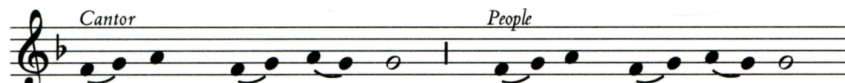
Exsultet

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.

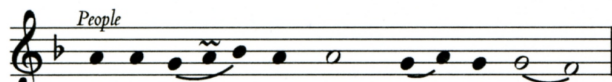
All ye who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ his Son our Lord, who liveth and reigneth with him in the unity of the Holy Ghost, one God, for ever and ever. *People*


A- men.


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


Cantor Lift up your hearts. *People* 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.

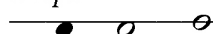
IT is very meet, right, and our bounden duty, that we should at all times and in all places, with our whole heart and mind and voice, praise thee, the invisible, almighty, and eternal God, and thine only-begotten Son, Jesus Christ our Lord; for he is the very Paschal Lamb, who at the feast of the Passover 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*


A- men.

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.

I. The Story of Creation: Genesis I: 1 – 2: 2

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

IN THE BEGINNING God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens."

So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.



And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.

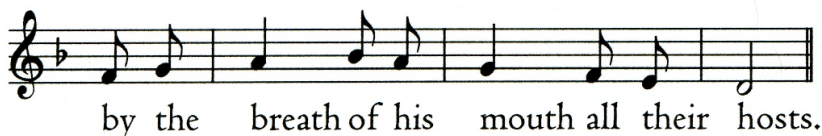
The Word of the Lord.

Congregation's Response: Thanks be to God.

Psalm 33: 1-11

Mason Martens, 1971

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



Rejoice in the Lord, you righteous; it is good for the just to sing praises. Praise the Lord with the harp; play to him upon the psaltery and lyre. Sing for him a new song; sound a fanfare with all your skill upon the trumpet. *[Refrain]*

For the word of the Lord is right, and all his works are sure. He loves righteousness and justice; the loving kindness of the Lord fills the whole earth. *[Refrain]*

He gathers up the waters of the ocean as in a waterskin, and stores up the depths of the sea. Let all the earth fear the Lord; let all who dwell in the world stand in awe of him. *[Refrain]*

For he spoke and it came to pass; he commanded and it stood fast. The Lord's will stands fast for ever, and the designs of his heart from age to age. *[Refrain]*

Celebrant: Let us pray.

○ God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son 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.

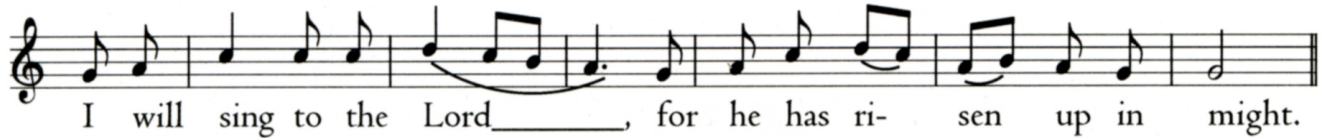
Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD; and they believed in the LORD and in his servant Moses.

Then Moses and the people of Israel sang this song to the LORD, saying,



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. Salvation offered freely to all: Isaiah 55: I-II [RSV]

A Reading from the Book of Isaiah.

“Ho, every one who thirsts come to the waters; and he who has no money come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Harken diligently to me, and eat what is good, and delight yourselves in fatness. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you.

“Seek the LORD while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

“For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it.

The Word of the Lord.

Congregation's Response: Thanks be to God.

The First Song of Isaiah

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

You shall draw wa-ter with re-joic-ing
from the springs of sal-va-tion.

Surely it is God who saves me; I will trust in him and not be afraid. For the Lord is my stronghold and my sure defense, and he will be my Savior. *[Refrain]*

And on that day you shall say, Give thanks to the Lord, and call upon his Name. Make his deeds known among the peoples; see that they remember that his Name is exalted. *[Refrain]*

Sing the praises of the Lord, for he has done great things, and this is known in all the world. *[Refrain]*

Cry aloud, ring out your joy, inhabitants of Zion, for the great one in the midst of you is the Holy One of Israel. *[Refrain]*

Celebrant: Let us pray.

O GOD, who hast created all things by the power of thy Word, and hast renewed the earth by thy Spirit: Give now the water of life to those who thirst for thee, that they may bring forth abundant fruit in thy glorious kingdom; through 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 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.

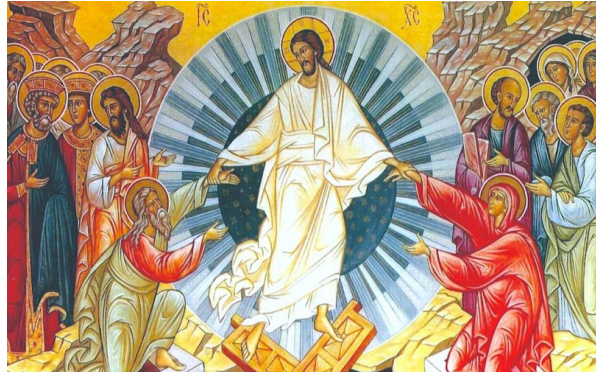
All respond as indicated after each of the petitions that follow. List of Saints are on pp. 22-25.

<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.

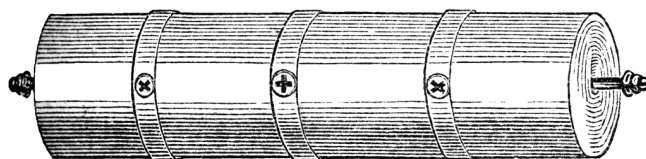
The Collect of the Day

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: 3-11 [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. Mark 16: 1-8 [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.



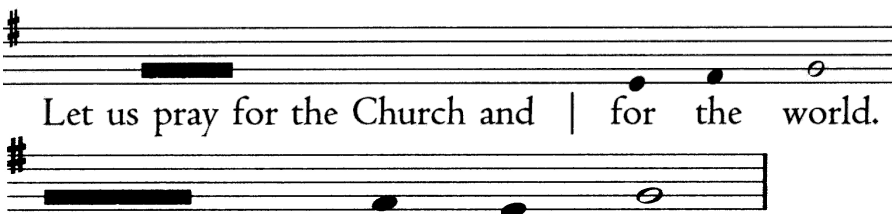
AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

The Gospel of the Lord.

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

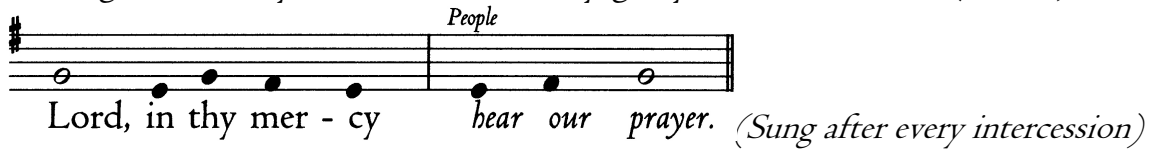
The Sermon

Gregory Simmons, *Haven Community*



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.

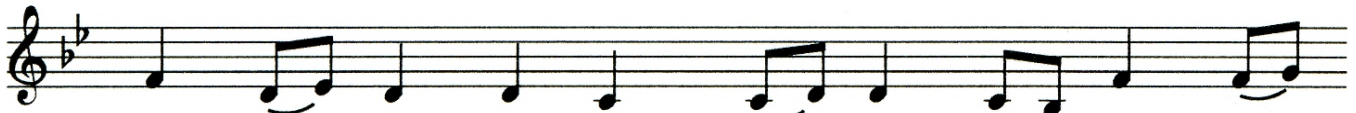
Hymn 202 (*sung by all*)

“The Lamb’s high banquet”

Ad cenam Agni providi



The Lamb's high ban-quet called to share, ar- rayed in
Pro- tect- ed in the Pas- chal night from the de-
Now Christ our Pass- o- ver is slain, the Lamb of
O all- suf- fi- cient Sac- ri- fice, be- neath thee
All praise be thine, O ris- en Lord, from death to



gar- ments white and fair, the Red Sea past, we
stroy- ing an- gel's might, in tri- umph went the
God with- out a stain; his flesh, the true un-
hell de- feat- ed lies; thy cap- tive peo- ple
end- less life re- stored; all praise to God the



now would sing to Je- sus our tri- um- phant King.
ran- somed free from Pha- raoh's cru- el ty- ran- ny.
lea- vened bread, is free- ly of- fered in our stead.
are set free, and end- less life re- stored in thee.
Fa- ther be, and Ho- ly Ghost e- ter- nal- ly.

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 (sung by all)*

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 Canon of the Mass

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.

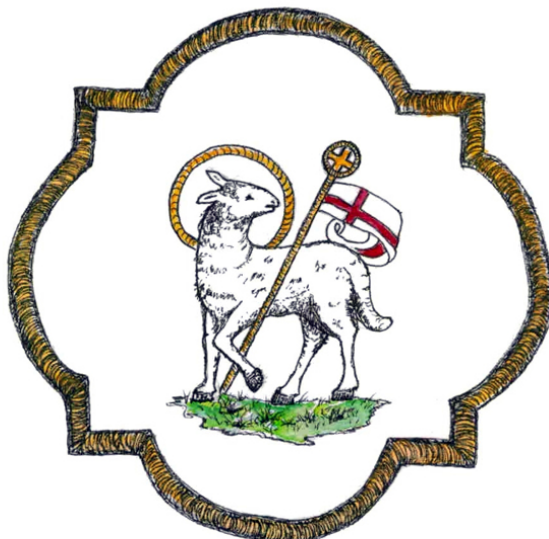
The Lord's Prayer

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!

The Last Gospel



St. John I: I-14

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: ✠ The Beginning of the holy Gospel according to John.

People: Glory be to thee, O Lord.

IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was not anything made that was made. In Him was life, and the life was the light of men: and the light shineth in the darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here genuflect*) And the Word was made flesh, (*Here rise*) and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

People: Thanks be to God.

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,

Thomas, one of the Twelve, well-remembered for his honest questioning of the veracity of the Resurrection; although mildly rebuked by Jesus, our Lord did give him the sign that he needed. The Christians of India have a tradition that he brought the Gospel to India. (December 21)

Luke, evangelist and physician, a gentile convert to faith in Jesus, accompanied Paul on many of his journeys and chronicled those journeys in the book of the Acts of the Apostles, the sequel to the Gospel that bears his name. Nothing is known about what happened to Luke after Paul's martyrdom in Rome. (October 18)

Mary and Martha of Bethany, friends of Jesus, who showed him hospitality and kindness. (July 29)

James of Jerusalem, known as "the Lord's brother," was not one of the Twelve; he may have become a convert after the Resurrection of the Lord. He soon became Bishop of the Church in Jerusalem and was highly influential in the decisions of the Church. His success in converting others to Christ eventually led to his martyrdom. (October 23)

Bartholomew, one of the twelve apostles. Little else is known of him; tradition has it that he was martyred in Armenia. (August 24)

Mark, the evangelist who is the traditional author of the earliest Gospel record. He accompanied Paul and Barnabas on their missionary journeys. Tradition says he was martyred at Alexandria. (April 25)

Elizabeth and Zechariah, parents of John the Baptist. Elizabeth's (and John's, *in utero*) joyful greeting of Mary led to Mary's *Magnificat*; Zechariah, who had been struck speechless at the news of the aged Elizabeth's unlikely pregnancy, regained his voice at John's naming to utter the *Benedictus*. (November 5)

Martin Luther was born in Germany in 1483. He became an Augustinian monk and priest, and a well-known biblical scholar and lecturer. His theological and biblical studies led him to question some of the teachings and practices of the Church, particularly the practice of the selling of indulgences, and he proposed an academic debate in his famous "95 theses," which he posted on the door of the castle church in Wittenberg in 1517. The ensuing excitement and turmoil in Germany finally came to the attention of the Pope; after years of meetings and attempts at reconciliation, Luther gave his final refusal to recant and was eventually excommunicated. The imperial authorities attempted to arrest him, but he was sheltered by the Elector of Saxony. Luther continued to lead the German Reformation, translating the Bible into German, composing hymns ("A mighty fortress is our God," #688 in our Hymnal, is perhaps the best-known), revising the worship of the church into the vernacular, and writing voluminously until his death in 1546. (February 18)

Martin of Tours was a soldier in the Roman army in the fourth century while still a Christian catechumen. In compassion for a beggar, he cut his own cloak in half with his sword, giving half to the beggar. In a dream, Christ himself appeared to him, wearing the cloak. He resigned from the army and continued his Christian instruction, was baptized, and became a solitary monk. He was soon joined by others, establishing the first monastery in Gaul. However, he was elected Bishop of Tours, to his distress, but agreed to serve if he could continue to live as a monk. He was a tireless missionary to the rural people of Gaul, most of whom had not yet heard the Gospel, and was also known in his lifetime as a miracle-worker. After his death his veneration spread over all Gaul and into Ireland, England, Africa, and the East. In France, 500 villages and over 4000 churches are dedicated to him, and most village churches have a depiction of him somewhere. Since GRACE CHURCH was dedicated on his feast-day (November 11), and we have a mission to help the poor, especially in our food pantry, he has been chosen as one of our patron saints.

Francis of Assisi, born 1182, was the son of a prosperous merchant of Assisi. After pursuing fun and military glory in his youth, he embraced a life of identification with the sufferings of Christ, renouncing wealth and comfort and serving the poor. “Of all the saints, Francis is the most popular and admired, but probably the least imitated.” [LFF] (October 4)

Augustine of Hippo, after returning to North Africa following his conversion, was almost immediately chosen a priest and four years later a bishop. His writings were extensive and highly influential. He wrote against the Manichaeans, to whose philosophy he once had been attracted, and against the Donatists, who would have not allowed any who weakened under the Diocletian persecution to remain in the church. His most famous works today are his *Confessions* and *The City of God*, the latter written after the Visigoth sacking of Rome. He died in 430, as the Vandals were at the gates of Hippo. (August 28)

Brigid is second only to Patrick in the affections of the Irish, and her cult has been prominent also in Wales and England. Few hard facts are known about her life, although she apparently founded an abbey in Kildare. Many romantic legends exist; while the details are improbable, they are consistent in emphasizing her compassion and concern for the poor. (February 1)

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.

Thomas More is best known now for his execution under Henry VIII, whose headship on earth of the Church of England he refused to acknowledge. However, during his lifetime he was well known all over Europe for his intellect and integrity. His writings during his imprisonment in the Tower while awaiting trial show the depth of his Christian faith. He accepted the verdict of the court cheerfully and wished his judges that “we may yet hereafter in Heaven merrily all meet together to everlasting salvation.” (June 22, in the Roman kalendar)

Thomas Becket was the well-educated son of a wealthy Norman-English family. After being ordained deacon, he was appointed Chancellor of England by Henry II. As chancellor and as Henry’s friend, he supported the king’s interests in Church and State relations. When the see of Canterbury became vacant, Henry nominated Thomas to be the new Archbishop, apparently thinking Thomas would continue his deference to Henry’s wishes. However, as archbishop, Thomas vigorously defended the Church’s interests from encroachments by Henry. Thomas had to flee to France to escape Henry’s anger. Six years later, he and Henry having apparently patched up their quarrel, Thomas returned, but almost immediately opposed Henry again. Henry, enraged, asked his courtiers, “Who will rid me of this turbulent priest?” Four barons, interpreting the perhaps-rhetorical question as an order, immediately went to Canterbury and murdered Thomas in a chapel in his own cathedral. All of Europe was horrified by the slaying; Henry had to do public penance for his part in it; the pope canonized Thomas within three years; and the tomb of Thomas Becket at Canterbury became the most popular pilgrimage destination in Europe. (December 29)

Richard of Chichester, ordained priest in 1243, was almost immediately elected Bishop of Chichester. King Henry opposed his election and forced the bishop to function as a missionary bishop for two years, traveling about his diocese on foot visiting fishermen and farmers and endeavoring to establish order in spite of the king’s active opposition. Finally, after being threatened by the Pope, Henry acknowledged Richard as Bishop. He served his diocese well for eight more years, until his death in 1253. He is remembered for his words: “Dear Lord, of thee three things I pray; to see thee more clearly, love thee more dearly, follow thee more nearly,” which are incorporated into Hymn 654 in our Hymnal. (April 3)

George Herbert, 17th century, a well-educated man with connections to the British court, spent the last years of his life as a hard-working and beloved country parson. His religious poetry was published posthumously, and has been incorporated in several hymns, including one to be sung tonight: “Come, my Way, my Truth, my Life”. (February 27)

John and Charles Wesley were the founders of the “Methodist,” or evangelical, movement in 18th century England. Although the Methodists later split off from the Anglican church, both of the Wesleys were strongly attached to the Church of England; in fact the name “Methodist” came from their strict adherence to Prayer Book worship and discipline. Many of their hymns (Charles alone wrote over six thousand of them) enrich our Hymnal. (March 3)

Samuel Seabury was born in Groton, Connecticut, in 1729. He was ordained in England, as were all priests of the Church of England here, because there were no bishops in America. He remained loyal to the Crown during the Revolution, but afterward consented to seek episcopal consecration in England so that an independent American Anglican church could be established. However, as an American citizen, he could no longer swear allegiance to the Crown as required by the Church of England; consequently, he went to Scotland and was consecrated in Aberdeen by Scottish bishops. The Scottish Cross of St. Andrew appears in the shield of the American Episcopal Church in commemoration of that consecration. (November 14)

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

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)

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)

Thomas Gallaudet was born in 1822 in Hartford, Connecticut, the son of Thomas Hopkins Gallaudet, the founder of what is now the American School for the Deaf, the first free school for deaf people. The younger Thomas graduated from Trinity College in Hartford. After teaching in a school for the deaf, he was ordained an Episcopal priest and continued his work with deaf persons, starting Bible classes for them and founding a church to be their spiritual home. As a result, ministry for those who are deaf spread to many cities. (August 27)

Prudence Crandall had opened in 1831 a boarding school in Canterbury, Connecticut for young women training to be teachers. When she admitted the daughter of a wealthy African American farmer, she was forced to close that school. She then opened a new one exclusively for young black women of the Northeast. This was against a state law prohibiting the teaching “of any colored people...not inhabitants of” Connecticut. Though she was freed on a technicality, mob attacks on the school continued, and ultimately, she and her husband moved to the Midwest, where she continued to teach and work for African American, Indian, and women’s rights. (September 3)



EASTER DAY, Sunday, March 31
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*)





*Easter flowers and decorations are given to the glory of God
and in loving memory of*



James Shafer
Richard Burt
Clarence Nicholas Coleridge, Bishop
Diane, Burnita, Audley Sr., Peter, & Alberta Kemp
Ida, Vernald, Godfrey, Oswald & Claudius Francis
Emily, Patrice & Roger Taylor, Jr. & Sr.
Natasha & James Mackey
Gregory, Maude, Charles & Jacinta Austin
Michael, Theophilus & Ella Brennan
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Phyllis & George Davis
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DeNorris Crosby
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Helen, Mary Beatrice, Kathleen & Yorke Phillips
Lathia Benton & William Harold Dickinson
Mary Kay Dickinson
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Calista Olds
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